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A New Generation of Readers in the Digital age: Attentive or Distracted?
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ABSTRACT

Within a progressively high knowledge-based society, globally-oriented world, and diverse society, making sure that our students are well equipped with the necessary tools and competences to live in this digital age is, in fact, one of the prevalent challenges facing today’s education. Indeed, the novel nature of reading and readers has enormously changed as digital texts and technologies become more prevalent. Thus, teachers are under the pressure to shape their teaching visions to more mobile-based reading ways that will cope with learners’ new requirements to exist, struggle, and cooperate in a newly global scenario. Thus, the present paper attempts at reflecting upon the challenging task of teachers, from developing world, to incorporate new educational technologies into their typical classrooms in general and reading practice in particular for a better teaching/learning experience. Nonetheless, one should be cognizant of the fact that despite the growing importance of ICTs in education, there is no “magic bullet” that will answer all existing challenges (Schramm, 1977), still there is a lack of a structured approach based on collaboration, innovation, development and implementation of educational technologies. Hence, incorporating technology within the reading process may create a challenging problem at this level; do our learners, in such a technological scenario, read as attentively and thoroughly as required? How do their brains respond to onscreen text than to words on paper? Should teachers be worried about dividing learners’ attention between pixels and ink? This paper will answer these questions and many other concerns.

1. INTRODUCTION

1.1 Introduce the problem

Man in general is currently living in a globe which is clearly characterised by a constantly emerging new information and communication technologies ICTs which, in fact, challenge the education sector with novel opportunities. Institutions throughout the world have started adopting and inserting new ways of teaching based on information and communication technologies. Thus, it is not a matter of accepting this kind of colonization or not, it is now a compulsory common place into our educational system and teachers should design their courses and accept these challenges to be able to survive within such a new digital age.

Despite the widespread adoption of tablets in schools, ranging from elementary through higher education, research about the effects of tablet use on student learning has obvious gaps. Rapid technological advances and changing features in electronic devices create challenges for those who study the effects of using them; specifically, researchers face limitations in understanding the effects of digital reading on student recall and comprehension. More importantly, increasing our understanding of the influence of electronic devices on learning will inform educators about the implications of test scores and performance.

Within this changing time of globalisation where teachers have to deal with digital native learners, it seems crucial for them to be familiar with information and communication technologies to survive in this digital age. A generation ago, teachers could expect what they taught would last their students a lifetime! Today, Because of rapid economic growth and social change, our educational institutions have to prepare learners for jobs that have not yet been created, technologies that have not yet been invented and problems that we don’t know will arise! Our mission is, then, to build a sustainable platform that supports the development of skills for life-long learning in a professional manner.
This paper is dedicated to our countries to redirect our attention, inspire our curiosity to move from the traditional ways of teaching to more professional education. However, a challenging problem may arise at this level; and the following questions will be raised:

- Do our learners, in such a technological scenario, read as attentively and thoroughly as required?
- How do their brains respond to onscreen text than to words on paper?
- Should teachers be worried about dividing learners’ attention between pixels and ink? This paper will answer these questions and many other concerns.

### 1.2 Digital Literacy

Acquisition of better reading strategies is apparently needed to crack the illusion of comprehension in readers who are settling for low standards of comprehension; They need to acquire and implement strategies to facilitate deeper levels of comprehension. Grabe (2009, cited in Hamidreza & Hashemi, 2016: 449).

Reading comprehension is an active cognitive process which involves reasoning to construct meaning from a written text and understanding it effectively and comprehensively (Nakamoto, Lindsey, & Manis, 2008). It is the task of EFL learners to be able to deeply and adequately understand the written language, this in fact, necessitate teaching them the reading comprehension skills that comprises reading what to read, when to read, and how to read proficiently. Thus, supporting EFL learners’ reading comprehension through training them how to read seems to be compulsory in our teaching practice.

Learning to comprehend a text is critical for students to be successful in the future careers. As new technologies emerge, there is a push to integrate technology into our classrooms to promote academic success, lifelong learning and engagements among students. These are the most important requirements for 21st century classrooms.

It is often assumed that technology-based instruction may enable students to learn at their own speed, give and receive feedback from peers and instructors alike. Furthermore, it provides a wide range of variables within the learning and teaching opportunities. Higher education institutions throughout the world in general and developed countries in particular have started adopting a type of information and communication technologies (ICTs), which refers generally to as “course management systems (CMS) to improve pedagogy” (Limayem et al.; 2003; Tavangarian et al., 2004; Ifinedo, 2006; 2007a; Ngai et al., 2007).

Consequently, our educational systems are believed to be of great need to fundamentally address their missions towards possible ways of incorporating information and communication technologies (ICTs) to respond carefully to the current challenges. This is mainly to investigate and assess how our educational institutions may explore the courses, taking into account the creative and innovative use of new technologies within the teaching/learning process.

Educational technologies are said to be changing very rapidly. This resulted, in fact, newly pedagogical researches aiming at developing curricula that would effectively utilize the latest technologies. In this sense, there seems an existence of four widely recognized, flexible and well-researched and accepted pedagogies for learner-centred technology-supported environments: convenience and flexibility, contextualization, collaboration and communication and constructive feedback (Fox et al 2008: 10-11). These may shape the foundation for examining possible future technologies to judge the value of applying new technologies for a better language instruction, and thus a better ongoing academic training.

In this respect, Crystal (2006:271-272), suggests that we are witnessing an ‘electronic revolution’ which was bringing about a linguistic revolution. He puts forward the phenomenon of Netspeak in which he believes it is going to ‘change the way we think about language in a fundamental way, because it is a linguistic singularity – a genuine new medium’. Furthermore, Evidence indicates that when applied effectively, “technology applications can support higher-order thinking by engaging students in authentic, complex tasks within collaborative learning contexts” (Means, Blando, Olson, Middleton, Morocco, Remz, & Zorfass, 1993).

Within the immensity of digital devices, educators need guidance and supports to make appropriate decisions about instruction and teaching. Despite the widespread appearance of tablets and digital devices at all life sectors, research about the effects of devices use on students’ learning has gained momentous attention and still, there exist an obvious gap. Rapid technological advances and changing features in electronic devices create challenges for those who study the effects of using them on learners’ outcome.

The term digital literacy seems to be one of many concepts that have been used to engage and describe current the changing landscape of digital media.
According to Lankshear and Knobel (2008:5), the term digital literacy can be thought of as “a shorthand for the myriad social practices and conceptions of engaging in meaning making mediated by texts that are produced, received, distributed, exchanged, etc., via digital codification”

Reading ability in general is related to the growth of the brain’s white matter tracts, it connects the brain’s language centres, and the interior longitudinal with parts of the brain that process visual information.

Maintaining this in mind, it should be considered that:

- Strong readers rewire their brains,
- Reading different styles create different brain patterns,
- Reading helps learners be smarter and attentive,
- A number of brain regions are involved in reading and comprehension.

To analyse this, let us have a deep look on the reading process and its different ways to be developed:

### 1.3 Reading Process/Progress: Attentive or Distracted Readers?

> Because we literally and physiologically can read in multiple ways, how we read — and what we absorb from our reading — will be influenced by both the content of our reading and the medium we use.” Maryanne Wolf

Reading opens the door to a world of adventure, culture, diversity and knowledge, and it appears to be a vital activity needed to the develop learners’ curiosity and love of learning. Thus, the way we read affects our progress and development.

It is often believed that teachers incorporate reading-skill building in their classes either as a separate skill or within other tasks. However, taking time to discuss and actively engage students in the actual reading process seems to be neglected within our teaching profession. This, in fact, has resulted in ambiguities in the ways learners read and grow to become better readers.

Learners may read differently according to their learning styles, needs and preferences. But the issue worth raising here is that does the way learners approach any text affect the results and outcomes after the reading process?

Traditionally, learners have special love to take the book and read it. There’s a certain smell in books, and only books, will ever emit. Freshly printed material, rough pages, and the sound of flipping a page, give an extraordinary taste, this is what Reading is all about.

The total experience of reading a book includes all these actions. A paper book can easily form a coherent mental map of the text in the brain. Scientifically speaking, researchers observed a global increase in blood flow to the brain during close paper reading, this suggests that “paying attention to literary texts requires the coordination of multiple complex cognitive functions.”

Close reading activates parts of the brain that are associated with touch, movement, and spatial orientation. It was as though readers were actually experiencing being in the story. Within this era, Our cognitive capacity has changed to accommodate the technology that has put wonderful things in front of us, but it comes at some cost.

Just like everything, books and reading are going digital. “We’re spending so much time touching, pushing, linking and jumping through text that when we sit down with a novel, your daily habits of jumping, clicking, linking are just ingrained in you.” Professor Andrew Dillon.

Now, the debate is upon: whether reading a physical book (hardcover or paperback) or reading from an e-book reader like the Amazon Kindle is better? The answer is not as easy as one may think!! Compared with paper, screens may also drain more of our mental resources while we are reading and make it a little harder to remember what we read when we are done.

A parallel line of research focuses on people’s attitudes toward different kinds of media. Whether they realize it or not, many people approach computers and tablets with a state of mind less conducive to learning than the one they bring to paper.

Looking at the angle from a scientific point of view, a great number of researchers have noticed that in reading behaviour may change as readers adopt new habits while interfacing with digital devices. Moreover, using digital devices in reading helps learners more likely read a document only once and expend less time with in-depth reading. However, such habits raise concern about the implications for academic learning. Oddly enough, learners in such a scenario may switch tasks, opening many tabs, on average, four times while using electronic devices. This will distract learners from the primary objective of reading.
1. E-Ink: A Source of Distraction:

Considering language as being a remarkable index of pedagogy changing, it would be surprising; indeed, if such a radically innovative phenomenon; namely technology did not have a fascinating impact on the way learners learn and grow. However, the feasible combination of technology into the reading process seems reasonably doubtful if it is not carefully integrated within the curriculum accompanied by appropriate services, mechanisms and professional development support (Fox, 2003).

In recent decades, on account of the rapid advances in computer sciences and other related disciplines, using technology in teaching/learning reading has become a fashion in current practice, an important part of the reading process, a new paradigm of reading pedagogy, and a major trend in the industry.

Electronic and digital technology prompted a widening of the way learner read and think. It soon became apparent that the concept of e-reading had to enter the realm of visual, digital multimedia, and hypermedia. Now that digital technology has made its presence known in all areas of research, and the question has to be asked, in what form does digital devices expand e-reading and thinking within EFL pedagogy?

One should be cognisant of the fact that the increasing availability of general-purpose software applications such as word processing packages and e-mail, a number of e-ink-specific software systems have migrated from mainframe to PC platforms, rendering them accessible to freelance ordinary readers, rather than being restricted to be used by specialists within language service organisations. This has in a way facilitated the reading process to a large extent, i.e., non-professional reading may take place within the implementation of any digital device. However, this latter does not always offer good results; it needs the refinement, guidance and correction of a professional to avoid distraction.

Most of us have been there: We're reading something we need to know and absorb concentrating on a passage, then suddenly we hear a notification sound: We have a text message, we read it, we answer back and then return to reading. Soon enough we'll need a break from that and we check to see what's up with email, Twitter, Facebook. Then we settle back in to finish the reading we are concentrating on. But have we really grasped what we needed to? This scenario is undoubtedly played out among students in an even more intense way as they face dense reading for demanding courses. So how this multitasking affects learners' brains when reading?

Researchers often state the fact that "When you read on paper you can sense with your fingers a pile of pages on the left growing, and shrinking on the right," you may remember words or sentences just from touching or smelling. Besides, for Kindle readers, 'you might have something to do with the fact that the fixity of a text on paper, and this very gradual unfolding of paper as you progress through a story, is some kind of sensory offload, supporting the visual sense of progress when you're reading. Perhaps this somehow aids the reader, providing more fixity and solidity to the reader's sense of unfolding and progress of the text, and hence the story." (Anne Mangen, researcher from Norway's Stavanger University, In The Guardian, 2014)

This finding is in fact challenging: paying attention to reading requires the coordination of multiple complex cognitive functions within the brain, however, learners read and reply to messages and see what’s up with twitter and Facebook. Learners have a tendency of multitasking when reading, this, in fact distract their attention from concentrating on the reading process.

The debate may offer unlimited ideas that either support or reject the topic under investigation. Notwithstanding this, uncertainties always remain on the influence of digital reading for in-depth (concentrated) reading comprehension for EFL learners and will in all probabilities raise more unanswered questions about the developmental implications for the future. In reality, the effects of reading from digital devices on EFL learners’ cognitive developmental skills and literacy abilities are topics to be investigated deeply. Questions delay leaving regarding the consequences of nonlinear reading on brain processing, especially adaptive shortcuts due to scrolling, scanning, and hyperlinks. Just like everything, both methods proved good results according to learners’ needs and styles of learning.

In a word, "There is physicality in reading, ... maybe even more than we want to think about as we lurch into digital reading — as we move forward perhaps with too little reflection. I would like to preserve the absolute best of older forms, but know when to use the new." Maryanne Wolf (2010). This is how language teachers should solve out this issue by balancing its use moving from new to old according to different contexts and circumstances. Even though current findings are conflicting and inclusive, future studies may shed light on the number of variables involved with digitized text and identify features that...
impede cognitive processing, this may fall under the heading of needs-analysis and leaning styles.

If educators understand the effects of digital reading on the development of deep reading, and students’ grasp the fact that the ‘how’ to read may result in different outcomes under the use of difficult materials, they can formulate instructional influential decisions. Given the current pace of technological change, educators should seize opportunities to further advance our understanding of students’ learning while using electronic devices. This does not mean that e-ink always provide good outcomes, it depends on how learners use it, in what occasions and under what pressure.

2. PREVIOUS RELATED STUDIES
Previous related studies about the discussed matter reveals that a number of researchers attempt to look at learners preferences/achievements through conducting some studies. For instance, in 2013, Kretzschmar et al. conduct a study to compare reading effort and brain activity on three different media: a paper page, e-ink and a tablet computer. The interesting result was that all learners preferred reading on paper rather than on digital media. Strangely enough, the older participants read both faster and with less effort on the tablet computer. Another study was undertaken in 2013 with tenth-graders in Norway, where the students were divided into two groups. The first group read two texts (1,400–2,000 words) in print and the other group read the same texts as PDFs on a computer screen. Results show that students who read on paper scored significantly better than those who read the texts digitally. Mangen et al. (2013) state that this is because paper gives spatio-temporal markers while you read. Touching paper and turning pages aids the memory, making it easier to remember where you read something.

Reading Process: A Case to Ponder

3. METHODS AND PARTICIPANTS
Within a small-scale case study, the researchers conduct an investigation within 2nd year EFL learners at Tlemcen University to check their reading preferences, strategies and process. 30 learner and 7 teachers were selected to accomplish the study.

A survey of reading preferences was submitted to learners and teachers were interviewed about their observations.

Results were varied, sometimes as expected, but other times frustrating. For instance, when given a choice between paper and tablets readings, ranging from printouts to smart-phones, laptops, e-readers and desktops, 92% of respondents replied that it depends on the reading task given to them. Sometimes, it is a must to use printed books better than e-books. Other learners believe that it was impossible for them to imaging reading without any physical books that they can touch, smell and feel the papers of the book.

Oddly enough, some learners state that it is not a matter of the material used, but rather what to read matters the most. For them they read to get the information, they barely read for fun as a habit. This was also stated and, thus, confirmed by two teachers. Within classroom settings, teachers assume that most of the activities are done using paper books, as they are more available, practical and easy to access. However, one teacher states that we are teaching digital natives, we have to be adequate teachers not to seem old fashionable teachers.

All in all, this experiment provided preliminary evidence that laptops and other devices might be harmful to academic performance. Teachers state that students using laptops were in fact more distracted than those using paper books.

4. CONCLUSION
The illiterate of the 21st Century are not those that cannot read or write, but those that cannot learn, unlearn, and relearn. Alvin Toffler. Digital technology can be responsible for bringing human creative expressions closer together through the incorporation of the action of the user. The use of ICTs in language teaching/learning in general and reading in particular, permits EFL teachers overcome time and space barriers, to design new methods and instruments of teaching, tutoring and evaluation.

Within a pedagogical perspective, it is important to realise that the use of new technologies need first and foremost to be learned and mastered, not only by the instructors but also by their learners, i.e., a technical and pedagogical training should be incorporated well before the application of technological tools.

It is obvious that change in anything requires time, and revolution needs modification of both teachers and learners’ minds to achieve the necessary knowledge and skills. On the other hand, change also requires investment in staff and equipments as well as in maintenance and training. With the rise of the global economy, the use of language learning software is gradually increasing. Such software replaces expensive and time consuming higher education classes and allows for people to learn and
read on their own schedule. These programs have changed the face of language. They allow for more fluidity in our classrooms, and enhance creativity, progress and change within the four walls of the classroom.

In a more or less different context from the European architecture, developed countries need much more to face and direct their mission towards the current challenges. The educational institutions, therefore, need to urgently work diligently on building a scholarly community, advancing academic research, and the pursuit of truth. It is important to consider the fact that international competition and collaboration, across a wide range of disciplines, are progressively taking shape under the globalization process. The driving force behind such a trend has to be much more improved by the concentrated networks of communication and the increasing mobility of human resources.

In this vein, both teachers and researchers are carefully required to look for a balanced approach entailing appropriate technological instruments which hopefully meet the needs of learners of the newly age in this very particular context. For instance, Bruce and Hogan (1998) describe a world in which technology is an invisible but integral aspect of language use. Their point is that language professionals should wisely recognize how technology is deployed strategically by the competent language user if they are to teach the language learner about and through technology.

Thus, our teaching directions should be shaped and moulded according to international contexts. Teachers should deeply understand the new requirements of today's education, and design upgraded courses to meet learners' styles of learning, remembering that they are digital natives. The following reflective concluding remarks are worth considering:

- Some learners understand what they read on paper more thoroughly than what they read on screens, the differences are often small.
- Remembering is often associated with contextual details, feeling the learned thing through paper books rather than screens (Garland, 2003)
- New e-publishing companies like Atavist offer tablet readers embedded interactive graphics, maps, timelines, animations and sound tracks.
- Some writers are pairing up with computer programmers to produce ever more sophisticated interactive fiction and nonfiction in which one's choices determine what one reads, hears and sees next.

In a more or less narrow picture, any digitally-born piece of reading is by far the best alternative to a print paper when it comes to studying. However, it is worth pointing out that even those who prefer to read on screens are originally native paper readers, and as long as the existing application interfaces cannot address the shortcomings of screens regarding spatial landmarks, people will, under certain circumstances, keep returning to written papers.

To put all in a nutshell, these questions are worth considering for better future and developed outlook. Are we working so hard to make reading with new technologies like tablets and e-readers so similar to the experience of reading on the very ancient technology that is paper? Why not keep paper and evolve screen-based reading into something else entirely? How can teachers design his courses to meet all his learners' styles rather than selecting just one way of doing things? Why not to balance the use of technology and renew our teaching practice? These questions and others may pave the way to more innovative teaching practice and progress, the article, etc.).

REFERENCES


Post-Secondary Arabian Gulf Students and Their State of English: Common Grammatical, Spelling, and Pronunciation Errors

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ABSTRACT

Having hardly learnt any English or having at best learnt wrong English (which is worse than no English) during their junior and secondary school years and having little or no exposure to English outside their classrooms, and partly due to certain weaknesses and shortcomings in what the teachers teach and how they teach, college students in some Arabian Gulf countries, with few exceptions, of course, continue to make (even after five years of English) silly, sloppy, lousy, and awkward errors/mistakes—grammatical, spelling, and pronunciation—in writing as well as speaking. The density of such errors is ridiculously high. This article provides some details and makes some suggestions about how to help students improve.

No, I don’t mean more of the same as a remedy. No more of dull grammar, mere pronunciation, and dry (full or half) sentence scribbling practices in isolation, with no context of what should be a longer reading and writing exercise. That is, there shouldn’t be any more of what’s very basic and rudimentary writing class. The way writing is being taught for year after year by some too “user-friendly” teachers, asking for less than little and simple, involves no reading by students and entails no more than a few scanty and skeletal word-to-sentence level exercises. Such easy teachers, settling for too less, get their writing students do laughably easy and simplistic work. They get them do so in narrow, boring, mechanical, microscopic, and atomistic lessons, instead of having them (students) produce page-long (or longer) assignments in their own English on a weekly basis.

Any routine mechanization of teaching writing isn’t worth it. It is hopelessly reductionist, below what students deserve to accomplish in view of their time and money spent in the pursuit of their college level education. Although students are in a non-English speaking setting with a very limited exposure to languages other than their own Arabic, they’re still sure to fare better if they’re challenged to go through a process of innovative critical as well as creative writings in prose. This would involve them doing English over descriptive narratives, to be tasked during the week. At the same time they need to be assigned interesting readings in personal, subjective, autobiographical, comparative, and critical or argumentative essays on a variety of topics beginning with their campus, country, and culture—their everyday life—on towards to include the common global topics of everybody’s concern—social, environmental, political, and religious.

Any shortsighted and short-circuited teaching route is no more than preventing students from gaining proficiency and upward mobility in English as their second language, which is the world’s first language and as such its local language. In fact, they need to pursue and persevere in improving their knowledge of English with such a passion that they should target to take both Arabic and English to the same level. It’s the level when and where they would let their command in one compete with their excellence in another, the gap between the two thinning, narrowing, and shrinking as rapidly as possible, or slowly but surely.

To achieve such a goal, it is suggested that all the above fantastically simple courses—as simple as “A for Apple, B for Boy, C for Cat”—be revised to have students engaged in substantial amount of readings in both critical and creative prose, such as short stories, essays, and chapters from novels, and write (say, 1-2 pp. long) essays in critical appreciation of the text they’d read either in classroom or as part of their self-study, analyzing the themes, ideas, and characters in an attempt to write a piece of expository prose.

Even though students are likely to make many grammatical, spelling, and punctuation mistakes in
their short essays, let them still produce/struggle with essay-length or at least a couple-of-paragraph-long answers in all courses across the curriculum, to be sure (not just one or two), so that a culture/practice of reading and articulation of thoughts and ideas in writing is at first created and then promoted over the years. In the long run, through the academic terms and semesters, students will be expected to find themselves alerted, with the help of their teachers, of course, and able to overcome the dense fog and smokescreen of the clutters and mechanical errors they were once supposed to fall prey to. The way it is, that is, if the status-quo is maintained, there is no rosy future for them or the society at large in the area of language acquisition and they will just be additions to their existing cohorts without actually adding quality to the job market, be it a school or an office. Are the few exceptions who are quite bright and promising enough to let the future hold promise for all or at least the majority to come?

Despite whatever importance and merit they may have, multiple choice (MC), fill in the blanks (FiB), and true-and-false (T&F) questions, like Thomas Hardy’s use of (lucky but mostly tragic) coincidences in his novels, are at best blind and chance-and-luck-and-fate-and-fortune-based, rather than merit-and-understanding-and-comprehension-and-intellect-based. They’re getaways for students and giveaways to them. Such testing tools are really silly. They’re a demotivating disaster that increases students’ passivity, complacency, and tendency to take advantage of and dependence on an easy and unchallenging way out. Such methods/strategies hinder, impede, retard, reduce, dull, and blunt students’ interest, eagerness, curiosity, motivation, and willingness to accomplish an overall success or achieve a solid development. If not maximized/optimized through innovative uses, they pull and drag the stakeholders down, just as the bodily complexities and encumbrances gravitate the upward-flying soul/spirit down to the ground, philosophically/spiritually speaking. MCQs, FiBs, and T&F questions can of course be used for different categories of students in a different setting where they’ve already achieved a certain level of confidence and competence.

(Sometimes it’s the unqualified, undemanding, lax, lenient, grade-inflating and excessively and superfluously student friendly teachers who are responsible for a diminished and diminutive delivery of course materials. Rumor has it that some linguistics teachers allegedly write their graduate level exams, for example, in pragmatics, asking students only to write short and simple definitions of basic concepts without having them (students) attempt analytical and illustrative essays, requiring them to explain and argue on issues in the academic areas concerned/in question. A former colleague of mine, Dr Connor Quinn, who was an MIT and Harvard graduate, claimed that if a student didn’t and couldn’t write and express her/his thoughts and arguments in paragraphs, s/he would never be able to write and produce an essay.)

Coming back to initial undergraduate years, no lessons, tests, or exams ought to be less than a production/composition of an essay-length text. Lessons should consist of prose in various genres as suggested above. To repeat, I suggest that the present courses in grammar, pronunciation, and writing be completely done away with and be substituted by extensive reading and writing courses in intellectual explication and exemplification of themes and ideas expressed therein—courses in critical or creative prose displaying lively and dynamic motion and application of language, which is the most common and most widely used form of human communication.

Despite the fact that our students are taught and do indeed take all their courses in English during their roughly 5 years of undergraduate study, their proficiency in language remains extremely low and lamentable, embarrassing and unacceptable. With the exception of those (the ratio, whatever that is or may be, should be in reverse proportion) whose presence and participation in class make for greater interaction and engagement and who are thus a great classroom delight, most of the students in selected subjects write and speak in brute and broken English. It is sadly true that even a single simple sentence in clear and clean English complete with correct tense forms and subject-verb agreements is beyond them, let alone a complex or compound sentence, which is way beyond their capacity and construction. Their grammar, spelling, and pronunciation are all terribly awful.

Examples: “Teacher, what mean?,” “What’s mean?,” “Teacher, what different?” or what’s different between …,” “I/we should to do/go/know,” “He is married from her,” “Teacher, you’re my superadvisor. I want to open my table (of courses) for regis” (meaning, “You’re my academic advisor. I want you to please open my table or study plan”), “Teacher, open my eduwave” (in an impolite commanding tone), and “Teacher, this/that course conflict, cannot regislinguistic.” It is shocking to see how students get wrong the grammatical construction of even the frequently asked questions, such as the above. We the instructors should make sure we do care to correct them to have them say, “What’s the meaning (of this or that)?” or “What does it mean?” or “What’s the difference between…?”
Some or many of these foundation level wrongs and awkward expressions are a carryover from what they must have learnt from teachers at school and which, once permanently and indelibly impressed onto their upper chamber, are not easy for them to unlearn, undo, and get rid of. Despite the fact that they are taught and reminded again and again to use the preposition ‘on’ before day and date, like ‘on Monday,’ ‘on my birthday,’ ‘on the 15th of January,’ they make no mistake in making the mistake of ‘in Tuesday,’ ‘in my birthday,’ and in the 15th, for example. It is as difficult for them as the modern rocket science to distinguish between ‘on’ for the shorter units of day and date and ‘in’ for the longer units of month and year. They can see that, while reading anything in English, they never saw ‘in’ but saw only ‘on’ before day and date. They must know how to use and trust their two eyes, which are perhaps their best and most reliable teachers, their most loyal and faithful companions!

Some of our students have a tendency to use transitional words unnecessarily too frequently and too indiscriminately. They are not supposed to use ‘Therefore,’ ‘In addition,’ ‘Moreover,’ and ‘Additionally’ in every other sentence, starting from the very opening/introductory paragraph. They are supposed to avoid using them often, in every paragraph, including especially the very first paragraph. Too much use of these transitional markers makes them mechanical and hackneyed, sometimes even redundant. Excess of anything is bad. Students should be very selective and judicious in using them. They may make use of them only once in a while, as infrequently as possible, so that those transitional words retain their striking charm and dynamic function to stress the point students wish to make.

If possible, students should be completely and radically talked out of them at first (to drain out the swamp) and, instead, be encouraged to frame their sentences in such a way that the transition is nonetheless suggested or made obvious, as it is on the pages of a book where one can hardly see those transitional markers, except in a long while. If students open a book, they can find for themselves that those transitional terms and expressions are hardly there, only few and far between, in rare cases and contexts.

As has been said above, a full and complete (simple) sentence, let alone a beautifully constructed one in complex or compound form, is a rare commodity either in speech or in writing by our students. Their way of self-expression and academic discussion remains retarded and handicapped at the level of a few isolated and disjointed words. They have a serious deficit/deficiency in their reading fluency, in their range and stock of words, and in their writing practices. One reason is that their exposure to English outside the classroom is extremely limited. They rarely cultivate/inculcate the habit of doing the light and fun readings through/over the illustrated popular little (weekly) magazines and daily newspapers, which actually provide the best and most effective means to improve language, grammar and vocabulary. Reading simple and entertaining materials is not only refreshing beside the relatively serious academic stuff, but also very useful to walk away with a good, in fact, great grasp of English.

Another reason for students’ language deficiency is that they must have gotten the foreign language fundamentals wrong from their junior high and secondary high schools. Yet another reason is that they face little or no competition either in the classroom or in the job market, which leaves them feel passive, complacent, and indolent with inadequate preparation and preparedness for the future. There can be no quality without competition.

In addition, we the teachers also are accordingly lax and lenient in making the classroom instructions and exam questions as challenging and demanding as they should be. I believe we ought to be on the tougher and stricter side, modestly though, rather than being soft and liberal in grading the exams, especially in relation to the top grades.

The majority of our students do not even know and are not aware of the full and correct names of the college/faculty and/or the department they belong to, the discipline of their major, the courses they take, and their instructors. They are going through the process to graduate without doing enough of reading and writing. Their reading and writing skills proceed at a snail’s pace, if at all (which can hardly be called a progress) and still remain at a pale and sickly level/stage by the time they get out of the University with an undergraduate/bachelor degree. In the end their academic bud may never fully grow or sprout into a full and healthy plant to bear fruits and flowers.

There are a number of courses in English, such as grammar, pronunciation, and writing, for which students do not have to read anything at all or, though writing in name, get engaged in doing enough writing exercises. Such courses help them in the improvement of neither their grammar nor their pronunciation nor their written expression, all of which should ideally be reflected through a series of passages, paragraphs, and short essays. Our Honorable Chancellor Dr Ahmed Al-Rawahi keeps reminding us from time to time that our students should be able to write in passages, paragraphs, and short to longer essays in all their tests and exams, from the skills to the content courses.
Sometimes we as teachers are too easy with students so that we can remain popular with them. That leaves us without having to take the trouble of reading their in-class essay type assignments. As such, the purpose of these courses is squarely defeated. Consequently, along with other factors, students can hardly read well, write well or speak well using standard English vocabulary, grammar, and spelling. They are far from being able to construct a complex or compound sentence. All such courses ought to be replaced by academically extensive and rigorous content-based courses, matched with considerable amount of in-class lessons and assignments.

To begin with, students, while speaking, need to use English, as a rule of thumb, even with their Arabic-speaking teachers and advisors, who ought to do the same. In fact, it is the teachers who should show the way by setting examples themselves first. By speaking in English with their students in their offices and exam venues, not just in classrooms, teachers may help students feel encouraged to express themselves in English, however broken that English may initially be. It is worth quoting and worth remembering that Dr Khalfan Hamed Alharrasi, HoD DFL at the University of Nizwa, rightly reminded his academic staff that “Those who can speak Arabic, please minimize this to nil if possible. We would like the target language to be taught through the target language” (e-mail dated 13 November 2016).

Faculty not doing so stand in the way of the students trying to enhance and improve. They become an impediment in students’ furthering their learning through the medium of English. At present there is no coherent and consistent continuity between the classroom lectures/instruction and the office conversation/discussions. As a result, students’ efforts at improvement and advancement stumble and flounder at the very outset and remain in a state of limbo and limping throughout. (Higher administration and human resource offices are entirely a different matter.)

We need to help students know, use, and be aware of the following grammatical/mechanical matters during our course delivery, especially courses in reading (essays and stories) and writing about them, but not in flat, isolated, lifeless, dry, dull, and detached examples of individual words and sentences. These common errors/mistakes have to do with the basics of: (1) third person singular ‘s’; plural ‘s’; possessive (apostrophe) ‘s’; contraction ‘s’ (as in s/he’s, that’s, it’s, what’s) and ‘s’ at the end of various disciplines as physics, mathematics, optics, economics, statistics, linguistics, so on; (2) subject-verb agreement: am/is/are; has/have/had; (3) parts of speech in all eight or nine forms; (4) tense shift: past/present/future (constant use of the present indefinite only); (5) conjugation of a verb in all the twelve forms of the three main and major tenses and the knowledge of the sequence of tenses, again in twelve forms; (6) person shift and narration of speech using ‘that’; (7) active voice and passive voice; (8) independent/dependent clauses; (9) simple, complex, and compound sentences; (10) parallelisms; (11) introductory, adverbial, prepositional phrases; (12) appositives; (13) comma splices/fragments and sentence combining; (14) problem of leaving a space between the word and the comma; (15) problem of not leaving a space between the article ‘a’ and the word (noun) that follows; (16) difference between hyphen (-), dash (--) and a colon (:); (17) lack / abuse of capitalization; (18) awkward way of putting the comma or the full stop outside the quotation marks; and (19) when and how to use quotation marks.

Students should have learnt and be able to apply some of the above even at their secondary school. It is true we do teach some of the above in English I & II, but it is also true that we do not teach many of them. Even those items that we teach do not land well with the students. They do not pay much attention to acquire and digest them because there is something wrong about what we teach and test and how we teach and test. We teach and test them in a detached and isolated and dry and dull manner, in an atomistic, anemic, and microscopic way, not through having students go through essays and stories closely and thoroughly to get the ideas and arguments and not through having them write and reproduce their understanding, comprehension, and appreciation in paragraphs and essays. Both the teaching and the testing methods, the way we do them here, are faulty and frivolous.

People of certain nationalities in the Arab region tend to pronounce p as b and the vice versa. Students need to be helped with their spelling and pronunciation with regard to p and b: for example, laptop/laqtop; published/puplished; appropriate/aprobiate; approve/abrove; improve/imbrrove; describe/descripe; description/descripiton; map/map; paper/paper; group/groub; blamed/plamed; husband/huspad; and bring/pring. They need to be aware of their wrong use of the letter e as in ‘famous,’ ‘focuse,’ ‘talke’ and ‘poeme’ as they need to be alerted to their missing of the same letter e as in ‘befor.’ They need to be attentive to their wrong use of the plural s in ‘everythings.’

Students need to fix their spelling and pronunciation with regard to the letter g as in ‘go,’ ‘good,’ ‘great,’ ‘God,’ ‘game,’ ‘colleague,’ as opposed to ‘college,’ ‘message,’ ‘language,’ ‘garage,’ ‘registration,’ ‘biology,’ ‘psychology,’ and so on. Although students should be familiar with the words ‘register,’
‘registrar,’ ‘registration,’ ‘courses,’ and the ‘clash’ or ‘conflict’ of timings between the courses they would like to take, unfortunately, they can hardly form full and clear and complete sentences using these words, as evident during the add-and-drop week when they laboriously express their registration needs in frustratingly awkward and embarrassing fragments and half-and-quarter-and-dime sentences.

Students need help with regard to their funny misspelling and ridiculous mispronunciation of the following everyday words, including ‘pronunciation’ itself, which they mispronounce and misspell as ‘pronunciation,’ mistakenly aligning and confusing it with its verb form, pronounce. Similarly, they mispronounce the word ‘excuse’ (as in ‘excuse me’ or the ‘excuse letters’ they often hand in) with c as cee, not as ‘exkuse’ with cas k, as in ‘clash,’ ‘conflict,’ or ‘connect.’ They do the same with regard to ‘archeology’ in which ch becomes either cee or she, but not k, as it would be in ‘arkeology.’ Despite the pronunciation courses they take, many students are not aware that the h of ‘honor’ and ‘hour’ remains silent, as the b of ‘doubt’ and ‘subtle.’ They mispronounce the simple words such as, ‘asked,’ ‘informed,’ ‘walked,’ ‘based,’ and the like. Instead of correctly pronouncing as ‘askit’ or ‘walkt,’ they pronounce these words with a heavily accented e before the d of the past or participle form. Putting aside the exceptions to the rule, the same is generally true with both the young and adult learners of certain nationalities in the Arab region.

Even some teachers, again from certain nationalities, suffer from the same flaw and pronounce these words woefully wrong. Naturally, students learn wrong from them as they have previously learned wrong from some of their school teachers. As a past HoD, I, together with my superior, the former Dean of the College, who is now Pro-VC (Academic), used to decide against recommending applicants for teaching/academic positions with similar pronunciation defects as it was clear from their telephone/Skype interviews. Some teachers describe students as ‘colleagues’ of each other; they in fact teach them that they’re ‘colleagues’ of each other.

How could that be? Isn’t it wrong and ridiculous? We teachers are colleagues of each other as we work together, engaged in the same profession. Similarly, workers and professionals in the same professions or occupations, making a living, are colleagues or coworkers or office mates of each other, but not the students, who are studying together as classmates or batch mates or room-mates (at the hostel/dormitory).

Students, with hardly any exception, mispronounce ‘took’ as talk or tauk; ‘page’ as peg, ‘change’ as chang or chaiing; ‘challenge’ as challeing; ‘register’ as regis; ‘prerequisite’ as prequisit; ‘supervisor’ as superadvisor; ‘sign’ as sign, ‘fair’ as fire, ‘mile’ as mil, and ‘doubt’ and ‘subtle’ with b. They do not know, care to know how, or find it hard to spell and pronounce common words such as signature, substitute, linguistics (pronounced as linguistics), sociolinguistics, psycholinguistics, paragraph, translation, interpretation, and registration.

I’m sure students, regardless of junior or senior, wouldn’t pass the spelling and pronunciation test of these words and subject names.

In George Bernard Shaw’s Pygmalion, Professor Henry Higgins of Phonetics describes the poor and illiterate, but also rude and disrespectful flower girl Eliza as speaking in cockney style “kerbstone English: the English that will keep her in the gutter to the end of her days.” Higgins says, “A woman who utters such depressing and disgusting sounds has no right to be anywhere—no right to live. Remember that you are a human being with a soul and the divine gift of articulate speech: that your native language is the language of Shakespeare and Milton and The Bible; and don’t sit there crooning like a bilious pigeon.”

In just a matter of few months, Professor Higgins, with the help of Colonel Pickering, who is also another phonetician and a linguist of Indian dialects, and through his laboratory-based scientific speech lessons, trains and transforms Eliza into acquiring perfection in pronunciation so that she could pass off as a duchess at an ambassador’s garden party or a lady’s maid or shop assistant. In the end Eliza is indeed able to cross the class line and, clean and pretty and better dressed, marry a man of middle class. Higgins himself being a sort of unpredictable eccentric could not, however, change Eliza’s rough and rugged rebelliousness as much. Anyway, we both the teachers and the students can feel inspired and encouraged by Higgins’ method of teaching genuine science of speech—be it English or Arabic—on a real fast track.

Regardless of who are what—freshman, sophomore, junior or senior students—those who are bright and comparatively better are so from the beginning, from the first year through the final year; but those who are weak and dull remain so throughout, showing no improvement. However, they know they would pass anyway and pass with quite a good grade indeed! While the teachers may be flexible and not so stringent (they are already too lenient and liberal to the point of giving students inflated grades) towards giving them the lower and middle grades only, it is imperative that teachers avoid being too nice and kind towards awarding the higher or top grades unless students receiving such grades do really excel in every aspect.
of (the art) of writing and deserve to score high by all standards.

What happens is that, fortunately or unfortunately, faculty let their grace, mercy, consideration and compassion to be big and broad enough to cover and extend to all, good or not so good, just as God lets His kind and blessed rain or shine fall on everybody, good or bad. Students take this for granted and so feel no need to face competition, be competitive, and do better. Situation, environment, and circumstances are such that they do not expect any context for competition. And, to reiterate, there can be no quality without competition! Like economies, businesses, and political systems, academic performance also goes down without competition among the colleagues and cohorts.

One tip, one solution may be is to ask students to read and discuss on their own a good amount of fun and light stuff on a host of plain and common topics (related to campus, society, celebrities, culture, media and media personalities, politics and political leaders, public figures/intellectuals, religion, fashion, and lifestyle as written about in the dailies, weeklies, fortnightlies, and monthlies). They may be asked to write about interesting and controversial issues in frequently held essay competitions and debate about them in frequently held debate competitions, side by side with the academic materials at the same time! One or two hours of extracurricular activities daily do actually open and sharpen our brain in a refreshing and reassuring way. Limiting/confining our brain to mere exams and academic courses clogs and blocks it to the detriment of our acquisition of knowledge, education, and intellect, whether as students, teachers, or members of the society in general.
A Thematic Study of Repetition in Taha Hussein’s The Call of the Curlew
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ABSTRACT

This analytical study examines Taha Hussein’s The Call of the Curlew uses of repetition as a stylistic feature which represents specific functions intended by the original author according to Nida's dynamic equivalence and compared to their equivalents in TT. The loss of meaning that comes out from deletion; the intended function by the original author; and the loss of theme and rhyme that happens while deleting the repetition are the core of this study. The study includes content analysis of ten random selected examples from the novel and was based on Munday (2008 & 2010); Dickins et al (2002); Venuti (2013); Johnstone (1991); Hermans (2009); Chesterman (1997) and Bassnett (1980). The Study concludes that the translator tries to delete such a repetition to follow naturalness. Naturalness is not the appropriate strategy of translating repetition where it used as a stylistic feature by the original author. Loss of meaning and loss of theme-rheme order occur too.

1-INTRODUCTION
The recent studies of translation universals have tendencies to avoid repetition that occurs in the original text (Braithwaite, 2001:289). Such studies try to focus on the deletion of repetition to simplify the translated texts neglecting the importance of repetition in each case. Repetition in Arabic and English is used mainly to link closely related ideas. It is used as a cohesive text- building having a cohesive function. Also, repetition plays an important role in Arabic to give a sense of emphasis (Dickins et al 2002: 104-111).

This study examines the translation of naturalness and its effect on repetition as a stylistic feature used by the original author (Taha Hussein’s Du’a Al Karawan and its equivalence in English The Call of the Curlew). The study of repetition and its importance to the text comes from some theories of translation that depend on the accuracy in translation. Nida's formal equivalence is one of the theories that support the idea of keeping and protecting such repetitions used in the original text. Nida defines the formal equivalence as the following: "Formal equivalence focuses attention on the message itself, in both form and content... One is concerned that the message in the receptor language should match as closely as possible the different elements in the source text." (Munday, 2010:42).

This study also emphasizes the effect of deleting repetition as a thematic feature in terms of theme and rhyme. Nida's theory considers the accurate message intended by the author. The deletion of repetition affects the required order of theme and rhyme that changes the thematic position. Munday (2010: 50) state that “A main aim is to use thematic analysis to establish the relative coherence of the text and to show how paragraphs can be organized across sentence boundaries by means of patterns of theme and rhyme development”.

2-STATEMENT OF THE PROBLEM
Arabic language is full of figurative expressions which might be a challenging issue for translators. Literary works as well have a great deal of rhetorical expressions that may affect the meaning (As-Safi, 1980). Repetition is one of these rhetorical features that are used in Arabic where translators may find difficulties in translating such a feature in other language such as English. Taha Hussein’s Du’a Al-Karawan uses lexical repetition as a stylistic feature
that represents rhetorical functions in Arabic literature. One of these functions is to achieve a discourse function (Dickins et al, 2002: 142). The translation that uses naturalness, like what the translator uses in this novel, deletes such repetition that has a great effect in the original language. Another problem produced in such a deletion is the change that happens to thematic role of theme and rhyme in the ST. Theme and rhyme can be related to notions of stress that falls on something (Dickins et al, 2002: 109). This study explores the significance of repetition in the translated text (TT) and its effect on the thematic role of theme and rhyme.

3-OBJECTIVE OF THE STUDY
This research explores the effect of using the naturalness strategy of translating repetition in Taha Hussein's Du'a Al-Karawan into English (The Call of the Curlew) by the translator A.B As-Safi. It also investigates the differences occurred in the thematic role of theme and rhyme and how that might affect the translation product of deleting repetitions in the target text (English). It also explores whether the cohesion of the ST may get affected by the deletion of repetition in the ST. Also, the study investigates the aesthetic function of repetition in ST and the loss of such a function in TT by deleting repetition.

4-RESEARCH QUESTIONS
This study investigates the following questions:

1. Does the deletion of repetition affect the function of the sentence that is required by the original author?
2. Does the deletion of repetition as a stylistic feature affect the thematic role of theme and rhyme?

5-INTRODUCTION OF THE NOVEL
Du'a Al-Karawan (The Call of the Curlew) is a unique work of fiction by Taha Hussein who is a well-known author of the Arabic world. This masterpiece novel is considered to be one of his famous modern Arabic literary works. It is a romantic story about triumph of love over revenge. It describes the social taboos of the time and how one girl eventually overcomes them. Originally, the novel is written in high poetic style with deep insight into the human heart. This novel is translated by A.B.As-Safi where his translation would be the focus of this study (Hussein, 1980).

5.1 The FOLLOWED THEORY BY THE TRANSLATOR
Theories of translation differ from one scholar into another. As-Safi talks about the theory used in the novel of his translation. He uses the dynamic translation which has a lot of principles used. One of the principles of such method is to be natural and free (As-Safi, 1980). The idea of naturalness is Nida's theory of translation. Nida's dynamic equivalence is "seeking the closest natural equivalent to the source-language message" (Munday, 2008:42). To be natural and free in translation means sometimes the deletion of some lexical words that are repeated in the original text. Taha Hussein's original text is full of repetition which has a function required in each sentence. The importance of repetition is explained by many scholars of linguistics.

The importance of repetition comes out from the importance of other features like translation ethics which call to be faithful to the original text. Chesterman mentions that ethics of translation has an important discussion in translation. He associates norms of translation with translation ethics and he puts principles that translation ethics have commitment to precise expressions, production of a faithful and truthful equivalent target text (1997:172). Also another scholar of translation views the problem that some translators try to be professional in specific stylistic features at the expense of other styles like repetition; Bassnett says that" The failure of many translators to understand that a literary text is made up of a complex set of systems existing in dialectical relationship with other sets outside its boundaries has often led them to focus on particular aspects of a text at the expense of others."(2005:83). Such explanation of the previous scholars elaborates more on the idea of the deleted repetitions that have specific functions in the original text. Also, some scholars calls for keeping the foreignness of the ST which supports the idea of keeping repetition even it is not used in the target culture. Humboldt supports this Idea and calls for the preservation of the foreignness of the original text in the TT (Hermans,2009:97-98).

5.2 THE IMPORTANCE OF REPETITION
5.2.1 The function of repetition in English
This paper explores the importance of repetition in the literary text The Call of the Curlew by Taha Hussein translated by As-Safi. There are many forms of repetition each has an important function. This paper focuses on the lexical repetition of the same word. "Lexical item repetition functions not just as a stylistic feature, but as a - building device contributing to the cohesion of the text." (Dickins et al, 2002: 109). This is the first function of lexical
repetition as a cohesive device to hold the text together lexically and grammatically. The translated text may lose then this function when repetition is deleted. Stylistic lexical-item repetition helps in building up the text to make it connected and contributes to the overall cohesion of the text (Dickins et al, 2002: p.111).

The lexical repetition of a word or words has a rhetorical function or a rhetorical purpose. It allows the writer to talk about ideas that are "closely related ideas". Sometimes, writers of Arabic texts like to achieve a sense of "emotional force" (Dickins et al, 2002: 142). Accuracy scholars tries to keep such repetition in their translations to maintain the overall function of the ST. Venuti, a translation scholar, advocates foreignizing translation which "leaves the writer in peace and moves the reader toward the writer" (Venuti, 2013: 76). Keeping the translated text as the original, a translator tries to give the same functions of the sentences in the TT. Repetition and its function is also should be maintained in the TT by the translator in order to retain the same function used in the ST.

5.2.2 The function of Repetition in Arabic

Repetition in Arabic culture, especially literary works, has many functions. This research is interested in lexical repetition that exists in Arabic literary work. Al-Jahith, a canon author of the Arabic literature, defines repetition as the feel of beauty which affects the appearance of the text to give it a flavor. Repeating a word gives another and extra meaning to the repeated word. There are three main functions of repetition: (i) the emphatic function to focus on meaning; (ii) the rhythmic function; and (iii) the aesthetic function which affects the appearance of the text (Al-Jaff, 2012). Johnstone highlights more on the function of repetition in Arabic. Johnstone adds that Arabic is a persuasive language which needs repetition (1991: 1). He says that, “the more greater the repetition, the more crucial the information” (1991: 93).

5.2.3 The correlation between theme-rheme and Repetition

Repetition plays an important role in building up theme and rheme. Information in any sentence can be predictable or unpredictable. Theme and rheme are the elements of a sentence which make it predictable or not. "The elements which provide at least relatively predictable information are known as the theme, while those elements which provide at least relatively unpredictable information are known as rheme (Dickins et al, 2002: 108). According to the previous definitions of theme and rheme, one can say that theme is the starting point of a sentence, and the rest of the sentence is the rheme. The deletion of a word in the TT may affect the order and the function of the theme and rheme in a sentence and may lead to lose the function required by the ST.

6- METHOD

This study is a qualitative analytical method examines a selected sample of 10 random sentences that involve repetitions in the original novel (Du’á Al-Karawan) and compare them with their equivalents in the target text (The Call of the Curlew). A back translation from Arabic into English is used as a literal translation to show how repetition is deleted from Arabic (ST) into English (TT).

Each example is examined to find the effect of deleting the repetition or losing the function of repetition and losing the thematic role of theme-rheme which both may lead to a loss of meaning. The content analysis method is based on Munday (2008 & 2010); Dickins et al (2002); Venuti (2013); Johnstone (1991); Hermans (2009); Chesterman (1997) and Bassnett (1980). Each example is discussed according to the function of repetition mentioned by (Dickins et al, 2002), (Al-Jaff, 2012), (Johnstone, 1991). Al-Jahith, a canon author of the Arabic literature, defines repetition as the feel of beauty which affects the appearance of the text to give it a flavor. Repeating a word gives another and extra meaning to the repeated word (Al-Jaff, 2012). Johnstone mentions the Arabic is a persuasive language that needs a kind of repetition. Dickins et al., (2002) add that repetition play an important role to build up cohesion in the text. The data is collected carefully to show how this deletion may affect the functions and the thematic role of theme and rheme in each sentence.

7- ANALYSIS

This section analyzes and discusses the selected Examples of the ST compared to the TT. It investigates in detail the effect of the deletion of each repetition in its function and the effect that happens to the order of theme and rhyme structures. The following table (1) indicates the first selected sample. This table includes the ST, back translation, TT, Page numbers.
Table 1: The Selected Sample

<table>
<thead>
<tr>
<th>ST (pp. 76-77)</th>
<th>Phonetic Transcription of the repeated words</th>
<th>Back Translation into English</th>
<th>TT (pp. 60-61)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;وأي قلب لا يرحم فتاة غرة لم تتجاوز الصبا&quot;</td>
<td>&quot;وأي قلب لا يرحم فتاة غرة لم تتجاوز الصبا&quot;</td>
<td>How can any heart not have pity on a young girl that didn't arrive to girlhood.</td>
<td>&quot;How can any heart not have pity on a young girl…&quot;</td>
</tr>
<tr>
<td>&quot;وأي قلب لا يعجب بهذة الفتاة الغرة التي لم تتجاوز الصبا&quot;</td>
<td>&quot;وأي قلب لا يعجب بهذة الفتاة الغرة التي لم تتجاوز الصبا&quot;</td>
<td>How can any heart not admire this young girl that didn't arrive at girlhood.</td>
<td>&quot;How can anyone not admire this inexperienced girl…&quot;</td>
</tr>
<tr>
<td>&quot;وأي قلب لا يخاف على فتاة غرة لم تتجاوز الصبا&quot;</td>
<td>&quot;وأي قلب لا يخاف على فتاة غرة لم تتجاوز الصبا&quot;</td>
<td>How can any heart not tremble for a young girl that didn't arrive at girlhood.</td>
<td>&quot;Who would not tremble for an innocent girl…&quot;</td>
</tr>
</tbody>
</table>

The repeated words in the ST are underlined to show how many times they are repeated within the same sentence. These two words were repeated three times within the same sentence. The example is capturing the following functions and features and is discussed as follows:

- The function of the repetition here is an emphatic function to focus on meaning, the rhythmic function and the decorating function which affects the appearance of the ST (Al-Jaff, 2012).
- This example is stressing the emotional force is very obvious in this example by repeating the word "وأي قلب" to make the reader sympathizes with the young girl: Arabic texts like to achieve a sense of "emotional force" (Dickins et al, 2002: 142).
- There are other aspects got affected by the deletion of the repetition. The word "وأي قلب" is the theme for each sentence, but when the word is deleted in the TT the theme is going to be different word that is chosen by the translator which may affect the function required by the original author or the ST.

- such deletion and substitution of words have a great deal with the function intended by the ST.
- Theme -rheme ordering also affects the meaning intended by the ST.
- Naturalness method in translation that gives the translator the ability to deletion is a result of meaning loss in this example here.
- Johnstone (1991) indicates that Arabic is a persuasive language, the repeated word is used in the ST to achieve such a function. As a result of the deletion of repetition, the persuasive function is deleted which leads to the loss of meaning.

Table 2: The Selected Sample

<table>
<thead>
<tr>
<th>ST (Page: 11)</th>
<th>Phonetic Transcription of the repeated words</th>
<th>Back Translation into English</th>
<th>TT page 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;لم يكن يﻘدﱢر أن آسأل قائمة باسما حين أققل في ظلمة ﺖا ج و فاتا ﺖا كأناه للﺺ&quot;</td>
<td>&quot;Ka<code>annahu al haya aw ka</code>annahu al lis&quot;</td>
<td>He didn't expect to find me still up, waiting with a smile when he came to me as if he is a serpent or as if he is a thief.</td>
<td>&quot;He didn't expect to find me still up, waiting with a smile, when rather like a serpent or a thief,&quot;</td>
</tr>
</tbody>
</table>

The repeated word in the ST is “كأناه” which means as if or like. In the TT, the word is not repeated. The example is capturing the following functions and features and is discussed as follows:

- The function of the repetition here is an emphatic function to focus on meaning, the rhythmic function and the decorating function which affects the appearance of the ST (Al-Jaff, 2012).
- There are other aspects got affected by the deletion of repetition. The word "كأناه" is the theme for each sentence, but when the word is deleted in the TT the theme is going to be different word that is chosen by the translator which may affect the function required by the original author or the ST.
The example is capturing the following functions and features and is discussed as follows:

- The emphatic function to focus on meaning, the rhythmic function and the aesthetic function which affects the appearance of the text (Al-Jaff, 2012).
- The persuasive function as repeating the word to persuade readers to the way of laughing (Johnstone, 1991).
- Theme –rheme ordering also affects the meaning intended by the ST. The ST has two clauses "ладьк" is the rheme of the first clause while "ضاحك" is the theme of the second clause. In the TT there is no such a division in terms of theme and rheme which leads to the loss of meaning.

Table 5: The Selected Sample

<table>
<thead>
<tr>
<th>ST (Page:11)</th>
<th>Phonetic Transcription of the repeated words</th>
<th>Back Translation into English</th>
<th>TT (Page 3)</th>
</tr>
</thead>
<tbody>
<tr>
<td>labayk</td>
<td>labayk</td>
<td>Here I am, my dear Curlew</td>
<td>&quot;Here I am, my dear Curlew&quot;</td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- The repeated word has an emphatic function to focus on meaning, the rhythmic function and the aesthetic function which affects the appearance of the text (Al-Jaff, 2012).
- The persuasive function as repeating the word "ладьк" to persuade readers of answering the demand. (Johnstone, 1991).
- Theme –rheme ordering also affects the meaning intended by the ST (Dickins et al, 2002). The theme here includes two noun phrases but the translated text includes only one noun phrase.
- Naturalness method in translation that gives the translator the ability to deletion is a result of meaning loss in this example here.

Table 4: The Selected Sample

<table>
<thead>
<tr>
<th>ST (Page:11)</th>
<th>Phonetic Transcription of the repeated words</th>
<th>Back Translation into English</th>
<th>TT page 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>vadhak dahikan</td>
<td>He said as he laughed a vulgar laughing</td>
<td>&quot;He said as he laughed in a vulgar way,&quot;</td>
<td></td>
</tr>
</tbody>
</table>
### Table 6: The selected Sample

<table>
<thead>
<tr>
<th>ST (Page: 21)</th>
<th>Phonetic transcription of the repeated words</th>
<th>Back Translation into English</th>
<th>TT (Page :13)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;ذكرت ما ألم بها &quot; من البؤس... &quot;</td>
<td>wa thakartu</td>
<td>I recalled the long chain of unhappy events that happened to her.</td>
<td>&quot;I recalled the long chain of unhappy events&quot;</td>
</tr>
<tr>
<td>&quot;ذكرت ما حرق من الغيرة... &quot;</td>
<td>wa thakartu</td>
<td>I recalled what had devoured her heart from jealousy.</td>
<td>&quot;I recounted the jealousy which had devoured her...&quot;</td>
</tr>
<tr>
<td>&quot;لم تكررت ذلك الخلل الذي لم يفد &quot;</td>
<td>wa thakartu</td>
<td>Then I recalled the mishap that happened to her.</td>
<td>&quot;Then I brought to memory the mishap which had utterly crushed heart.&quot;</td>
</tr>
</tbody>
</table>
| "لم تكررت هذه الالام التي لا حد له " | wa thakartu | Then I recalled these infinite sufferings. | "Then she thought over the infinite sufferings."
| "أ resurrection an ذكرت ولا أجد بال" | wa thakartu | Then I recalled this but I couldn't refuse or discuss. | "I reviled these memories which did away with any possibility of refusal or discussion, I had to obey and be resigned." |

The example is capturing the following functions and features and is discussed as follows:

- The repeated word "ذكرت" has an emphatic function to focus on meaning, the rhythmic function and the aesthetic function which affects the appearance of the text (Al-Jaff, 2012).
- The persuasive function as repeating the word "ذكرت" to persuade readers of recalling something. (Johnstone, 1991).
- Theme rhyme ordering also affects the meaning intended by the ST (Dickins et al, 2002). The theme here includes two words "ذكرت" in each sentence but the TT includes a different word in each sentence which may affect the meaning intended by the author in each sentence.
- Naturalness method in translation that gives the translator the ability to deletion is a result of meaning loss in this example here.

### Table 7: The Selected Sample

<table>
<thead>
<tr>
<th>Arabic text source (Page: 18)</th>
<th>Phonetic transcription of the repeated words</th>
<th>Back Translation into English</th>
<th>TT (Page :10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;أركبت أرافقها في اللعب على أن لا ألعب معها، أرافقها إلى الكتب على أن لا أتعلم عليها الدرس على أن أتلقى الدرس معها...&quot;</td>
<td>urafiquha</td>
<td>I was accompanying her in playing but not play with her, I was accompanying her to Kuttab but not learn with her, I was accompanying her when her private tutor comes before sunset but not to follow her lessons.&quot;</td>
<td>&quot;I was to be with her in her play, but not play with her: to accompany her to the kuttab, but not learn with her; to be present with her when her private tutor came before sunset, but not to follow her lessons.&quot;</td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- The function of the repetition here is an emphatic function to focus on meaning, the rhythmic function and the decorating function which affects the appearance of the ST (Al-Jaff, 2012).
- This example is stressing the emotional force is very obvious in this example by repeating the word "أرافقها أركبت" to make the reader feel that he was with her most of the time. Arabic texts like to achieve a sense of "emotional force" (Dickins et al, 2002: 142).
- There are other aspects got affected by the deletion of the repetition? The words "أركبت أرافقها" is the theme for each sentence, but when the word is substituted in the TT by other words, the theme is going to be different in terms of meaning t which may affect the function required by the original author or the ST.
- such deletion and substitution of words have a great deal with the function intended by the ST.
- Theme rhyme ordering also affects the meaning intended by the ST
- Naturalness method in translation that gives the translator the ability to deletion is a result of meaning loss in this example here.
Arabic is a persuasive language as Johnstone (1991) says, the repeated word is used in the ST to achieve such a function. As a result of deleting repetition, the persuasive function is deleted which leads to loss of meaning.

<table>
<thead>
<tr>
<th>Table 8: The Selected Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic text-source (Page: 16)</td>
</tr>
<tr>
<td>الجأت إلى شيخ البلدية أو &quot;شيخ العربيه&quot;</td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- The function of the repetition here is an emphatic function to focus on meaning that is repeating the word شيخ to focus on the kind of person she went to. The rhythmic function and the decorating function are affected by the deletion of repeating the word شيخ which affects the appearance of the ST (Al-Jaff, 2012).
- There are other aspects got affected by deleting repetition. The word "شيخ" is the rheme for each clause, but when the word is deleted in the TT, the rheme is going to be different which may affect the function required by the original author or the ST.
- Deleting such words has a great deal on the function intended by the ST.
- Theme –rheme order also affects the meaning intended by the ST.
- Naturalness method in translation that gives the translator the ability to deletion is a result of meaning loss in this example here.
- Arabic is a persuasive language as Johnstone (1991) says, the repeated word is used in the ST to achieve such a function. As a result of the deletion of repetition, the persuasive function is deleted which leads to the loss of meaning.

<table>
<thead>
<tr>
<th>Table 9: The Selected Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic text-source (Page: 16)</td>
</tr>
<tr>
<td>ومنهم من يخدم في المركز ومنهم من يخدم في المحكمة الاهلية &quot;...&quot;</td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- The function of the repetition here is an emphatic function to focus on meaning that is repeating the words ومنهم من يخدم which mean (others serve at) have connotative meaning by repeating the word يخدم which indicates that most people are servants to their works but the translator uses two different words that give the general meaning. The rhythmic function and the decorating function are affected by the deletion of repeating the word شيخ which affects the appearance of the ST (Al-Jaff, 2012).
- There are other aspects got affected by deleting repetition. The theme in the ST is ومنهم من يخدم"but in the TT the words are substituted by different words which affect the meaning intended by the original author and affect the thematic role of the sentence.
- Naturalness method in translation that gives the translator the ability to deletion is a result of meaning loss in this example here.
- Arabic is a persuasive language as Johnstone (1991) says, the repeated word is used in the ST to achieve such a function. As a result of deleting repetition. The persuasive function is deleted which leads to the loss of meaning.
The example is capturing the following functions and features and is discussed as follows:

- The function of the repetition here is an emphatic function to focus on meaning that is repeating the words أشد which is an intensifier means very. The rhythmic function and the decorating function are affected by deleting the repeated word أشد which affects the appearance of the ST (Al-Jaff, 2012).
- There are other aspects got affected by the deletion of the repetition. The rhyme is strong in the sentence because of the intensifier ‘very’ in the ST, but in the intensifier is not used which affects the meaning intended by the original author and affects the thematic role of the sentence.
- Naturalness method in translation that gives the translator the ability to deletion is a result of meaning loss in this example here.
- The repeated word أشد is used in the ST to achieve such a persuasion function. As a result of this word, the persuasive function is deleted which leads to the loss of meaning (Johnstone, 1991).

8- CONCLUSION

This section of the research paper gives a quick review of the study of the Novel "The Call of the Curlew" by Taha Hussein translated by A.B As-Safi (1980) including the analysis results and findings of the study. As Safi uses the natural style in his translation to achieve such a translation, As-Safi deletes some repeated words in the TT.

This study investigates the importance of repetition in English and Arabic mentioning some scholars like Dickins et al. (2002) and Venuti (2013) where they focus on accurate translation by using the foreignizing method of translation and they correlate between repetition and the function of theme-rheme.

A.B As-Safi (translator) uses natural style of translation as a stylistic feature of the target text.

The discussion and analysis conclude that naturalness (Nida's Dynamic Equivalence) is not an effective way to translate the original literary work "The Call of the Curlew" by Taha Hussein. The deletion used affects the function of theme and rhyme intended by the original author. Loss of meaning was a result of the deletion used by the translator. This study also concludes a better strategy that may lead to faithful translation to the original work and to the original authors themselves. Translators may not neglect the functions of repetition of the ST where it may represent specific functions which may lead to a meaning loss. Translators may too use the foreignizing translation as another way of translating such literary works.

REFERENCES


The Effect of the Translators’ Ideology in the Translation of Qur’an

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Qur’an, translation, ideology, foreignization, manipulation

This study examines the translation of Qur’an by two translators. Each translator has different ethnic backgrounds such as religion. The study investigates the effect of religions’ ideologies in translating the holy Qur’an. One of the translators is Muslim and the other is Christian. The problem is that ideology of each translator may affect the translation of holy Qur’an negatively causing some difference in meaning while translating the original. The method used in this paper is content analysis methods of ten samples (verses) taken from each translation into English. Each sample contains a verse in Arabic and its translation into English by the two translators where George Sale is a Christian and Abdel Haleem who is a Muslim. The samples are based on Fairclough (2002), Hatim and Mason (2005), Chesterman (1997), Venuti (2005) and Nord (1991). The study concludes a meaningful reading of English version of Qur’an by a Muslim translator who is not going to be affected by different ideology rather than other translators of different religions’ ideologies. Ideologies are the tools that the translator manipulates to give different intention to the ST.

1- INTRODUCTION

Quran is the holy book of Muslims and contains the main issues of Islam. In order to make it available to Muslims or even non-Muslims who don’t speak Arabic, Qur’an has to be translated into other languages. Many authentic translations are made to people who speak English language. The main point in this study is the translation of Non-Muslim Translator (Christian) George Sale compared to a Muslim translator Abdel Haleem. The paper examines the effect of ideology in translation, especially found in the translation of non-Muslim translator. Ideology has a great impact in the translation of Qur’an because of the different ethnic backgrounds or intentions of translators.

Ideology in translation is the enemy to the target readers of the second language as Fairclough (2002) explains in his definition of ideology. He defines ideology as “social assumptions” that are built into practices. Fairclough adds an a crucial point where he says that ideology must be overt with the reader’s knowledge that there is something has been deleted or omitted or even clarified by the translator, and as a result, readers of the second language have the choice to reconfirm or reinforce (Duarte, 2006: 139). The ideology in translation is an issue discussed by many scholars of translation talking about culture, gender, etc. but rarely talking about the ethnographic background of the translators, especially dealing with Holy Scriptures. Qur’an, which is the Holy book of Muslims, is translated by many scholars each one of them tries to make it easier for non-native speakers of Arabic language. Some translators try to manipulate their ideologies while translating Quran. The performance of the translation by a non-Muslim translator may affect the basic understanding of Islam by non-Muslims who don’t speak Arabic language to see the difference in meaning that happened to the text indirectly because of the translator’s own ideology. The idea of ideology in translation and its effect on Quran has been discussed by scholars such as Chesterman (1997), Hatim and Mason (2005), Fairclough (2002) and Venuti (2008). However, each scholar talks about a specific issue related to ideology in translation. The main purpose of this study is to investigate how different ideologies may affect the translation of Qur’an which is transferred to TT readers of English language.

2- STATEMENT OF THE PROBLEM

Translation Quran as one of the religious books must be faithful in rendering the message without adding or clarifying anything related to the opinion of the translators which indicates their ideologies. The problem of manipulating the translator’s ideology is that TT reader will be affected by the new meaning
produced by the translator who manipulated his ideology deliberately.

3- OBJECTIVE OF THE STUDY
This research explores the effect of ideology in translating Qur’an from Arabic into English. It also investigates the differences occurred in two translated texts of Qur’an. The first translation is done by a Christian translator and the second one is done by a Muslim translator. Also, the study investigates the effect of ideology that the Christian translator manipulates to compare the verses of Qur’an to the Christian ideology. This study also examines how different religions of the two translators may affect their target readers.

4- RESEARCH QUESTION
This study investigates whether the different translators’ ideologies may affect the translation of the holy Quran?

5- METHOD
This paper is a qualitative analytical study examines a selected sample of 10 random verses of Qur’an that involve ideologies in the target text translated by George Sale and compared to their counterparts in the target text translated by Abdel Haleem and the original text which is the word of Allah as Muslims believe (Quran in Arabic). Each example is examined to find the effect of ideology in the meaning of each verse translated by George Sale.

This study uses a comparative analysis technique where ideology was defined based on different definitions of Fairclough (2002); Hatim and Mason (2005); Chesterman (1997); Venuti (2008); and Nord (1991) as the following table shows:

<table>
<thead>
<tr>
<th>Scholars</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fairclough (2002)</td>
<td>Ideology must be overt with the reader’s knowledge that there is something has been deleted or omitted or even clarified by the translator, and as a result, readers of the second language have the choice to reconfirm or reinforce.</td>
</tr>
<tr>
<td>Hatim and Mason (2005)</td>
<td>Ideology is a set of beliefs that are obviously mentioned in a text.</td>
</tr>
<tr>
<td>Chesterman (1997)</td>
<td>Translation is a manipulation which makes the translator manipulates his position as a translator to twist the intended meaning of the ST.</td>
</tr>
<tr>
<td>Venuti (2008)</td>
<td>Foreignization is the most effective strategy to maintain the original text not distorted by domestication.</td>
</tr>
</tbody>
</table>

Translators were also investigated to find out their ethnic backgrounds and how their cultural backgrounds may affect their translations.

6- IDEOLOGY AND TRANSLATION
There are three basic models of Translation. An important model of translation is comparative model (Chesterman & Williams, 2002). This study compares two translated texts (English) of the Holy Quran. Many studies of ideology in translation are made to investigate an original text with its translation to see how ideology may affect the translation and the meaning of the target text compared to the original. This study is important that it investigates two translated texts compared to the original one. Dealing with Holy Scriptures is not an easy task because any deviation of the original will affect the meaning and twist the intended meaning of the original.

Ideology in translation is an issue discussed by many scholars. Hatim and Mason define ideology as “the tacit assumptions, beliefs and value systems which are shared collectively by social groups” (2005: 120). Such a definition clarifies that translators are part of these groups who have social activities and beliefs that affect their translation norms. Religion is part of cultures that make translators affected by their beliefs in God and how translators manipulate their task of translation to deliver the message to the target readers of the second language to make them believers of the translation not the original text. Chesterman admits that “translation is manipulation” (1997, 38). In this study, George Sale, a Christian translator, is affected by his Christianity in translating Quran which is obvious in his translation of Quran, especially verses that talk about Jesus Christ. The translator manipulates his translation to deliver the Christian beliefs indirectly.

Venuti (2008) puts two strategies of translation (i) Domestication and (ii) Foreignization. Foreignization is a strategy of translation that keeps the original text from the violence of translation (ibid: 13); whereas, domestication tries to distort the original text. Venuti adds that foreignization “constructs a certain image of the foreign that is informed by the receiving situation but aims to question it by drawing on materials that are not currently dominant…” (2008: 19). As a result of this, the translation by George Sale is domesticated and is affected by the culture and religion of Sale to make Quran domesticated to readers of the target culture. Venuti states that Qur’an has to be faithfully translated according to foreignization to deliver the message and the clear image of Islam not affected by anything else. Foreignization makes the original text foreign to the
target readers, Why not? How do target readers know the clear message of Quran?

Translation’s scholars try to give more than one theory of translation. They agree on keeping the meaning and message of the original author whether the translation is formal or dynamic. Being loyal to the ST author and readers of the TT is also part of their agreement. Nord (1991) defines loyalty as “a moral principle indispensable in the relationships between human beings, who are partners in a communication process”. Bani Abdo (2015: 20) adds that TT readers are not able to check the target text’s confirmation to the ST As a result, translator has to be faithful in rendering the message of the ST without adding or substituting information that are not related to ST.

7- THE TRANSLATORS’ (SALE AND HALEEM) RELIGIOUS BACKGROUND
Sale is a Christian orientalist who spent 25 years in Arabia peninsula. He is a racist anti-Islamist and is known for his hatred to the prophet Mohammad. He says in his translation of Qur’an “As Mohammed gave his Arabs the best religion he could, preferable, at least, to those of the ancient pagan lawgivers, I confess I cannot see why he deserves not equal respect, though not with Moses or Jesus Christ, whose laws came really from heaven, yet with Minos or Numa, notwithstanding the distinction of a learned writer, who seems to think it a greater crime to make use of an imposture to set up a new religion, founded on the acknowledgment of one true God, and to destroy idolatry, than to use the same means to gain reception to rules and regulations for the more orderly practice of heathenism already established” (Sale, 1764). At the beginning of his translation of Qur’an, Sale admits that he is under a necessity to translate Qur’an and he apologizes for the lord to do such a work. In contrast, Muhammad Abdel-Haleem is a Muslim translator born in Egypt. He learned Qur’an by heart (Abdel Haleem, 2016). He has no bad reviews of his translation as a Muslim.

8- ANALYSIS
Table (2): The Selected Sample

<table>
<thead>
<tr>
<th>ST</th>
<th>TT1 (George’s Translation)</th>
<th>TT2 (Abdel Haleem’s Translation)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Title of Quran in Arabic</td>
<td>القرآن الكريم</td>
<td>The Qur’an</td>
</tr>
<tr>
<td>The Koran: Commonly Called The Alcoran of Mohammed</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- Fairclough (2002) says that ideology must be overt with the reader’s knowledge that there is something has been deleted or omitted or even clarified by the translator, and as a result, readers of the second language have the choice to reconfirm or reinforce. In this example, “القرآن الكريم” is the title of this religious book in Arabic and there is no name of an author because, according to Muslims, Quran is the word of Allah as the Muslim translator Abdel Haleem translates this title as Al Qur’an without mentioning the name of an author. But the question is that How the translator, Sale, mentions that Al Quran is normally by Mohammad? Where did he find such information in the ST?

- Hatim and Mason (2005) define ideology as a set of beliefs that are obviously mentioned in this sample which ensures the translator’s belief in Qur’an is different from the translator Abdel Haleem. George Sale is convinced that Mohammad, the prophet of Islam, is the author of Qur’an not as where Muslims believe that Qur’an is the word of Allah.

- Chesterman (1997) mentions that translation is a manipulation which makes the translator manipulates his position as a translator to twist the intended meaning that Qur’an is not the word of God, instead Sale believes that Qur’an is the word of Mohammad.

- As Venuti (2008) indicates that foreignization is the most effective strategy to maintain the original text not distorted by domestication. The translator, Sale, is not using foreignization in its real meaning. He manipulates the title of Qur’an as saying Alcoran of Mohammad as if Mohammad is the author or owner of the book as Christians believe.

- As a result of the previous scholars of translation, loyalty, which is an ethical dimension of translation, is not used in this sample, Nord (1991). George sale is not loyal by adding the word Mohammad which is originally not mentioned in the ST.
The effect of the Translators’ Ideology in the Translation of Qur’an

Table (3): The Selected Sample

<table>
<thead>
<tr>
<th>ST – (verse 19 p. 306 Surah: Maryam)</th>
<th>TT1 (George’s Translation) - verse: 19 page: 109 Surah: Mary</th>
<th>TT2 (Abdel Haleem’s Translation) - verse: 19 page: 192 Surah: Mary</th>
</tr>
</thead>
<tbody>
<tr>
<td>“قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لَِِهَبَ غُلََّامًا زَكِي ًا لَكِ”</td>
<td>“He answered, verily I am the messenger of thy Lord, and am sent to give thee a holy son.”</td>
<td>“but he said, ‘I am but a Messenger from your Lord, [come] to announce to you the gift of a pure son.”</td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- This example, غلامة زكيا, Abdel Haleem’s equivalents is “a pure son”. Such an equivalent means that the son is clear from sins as a prophet according to Muslim; whereas, Sale’s translation is “a holy son” gives an indication that Jesus is a holy prophet which equals the ideology of Christians in their Bible. Such a translation is affected by the beliefs of Christian people that Christ is holy which is not mentioned or intended in Qur’an (Fairclough, 2002).
- This example indicates the Christian belief which ensures the translator’s belief in Christ as a holy prophet not as a human being (a holy son) (Hatim and Mason 2005).
- The translator in TT1 manipulates his position as a translator to twist the intended meaning of “pure” as “holy” (Chesterman 1997).
- TT1 translator is not using foreignization in its real meaning. He delivers Quran as a different religion into the target readers but with some kind of deviation from original (Venuti 2008).
- Sale twists the intended meaning of ‘Jesus’ as ‘a holy son’ which is very different from the Islamic ideology as TT2 Abdel Haleem believes (Nord 1991).

Table (4): The Selected Sample

<table>
<thead>
<tr>
<th>ST – (Verse 21 p. 4 Surah: Albaqara’)</th>
<th>TT1 (George Sale’s Translation) - (Verse 4 p. 5 Surah: The Cow)</th>
<th>TT2 (Abdel Haleem’s Translation) - (Verse 4 p. 192 Surah: The Cow)</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَا أَيُّهَا النَّاسُ (اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ</td>
<td>(O men of Mecca, serve your Lord who hath created you, and those who have been before you: peradventure ye will fear him;)</td>
<td>(People, worship your Lord, who created you and those before you, so that you may be mindful [of Him])</td>
</tr>
</tbody>
</table>

The following example is focusing on the kind of people that the verse is talking about.

- The readers here of the second language have the choice to reconfirm or reinforce. The literal translation of “الناس” “people” as the translation of Abdel Haleem (TT2). It is normally known to Muslims that the prophet Mohammad is sent to human beings; whereas, the question is "Why did George Sale (TT1) translate the word الناس which is very general to “men of Mecca”? Maybe because the translator wanted to show that Mohammad is only sent to inform only people of Mecca (Fairclough 2002).
- The translator’s belief in this sample is that he may not believe of Mohammad as a prophet for all people of the world (Hatim and Mason 2005)
- Sale (TT1) manipulates his position as a translator to twist the intended meaning of "people" as “men of mecca” to make the readers of TT believe that Mohammad is sent only for people of Mecca (Chesterman 1997).
- The TT1 translator is not using foreignization in its real meaning. He delivers Quran as a different religion to target readers but with some kind of deviation from original. He uses different word which gives another indication for TT readers (Venuti 2008).
- As a result of the previous scholars of translation, loyalty, which is an ethical
dimension of translation, is not used in this sample (Nord 1991).

Table (5): The Selected Sample

<table>
<thead>
<tr>
<th>ST (verse 143 p. 22 Surah: البقرة)</th>
<th>TT1 (George Sale’s Translation) (verse 143 p.18 Surah: The Cow)</th>
<th>TT2 (Abdel Haleem Translation) (verse 143p. Surah: The Cow)</th>
</tr>
</thead>
<tbody>
<tr>
<td>We have sent you, <em>O Arabsians</em>, an intermediate nation, that ye may be witness against the rest of mankind, and that the apostle may be a witness against you.</td>
<td>Thus have we placed you, <em>O Arabsians</em>, an intermediate nation, that ye may be witness against the rest of mankind, and that the apostle may be a witness against you.</td>
<td>Thus have we placed you, <em>O Arabians</em>, an intermediate nation, that ye may be witness against the rest of mankind, and that the apostle may be a witness against you.</td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- According to Sale’s translation (TT1), readers may think that Mohammad is sent only to Arabs because he adds the word *Arabians* without the knowledge of readers of TL. Otherwise, Abdel Halleem translates the verse to all people without specifying specific group of people as mentioned in the original (Fairclough 2002).

- In this sample, the TT1 translator ensures his belief as Christian where he mentioned that Mohammad is sent only to his people ‘Arabians’. He twists that intended meaning of ‘all people’ to ‘Arabians’ (Hatim and Mason 2005 and Chesterman 1997).

- The translator is not using foreignization in its real meaning. He delivers Quran as a book sent only to Arabsians and didn’t use effective strategy (Venuti 2008).

- As a result, the TT1 translator was not loyal to the ST and didn’t use ethical dimension in translating Quran; whereas, TT2 translator was loyal.

Table (6): The Selected Sample

<table>
<thead>
<tr>
<th>ST (Verse 52 p. 345 Surah Almoumi’noun)</th>
<th>TT1 (Sale) (Verse 52 p. 261 Surah: The Believers)</th>
<th>TT2 (Abdel Haleem) (Verse 52 p.217 Surah: The Believers)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“This religion is one religion and I am your LORD: wherefore fear me.”</td>
<td>“This religion is one religion and I am your LORD: wherefore fear me.”</td>
<td>“This community of yours is one– and I am your Lord: be mindful of Me”</td>
</tr>
</tbody>
</table>

The example is capturing the following functions and features and is discussed as follows:

- Here, the original verse uses the word *أمتكم* which means ‘your community’ (the community of the prophet Mohammad as a prophet sent to all people as Muslims believe), but the translator translates the word ‘أمتكم’ as your religion which may indicate different meaning to readers of the TL. One may think of the words ‘your religion’ is a religion that is created by Mohammad not by God as Muslims believe (Fairclough 2002).

- In this example, the TT1 translator is obviously ensures his Christianity ideology belief which indicates that Mohmad is not sent to ‘all people’ but rather to his ‘community’. This manipulation was taken to clearly indicates the racist translator and misinterpreted the intended meaning by The Qura’n; whereas, TT2 translator interpret his Islamic ideology to indicate the universal meaning of ‘community’ (Hatim and Mason 2005; Chesterman 1997; and Venuti 2008).

- TT1 was not loyal or ethical in translating this example while TT2 was more faithful in translating the intended meaning of Quran (Nord 1991).
The example is capturing the following functions and features:

- In this example, it is obvious that Sale is affected by his Christianity because if someone doesn’t believe in God, Christians say that he/she doesn’t believe in Jesus. The verse uses the word ‘وَبِكُفْرِهِمْ’ which is translated by TT2 Abdel Haleem as ‘they disbelieved’ without adding the words ‘in Jesus’. Muslims believe that if someone disbelieves, he/she disbelieves in Allah without adding the word ‘Jesus’. Sale’s translation may not affect the meaning because Muslims already believe in Jesus as their savior from their sins which is far away from the intended meaning of the Qura’n (Fairclough 2002).

- This translation in TT1 clearly indicates the translator’s belief in Christ which clearly indicates his ideology in translating Qura’n. This clarifies his manipulation in adding the word ‘Jesus’. TT1 uses domestication in his translation that desorted the intended meaning of the ST (Hatim and Mason 1997; Chesterman 2005; Venuti 2008).

- TT1 translators was not loyal or ethical in translating this verse; Whereas, TT2 translator was more loyal and ethical without adding a targeted word that actually clearly clarifies the ideology of the translators (Nord 1991).
that GOD would first take Jesus up to heaven, and deliver him from the infidels, and afterwards cause him to die; which they suppose is to happen when he shall return into the world again, before the last day. Some, thinking the order of the words is not to be changed, interpret them figuratively, and suppose their signification to be that Jesus was lifted up while he was asleep, or that GOD caused him to die a spiritual death to all worldly desires. Others acknowledge that he actually died a natural death, and continued in that state three hours, or, according to another tradition, seven hours; after which he was restored to life, and then taken up to heaven (Sale, 1764: 41). In order to avoid such a problem, Abdel Haleem translates the word 'مَتَوفِكَ' as 'take you back' to make it clear to his target readers that Jesus didn’t die (Fairclough 2002).

- This example states TT1 Sales manipulation and belief in death of Jesus and TT2 Abdel Haleem’s belief in Jesus as he didn’t die (Hatim and Mason 2005 and Chesterman 1997).

- The translator of TT1 (Sale) is not using foreignization in its real meaning Sale has to reveal the real meaning in translation not only the footnotes (Venuti 2008). TT1 Sale’s ideology and belief was clearly noticed in his translation of Qura’an (Nord 1991).

<table>
<thead>
<tr>
<th>Table (9): The Selected Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ST</strong></td>
</tr>
<tr>
<td>verse 45 p.55 Surah آل عمران</td>
</tr>
<tr>
<td>إِذْ قَالَتِ الْمَلائِكَةُ يَا مَرْيَمُ إِنَّ اللَََّّ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ ابن مَرْيَمَ المَسِيحُعِيسَى وَجِيهًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ</td>
</tr>
</tbody>
</table>

- This example is talking about Jesus and the different words used in each perspective to lead readers to different meanings as follows:

- Starting with Fairclough (2002) who recommends that translation has to be over. Sale (TT1) translates the word عيسى as Christ Jesus according to Christians’ ideology. Christians believe that Christ or the Messiah means the Son of God (Porter, 2007, p. 118). Such explanation or meaning of the word Jesus is totally different from Islamic perspective because Jesus is not the son of God as Muslims believe. Consequently, Abdel Haleem (TT2) is affected by the ideology of Christianity by using the word Messiah instead of Al Masih. Messiah means the son of God as mentioned above; whereas, in Islam, Al Masih means the prophet who cures the blind and leper (Ibn Khathir, 55).

- The different names of Issa were affected by the different ideologies of the two translators (Hatim and Mason 2005).

- According to Chester (1997), TT1-Sale manipulates his translation to deliver the message to the TL readers confirming their ideology of Christianity that Jesus is the same as Christ. On the other hand, Abdel Haleem fails by using the word ‘Messiah’ and use ‘Masih’.

- According to the foreignization of Venuti (2008), readers of the TL have to know that in Islam, the prophet Jesus is not as Christ in Christianity. Also, readers of the TL by Abdel Haleem’s translation have to know that Messiah is not as the same as Al Masih in Islam.

- The two translations, the ethical dimension in this sample may not lead readers to the right path of the intended meaning (Nord 1991). The different ideologies used may affect the intended meaning and make it not perfectly transferred into the TL.
there is no God except ‘Allah’ which is God in English and there is no God besides him. The way of presenting such ideas is different in each translator’s ideology according to their different beliefs. Sale (TT1) translates the verse “وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ” as “Set not up any other god as equal unto GOD”. Here, using the word equal may lead to other indications that some Christians may have about god where ‘Jesus as the son of God’ but not equal as the God himself. Muslims don’t believe in such a notion and it is far way from Islam. The other translator, Abdel Haleem (TT2) translates the same verse as “do not set up another god beside God” which means there is no God beside the real God whether equal or not. The verse ٢٨٦قُل لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِلَّا لَأَبْنَاءَ الْعَرْشِ سَبِيلًَ which means there is no God besides him. The other translator, Abdel Haleem (TT2) translates the same verse as “Say unto the idolaters, if there were other gods with him, as ye say, they would surely seek an occasion of making some attempt against the possessor of the throne”. This verse is translated to warn idolaters from having another God, but the problem is that the real verse in Arabic doesn’t mention the idolaters literally. The verse mentions people who worship other gods beside the real God. The translator may want to avoid talking about Christians and Jews nowadays who, some of them, worship their prophets as sons of Gods and sometimes as Gods themselves. That is why the translator uses the word, who worships idols, which is not literally mentioned in the verse. Abdel Haleem (TT2) translates the same verse as “Say, ‘If there were other gods along with Him, as they say there are, then they would have tried to find a way to the Lord of the Throne’”. Abdel Haleem (TT2) mentions worshipping or having Gods along with God without specifying as the real verse in the ST.

Translators’ ideologies are clearly indicated in TT1 and TT2 (Fairclough 2002) and their beliefs are clear too (Hatim and Mason 2005) where each translator has a different perspective of God. Their manipulations were to match these beliefs (Chesterman 1997). Loyalty and ethical responsibilities were not used in this verse (Nord 1991).

**Table (10): The Selected Sample**

<table>
<thead>
<tr>
<th>ST</th>
<th>TT1 (George Sale)</th>
<th>TT2 (Abdel Haleem)</th>
</tr>
</thead>
</table>

| These precepts are a part of the wisdom which they LORD has revealed unto thee. Set not up any other god as equal unto GOD, lest thou be cast into hell, reproved and rejected. | [Prophet], this is some of the wisdom your Lord has revealed to you: do not set up another god beside God, or you will be thrown into Hell, blamed and rejected. 40What? Has your Lord favoured you people with sons and taken daughters for Himself from among the angels?c |
| Verily in asserting this ye utter a grievous saying. And now have we used various arguments and repetitions in this Qur'an, that they may be warned: yet it only rendereth them more disposed to fly from the truth. Say unto the idolaters, If there were other gods with him, as ye say, they would surely seek an occasion of making some attempt against the possessor of the throne. |

This example is focusing on more than one important issue. According to Muslims,
This sample is focusing on knowing the people the verse is addressing.

- It is difficult to understand this verse without understanding the previous one. The previous verse is

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلََّ قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

The verse is translated by Abdel Haleem (TT2) as “Never have we sent a Warner to a community without those among them who were corrupted by wealth saying, ‘We do not believe in the message you have been sent with’.

It is obvious that the Warner that God sends to people is not followed by those corrupted people. Abdel Haleem (TT2) uses the word “a community “which nearly equals the word in Arabic قرية without specifying the kind of community that the verse talks about. Otherwise, Sale’s translation has an addition without the readers’ knowledge of the TL. Sale adds the phrase those of Mecca also which has no equivalent in the ST. Sale (TT1) may want to tell readers of the TL that Qur’an is sent only to those of Mecca as he believes as a Christian. The previous verse of Sale’s translation is “We have sent no Warner unto any city, but the inhabitants thereof who lived in affluence said, ‘Verily we believe not that with which ye are sent.” Which confirms Abdel Haleem translation that the two verses are talking about cities or communities in general because Sale uses the words “any city” but his second translation of the next verse contradicts his first translation.

- Sale believes of Qur’an as a book for people of Mecca, but Abdel Haleem believes that Qur’an is sent for all people of the world (Hatim and Mason 2005). The TT1 translator manipulates his position as a translator to twist the intended meaning that Qur’an is sent only to the people of Mecca not for all people (Chesterman 1997). He adds some words that may destroy the intended meaning of the verse (Venuti 2008).

- As a result of the previous scholars of translation, loyalty, which is an ethical dimension of translation, is not used in this sample (Nord 1991). George sale maybe not loyal to the ST by adding some words that twist the meaning.

### 9. CONCLUSION

This section concludes that the different ideologies affect the meaning of the ST negatively and make readers of the TL far away from the intended meaning of the ST (Qura’n) (Fairclough 2002). This study recommends readers of the TL to choose a translated Qur’an of a translator having the same ideology of the ST to keep the intended meaning of the ST not to be affected by different ideologies, beliefs, manipulations (Hatim and Mason 2005; Chesterman 1997; and Venuti 2008). Sale (TT1) uses the Christian ideology which is his belief in translating Qur’an; whereas, Abdel Haleem (TT2) uses the Islamic ideology that states his belief too (Fairclough 2002). Sale twists the meaning of the ST by adding, clarifying, omitting things that are not related to the ST according to his belief and he was not loyal or used the ethic of the translation. TT2 (Abed Haleem) was loyal and faithful to the ST as a part of his belief too (Nords 1991).

Also, this study suggests that even translators of the same ideology of the ST have to be very well known and educated to translate holy religious books such as Tura, Bible and Qur’an.

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Ecolexicon of Kaghati Shape in Muna Speech Community
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ABSTRACT
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Shape, kaghati, Muna language, ecolinguistic, Muna speech community, dynamic understanding

This article describes the ecolexicon of kaghati shapes in Muna Speech Community (MSC) through ecolinguistic perspective. The kite ‘kaghati’ is one of the traditional games and a tribal cultural product in MSC. The aims of this article are to: 1) find and describe the ecolexicon of kaghati shape; and 2) analyze the dynamics of intergenerational understanding of ecolexicon. The method used in this research is qualitative and supported by quantitative method. The data needed were obtained by observation, interview, and questionnaire methods. Thereafter, the data is reduced and classified based on its ecolexicon. Then, the questionnaire test is conducted upon 150 respondents who were born and lived in Muna regency, Lia Ngkobori and Wali villages. The range of the respondents’ ages was from 15 to 65 years (young, middle, and old generation). Based on data analysis, there were two findings found: (1) the ecolexicon of kaghati shape consist of ten lexicons as nominal and abiotic category, such as bhate gusi, sala bhate, bhate burungo/kura-kura fotu, bhate dhangkonu, bhate dhalebha, bhate tombolai, bhate mboreranga, bhate kamanu-manu, bhate kaensewoka and bhate todo pani. Those lexicons are dilated by the three dimensions of social praxis. (2) There is a different level of understanding about the ecolexicon of kaghati shape. The old generation (46-65 years) has high level of understanding with an average of 88% (very good); the middle generation (25-45 years) with an average of 48% (less); and the young generation (15-24 years) with an average of 11% (very less).

1- INTRODUCTION
The relationship between language and environment sparked the concept of language environment and environment language. The language of the environment is the language that describes the environment. The language environment is recording and constructing the reality of the language environment, while the environment language is the environment or the place where the language is alive. The environment language consists of the human element, the natural environment, and the socio-cultural environment, including the language element which is the reality of the environment language (Mbete, 2011). Humans and the environment, both the natural environment and the socio-cultural environment are interrelated systems. Humans in their life will not be separated from social influence, culture, and the natural environment. These three aspects build the mindset or idea of every human being towards its existence in its surrounding environment (Tangkas, 2013).

Edward Sapir wrote ‘Language and Environment’ in 1912, the early part of linguists to go beyond the description of language in terms of sound systems, word meanings, structure and like to build a relation between nature and language. For Sapir, there are many elements of human culture are ascribed to the influences of physical environments in which culture is placed. Hence the interrelationship between the inhabitants of the ecology is governed by a number of factors, among others; tribes that live close to nature will speak their natural language. It means a language is influenced by the environment. So, different community might have different language and culture, and different languages will possess different lexicons, for they share different cultures which evoke distinct types of interpretations.

Language of human being surroundings is language describing the surrounding. It records and constructs language surroundings reality, whereas a language
surroundings is the circle of place where a language exists, such as human being, nature, and language social circle (Desiani, 2016:2). Discussion of human language living potential must be always concerned with behaviour and attitudes, particularly the level of culture and language proficiency of generations according to its functional space and circumstances for life. The existed language is, in this case, not only existed one in cognition but also in communicative, productive, and creative performance acted, both oral and written. This means that any language of a certain society can give description about culture, social community, and natural circumstance of the speaker, and so does Muna language. Thus, ecolinguistic is used as a bridge to reveal eclexicon realized in Kaghati Shape of Muna so that it will be easier to understand and maintain the existence of those lexicon for an utterance.

The Muna Speech Community (MSC) realizes that the socio-cultural environment is closely related to the natural environment so that there is a sense of responsibility to preserve the natural environment and socio-cultural environment around the speech community. The living and sustainable natural environment and social-cultural environment of MSC is an ancestral heritage. The existence of MSC is influenced by the interaction among individuals in Muna Language (ML) speech and the natural environment and socio-cultural environment (Marafad, 2013).

One form of interaction, interrelation, and interdependence of MSC with the natural environment and socio-cultural environment is recorded in the eclexicon of kaghati, especially on the kaghati shapes. Kaghati is one type of the traditional games and a tribal cultural product in MSC which still exists today. Bieck (2003) said that kaghati was estimated to have grown since 4000 years ago. Kaghati was used as a game of farmers in the past where it was carried out while guarding the garden and the farmers also played it after the harvest. The preservation of the wealth of kaghati in MSC is very important, both for the sustainability of the Muna language and for the conservation of kaghati with its traditions and culture, which is preserved in the meaning and cultural values of the past heritage as part of his personal identity, especially for the younger generation. Therefore, this article aims to: (1) find and describe the eclexicon of kaghati, especially in kaghati shapes; (2) analyze the dynamics of of intergenerational understanding on eclexicon of kaghati shape.

2- THEORETICAL FRAMEWORK

Ecolinguistics studies about language interaction to ecology. Basically ecology is the study of mutual interrelated to a system. Ecology of language and ecology integrate between interaction, conservation, circumstances, and language system. Bang and Dør (1993:2) explained that ecolinguistics is the part of critical, applied linguistics concerned with the ways in which language and linguistics is involved in the ecological crisis. In line with this, Bundsgaard (2000:11) explained ecolinguistics or dialectical ecolinguistics on the view of ELI Research Group, research group of circumstance, ideology and language developed by Bang and Dør. He explained that ecolinguistics is a study that investigates mutual correlation between language dimension, ideological dimension, sociological dimension, and biological dimension of language.

Bundsgaard dan Steffensen (2000: 7) said that language is a part of social activity containing social praxis. Social praxis is included as a concept referring to as all society behaviours, attitudes, and action among the member of society and natural surroundings. In this case, social praxis is included as dominant aspect, whereas language the object of it. This indicates that social praxis changes (change of human activities and attitudes to the member of society and to natural surroundings) cause changes to language. In other words, the most easily observable social praxis change result on language change is on lexicon level.

There are three dimensions of social praxis, namely (1) ideological dimension, related ideology to individual or group mental order, cognitive, psychological clung to a certain utterance; (2) sociological dimension, he interrelated dimension to the way how utterances organize and control interactional process among the society yielding the act of showing mutual respect to each other, worth of one to another in gatherings; and (3) biological dimension, concerning biological human existence in relation to other species, as well as diversities to plants or animals equally toward verbally recorded ecosystem in language (particularly Muna language) until those such entities are identified, recognized, and comprehended. Furthermore, the three dimensions are constructed into language and then constructing language itself, and they are mutually interactional (dialectical). Hence ecolinguistics is the study of interrelations of ideo-, socio-, bio-logical dimensions of language. The ecology and mental and social well-being of mankind go hand in hand, check (Lindo and Jeppe 2000:10-11). In relation to the linguistic environment, Bang & Door (in Bundsgaard
and Steffensen, 2000:10) describe the linguistic environment with the following Logical Dimension Model.

Picture 1: Logical Dimension Model

3- METHODOLOGY

This research was the field one which was taken place in Muna, Southeast Sulawesi, in two sub-districts namely Lohia, Lia ngkobori village; and Watopute, Wali village. The method employed was qualitative and quantitative approach, and data was obtained from 150 respondents (young, middle, and old generation) through observation, interview, and questionnaire method. In this study, the research instrument used was a questionnaire. The questionnaire is unstructured and structured, and lists of lexicon. The range of the respondents’ ages was from 15 to 65 years (15-24 years as young generation; 25-45 years as middle generation; and 46-65 years as old generation). The respondents came from a variety of educational and social backgrounds, such as students, farmers, employees, community leaders, entrepreneurs, housewives, and traders.

Data analysis is carried out by sorting the data to be used and excluded. This is done because not all responses are very important for this study, so the reduction process is done. After that, the selected data are classified according to their linguistic and ecology forms and categories. Then, each lexicon that has been sorted is explained descriptively to provide linguistic information and the dimension of social praxis from the kaghati lexicon. The next data analysis is to calculate the level of intergenerational understanding of the ecolexicon of kaghati shape with the following formulate:

<table>
<thead>
<tr>
<th>Number of respondents' answers per item</th>
<th>X 100% = ...%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of respondents per age category</td>
<td></td>
</tr>
</tbody>
</table>

Table:

<table>
<thead>
<tr>
<th>NO.</th>
<th>SCORE (%)</th>
<th>PREDICATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>85-100</td>
<td>Very Good</td>
</tr>
<tr>
<td>2</td>
<td>70-84</td>
<td>Good</td>
</tr>
<tr>
<td>3</td>
<td>55-69</td>
<td>Good Enough</td>
</tr>
<tr>
<td>4</td>
<td>45-55</td>
<td>Less</td>
</tr>
<tr>
<td>5</td>
<td>0-44</td>
<td>Very Less</td>
</tr>
</tbody>
</table>

Table 1: Assesment Scores
Source: Book of Pengantar Statistik Pendidikan By Sudjono 2005

4- RESULTS AND DISCUSSION

MSC recognizes some shapes or bhate of kaghati as a result of the creativity of the maker or pandeghati. The shape art of kaghati is determined by the size of the wing frame and middle frame. It also depends on the flexibility or not on the end of the wing frames’ kaghati. In naming the shapes of kaghati, MSC gives it based on the characteristics that are present in the kaghati itself and the similarity of the objects that resemble it. Ecolexicon of kaghati is a language component that contains a wealth of words and information about the meaning of language units. The meaning is describes and reflects the character of speech community, the character of the natural environment, and the socio-cultural environment in kaghati environment. Ecolexicon of kaghati is a wealth of abiotic lexicons found in kaghati environment and is used in making of kaghati. Ecolexicon has meaningful and referential functions, namely lexicons whose references can be seen, proven, both empirically and in plain view because they are found in the field or are still remembered by the speech community, but in fact their existence is threatened with extinction, some even extinct.

The discussion is initially started from the group of ecolexicon of kaghati shape, and the dynamic of intergenerational understanding of lexicon will be after in discussion. The result of data analysis shows that ecolexicon of kaghati shapes consists of nominal and inanimate lexicon. Ecolexicon of kaghati is a set of terms in the ke-kaghati-an environment that reflects the character of its speech, the natural environment, and the socio-cultural environment.

A. The Ecolexicon of Kaghati Shapes
The analysis consists of the categorization of the word class of each lexicon, the word form of the lexicon, the semantic meaning and the dimension of
social praxis from the body parts lexicon in the making of kaghati shapes.

Table:

<table>
<thead>
<tr>
<th>Ecolexicon of kaghati shapes 'bhate'</th>
<th>Linguistic Category</th>
<th>Ecology Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language</td>
<td>Morphology</td>
<td>Semantic</td>
</tr>
<tr>
<td>Muna</td>
<td>bhate gusi</td>
<td>compound</td>
</tr>
<tr>
<td></td>
<td>resembles a jar for storing objects</td>
<td></td>
</tr>
<tr>
<td>sala bhate</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate burungo/kara-kara fotu</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate dhangkonu</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate dhalebha</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate tombolai</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate mboreranga</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate kamanu-manu</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate kaensewoka</td>
<td>compound</td>
<td>inanimate</td>
</tr>
<tr>
<td>bhate todo pani</td>
<td>compound</td>
<td>inanimate</td>
</tr>
</tbody>
</table>

Table 2: Ecolexicon of Kaghati Shapes

1) Bhate Gusi ‘Jars Shape’

Bhate gusi has a different length of wing frame about 10 cm from the length of the middle frame. The end of the wing frame is stretched to about 180 degrees. Consider the following illustration.

Illustrate:

![Illustration of bhate gusi](image)

Illustrate 1: Bhate Gusi

Source: Documentation by Nirmala, 2016

This shape is related to human life at home. Gusi is one of the jars that are favored and sacred by some speech communities. There are jars that are used for water; there are jars for storing valuables, such as silver/copper and gold. In the past, people did not know about a bank. At that time the safe place to store their valuables was a jar. When the money has a lot of jars, the money is then planted into the ground to be safe from thieves or robbers. The money jars are generally no longer found today. In addition, there are also jars used to store rice. The rice that has been stored in the jar has never been stale for several days. Therefore, the kite or kaghati shaped like a jar actually has a connection with the life above. That is why the community of kaghati fans is very interested in such shape because it has its own impression.
2) Sala Bhate ‘Free or Wrong Shape’
Sala bhave or ‘free or wrong shape’ has the same length between the wing frame and the middle frame. The end of the wing frame is stretched without bending. Here’s the illustration.

Illustrate 2: Sala Bhate
Source: Documentation by Nirmala, 2016

Sala bhave's shape is not common. The shape of sala bhave ‘free or wrong shape’ means that the shape is out of the usual shape that made by the maker of kaghati or pode ghati. Actually, this shape was deliberately created by the owner. The owner has another ideology in making of sala bhave, namely to describe the behavior of people who are impolite. Incidentally there are people in the community who are often embarrassed. The person who is embarrassed is depicted in the character of this kaghati shape. Sala bhave has no calm in the sky.

3) Bhate Burungo/Kura-Kura Fotu ‘Sea shells Shape’
The shape of burungo/kura-kura fotu has a different length of wing frame about 7 cm compared to the length of the middle frame. The end of the wing frame is stretched to about 20 degrees. Consider the following illustration.

Illustrate 3: Bhate Burungo/Kura-Kura Fotu
Source: Documentation by Nirmala, 2016

Bhate Burungo/Kura-Kura Fotu ‘sea shell shape’ is a shape related to the sea shells. The type of shellfish that is described through the shape of kaghati is one of the shellfish that is loved by MSC and is considered as one of the delicious foods. Taking this shape, pode ghati ‘kaghati maker’ has ideology so that fans of kaghati are more interested in seeing it and will be impressed with the delicious taste of burungo.

4) Bhate Dhangkonu ‘Sweet Potato Shape’
Bhate dhangkonu has a different length of wing frame around 25-30 cm longer than the length of the middle frame. The end of the wing frame is stretched to about 180 degrees. Look at the following illustration.

Illustrate 4: Bhate Dhangkonu
Source: Documentation by Nirmala, 2016

Bhate dhangkonu 'half round shape' is a shape related to sweet potato plants. The lexicon of dhangkonu is only found in the sweet potato environment (i.e. midawa dhangkonu ‘round sweet potato’). This is evidenced by the number of plants with round/semi-round fruit shape, such as pumpkin, gourd, and others, but no appears of dhangkonu lexicon.

For MSC, sweet potato is one of the staple foods other than corn or kahitela and cassava or mafusau. From the side of kaghati, the shape of dhangkonu is a type of calm kaghati in the sky, not much shake or movement. This is caused by the flexible bones of the frame. Besides that, the pull is not too tight. In connection with this shape of dhangkonu the maker of kaghati has an ideology so that the staple food is maintained. The hovering of kaghati as look as the shape of sweet potato when is floating. His dignity became high, which had been in the ground, now in the sky.

5) Bhate Dhalebha ‘Pumpkin Fruit Shape’
This kaghati shape has a taper top and rounded, flat, and wide on bottom. This shape is called dhalebha in Muna. Bhate dhalebha has a length size of the wing frame about 30-35 cm which is different from the length of the middle frame. The end of the wing frame is stretched to about 180 degrees. Consider the following illustration.

Illustrate 5: Bhate Dhalebha
Source: Documentation by Nirmala, 2016
**Bhate dhalebha** ‘round shape’ is a shape that imitates the shape of a fruit from a pumpkin plant. The plant is known by MSC as *kasopa*. The fruit is large, round, and tastes bitter. *Kasopa* is not eaten. Its contents are seeded like pumpkin seeds. The skin is hard when it’s ripe. This fruit skin, at the bottom is used as a dinner plate for MSC who have respectable social strata. In connection with this shape, the owner of *kaghati* has the ideology that each kite fans were interested and impressed after seeing *kaghati dhalebha* fly away in the sky.

6) **Bhate Tombolai ‘Taper Angle Shape’**

*Kaghati tombolai* has a length of wing frame about 20 cm shorter than the length of the middle frame. The end of the wing frame is stretched without bending. Consider the following illustration. Illustration:

Illustrate 6: Bhate Tombolai
Source: Documentation by Nirmala, 2016

*Bhate tombolai* ‘taper angle shape’ is a related with the shape of the front part of the house. MSC used to inhabit caves on Muna Island. However, along with the times, they were able to make a simple house as a place to live and be very valuable for MSC. Therefore, as an award, the maker of *kaghati* imitated the shape of the house to be used as one of *bhate kaghati*. That is the ideology contained in *pande ghati* cognition. *Bhate tombolai* has a calm character in the sky. This shape is sometimes easy to spin if the measurement is not symmetrical, but has an advantage on the rope or *ghurame* that is tight and capable of floating high.

7) **Bhate Mboreranga ‘Taper Head Shape’**

*Bhate mboreranga* or ‘taper head shape’ is a shape between *bhate burongo/kura-kura fotu* with *gusi*. The shape is symmetrical so it is called *kaghati mboreranga*. Symmetrical means that have the same shape between taper at the top end and lower end. The smoothness of the two ends of the *kaghati* is not too flexed. The process of making is vertical poles or *kainder* shorter than horizontal pole or *pani*. Mid of horizontal poles are tied approximately 5/4 of the top of the vertical pole.

This shape is the creativity of the maker. The makers of *kaghati* or ‘*pande ghati*’ who make this *bhate mboreranga* are charismatic people in the life of MSC. This is caused by character of *bhate mboreranga* in the air is never tall, calm, but not easy to fall, and looks like someone sitting. Consider the following illustration.

Illustration:

Illustrate 7: Bhate Mboreranga

8) **Bhate Kamanu-manu ‘Small Size Shape’**

*Bhate kamanu-manu* ‘small size shape’ is a small shape of *kaghati*. This shape is only made from a dry leaf of gadung or *kolope* in Muna language. *Bhate kamanu-manu* has a balancing tail called *kopu-kopunda*. This tail is made from a blade of grass or a piece of quill so that it can move. In general, *bhate kamanu-manu* is played by children. Consider the following illustration.

Illustration:

Illustrate 8: Bhate Kamanu-manu
Source:https://www.youtube-nocookie.com/embed/5xcnJNyhs2A

9) **Bhate Kaensewoka ‘One Leaf Fern Shape’**

*Bhate kaensewoka* ‘one leaf fern shape’ is a shape of *kaghati* which is the same size as *kaghati kamanu-manu*. The difference is about the material of *kaensewoka*. *Bhate kaensewoka* is made from a sheet of *roo kakumboka* ‘leaf of ferns’. The selection of leaves is dried leaves. *Bhate kaensewoka* also uses a blade of grass as a tool of balance. The grass is placed on the tail of the *kaensewoka*. Consider the following illustration.

Illustration:
10) Bhate Todo Pani  
Diamond/Rhombus/Parallelogram Shape'

Bhate todo pani or 'diamond/rhombus/parallelogram shape' is a shape of kaghati with upright wing bones which is tied closer to the end of the middle pole of kaghati. The two ends of the wing frame are not curved. Bhate todo pani has a calm character when in the air so it can lift high. Consider the following illustration.

Illustration:

Illustrate 9: Bhate Kaensewoka
Source: Documentation by Nirmala, 2016

Illustrate 10: Bhate Todo Pani
Source: Documentation by Nirmala, 2016

B. The Dynamics of Ecolexicon Understanding in the Ke-Kaghati-an Environment of Intergenerational Speech Community of Muna Language

The form presents the level of lexicon understanding intergenerational of the Muna speech community. From the result of questionnaire, there were 10 lexical items of ke-kaghati-an tested in the speech community of Muna language at Lia Ngkobori village and Wali village. Those ecolexicons which were tested to 150 respondents consist of 50 respondents aged 15-24 years, 50 respondents aged 25-45 years, and 50 respondents aged 46-65 years. The levels of understanding of ML ecolexicon by the three groups of respondents are shown in percentage form. The different in the percentage level of intergenerational understanding of the ecolexicon is used as an aspect parameter. To get a whole description, the following is the speech community understands of the ke-kaghati-an ecolexicon.

Table:

<table>
<thead>
<tr>
<th>Ecolexicon of Kaghati Shape</th>
<th>Aged 15-24 years (%)</th>
<th>Aged 25-45 years (%)</th>
<th>Aged 46-65 years (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>bhate gusi</td>
<td>2</td>
<td>22</td>
<td>37</td>
</tr>
<tr>
<td>sala bhate</td>
<td>9</td>
<td>25</td>
<td>45</td>
</tr>
<tr>
<td>bhate hurungo/kura-kura fotu</td>
<td>5</td>
<td>18</td>
<td>47</td>
</tr>
<tr>
<td>bhate dhanglebha</td>
<td>3</td>
<td>21</td>
<td>46</td>
</tr>
<tr>
<td>bhate dhanglebha</td>
<td>0</td>
<td>19</td>
<td>40</td>
</tr>
<tr>
<td>bhate tombolai</td>
<td>0</td>
<td>15</td>
<td>42</td>
</tr>
<tr>
<td>bhate mboreranga</td>
<td>0</td>
<td>14</td>
<td>39</td>
</tr>
<tr>
<td>bhate kamanu-manu</td>
<td>19</td>
<td>39</td>
<td>50</td>
</tr>
<tr>
<td>bhate kaensewoka</td>
<td>7</td>
<td>31</td>
<td>42</td>
</tr>
<tr>
<td>bhate todo pani</td>
<td>9</td>
<td>36</td>
<td>50</td>
</tr>
</tbody>
</table>

Table 3: Ecolexicon Understanding Levels (%)

Chart:

Chart 1: Ecolexicon Understanding Levels (%)

Based on the chart above it can be seen that respondents aged 46-65 years have the highest understanding with an average of 88% (very good) for each lexical tested, then followed by respondents...
aged 25-45 years with an average of 48% (less), and then the lowest understanding with an average of 11% (very less) by the respondents aged 15-24 years. In addition, we can also find out the level of understanding inter-respondent. The average understanding of the respondents 46-65 years with the respondents 25-45 years is 40%; the average understanding of the respondents 25-45 years with the respondents 15-25 years is 37%, and the average understanding of respondents 46-65 years with the respondents of 15-24 years is 77%. Therefore, it can be seen that there is a decrease in lexicon understanding by ±77% which is seen from the understanding of respondents who have the highest knowledge with respondents who have the lowest understanding.

The result shows that the old generation has more complete knowledge of kaghati body parts lexicon than the middle and young generation. The high level is caused by the intense community interaction, interrelation, interdependency with the entity that characterized the kaghati ecology. The old generation is highest awareness of making kaghati kolope in kite’s festival.

5- CONCLUSION
All shapes of kaghati that have been described above are closely related to the tight or not of the rope ‘or ghurame of kaghati itself. The size of the shape of kaghati is also depends on the size of the middle frame and wing frame. The standard size of the middle frame length is as tall as an adult. This size is classified as large kaghati. Besides the size, the tight of ghurameno kaghati ‘rope of kite’ is also decisive. Therefore, the hardness of the wing frame also determines the tightness of the ‘rope of kite’ when in the sky. Ecolexicon test shows that there is a different level of understanding in each of age group. The old generation has high level; followed by the middle age; and the lowest level is the young generation. The causes of this phenomenon include the absence of interaction, no transfer of knowledge from the previous generation to the next generation. Only the older generation and a small of the middle generation are still able to make kaghati with the above shapes. Today, the younger generation is spending more time with entertainment or other games that are more modern than playing kaghati. Therefore, conservation of the wealth of kaghati kolope in MSC is very important, both for the sustainability of the Muna language and for the conservation of kaghati with its traditions and culture, which is preserved in the meaning and cultural values of the past heritage as part of the personal identity, especially for the young generation.

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Investigating the Inadequacy of Machine Translation in Conveying the Sense and Sensibility Towards Arabic Texts Translated into English
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Machine Translation, Defining Culture-Bound Terms, Source Language and Target Language.

ABSTRACT
This paper aims to investigate the inadequacy of Machine Translation for reflecting the intended meaning of Arabic translation words into English. The researchers have adopted the qualitative method and the content analysis as a tool for collecting data relevant to the study and needed to highlight the importance of sense and sensibility in translating Arabic text. The sample of this study was randomly selected from Sudanese folklore songs performed by a Sudanese Great Singer, Mohammed Wardi. The marks obtained from the analysis were compared. From one hand, the results have revealed that Machine Translation is inadequate for reflecting the intended meaning of Arabic translation words into English. The result has also shown that the Machine Translation does not have great significance in conveying the sense and sensibility towards Arabic translated texts.

1- INTRODUCTION
Machine Translation (MT) is considered as a valuable area for researchers, profitable to developers and users (Hovy et al., 2002). Researchers want to stratify their concepts to find out the dissimilarities that can be made by Machine Translation translators. By doing so, it will be easier for designers to identify the most challenging issues and make enhancements on the Machine Translation translators. Shaalan (2000) said that the translation of Arabic sentences into English language was a problematic task. The difficulty comes from various the length of Arabic sentences. Another challenge is the sentence structure. An Arabic phrase is actually syntactically unclear and complex, due to the usage of many grammatical relationships, order of words and content along with conjunctions.

Therefore, most of the studies in Arabic Machine Translation (AMT) have mostly focused on the translation from English to Arabic. Also Alawneh et al. (2011) reiterated the need to deal with the arrangement and the order of words in a Machine Translation from English language to Arabic language, and offered hybrid-based strategy to handle those problems. Moreover, Alawneh et al. (2011) stated a couple of characteristics that had an impact on the ordering issue that were derived from the fact that various languages have different text orientation. Sudanese et al., (2012) also claimed that remarkable differences between the Syntax of the Arabic language and that of English language are another source of difficulty. Moreover, Izwaini (2006) said that an important feature of Machine Translation is to maximize the meaning of text so that minimum attempts and fewer times are needed to comprehend the output. The operator should not put upwards too much effort to join the various elements of the translation.

2- LITERATURE REVIEW
General Definition of Translation
Translation typically has been used to transfer written or spoken SL texts into equivalent written or spoken TL texts. In general, the purpose of translation is to reproduce various kinds of texts—including religious, literary, scientific, and philosophical texts—in another language and thus making them available to wider readers. If language were just a classification for a set of general or universal concepts, it would be easy to translate from a SL to a TL; furthermore, under the circumstances the process of learning an L2 would be much easier than it actually is. In this regard, Culler (1976) believes that languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organizes the world differently, and languages do not simply name categories; they articulate their own (p.21-2).

The conclusion likely to be drawn from what he
The translating procedures, as depicted by Nida (1964), are as follow:

Technical Procedures:
A. Analysis of the source and target languages;
B. A thorough study of the source language text before making attempts translate it;
C. Making judgments of the semantic and syntactic approximations. (pp. 241-45)

Organizational Procedures:

Constant re-evaluation of the attempt made; contrasting it with the existing available translations of the same text done by other translators, and checking the text's communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions (pp. 246-47).

Klings (1986:18) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task." and Seguinot (1989) believes that there are at least three global strategies employed by the translators: (i) translating without interruption for as long as possible; (ii) correcting surface errors immediately; (iii) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.

Moreover, Loescher (1991:8) defines translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it." As it is stated in this definition, the notion of consciousness is significant in distinguishing strategies which are used by the learners or translators. In this regard, Cohen (1998:4) asserts that "the element of consciousness is what distinguishes strategies from these processes that are not strategic."

Furthermore, Bell (1998:188) differentiates between global (those dealing with whole texts) and local (those dealing with text segments) strategies and confirms that this distinction results from various kinds of translation problems.

Venuti (1998:240) indicates that translation strategies "involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it." He employs the concepts of domesticating and foreignizing to refer to translation strategies.

Jaaskelainen (1999:71) considers strategy as, "a series of competencies, a set of steps or processes that favour the acquisition, storage, and/or utilization of information." He maintains that strategies are "heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives."

Taking into account the process and product of translation, Jaaskelainen (2005) divides strategies into two major categories: some strategies relate to what happens to texts, while other strategies relate to what happens in the process.

Product-related strategies, as Jaaskelainen (2005:15) writes, involves the basic tasks of choosing the SL text and developing a method to translate it. However, she maintains that process-related strategies "are a set of (loosely formulated) rules or principles which a translator uses to reach the goals determined by the translating situation" (p.16). Moreover, Jaaskelainen (2005:16) divides this into two types, namely global strategies and local strategies: "global strategies refer to general principles and modes of action and local strategies refer to specific activities in relation to the translator's problem-solving and decision-making."

Newmark (1988b) mentions the difference between translation methods and translation procedures. He writes that, "[w]hile translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (p.81). He goes on to refer to the following methods of translation:

• Word-for-word Translation: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.

• Literal translation: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

• Faithful Translation: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.

• Semantic Translation: which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.
• Adaptation: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.

• Free translation: it produces the TL text without the style, form, or content of the original.

• Idiomatic Translation: it reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.

• Communicative Translation: it attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (1988b: 45-47).

Newmark (1991:10-12) writes of a continuum existing between "semantic" and "communicative" translation. Any translation can be "more, or less semantic—more, or less, communicative—even a particular section or sentence can be treated more communicatively or less semantically." Both seek an "equivalent effect." Zhongying (1994: 97), who prefers literal translation to free translation, writes that, "[i]n China, it is agreed by many that one should translate literally, if possible, or appeal to free translation."

In order to clarify the distinction between procedure and strategy, the forthcoming section is allotted to discussing the procedures of translating culture-specific terms, and strategies for rendering allusions will be explained in detail.

Procedures of Translating Culture-Specific Concepts (CSCs)

Graedler (2000:3) puts forth some procedures of translating CSCs:

1. Making up a new word.
2. Explaining the meaning of the SL expression in lieu of translating it.
3. Preserving the SL term intact.
4. Opting for a word in the TL which seems similar to or has the same "relevance" as the SL term.

Defining Culture-Bound Terms (CBTs) as the terms which "refer to concepts, institutions and personnel which are specific to the SL culture" (p.2). Harvey(2000:2-6) puts forward the following four major techniques for translating CBTs:

1. Functional Equivalence: It means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. As Harvey (2000:2) writes, authors are divided over the merits of this technique: Weston (1991:23) describes it as "the ideal method of translation," while Sarcevic (1985:131) asserts that it is "misleading and should be avoided."

2. Formal Equivalence or 'Linguistic Equivalence': It means a 'word-for-word' translation.

3. Transcription or 'Borrowing' (i.e. reproducing or, where necessary, transliterating the original term): It stands at the far end of SL-oriented strategies. If the term is formally transparent or is explained in the context, it may be used alone. In other cases, particularly where no knowledge of the SL by the reader is presumed, transcription is accompanied by an explanation or a translator's note.

4. Descriptive or Self-explanatory Translation: It uses generic terms (not CBTs) to convey the meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear. In a text aimed at a specialized reader, it can be helpful to add the original SL term to avoid ambiguity.

The following are the different translation procedures that Newmark (1988b) proposes:

• Transference: it is the process of transferring an SL word to a TL text. It includes transliteration and is the same as what Harvey (2000:5) named "transcription."

• Naturalization: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL. (Newmark, 1988b:82)

• Cultural Equivalent: it means replacing a cultural word in the SL with a TL one. however, "they are not accurate" (Newmark, 1988b:83)

• Functional equivalent: it requires the use of a culture-neutral word. (Newmark, 1988b:83)

• Descriptive Equivalent: in this procedure the meaning of the CBT is explained in several words. (Newmark, 1988b:83)

• Componential Analysis: it means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components." (Newmark, 1988b:114)
• **Synonymy:** it is a "near TL equivalent." Here economy trumps accuracy. (Newmark, 1988b:84)

• **Through-Translation:** it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. (Newmark, 1988b:84)

• **Shifts or Transpositions:** it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth. (Newmark, 1988b:86)

• **Modulation:** it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective. (Newmark, 1988b:88)

• **Recognized Translation:** it occurs when the translator "normally uses the official or the generally accepted translation of any institutional term." (Newmark, 1988b:89)

• **Compensation:** it occurs when loss of meaning in one part of a sentence is compensated in another part. (Newmark, 1988b:90)

• **Paraphrase:** in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of descriptive equivalent. (Newmark, 1988b:91)

• **Couplets:** it occurs when the translator combines two different procedures. (Newmark, 1988b:91)

• **Notes:** notes are additional information in a translation. (Newmark, 1988b:91) Notes can appear in the form of 'footnotes.' Although some stylists consider a translation sprinkled with footnotes terrible with regard to appearance, nonetheless, their use can assist the TT readers to make better judgments of the ST contents. Nida (1964:237-39) advocates the use of footnotes to fulfill at least the two following functions: (i) to provide supplementary information, and (ii) to call attention to the original’s discrepancies.

A really some trouble areas in the field of translation appear to be the occurrence of allusions, which seem to be culture-specific portions of a SL. All kinds of allusions, especially cultural and historical allusions, bestow a specific density on the original language and need to be explicaded in the translation to bring forth the richness of the SL text for the TL audience. Appearing abundantly in literary translations, allusions, as Albakry (2004:3) points out, "are part of the prior cultural knowledge taken for granted by the author writing for a predominantly Moslem Arab [SL] audience. To give the closest approximation of the source language, therefore, it was necessary to opt for 'glossing' or using explanatory footnotes." However, somewhere else he claims that, "footnotes... can be rather intrusive, and therefore, their uses were minimized as much as possible" (Albakry, 2004:4).

**Strategies of Translating Allusions**

Proper names, which are defined by Richards (1985:68) as "names of a particular person, place or thing" and are spelled "with a capital letter," play an essential role in a literary work. For instance let us consider personal PNs. They may refer to the setting, social status and nationality of characters, and really demand attention when rendered into a foreign language.

There are some models for rendering PNs in translations. One of these models is presented by Hervey and Higgins (1986) who believe that there exist two strategies for translating PNs. They point out: "either the name can be taken over unchanged from the ST to the TT, or it can be adopted to conform to the phonic/graphic conventions of the TL" (p.29).

Hervey and Higgins (1986) refer to the former as exotism which "is tantamount to literal translation, and involves no cultural transposition" (p.29), and the latter as transliteration. However, they propose another procedure or alternative, as they put it, namely cultural transplantation. Being considered as "the extreme degree of cultural transposition," cultural transplantation is considered to be a procedure in which "SL names are replaced by indigenous TL names that are not their literal equivalents, but have similar cultural connotations" (Hervey & Higgins, 1986:29).

Regarding the translation of PNs, Newmark (1988a:214) asserts that, "normally, people's first and sure names are transferred, thus preserving nationality and assuming that their names have no connotations in the text."

The procedure of transference cannot be asserted to be effective where connotations and implied meanings are significant. Indeed, there are some names in the Persian poet Sa'di's work Gulestan, which bear connotations and require a specific strategy for being translated. Newmark’s (1988a:215) solution of the mentioned problem is as follows: "first translate the word that underlies the SL proper
name into the TL, and then naturalize the translated word back into a new SL proper name." However, there is a shortcoming in the strategy in question. As it seems it is only useful for personal PNs, since as Newmark (1988a:215), ignoring the right of not educated readers to enjoy a translated text, states, it can be utilized merely "when the character's name is not yet current amongst an educated TL readership."

Leppihalme (1997:79) proposes another set of strategies for translating the proper name allusions:

i. Retention of the Name:
   a. Using the name as such.
   b. Using the name, adding some guidance.
   c. Using the name, adding a detailed explanation, for instance, a footnote.

ii. Replacement of the Name by Another:
   a. Replacing the name by another SL name.
   b. Replacing the name by a TL name

iii. Omission of the Name:
   iv. Omitting the name, but transferring the sense by other means, for instance by a common noun.
   v. Omitting the name and the allusion together. Moreover, nine strategies for the translation of key-phrase allusions are proposed by Leppihalme (1997:82) as follows:
      i. Use of a standard translation,
      ii. Minimum change, that is, a literal translation, without regard to connotative or contextual meaning,
      iii. Extra allusive guidance added in the text,
      iv. The use of footnotes, endnotes, translator's notes and other explicit explanations not supplied in the text but explicitly given as additional information,
      v. Stimulated familiarity or internal marking, that is, the addition of intra-allusive allusion,
      vi. Replacement by a TL item,
      vii. Reduction of the allusion to sense by rephrasing,
      viii. Re-creation, using a fusion of techniques: creative construction of a passage which hints at the connotations of the allusion or other special effects created by it,
      ix. Omission of the allusion.

3- AIMS AND SCOPE OF THE STUDY
This paper is set to highlight the problems of Machine Translation in conveying the Sense and Sensibility of Arabic Language Translation. The Scope is exclusively drawn from the Arabic - English Translators of non-native speakers. Exploring the problems of Machine Translation in conveying the Sense and Sensibility of Arabic Language Translation. It is an attempt to answer to "what extend Machine Translation is inadequate for reflecting the intended meaning of Arabic translation words into English?"

4- METHODOLOGY
The researcher has used the descriptive analytical and qualitative methods as well as content analysis as a tool in the collection relevant data and information in pursuing this paper. A sample of this study was randomly drawn from Sudanese folklore songs performed by a Sudanese Great Singer, Mohammed Wardi.

5- RESULTS AND DISCUSSION

West
Hieran, his tears are covered with his tears
Hieran tears his tears
Sadness overwhelms his curse

ويتمنى ... بس لعودته
He wishes ... but for his return
Tal Haya nostalgia
He was overwhelmed by the jinn
I stand and repeat from time

الله .. باطل
I stand and repeat in the night
Under the rain .. In the rain
وكان تعب منك جناح ... في السرعه زيد

God .. God
O bird migrating home during the fall
Fly with a fly fly
OhakTaqf and continue the night by morning
Under the rain .. amid the wind
It was tired of you wing .... in speed Zaid

في بلادنا ترتاح
ضل الدليب
اريح سكن
In our country relax
DalebDaleb
Jericho housing
قوط بلد .. وتسيب بلاد
وان حيت بلد
وتلقى فيها النيل بيلمع في الظلم
وى سيف مجوهر بالنجوم في الظلام
تنزل هناك وتحي يا طير باحترام
حزنان يغالب لوعته
Vot country .. and the abandonment of the country
And Jetland
He received the Nile in a dream
The sword is a starry jewel in the dark
Go down there and live with respect
Sadness overwhelsms his curse

ويمتى ... يس لعودته
طال بيه الحنين
فاض ب الشجن
واقف يريد من زمن
He wishes ... but for his return
Tal Haya nostalgia
He was overwhelmed by the jinn
I stand and repeat from time

بلى .. بالله
يا الطير المهاجر للوطن زمن الخريف
تطير بسراع تطير ما تضيع زمن
اويعك تقف وتواصل الليل بالضياع

تحت المطر .. وسط الرياح
وكان تعب منك جناح ... في السرعه زيد

God .. God
O bird migrating home during the fall
Fly with a fly fly
OhakTaqf and continue the night by morning
Under the rain .. amid the wind
It was tired of you wing .... in speed Zaid

في بلادنا ترتاح
ضل الدليب
اريح سكن
In our country relax
DalebDaleb
Jericho housing
قوط بلد .. وتسيب بلاد
وان حيت بلد
وتلقى فيها النيل بيلمع في الظلم
وى سيف مجوهر بالنجوم في الظلام
تنزل هناك وتحي يا طير باحترام
Vot country .. and the abandonment of the country
And Jetland
He received the Nile in a dream
The sword is a starry jewel in the dark
Go down there and live with respect

According to what was suggested earlier about the machine translation, the researcher has used the machine translation to translate the verses above which were written in Arabic; through interpretational analytical translation, the researcher has proved his point of view about the machine translation failure as follows:

If we take for granted the word in the title “غربة” it was translated in English “West” which is not matching the real meaning of word. The meaning ,which is intended in the song, is different from the translated word. When someone is being far away from his/her country, we called him Aliens.

Relatedly, the word “حيران” was not representing the same meaning of word “Hieran.” It was being wrongly translated; its intended meaning in the song is someone who does not able to concentrate or make use of his/her mind to think about something.
Relevantly, the same thing was happened again; the Machine Translation opted for using transliteration to translate the meaning of words such as “Hieran” and “Tal Haya”. They were not being translated as they should be. For example, “Tal Haya” should be translated as someone who is being far away from his home/country for many years; really, he/she will be in eager.

Relatedly, the Machine Translation was failed to translate the meaning of word “الشجن” which is actually meant “Saddness”. But the Machine Translation was mistaken again when it used transliteration in translating the word “الشجن”.

Accordingly, we were noticed that Machine Translation failed once again to translate the word “أوهاكتايف” as literal translation which is not equivalent to the intended meaning of word. The intended meaning of word is that to order someone not to stop for any reason, but he/she should keep on stopless.

The same thing it happened to the word "ضل الدليب" when it was translated into “DalebDaleb” as literal translation which is wrong, because it does not convey the exact meaning of word “Balm Tree”.

According to the verses above which were translated by the machine translation, the researcher has found that the machine translation has failed to translate the intended meaning of underlined words, whether these words were denotative or connotative, fiasco failure.

6- CONCLUSION
As it was proposed earlier machine translation is inadequate for reflecting the intended meaning of Arabic translation words into English. According to the analysis above, it was proved machine translation does not have a great significance in conveying the intended meaning of words when they were translated into Arabic.

REFERENCES


Investigating the Role of Classroom Interactional Activities in Developing University Students' Writing Skills at Arab Countries

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ABSTRACT

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This paper aims to investigate the extent to which teachers can play an effective role to develop students' writing skills through classroom interaction at the Arab Countries Universities. The researcher has adopted the qualitative method as well as the test as a tool for collecting data relevant to the study. It is an attempt to highlight the importance of classroom interactional activities in developing students' writing skills. The sample of this study comprises of non-specialized students who study English as requirement at the Arab Countries Universities as a representative sample. The marks obtained from the test were compared. Accordingly, the results have revealed that classroom interactional activities play a great role in developing students' writing skill. The result has also shown that the test significance indicates that there is equivalence among students after being exposed to classroom interactional activities. Therefore, this indicates that students are in need of interaction activities to develop their writing skills.

KEYWORDS

Discourse Community, Discourse Analysis, Classroom Interactional Competence, Classroom Interactional Activities and English as Foreign Language.

1- INTRODUCTION

Interaction has long been considered as a very important strategy. It requires, in the process of foreign language learning, the presence of two parts or more which are students and teacher who collaborate in achieving communication. Interaction is a way of learning in general and developing the language skills in particular. This section deals with the notion of interaction as a strategy that takes place in classroom, starting with a brief view about classroom as students' discourse communities and discourse approach to language teaching, since interaction is a key element in the students' discourse community framework. Then, we will explain the main aspects, types and principles of interaction, and finally we briefly explain the role of teachers in the classroom interaction.

2- AIM AND SCOPE OF THE STUDY

This study aims to investigate the importance of classroom interactional activities in developing students' writing skills. The scope of the study is limited to 30 non-specialized students who study English as a requirement at the Arab Countries Universities in the academic year 2018-2019 as a representative sample.

3- LITERATURE REVIEW

Discourse Community (DC)

According to educator and researcher John Swales, a discourse community (DC) is a group of people involved in and communicating about a particular topic, issue, or in a particular field which is characterized by six defining features: "a discourse community has a broadly agreed set of common public goals"; "it has mechanisms of intercommunication among their members", "it uses its participatory mechanisms primarily to provide information and feedback", "a discourse community utilizes and possesses one or more
genres in the communicative furtherance of its aims”, “In addition to owning genres, a discourse community has acquired some specific lexis and” A discourse community has a threshold level of members with a suitable degree of relevant content and discoursal expertise” (Swales 1990). The classroom is a perfect example of a discourse community and especially a language classroom. The goal of language classrooms is for the development of students language skills, students and the teacher have mechanisms to communicate with each other, information and feedback are also key concepts in the language classroom, special genres and lexis are found in the classroom and there are members with a suitable degree of relevance and expertise. (Cazden 2001)

The description of discourse community perfectly matches a language classroom, and that is why we can surly say that an English language classroom is considered to be a discourse community of its own.

**Discourse Analysis (DA)**

Discourse Analysis (DA) is the study of language in use. In other words, it is the examination of language use by members of a speech community. It involves looking at both language form and language functions and includes the study of both spoken interaction and written texts. It identifies linguistic features that characterize different genres as well as social and cultural factors that aid us in our interpretation and understanding of different texts and types of talk (Nunan 1991).

Discourse analysis is concerned with the study of the relationship between language and the contexts in which it is used. It grew out of work in different disciplines in the 1960s and early 1970s. Discourse analysts study language in use in both written texts and spoken data. McCarthy (1991) stated that:

A discourse approach highlights the role of the context in other words language is use, so teachers must seek to involve more authentic materials as they are the easiest way to bring context into class. Skill integration is also a key notion within the DA. It is very beneficial to connect skills together (e.g. Speaking/listening or reading/writing).

Discourse analysis came as a reaction to other approaches to language teaching, it did not eliminate them it rather elected all their advantages and tried to complete them.

**Interaction as a Type of Language Teaching Discourse Approach**

Several approaches to classroom discourse are used to measure, analyze and describe the behavior of contributors in classrooms each of which has its own view. One such approach is Discourse Analysis (DA) (Young 2003).

Many researchers have investigated about classroom discourse that involves interaction; they showed the importance of interactions in building knowledge and improving skills. For Allwright (1984) it is important to keep students active in the classroom, which means reducing the amount of teachers talk in classroom and increasing the students' participation time. Naturally, they will talk to each other through pairs or groups where each learner gets his time to interact. Teachers usually seek to move on from getting students talking to each other to the more complex problems of getting them communicating, and that is the result of what is called the discourse approach. DA relies mainly on the value of interaction; person to person encounters.

Teachers and students then should distinguish between interaction and communication; they should not consider them as synonyms. In spite of the fact that many of them consider that communication refers only to people interacting with each other. (Brown 2007)

**Classroom Interactional Competence (CIC)**

Classroom Interactional Competence (CIC) is simply defined as, teachers’ and students’ ability to use interaction as a tool for mediating and assisting learning.” (Walsh 2011) It places interaction firmly at the centre of teaching-learning processes and argues that by improving their CIC, both teachers and students will directly develop learning and opportunities for learning.

The notion of interactional competence was first coined by Kramsch “I propose (…) a push for interactional competence to give our students a truly emancipating, rather than compensating foreign language education.”Kramsch (1986) Kramsch argues that a focus on interactional competence allows us to concentrate more on the ability of students to communicate intended meaning and to establish mutual understanding rather than native like performances. In the other hand, Young offers this definition of interactional competence: Interactional competence is a relationship between participants’ employment of linguistic and interactional resources and the
contexts in which they are employed… (Young 2008)

There are many ways in which CIC manifests itself. Firstly, and from a teacher's perspective, a teacher who demonstrates CIC uses language which is both convergent to the pedagogic goal of the moment and which is appropriate to the students. This position assumes that pedagogic goals and the language used to achieve them are inextricably intertwined and constantly being re-adjusted (Walsh 2006). A second feature of CIC is that it facilitates interactional space: students need space for learning to participate in the discourse, to contribute to class conversations and to receive feedback on their contributions. Classroom interactional activities is very context-specific as it is shown in a number of contexts.

By context', I mean the physical and temporal setting of the interaction in addition to the specific microcontext, or mode, of the moment. For teachers, it is extremely important to develop a close understanding of CIC in order to improve their practice and the learning opportunities for their students.

Classroom Interactional Activities (CIA)

Classroom interactional activities (CI), simply, is a kind of action that occurs as two or more objects have an effect upon one another. In the classroom context, interaction describes the form and content of behavior or social interaction in the classroom (Gordon 1998).

The communicative process involves interaction between at least two people who share a list of signs and semiotic rules. The concept of interaction is defined as —reciprocal events that require at least two objects and two actions. Interaction occurs when these objects and events naturally influence one another (Wagner, 1994:8).

Therefore, interactions do not occur only from one side, there must be joint influence through giving and receiving messages in order to achieve communication.

The concept of interaction has a significant importance in the classroom too; it is a necessary element in the process of learning and teaching. Allwright and Baily (1991) state that interaction is something people can do together i.e. collectively. Obviously, in the classroom it is considered as important for the teacher to manage who should talk, to whom, on what topic, in what language so on. However, none of this can change the fact that classroom interactional activities focuses on the students' cooperation. (Cohen 2004)

In order to understand the relationship between classroom interactional activities and EFL, there are two main assumptions. First, the classroom provides an environment that leads to EFL. The second is that what happens in classrooms involve communication, and this can be seen as some form of interaction, i.e. there are reception and production based theories of classroom interaction and EFL. Reception-based theories agree that interaction contributes to EFL through students' reception and understanding of the foreign language; however, production-based theories contend that interaction helps students to produce the SL (Ellis, 1990 cited in Johnson 1995).

Reception-based theory, according to Johnson (1995), is related to the input hypothesis, which holds that the input should be comprehensible to students for a better acquisition since the latter happens when students understand input that contains well-formed structures and which can meet their current level. Productive-based theory relates to the output hypothesis that holds that students should get opportunities to produce the language if they want to achieve an advance language level (Thurmond 2004).

Classroom Interactional Activities Aspects (CIA)

Classroom interactional activities Aspects(CIA) involves two main aspects, which are negotiation of meaning and feedback, if these two elements are not available in the classroom, and then we cannot speak of a successful learning through interaction. Ellis and Foto (1999:09) say, —Interaction contributes to learning through the provision of negative evidence and through opportunities for modified output‖ Interaction then is rich of meaning negotiation where the students can receive feedback from their interlocutors.

Negotiation of Meaning

Studies on interaction between students focus on the interactive discourse between students engaged in foreign language learning tasks where negotiation of meaning is the focal point. Ellis and Barkhuizen (2005) define negotiation of meaning as the verbal exchanges that occur when the speakers seek to prevent the breakdown of the communication. They add that negotiation of meaning is the central discourse structure.

The students in the classroom then should make the linguistic output more comprehensible for the other students in the class, so that they can engage
with them in the interaction. However, if there is a lack of comprehension different processes can be focused on to repair the interaction. Mackey Alison (2007: 12-3) asserts that Through processes of repetition, segmentation and rewording, interaction can serve to draw students' attention to form-meaning relationship and provide them with additional time to focus on encoding meaning.

Repetition involves repeating the students' exact speech as it is when the others do not understand. Segmentation is another process for repairing a negotiation; the students repeat the utterance by dividing it into linguistic segments with a rising or falling intonation. Rewording means rephrasing the original utterance, (i.e. using other simple words). Therefore, instead of all these terms, clarification can be considered as an umbrella term to cover these processes; the students in interactions often ask the one who articulates to well explain if they do not understand, and the latter attempts to modify his output to meet the level of understanding of the whole class (McCarthy 2003).

According to Edwards (1987), the opportunities of meaning negotiation help the language students in three main ways. First, as suggested by Long and others, it helps students to get comprehensible input that is to say it facilitates comprehension. One way in which this takes place is when the negotiation breaks down and students seek to segment the input into units so that they can understand them. Second, negotiation of meaning provides students with feedback on how to use the second language. For example, teachers very often correct students' mistakes when they negotiate so that they use the FL accurately. Finally, negotiation of meaning encourages students to adjust, manipulate and modify their personal output, because a successful negotiation takes place when students produce outputs that are comprehensible and therefore target-like (Pica 1992-1994 cited in Ellis 2003).

To sum up, in negotiation of meaning the students will focus on the form as well, because negotiation involves feedback and modification to input and output when the students attempt to send again their misunderstanding, which is sometimes due to problems with language use.

**The Role of Feedback**

Researchers have suggested that oral feedback is one of the key beneficial aspects of interaction which can promote learning in general. According to Mackey (2007: 30) through interaction that involves feedback, the attention of the students are paid to the form of errors and are pushed to create modification. In order for interaction to develop the writing skill, students must notice the errors and recognize them for correction.

Thus, for some researchers attention is very crucial for learning. Feedback may occur from students, i.e. students are able to correct and call each other's attention to the errors. In doing so, they very rarely replace their interlocutors' correct form with incorrect form. However, feedback from teachers can be different from the students' one, because teachers employ many types of correction strategies (Larsen-Freeman 2010).

Mackey (2007) suggests two forms of feedback, an explicit and implicit feedback.

Explicit feedback is defined as any feedback that states overtly that students do not use the second language correctly in their speech; it is called also metalinguistic feedback because teachers provide the students with the linguistic form of their errors. Whereas implicit feedback refers to the corrective feedback that includes requests for clarification or recasts, in other words, teachers rephrase the students' utterance by changing one or more sentence component. Recently, many studies have shown that the explicit feedback is more effective than the implicit feedback, this means that in explicit feedback, the teacher draws the students' attention directly to the errors so that the students do not use them again. However, in implicit feedback, the teacher asks students to reformulate their output to be understood and this is an indirect corrective feedback since the teacher does not point the errors directly. In brief, the feedback role of interaction is of central Importance to Students (Celce-Murcia 2001).

**3- METHODOLOGY**

**Introduction**

This part is concerned with the methodology of the study. A detailed description of the subjects and setting has been provided, the design of the instrument, procedure of data collection and the method of the data analysis, validity and reliability of the questionnaire and the test were presented.

**Subjects: The Students**

The subject of this study were (30) of non-specialized students who study English as a requirement at the Arab Countries Universities in the academic year 2018-2019 as a representative sample. These students were randomly selected as a represented sample.
They have already had background about writing descriptive composition in English language. Those students their ages range between (17 to 19). They have the same educational background. Arabic language is the mothers' tongue of most of those students. Those students included males only.

**Instrument of Data Collection: Writing Skill Test**

The material of this research is originally written as answers to writing skill test designed by the researcher to test subject’s ability to express their ideas in two different sessions, the students were provided with a descriptive writing skill topic and were given one hour to finish the descriptive topic.

**Procedures**

30 of non-specialized students who study English as requirement at the Arab Countries Universities as a representative sample (2018-2019) - were asked to describe each other during the class; the students were given one hour to finish the task. The topic was a descriptive composition about "My City Abha"; those students were provided by guided vocabulary related to the topic. After that the papers were collected, numbered and marked by the researcher and three different teachers.

**Validity and Reliability**

**Validity of the Test**

The test guided questions were subjected to an expert's judgment who related their relevance.

**Reliability of the Test**

To estimate reliability, the researcher designed the test which matches students' level. The students were asked to write a guided descriptive composition. They were not allowed to ask each other.

**Piloting Study: Introduction**

Nunan (1992, p. 145) points out that all research instruments should have piloting phase. Bell (1993, p. 48) also believes that, “all data gathering instrument should be piloted to test how long it takes recipient to complete them to check that all questions and instructions are clear and enable you remove any items which do not yield usable data”.

The writing skill test items were piloted priors to the main study. Non-specialized students who study English as requirement at the Arab Countries Universities (2018-2019) participated in the piloting study.

**The piloting study was conducted for the following aims:**

1. Give the researcher a clear idea about the time needed for the test.
2. Determine whether the texts questions and instructions were clearly written.
3. Identify any problems.
4. Identify any adjustment that may be needed.

After conducting the piloting study, the researcher notes that some students did not understand all the instructions; therefore, the researcher further explained these instructions.

The following part presents the analysis of the piloting study which is the student’s writing skill test. “KashAvarz’s (1994) model was used to analyze student’s writing skill products.

**4- RESULTS AND DISCUSSION**

The researcher has used a test as a tool in the collection of data relevant to this study. The researcher has designed the test to develop, non-specialized students who study English as requirement at the Arab Countries Universities (2018-2019) as a representative sample, writing skills through being interacted in the classroom to develop their writing skills.

The tables below are going to illustrates what has been stated earlier.
A. Syntactic Constructions
The table above illustrates the percentage and frequency of the answers of the study sample that concern with the Syntactic Constructions and shows that most of the sample answers were positive which are represented by the percentage (56.7%). This justifies that students have shown that they are in need to be trained and developed by using classroom interactional activities in how they can construct sentences in their correct forms.

B. Vocabulary Selection
The table above illustrates the percentage and frequency of the answers of the study sample that concern with the vocabulary selection and shows that most of the sample answers were positive which are represented by the percentage (60%). This justifies that students need to be trained and developed through classroom interactional activities according to the result above in how they can choose the correct contextual meaning of words.

C. Punctuation Selection
The table above illustrates the percentage and frequency of the answers of the study sample that concern with the Punctuation Selection and shows that most of the sample answers were positive which are represented by the percentage (53.3%). This justifies that students need to be trained and developed in how they can select the right Punctuation if they have given interactional activities.

D. Order of Importance
The table above illustrates the percentage and frequency of the answers of the study sample that concern with the Space and Order of Importance and shows that most of the sample answers were positive which are represented by the percentage (56.7%). This justifies that students are in need to be trained and developed in how they can make develop their topic according to the Order of Importance if they are exposed to interactional activities.

E. Topic Coherence
The table above illustrates the percentage and frequency of the answers of the study sample that concern with the Topic Coherence and shows that most of the sample answers were positive which are represented by the percentage (76.7%). This justifies that students are in no need to be trained and developed in how they can develop their topic without deviating from their Topic Coherence according to the result above if they exposed to interactional activities.

Executive Summary
After comparing and analyzing the results with the main hypothesis. The test significance indicates that there is equivalence among students’ English language writing skills. Therefore, this indicates that non-specialized students, who study English as requirement at the Arab Countries Universities as a representative sample (2018-2019), are in need of interactional activities to develop their writing skills.

REFERENCES


Edward Albee’s The Zoo Story as the Play of Absurd and the Themes of Existentialism

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ABSTRACT

This paper investigates the themes of existentialism and absurdity in The Zoo Story, is a master piece play of the absurdity in the mood, where the playwright explores the different themes of existentialism, isolation, loneliness, paradox in communication as anathematization, social disparity and dehumanization in an artificial, produced and materialistic American society. These are some of the features of absurd play that reveal all the elements of absurd and social criticism in the sense of behavior, habits, and customs in the play. Edward Albee applies the absurd techniques to show a real like image of the south-east American multicultural society in the frame of present unreasonable, mental apathetic states, and self-destructive devalues of the generations throughout the play. The point is brought home by a meeting between two characters, Jerry and Peter. The whole action is in the form of a conversation between them until it culminates in the death of Jerry.

KEYWORDS

Absurditism, Alienation, Dehumanization, Bourgeoisie, Pornographic, Existentialism, Dadaism.

1- INTRODUCTION

Albee’s “early works reflect his mastery and Americanization of the Theatre of the Absurd that found its peak in works by European playwrights such as Jean Genet, Samuel Beckett, and Eugene Ionesco, Harold Pinter etc.” 1 The play examines the themes of alienation, loneliness and “dehumanization in a commercial world.” 2 At first, it was titled Peter and Jerry and the play was not approved by the New York producers. Later on, it was titled, The Zoo Story was published in 1958, that was emerged as Albee’s first excellent absurdist play, showed the representation of the social disparity and dehumanization in the commercial world of today. Less than a month before his thirtieth birthday, he wrote The Zoo Story. For Albee, the process of writing the play was a transformative one as he says: “Something very, very interesting happened with the writing of that play. I didn't discover suddenly that I was a playwright; I discovered that I had been a playwright all my life, but I didn't know it became I hadn’t written plays…… . And so when I wrote The Zoo Story, I was able to start practicing my ‘nature’ fully.” 3

“I finished the play’ The Zoo Story” in three weeks …. Everything in my life had led to this moment; the writing seemed to flow some inner need and conviction.” 4 This marked the beginning of Albee’s prolife and outstanding career as a playwright. Recently (in 2004), Albee expanded The Zoo Story into a two-act play.

2- LITERATURE REVIEW

When the Zoo Story was written in 1958, Americans were racing to obtain what was called the Americans Dreams. The background of the dream was the result of World War Second. World War Second left America and its allies in a horror condition. A great number of dead people, ruined buildings, diseases, collapsed economic broken social structure, broken hearted people, and poverty were the most common scenes at that time. It was difficult to get proper food and shelters. They saw that there were no ways out to overcome this situation but they were really aware that they had continued their lives. So Albee could create an atmosphere through these emerging burning social sources into his blooming writings to be abled for using the various absurdist techniques in his The Zoo Story to employ the themes of existentialism for emphasizing on the absurdity of the situation, time, and place where with the generations are facing and suffering in the contemporary American artificial society.

3- METHODOLOGY

This paper focuses on the present status of society and the responses or conducts of people toward society. This paper highlights the social conditions at that time. So, sociological approach is used in order
to find out the social conditions at that time. This is used as there is a relationship between society and literary works. Even society produces its own literary works and by learning them we may know what kind of society it is behind the work.

4. OBJECTIVE OF THE STUDY
This paper has many objectives to reveal the real images of the produced and materialistic society. It finds out the social background at the time that influences characters' behaviors either in their paradox dialogues and hidden attitude. Society holds a central point in forming human beings' attitude. The other objective of this study is to find out the response of the characters in facing that kind of social sufferings and conditions. In facing the society, a human being can do two things first he can accept the society where he lives in or he chooses to reject it. The Zoo Story, in this sense, is a social document which reflects the society and social condition when a literary work is written.

5. RESULTS AND DISCUSSION
5.1. THEATRE OF THE ABSURD
The term, Theater of the absurd, was coined by the critic Martin Esslin, who in his book, The Theatre of the Absurd, asserts that these dramatists write from a "sense of metaphysical anguish at the absurdity of human condition". The Theatre of the Absurd is a Post-World War II designation for particular plays of absurdist fiction written by a number of primarily European playwrights in the late 1950s, as well as one for the style of theatre which has evolved from their work. Their work focused largely on the idea of existentialism and expressed what happens when human existence has no meaning or purpose and therefore all communication breaks down. Logical construction and argument give way to irrational and illogical speech and to its ultimate conclusion, and silence.

The Absurd in the plays takes the form of man's reaction to a world apparently without meaning, and/or man as a puppet controlled or menaced by invisible outside forces. This style of writing was first popularized by the 1953 Samuel Beckett’s play Waiting for Godot. Though the term is applied to a wide range of plays, some characteristics coincide in many of the plays: broad comedy, often similar to vaudeville, mixed with horrific or tragic images; characters caught in hopeless situations forced to do repetitive or meaningless actions; dialogue full of clichés, wordplay, and nonsense; plots that are cyclical or absurdly expansive; either a parody or dismissal of realism and the concept of the "well-made play". These plays were shaped by the political turmoil, scientific breakthrough, and social upheaval going on in the world around the playwrights during these times.

While absurdist believed that life is absurd, they also believed that death and the "after life" were equally absurd if not more and that whether people live or not all of their actions are pointless and everything will lead to the same end hence the repetitiveness in many of the absurdist plays.

5.2. THE ZOO STORY AS AN ABSURD PLAY
The Zoo Story written by Edward Albee is an absurd play and hence deviates from the conventional drama. The absurd play is a form of drama that emphasizes the existentialist philosophy of the absurdity and meaninglessness of human existence.

The main characteristic of absurd plays is to show that life is essentially meaningless, hence miserable. There is no hope, because of the inevitable futility of men’s efforts. Man is fascinated by death, which permanently replaces dreams and illusions. There is no action or plot. Very little happens, because nothing meaningful can happen. The final situation is absurd or comic.

The Zoo Story is a seminal work in that it introduces themes which recur in almost all of Albee's plays. The principal fact is the lack of contact between human beings and the reluctant apathy, indifference, self-destructiveness, and cruelty. The point is brought home by a meeting between two characters, Jerry and Peter. The whole action is in the form of a paradox conversation between them until it culminates in the death of Jerry. While, traditionally audiences expect the "well-made" play-life-like, psychologically realistic characters, witty dialogue, and well-crafted, causal plots with neatly tied up beginnings, middles, and ends. But the theater of the absurd subverts these expectations at every turn.
5.3. ABSURDIST QUALITIES IN THE ZOO STORY

Following are some of the features that are common in an Absurd play that can be seen in this play.

5.3.1. ESSENTIAL TRAITS
(a) Actually the Absurd play departs from realistic characters, situations and all of the associated theatrical conventions.

(b) Time, place and identity are ambiguous and fluid, and even basic causality frequently breaks down.

(c) Meaningless plots, repetitive or nonsensical dialogue and dramatic non-sequiturs are often used to create dream-like or even nightmare-like moods.

The setting, in other words, is meant to be all nice and quiet and comfortable to contrast with the dirty, messy unpleasantness and absurdity of existence. Everything looks neat and ordered, “with each animal in its cage, but it isn’t. Be careful of the park—it’s out to get you”.6 Though all these happen in an Absurd Play, there is a fine line between the careful and artful use of chaos and non-realistic elements and true, meaningless chaos. While the title seems to be quite random and meaningless on the surface, an underlying structure and meaning are usually found in the midst of the chaos.

5.3.2. CHARACTERS
In this play, the value is on a fictive location and the characters do not have any personality and often nameless, feel imprisoned, ignored, and not accepted by own society. The characters in the Absurdist drama are lost and floating in an incomprehensible universe and they have abandoned rational devices and discursive thought because these approaches are inadequate. Many characters appear as automatons stuck in routines speaking only in cliché. Characters are frequently stereotypical, archetypal, or flat character types as in Commedia dell’arte.

Here are two main characters Peter and Jerry. Both of these characters are almost the same from the beginning to the end. There is no character development in the play. The dramatist gave hardly any effort to portray their psychological development; and Albee applied only the interpersonal-psychological theory of suicidal behavior and knowledge to Jerry’s inner conflicts and motivations to opt for self-immolation which leads to explore the mental, behavioral, and social factors that encourage Jerry to end with his own life that shows absurdity only in this play.

5.3.3. LANGUAGE
Despite its apparent nonsense language, a great number of the dialogues in Absurdist plays can be regarded naturalistic. The moments when characters resort to nonsense language or clichés— to Esslin when words appear to have lost their denotative function, thus creating misunderstanding among the characters—make Theatre of the Absurd distinctive. Language frequently gains a certain phonetic, rhythmical, almost musical quality, opening up a wide range of often comedic playfulness. It consists of absurd and naturalistic elements contradictory because of the inability of verbal communication and end of talks in the senseless dialogues where absurdism lies in the dialogue because it is more or less. Jerry’s monologue is free from the time and conditions. Even though the absurdity lies in the title, The Zoo Story, where, a story is not told. The title refers only to its theme.

It can be said more about the play called The Zoo Story, but Jerry never actually tells us what happens at the zoo. That’s how communication works in this play—poorly and strangely. Jerry babbles on and Peter doesn’t understand him, and then there’s more babbling and less understanding, and then there’s sadness and screaming, all culminating with blood on the bench. Part of what’s absurd about the Theater of the Absurd is that language doesn’t work right; instead of giving us insight and knowledge, it just gives us confusion and discomfort. Language in the play seems designed to isolate us—which is maybe why Jerry feels the best form of connection he can hope for is to have somebody stab him;’Uh… yeah, that makes total sense’.7

5.3.4. PLOT
Traditional plot structures are rarely a consideration in Absurdist plays. Plots can consist of the absurd repetition of cliché and routine. Often there is a menacing outside force that never reveals why. Absence, emptiness, nothingness, and unresolved mysteries are central features in Absurdist plots.

In The Zoo Story, there are two characters, namely Peter and Jerry where Jerry is messed-up. He keeps two empty picture frames in his room because "I
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Jerry is unpredictable and dangerous, but that’s why he holds our attention. “I find it hard to believe that people such as that really are” (145), Peter says, and though he’s referring to Jerry’s landlady, he could just as easily mean Jerry himself. Jerry doesn’t fit; he doesn’t work—“and that's annoying but delightful, too, like being tickled until you almost pee your pants” (10). Peter’s a boring guy. He’s got a wife, two daughters, and a few parakeets and cats. He comes out to the park on Sunday and sits on the bench and reads Time magazine.

In part, Albee wrote the play because, he, too, thought Peter was a bit of a blank. “Jerry is a fully developed, three-dimensional character. But Peter is a backboard. He’s not fully developed. Peter had to be more fleshed out,” Albee told to an interviewer. The story of the zoo is never told that keeps to absurd notion because it reflects how sometimes the world just doesn’t make sense. According to the philosophy of absurdity, humans want to find value and meaning; they want to know what happened at the zoo. But the world frustrates them; it won’t tell them about the zoo. This is why people, in general, are cranky and filled with despair. Or at least Jerry and Peter are. Yep, it’s that kind of play. Therefore, the plot explores the life situation of the modern man, the pointless and absurdity of the human situation. The overall breakdown of values, the other incapacity for creative action and the ennu of routine life are seen as the manifestations of the malaise of the modern man. The absurdist viewpoint and generalized questions relating to existence self have been at the very heart of the play’s inspiration. It is also possible to read the play as a picture of the problems and conflicts of an existential character.

Therefore, *The Zoo Story* contains almost all the elements of an absurd play. The play depicts the irrationalism of life in a grotesquely comic and non-consequential fashion with the element of metaphysical alienation and tragic anguish. At the time of production, there were two distinct opinions about the play; some called it a hoax and others called it a masterpiece. Nevertheless, *The Zoo Story* has claimed its place in literary history as a masterpiece that changed the face of twentieth century American drama.

### 5.4. Themes of Existentialism

The Zoo Story is not an old-fashioned play; but it shows the present burning issues of the two different social psychological standard problems as lower class and upper class. In the play, Albee chose affective location named Central Park that exhibits different community living conditioned people who gather on the open public reception, “there are no official opening events. There are no invitations. There are no tickets. ……….. Central park is public space open and free to all people” (13). The playwright shows his worries socially to the public parks where people are alleged to live an animal cage life because present generations do not have social contacts consequently they are isolated, bias, and frustrated into their own existence. Therefore, American multicultural citizens are stayed beyond the civilized cultures and religions. Now, they are surviving under the shadow of the cold-morals and animal culture for using violence; while enlightened hearts have desires to their friendly communication and building up a relationship for someone has never been satisfied. Thus, it shows the conversational discrepancy between lower class and upper class in the American pathetic society; as well as Indian cultural cage of caste and creed system is facing from the centuries.

The lack of communication between Jerry and his landlady’s vicious dog is merely an analogy for the hostility among living beings in a world in which alienation and lack of sympathy are deep-seated psychological conditions. The story of the dog leads to Jerry’s zoo story, but the roundabout, digressionary mode of relation is emblematic of Edward Albee’s style. This drama is one in which a lonely man on the verge of nervous breakdown desperately attempts to find at least one individual who will hear him out and come to an understanding of the existential plight that Jerry sees as a malaise in the world.

Although only in his late thirties, Jerry is in physical decline. His weariness is evidently a result of his sordid personal history: He is a product of a broken home and sacraments, the orphaned son of a promiscuous, alcoholic mother and a weak father. Deprived of a normal family environment—his
adoptive puritanical aunt dies prematurely—Jerry is apparently unable to find solid, loving relationships. His homosexuality separates him from others, and his seedy rooming house reeks of alienation. Its most vivid tenants are symptomatic of the problem that Jerry sees as a pathological contaminant of the contemporary life.

This one-act play tells the story of two New York citizens named Peter and Jerry who meet each other in the Central Park for the first time. Albee opens with an impressive display. Peter, the quiet, insular, middle-class publisher, is reading a book on "his" bench in the New York's Central Park. Along comes Jerry, who (as we will see) is not out for a stroll but urgently looking for someone with whom to talk. He spies Peter, approaches him, and begins the elaborate process of getting Peter (who wants only to be left alone) to put down his book and surrender to Jerry's desire to talk. This opening section of the play is too long to quote here, and in any case, should be read through or better still seen onstage, but it is a marvel of resourcefulness.

Jerry announces that he has been to the Zoo, and when that produces no response he yells it. Peter barely responds even to this, so Jerry changes tactics and begins to ask Peter questions about where they are in the Park and in what direction he has (therefore) been walking. Peter fills his pipe as a way of trying to ignore Jerry, who, seeing this, uses it as a way of accusing Peter of a kind of cowardice: "Well, boy; you're not going to get lung cancer, are you?"14 Peter does not rise to the bait, so Jerry becomes more aggressive and more graphic: "No, sir. What you'll probably get is cancer of the mouth, and then you'll have to wear one of those things Freud wore after they took one whole side of his jaw away. What do they call those things?"15

Suddenly Jerry starts asking Peter questions and although he is obvious that Peter is not interested in communicating with a man like Jerry, Peter answers became of his politeness.

Every time Peter wants to block the dialogue, Jerry turns to a new subject and gives him the feeling of being intolerant or arrogant if he does not answer, while they are talking, Jerry is the active one because he asks questions all the time. Peter is the passive one. It becomes clear very soon that Jerry has a strong desire for communication. This becomes clear when he says:

"But every once a whole I like to talk to somebody, really talk; like to get to know somebody. Know all about him."16

The action is linear, unfolding in front of the audience in "real time". The elements of ironic humor and unrelenting dramatic suspense are brought to a climax when Jerry brings his victim down to his own savage level.

Eventually, Peter has had enough of his strange companion and tries to leave. Jerry begins pushing Peter off the bench and challenges him to fight for his territory. Unexpectedly, Jerry pulls a knife on Peter and then drops it as an initiative for Peter to grab. When Peter holds the knife defensively, Jerry charges him and impales himself on the knife. Bleeding on the park bench, Jerry finishes his zoo story by bringing it into the immediate present: "Could I have planned all this. No... no, I couldn't have. But I think I did." Horrified, Peter runs away from Jerry, whose dying words, "Oh... my... God", is a combination of scornful mimicry and supplication.

Through his conversation, Jerry tries to teach Peter the realities of life that Peter has tried to ignore. He also tries to teach Peter the nature of human existence and relationship but he fails and realizes his own absurdity.

The set-up of the play is idyllic. Peter, "a thoroughly respectable young executive, sits by himself, enjoying a Sunday afternoon reading in the park".17 The play’s seeming serenity does not last long, however, as Anita Stenz remarks, “without warning, on a pleasant summer’s day, the comfortable, self-reflecting work of (this) man shelters all around him.”18 Indeed, by the play’s end; Peter will have taken a man’s life and had on his own inexorably altered. Peter has the appearance of the perfect life. He has an apartment in Manhattan’s east 70s, a homemaker wife, two daughters, two parakeets, and an executive position on Madison Ave. For Albee, Peter is the symbol of the American bourgeoisie: a man, average in every way, whose life could have been ripped from the pages of a magazine.

The play’s protagonist, Jerry, is created in diametric opposition to Peter, whereas Peter possesses an average, yet fit physique, Jerry’s show signs of determination. His “once trim and the lightly muscled
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**body has begun to go to fat; and while he is no longer handsome, it is evident that he once was.**

From the play’s inception, these two seemingly desperate lives of Peter and Jerry are primed for a collision. They meet in Central Park, a cultural no-man’s land between Peter’s east side paradise and Jerry’s west side prison. The play’s crowning achievement, however, is that, rather than focusing exclusively on their differences, Albee “presents them as sharing a profound sense of isolation.”

Jerry’s existence is a solitary one typified by his short catalog of worldly possessions, which includes, among other things, several empty picture frames and a pack of pornographic playing cards. He has no friendship to speak of and a complete inability to achieve intimacy with another person. When discussing his past sexual exploits, he remarks, “I wonder if it’s said I never see, the little ladies more than once. I’ve never been able to have sex with, or, how is it put? ….. make love to anybody more than once …. And now; oh, I do love the little ladies; really, I love them. For about an hour.”

Jerry’s attitude about American life is characterized by the imagery of confinement. From the discussion of his hive-like rooming house to his story about the play’s titular zoo, Jerry paints a picture of a society in which people are trapped and separated from one another by socio-economic and interpersonal barriers. The Zoo, in fact, provides the ultimate symbolic model for human (non) interaction:

Jerry –

“I went to the Zoo to find out more about the way people exist with animals and the way the animals exist with each other, and with people too. It probably wasn’t a fair test, what with everyone separated from everyone else, the animals for the most part from each other, and always the people from the animals. But if it’s a zoo, that’s the way it is.”

For Jerry, American life is a zoo, and he is animal trapped in it. So desperate is his need to escape his isolation that he sets upon Peter, a complete stranger, and begins to talk to him.

The young publishing executive is a representative of a culture that, in effect, denies Jerry’s existence. For Peter, the reality is defined by images presented on television and in the Time advertisements. Jerry’s description of his ghastly landlady astounds him:

Peter – It’s so … unthinkable. I find it hard to believe that people such as that really are.

Jerry - (lightly mocking) It’s for reading about, isn’t? Peter- Yes.

Jerry- And fact is better left to fiction. You’re right, Peter.

Jerry launches into the allegorical “Story of Jerry and the Dog”. (The Zoo Story, P.30). Over the course of the story, in which Jerry tries to as rage the anger of his landlady’s dog, he first attempts to befriend the dog (unsuccessfully) and then resorts to poisoning it. When the dog becomes seriously ill, however, Jerry realizes that he has true affection for it. Jerry says:

Jerry – I loved the dog now, and I wanted him to try to kill, and both had been unsuccessfully by themselves … It’s just that …. It’s just that if you can’t deal with people, you have to make a start somewhere. WITH ANIMALS!....And where better, where ever better to communicate one single, simple-minded idea than in an entrance hell? …than with A Dog. Just that; a dog.”

As Rose Zimbardo suggests that Jerry and the Dog present “a perfect model of most human relationships.”

After all, if he did acknowledge the truth of Jerry’s story, he would also have to accept his own isolation and alienation, his own sterile distance from his wife and children, his own inability to feel. Jerry realizes, as he did with the dog, that kindness is not enough to make a connection with Peter. In order to force Peter to face his illusions, a violent act is necessary. He begins shoving Peter, talking more of the bench space for himself. He goads Peter, ridiculing his middle-class vacuity and hollowness. He says, “you fight, you miserable bastard; fight for that bench; fight for your packets; fight for your cats, fight for your two daughters; fight for your wife; fight for your manhood, you pathetic vegetable.”

Finally, a true connection between the two men has been made as Zimbardo rightly remarks, “Jerry dies for Peter. He dies to save Peter’s soul from death by spiritual starvation.” Bailey has labeled Jerry’s murder / suicide a “meta-theatrical shock effect.”
By forcing Peter to kill Jerry, Albee creates a vivid moment of stage violence that will be imprinted indelibly on sun audience.

Some early critics and reviewers criticized The Zoo Story as being overtly and overly pessimistic or nihilistic. In a review of the original production (which was doubly billed with Samuel Beckett’s play, Krapp’s Last Tape) a critic wrote, “Nothing in during value is said in either play. Each of them captures the dismal mood that infects many writers today.” - (Atkinson: 2006:37). Such a reading of The Zoo Story suggests a fundamental misunderstanding of the play: The playwright himself once commented that “The Zoo Storyis neither nihilistic nor pessimistic. My hero is not a beatnik and he is not insane. He is over-sane. Though he dies, he passes on an awareness of life to the other character in the play; the play, therefore is obviously not a denial of life.” Indeed, Jerry’s death, though tragic, suggests significantly that communication is possible if only we choose to stand up and fight for our ‘bench’.

Albee’s created this masterpiece is both subtle and complex, and it reflects the tension between realism and the Theater of the Absurd. Thus, the action and dialogue of The Zoo Story are dislocated, arbitrary, and absurd up to the moment of Jerry’s death. Jerry spends his dying breath telling the audience what the play means. Jerry explains to Peter the farce and the agony of human isolation. It is because human isolation is so great, and because the “contact” that would end it is so painful and difficult to obtain, that Jerry went to the zoo. What he discovered that the entire human condition is a zoo story of people (and animals) forever separated by bars. From his experience with the dog, which symbolizes the vicious aspects of society, Jerry learned “the teaching emotion,” that combination of kindness and cruelty that forms, for him at least, life itself.

At the same time, Albee engages his audience in harsh social criticism as he attacks the American way of life, the way in which Americans are assumed and expected to live. In the play, Albee explores the relationship between the observed world and its inner reality. He uses the images of non-reason in his attack on the American way of life without accepting the absurdist vision that generated them.

6- CONCLUSION
The Zoo story, thus, has always and everywhere been considered as being a representative play of the Theatre of the Absurd. In The Zoo Story, Edward Albee explores the themes of existentialism and absurdism. Here the playwright points out the idea that human life is both fundamentally absurd and terrifying, therefore, communication through language is equally absurd. It is mainly through the protagonist Jerry; a “permanent transient” the dramatist expounds the central themes of existentialism, dadaism, surrealism, and absurdism. Existentialism treats an individual as a conscious being who leads a life of anguish, resistance, revolt, absurdity, and alienation amidst the encircling nothingness or zeroness and to whom death is as unimportant and meaningless as birth. In this case, it can be safely said that Jerry comes out as a perfect symbol of the absurdist individuals who are conscious and whose consciousness makes them suffer miserably.

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Metaphorical Expression on Kaghati in Muna language: Ecolinguistic Perspective
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ABSTRACT
This paper aims at describing metaphors on kaghati that used by the language community in Muna. Kaghati is a typical kite of the Muna tribe. The whole material of kaghati is obtained from the natural environment. Therefore, the interactions, interrelationships and interdependencies between Muna Speech Community (MSC) and nature are very high. For that, they always try to maintain the balance of nature. The degree of familiarity is shown through metaphorical expressions created in the kaghati environment. The metaphorical frames are structured by forms of interaction of two models; a source and a target domain. The method employed was qualitative approach and the data obtained was from five informants who were born in Muna, especially in Lia Ngkobori village. The range of the ages was from 35 to 70 years and they also married the locals. The numbers of metaphors are nine pieces which commonly used as vernacular. In general, metaphors of Muna language constituted by the body of kaghati as the source domain and kaghati’s character in the sky or human’s behavior or his manner stands as the target domain. The relationship of both was processed in thought of the users, and also respected to the convention of the language community. For example, kaghatiku nobhie fotun ‘my kite is heavy on the head’, convey metaphorical meaning ‘someone who has a stubborn nature, does not like being advised, or a person who is lazy to think forward to develop their potential.’

1- INTRODUCTION
Language is not limited to communication. Language contains a cultural vision: recording, maintain, and inherit the collective concepts, historical, philosophical, socio-cultural and ecological values of a society. Language is a symbol and cultural element that is inherent in human life. In socio-cultural terms, language is a component of culture that exists in a real way and can also directly distinguish between one ethnic community and another ethnic community. As a social reality, language is a phenomenon that used by the speaking community to communicate and interact in the context of situations and cultural contexts within an environment (Mbete, 2008).

Muna (ML) describes the reality of the environment and the reality of the speech community. ML as a communication tool, tool unifying, and ML’s community identifiers also have ideological, sociological and biological functions. ML functions as a disclosure of everything that exists within the said community in the form of ideas or the mindset of the speech community. In addition, ML also functions to record everything that exists outside the speech community, namely the environment. ML builds networks the interaction between the speech community and the natural environment and the interaction between the speech community and the socio-cultural environment. Thus, ML functions as an expression of the mindset of its speech community and becomes a means of preserving the environment, both the natural environment and the socio-cultural environment.

The Muna speech community (MSC) realizes that socio-cultural environment is closely related with the natural environment. Therefore, a sense of responsibility arises to preserve the diversity of the natural environment and socio-cultural environment around the speech community. The natural environment and the socio-cultural environment of MSC that are alive and sustainable up to now are inherited from our ancestors. The presence of MSC is influenced by the interaction between individuals in MSC and the natural environment and socio-cultural
environment. One form of interaction, interrelation, and interdependence is recorded in a metaphorical expression created in the kaghati environment.

Kaghati is one type of the traditional games and a tribal cultural product in MSC which still exists today. Bierrick (2003) said that kaghati was estimated to have grown since 4000 years ago. Kaghati was used as a game of farmers in the past where it was carried out while guarding the garden and the farmers also played it after the harvest. The preservation of the wealth of kaghati in MSC is very important, both for the sustainability of the Muna language and for the conservation of kaghati with its traditions and culture, which is preserved in the meaning and cultural values of the past heritage as part of his personal identity, especially for the younger generation.

The interrelationship between language and the environment of the language evokes the researcher’s interest in looking in details at the forms of metaphors that are being used by the speech community in Muna, Lia Ngkobori village. Therefore the researcher attempts to investigate metaphorical expressions that are being used by the member of the language community of Muna language in Lia Ngkobori. The research was done under the ecolinguistics perspective. The metaphorical expressions, which are being used by the member of the speech community, have evidently been familiar for many generations. Their knowledge of their own environment is full of information, which signifies their close relationship with the kaghati. For the member of the speech community, the continually interrelatiohnship and the interaction with ecological environment and ecosystem give space or opportunity for them to create metaphorical expression which convey not only socio-cultural meaning, but enrich the language as well. The formation of the metaphorical expression is commonly produced by cross mapping process from source domain to target domain. The source domain, which is more physical, stands as references and is derived from kaghati body parts and the target domain, the one which is more abstract conveying the aspects of human’s life, and related to his behavior, manner or attitude as well. The connection between the two domains is established by some aspects of being similar that are connected and occupied neural structure in the brain.

In other words, there is a close relationship between language and neural and body of the language users. As what Kovecses (2006:122), Cruse (2000:202), and Goatly (1997:1-3) express that, metaphor is a linguistic phenomenon; it exists in language merely because it exists in the body or brain and thought. Further, Kovecses (2006:130) remarks, metaphors are realized in socio-cultural reality and metaphors often define cultural models. As a language device, metaphor involves two domains, they are source domain and target domain. The relationship between the two are caused either the two domains show some structural similarity or they are correlated in the member of the language speech community’s experience. The source is more physical and the target is a more kind abstract of domain. The type of this correspondence is known as mapping. In ecolinguistics point of view, metaphors are considered to fall under metaphor of ecology in the relationship between language and the natural environment of the language users. The history of the metaphor “money is water”, for instance, has illustrated how language adapts to new environmental condition; check (Fill and Peter 2001:5).

2- THEORETICAL FRAMEWORK
Ecolinguistics studies about language interaction to ecology. Basically ecology is the study of mutual interrelated to a system. Ecology of language and ecology integrate between interaction, conservation, circumstances, and language system. Bang and Døør (1993:2) explained that ecolinguistics is the part of critical, applied linguistics concerned with the ways in which language and linguistics is involved in the ecological crisis.

It has been mentioned above that this study utilizes ecolinguistic term to describe the formation of metaphors that are being used by the member of the language community in verbal interaction. Einar Haugen, one of the scholars who concerns on ecology of language (1972 :326), revealed a definition of language ecology as the study of interaction between any given language and its environment. The environment here is related to the society that uses the language as one of its code. In his careful study under ecolinguistics perspective, Haugen discovered the usefulness of ecological parameters, like interrelationships, environment and diversity as some way link of language with ecology were brought together and established a branch of linguistics which was called ecolinguistic. He applied these parameters to his research on metaphor of ecology.

Ecolinguistics consider that language is a product of human activities and a part of social praxis. It is not only a social product of human activities, but at the same time it will change the human activities and
social praxis as well. Bang & Door (1993), in their point of view, that there is a dialectical relation between language and social praxis. The dialectical relation between language and social praxis, a language is dominated by social praxis, since it might be possible a social praxis without a language but it is impossible a language without a social praxis. So the dialectical relationship between language and social praxis are mutually exclusive. It means the investigation of a language at the same time is the investigation of human’s social praxis. In another word the theory of language is a theory of social praxis as well. In investigating a language, Bang & Doors formulated linguistic theory in relation to dialectical theory of the social praxis. The theory is known as the Three-dimensionality of the social praxis. This theory accommodates three dimensions of social praxis; they are ideo-logical, bio-logical and socio-logical dimensions. In relation to the linguistic environment, Bang & Door (in Bundsgaard and Steffensen, 2000:10) describe the linguistic environment with the following Logical Dimension Model.

The dialogical model is dialectical. This is indicated by the dialectical arrows, which symbolize the relationships between the phenomena (participants, objects and media) in the situation, and between the environment and the situation, and show that these relationships are unequal. In the model, the direction of each dialectical arrow does not only illustrate that the contexts of communication dominate and constitute the situation and the dialogue, but also illustrate that the situational dialogue influences the context. The model also illustrates the principles of complexity in every dialogue. Traditionally, for example, in conversation analysis, and in critical discourse analysis, a dialogue is defined as an exchange of meaning between two or more participants. Our conception of dialogue differs from this conception as we define that a dialogue as takes place among at least three persons. The third subject, S3, might be physically present in some situations and absent in others, but no communication occurs between two subjects only. Bang, Døør, Steffensen & Nash point out that: “The S3 position might be occupied by a person who is superior, equal with in an inferior position in relation to S1 and/or S2 or both of them or none of them”. The S3 might also be more anonymous or generalized, for example, our social conventions and the subjects who represent them. The anonymous S3 is often linguistically expressed by means of the zero deictic “you” or the plural “we” and a demanding modality like “must” or “should”.

The three dimensionalities of the social praxis can readily be seen as Bang & Door’s theoretical frame or basis of understanding and explaining the environmental constitution of language. The three dimensions are dialectically determined and determining. The three logical dimensions are interrelated with historical and dynamic systems of recurrent invariances, patterns and tendencies (Bang & Door, 2000). The ideo-logical dimension is about our individual and collective mental, cognitive, ideological and psychic systems. The socio-logical dimension is about the ways we organize our interrelations in order to maintain a collectivity of individuals, whether these individuals love each other (eg. in a family and among friends), know each other (eg. in political systems, like a region, a state). The bio-logical dimension is about our biological collectivity and our coexistence with other species (animals, plants, soil, oceans, microorganisms, etc). Hence ecolinguistics is the study of interrelations of ideo-, socio-, bio-logical dimensions of language. The ecology and mental and social well-being of mankind go hand in hand, check (Lindo and Jeppe 2000:10-11).

### 3- METHODOLOGY

This research was the field one which was taken place in Muna, Southeast Sulawesi, in sub-districts namely Lohia, Liang Koitori village. The method employed was qualitative descriptive method. The data was obtained from five informants through observation and interview method. The setting was done in five interpersonal meeting at their home. Either the informants were born and brought up in Lia Ngkobori, or they all married with the locals. The range of the informants’ ages was from 35 to 70 years. The informants came from a variety of educational and social backgrounds. One informant is a caretaker or meintarano kunsi of the cave of Lia Ngkobori, and four informants are kites’ maker or pande ghati. Data analysis is carried out by sorting the data to be used and excluded. This is done because not all responses are very important for this study, so the reduction process is done. After that, the selected data are classified according to the source and the

![Logical Dimension Model](Picture_1.png)
target domain. Then, each metaphor that has been sorted is explained descriptively to provide linguistic information and the dimension of social praxis from the *kaghati* environment.

### 4- RESULTS AND DISCUSSION

Most of the time when people use language in joint activity, their talk runs along contextual foundation of their own creation and their own knowledge. This time they depend precisely on the assumption that the person with whom they are interacting share a similar understanding of the words they express, and make sense. Interaction with other person in everyday social situation provides people with ways of using language that they are continually able to appropriate and be able to adopt for later use. In using language to interpret their life people sometimes do not use literal meaning of words, but they use the metaphor ones. It is a commonplace assumption that metaphor is a linguistic phenomenon, formulated as a language expression that is obviously not used literally and is recognized as a figurative expression. But it is not the only point to say, however metaphor is a language expression that is not only a phenomenon of linguistic, but at the same time it is a socio-cultural, neural and bodily experience as well. The result of data analysis shows that metaphorical expressions in *kaghati* consist of inanimate lexicon from *kaghati* body parts. Some instances of metaphors in *kaghati* are presented.

**Metaphorical Expression in *Kaghati* Environment**

1) *O ka- ghati mbali bhoru we ahera*
   Art. Pref. clamp Aux. umbrella Prep. hereafter
   The kite can be an umbrella in the hereafter
   Source Target

   This metaphorical expression is used to describe that the object, namely *kaghati* can be used as an umbrella or personal protection from the heat of the sun when humans have died later. In addition, MSC makes *kaghati* as a medium leading to the highest place in the sky, where the Creator is and to reach it through one of the celestial bodies, namely ghoeleo or sun. In the world ghoeleo can be felt the heat of light to humans, especially when in the hereafter. Therefore, MSC believes that by making *kaghati*, MSC is able to avoid the heat of the sun later.

2) *O ka- ghati ta- ne- ngkora-ngkora -mo te lani*
   Art. Pref. clamp Pref. Pref. sit Suf. Prep. sky
   The kite is sitting in the sky
   Source Target

   This metaphorical expression is used to describe someone who has a calm nature and disposition, is able to carry him at any time, and wherever he is, such as *kaghati* who has a calm state when floating in the sky, does not sway or move much.

3) *Ka- ghati-ku ne-kadu kawea*
   Pref. clamp Pos. Pref. contain wind
   My kite contain wind
   Source Target

   This metaphorical expression is used to describe someone who has great fortitude and determination. He is able to withstand various trials given by the Creator or *kaghati* which are able to store the wind and remain in the sky even though the wind that blows is no longer tight.

4) *O ka- woru no- ko- ka-pongke*
   Art. Pref. curved Pref. Pref. ear
   The sounding has an ear
   Source Target

   This metaphorical expression illustrates that in life there is a need for a life balance between one another. For example, natural balance, human balance as an individual, and human balance as social beings. The lexicon of *kapongke* used in this expression is related to the balancing device. *Kapongke* is located at the sounding of *kaghati* which is on the left and right that resembles the ear. Its function to make *kaworu* 'sounding' increasingly sounds louder. In Muna language, *kapongke* ‘ear’ is used in humans and animals.

5) *Ka- ghati-ku no- lodo te lani*
   Pref. clamp Pos. Pref. sleep Prep. sky
   My kite sleep in the sky
   Source Target

   This metaphorical expression is used to describe that *kaghati* can last long to hover in the sky until a specified time. The lexicon of *lodo* in *kaghati* is related to the behavior of *kaghati*. *Kaghati* which stays overnight in the sky is similar to human or animal behavior. In Muna the lexicon of *lodo* is used in humans or animals. The meaning of this expression is also addressed to someone who has a calm disposition in society. This means that someone is able to be calm and careful in thinking, careful in choosing and calm in conveying bad news in a wise way, and delivering hard facts in a gentle way. Calm also means the realization of a complexity in a simple way, notification of hot news by means of cold and/or severe rejection in a light way, and others.
6) Ka- ghati-ka no- bhie fotu -no
Pref. clamp Pos Pref. heavy head Pos.
My kite is heavy on his head

This metaphorical expression describes someone who has a stubborn nature, does not like being advised, or a person who is lazy to think forward to develop their potential. The lexicon of fotu used in this expression is related to the top or head of kaghati. In Muna, fotu ‘head’ is used in humans and animals, namely body parts in humans and some types of animals that are places of the brain, central to neural networks, and some sensory centers. The reason for the severity of the head of kaghati is the possibility of having kaworu ‘sounding’ that is too large so that it cannot rise to the sky or cannot rise high.

7) Ka- ghati-ka bhe padhi -no
Pref. clamp Pos has fin Pos.
My kite has fins

This metaphorical expression describes the balance in life. For example, the balance between rights and obligations, the balance of life in the world and the hereafter, etc. The lexicon of padhi used in this expression is related to a balancing device made of palm leaves or bhale which is tied to the tip of the pani ‘wing’ kaghati. The balancer resembles the fins in kenta ‘fish’. In Muna, the lexicon of padhi ‘fin’ is used in animals, namely fish.

8) Ka- ghati-ka no- todo pani -no
Pref. clamp Pos Pref. hard wings Pos.
My kite has hard wings

This metaphorical expression describes someone who is harsh, likes to impose his will on others, and has no mercy. This expression also shows that kaghati has a wing frame that is not curved or tense. The lexicon of wing used in this expression corresponds to the right and left sides of kaghati. In Muna the lexicon of pani ‘wing’ is used in poultry. Besides that, pani is also used on aircraft and humans. The lexicon of pani in humans means ‘hand.’

9) O ka- ghati no- ko- ka-punda
Art. Pref clamp Pref. Pref. tail
The kite has a tail

This metaphorical expression describes the balance of life. The lexicon of punda used in this expression is related to the balancing device found at the bottom of the kaghati. The intended ‘tail’ is an object in the form of a dry leaf tied to the bottom or koro. Punda on kaghati has functions as a counterweight so as not to spin in the sky. Punda is used when kaworu ‘sounding device’ is missing. This is because kaworu also functions as a balance or balance tool so that kaghati drifts perfectly. In Muna language the lexicon of punda ‘tail’ is used in animals.

5- CONCLUSION
From this research there were found nine metaphorical expressions used in kaghati environment. It can be drawn an inference that the metaphorical expression being used by the member of the Muna speech community in Lia Ngkobori are structured by forms of interaction of two models; a source and a target domain. The source domains are formulated and generated from the body of kaghati as the source domain that exist in physical environment as well. The target domains are occupied by kaghati’s character in the sky or human’s behavior or his manner. The source domain imposed some structure on the target by virtue of mapping that characterizing the metaphors. The interrelationship between the two domains is supported by a kind of link of human’s mind and thought with the dimensions of social praxis. MSC creates metaphorical expressions to maintain the balance of life, such as humans and God, humans and humans, humans with animals and plants, and humans and the environment. Almost all of the metaphors were obviously generated from either the language community’s experience that happens on daily interaction reflected to their social life and the member of the speech community’s convention.

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Gender and Demand Strategies: A Sociolinguistic Study
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ABSTRACT
The investigation on the impact of gender as a sociolinguistics factor on the use of different strategies for demands or requests by men and women is the aim of this research. Six strategies reviewed in this study: Direct Request, Conventional Indirect Request, Hints, Alerters, Supportive Moves, and Internal Modifiers. To discover the role of gender on the use of these strategies in demands, 80 students of Jahrom University, Iran participated in this study. They divided into two groups according to their gender. A questionnaire of six-items was designed to collect data. Each of the items in the questionnaire explained different situations. T-test and Chi-squared test applied for the data analysis. The result revealed that men use the strategies of direct request, conventional indirect request, hints and alerters in their requests more than women. On the other hand, women use the strategies of supportive moves and internal modifers in their demands more than men. The result also showed that female students paid more attention to the way of their demands than male students especially in formal social contexts and act more conservative. This can be related to this fact that women try to observe in social face in their speech acts.

KEYWORDS
Sociolinguistics, demand strategies, gender, social politeness

1- INTRODUCTION
Language is a social phenomenon and a pattern for the structure of the society. People do not use language just for transforming their thoughts and emotions to their addressees, but they use language to describe their relationship and to define an identity for themselves (Fasold, 1990:1). Language is always under the influence of society and social factors, so the internal differences of a linguistic community are always observable. Social factors like gender, age, education and social statuses define the kind of language usage in society (Fasold, 1990: 89).

Sociolinguists have noticed the linguistic variables in different social contexts. Gender as one of these variables gained a lot of attention in the analysis of speech acts. In some languages, women use especial words and phonetic forms while some other words are just used by men. Sometimes these differences are not only related to the speaker’s gender, but also to the listener’s gender (Fasold, 1990: 115). In general, the way of speaking in conversations is under the influence of social relations between men and women and the kind of society they live in.

Speech act varieties of men and women are different according to culture, believes and life style in each community. Studies have revealed that men and women’s ways of speaking are different to some extent in Iran. These differences can be investigated through different aspects. Women use their especial indexes; furthermore, these indexes also vary according to social status, age, education and occupation. Study of the effect of each of these social factors on language varieties needs a vast probing.

The aim of this article is to define different strategies which men and women choose to express their demands. Since using demand strategies is related to social factors, the study must be done in social context. Analysis of all of the linguistic levels is beyond of this study, so we limit the study to lexical and syntactic level.

2- LITERATURE REVIEW
In the middle of 1970s, the credit of linguistic competence, posed by Chomsky (1965), came into question and the study of its shortage lead to raise the new theory of communicative competence by Hymes (1974). Communicative competence reveals that a speaker of a language not only has the ability of using grammatical rules for creating correct sentences, but also knows how and where the sentences should be used. This theory is explained in three parts: grammatical competence, strategic competence and sociolinguistic competence. The
speaker’s ability to describe and produce language properly is called sociolinguistic competence. This ability causes the speaker to produce sentences according to different social situations (Yule, 1996:197). The theory of communicative competence opened the windows to next researches in sociolinguistics. One of the important aspects of these researches was the role of gender in the way of using language.

The studies on the correlation of gender and language are most about the investigating of the vulnerable situation of women in society. Before that, sociolinguistics had paid attention to phonetic and lexical aspects of language which men use and women do not use or vice versa. In other studies on sociolinguistic variables, gender was considered as an independent variable alongside other variables (Fasold, 1990: 89).

Lakoff (1973) wrote the first extensive paper on the characteristics of language usage. From his investigations, he came to the conclusion that the varieties which women use in society cause their identities to fade up; because this is the society that encourages them to use banal expressions with uncertainty. He described six aspects of language usage which are under the influence of the speaker’s gender. These aspects are lexical distinctions, strong versus weak expletives, women’s adjectives versus neutral adjectives, tag questions, intonation in answers to requests and the ability of using directive speech acts.

Fasold (1990: 16) points to the varieties which are special to women. Lakoff (1975) also says women’s language includes linguistic items which are used in reaction to dominant characteristics of men. The related studies show men use effective instruments in their conversations with women to be dominant. But women prefer to use two other strategies in interactions. They try to attract men’s protection and increase it during conversation and simultaneously they try to confirm the main purpose of their addressees.

Fasold (1990: 92) proposed “Gender Pattern” according to the results of sociolinguistic researches. By gender pattern he means the usage of different language frameworks on the basis of social status of men and women. According to this pattern, language frameworks are classified according to social status and the way of their applications. Men use the patterns which are not so notable in society. They use more explicit and direct statements and do not care about the soundness of speech in society. On the other hand, women prefer to use standard language. They try to speak like the people who have good social statuses and their speeches are sound and acceptable socially. Women are more aware of linguistic characteristics and frameworks, so they try not to use very explicit and direct statements which are accompanied with a kind of “violence” and “toughness” (Fasold, 1990:2). So men seem to use more explicit and substandard statements (Trudgill, 1974).

Researchers have revealed that women tend to use more language standards than men; this can be seen in syntactic, morphological and phonetic levels (Labov, 1966; Trudgill, 1974). Most of the time, women prefer to approximate their idiolects and local dialects to the standard dialect in order to preserve their social status.

Mullany (2000) reviewed the studies about language and gender through the passage of the time from 1970 to 2000. He believes that after the Lakoff’s researches in the beginning of eighties, a kind of research method included power/dominance was popularized and in the middle of eighties, another method included culture/difference was founded. The difference between men and women’s language patterns is postulated in the both of the methods, although the kind of views is different. Researchers like Spender (1980) and Fishman (1980) who followed the power/dominance method in their studies believes that the high economic power of men compared with women in society pervades into language and causes men’s dominance in interactions. Men’s influence over power structures of society causes their language to have a special credit (Mullany, 2000:4). Tannen (1994) is one of the followers of power/dominance method who believe that men and women speak differently because of their different ways of socialization. Mullany (2000) believes that the issue of gender is polarized and this can be problematic in related investigations on language and gender, but Bulter (1990) saw gender as a social behavioral structure which prevents polarization in the speech of men and women.

Different investigations have been done on the role of gender in different aspects of language in Iran. For example considering age and education variables, Mahdipour (2010) studied the issue of power in men’s speech in comparison to women’s. She concludes that Iranian women are powerless and uncertain in their speeches, while men are powerful and certain in their statements. Nosrati (2011) studied stress pattern differences in men and women’s speeches in Tehran, the capital of Iran. She reveals that different social factors like gender, age, education and ethnicity are important in language varieties. Yegane (2015) studied the role of gender and age of speaker and listener on the level of
politeness in Iran and compared the results with other investigations held in other countries. He expresses women are more polite than men in their speeches, but age variable does not affect the level of politeness.

In general, it is difficult to summarize the results of all studies to an ultimate result. But, it seems Fasold’s gender pattern has the ability to answer the questions related to the role of gender in language. Considering the cited researchers’ studies as theoretical framework, we applied a basic framework in this study which is introduced in the next section.

3- THEORETICAL FRAMEWORK
Esalamirasekh (1993) introduced six strategies which speakers may choose in requests: Direct Request, Conventional Indirect Request, Hints, Alerters, Supportive Moves, and Internal Modifiers. Direct requests are expressed without any intermediate expressions and hesitation. This kind of request is not usually expressed in question form like “Menu, please.”, “Close the window.”

Conventional indirect requests are those usually expressed by question form, but the speaker tries to make it more favorable than direct request such as “Excuse me, could you help me with this machine?”

“Can you please give your notes to me?”

Hints are those demands which are expressed in question without any direct references to what the speaker wants to get such as “Do you have a pen?”

“It is too cold in here.”

“Excuse me, do you have an extra pen that I could borrow? I can’t believe I forgot to bring one.” The bold sentences are used for supporting the demands.

Internal modifiers are defined as those elements which are linked to the head act, whose presence is not essential for the utterance to be potentially understood as a request (Faerch & Kasper, 1989). Internal modifiers can affect the social impact of the utterance. They may act as softening the impact of the act like “Can I please borrow your notes?” The presence of the word “please” softens the impact of the act and makes the request more indirect.

Considering Esalamirasekh’s framework, the authors try to discover the impact of gender on each of the abovementioned strategies.

4- RESEARCH METHOD
To collect data, 80 undergraduate students from Jahrom University, Iran were chosen and divided into two equal groups of male and female. Since this study investigates just the variable of gender, the authors tried to choose the students from similar age and level of education. Then, each of the students was given a questionnaire. The face and content validity of the instrument was ensured. There were six items designated to elicit the required information in the questionnaire. Each of the questions presented a special social situation. The subjects were asked to answer the questions which were about the way of demands in different special situations. For example, one of those questions was like “Suppose you want to fill out a form. You look into all of your pockets, but you do not find a pen. You decide to ask your friend to borrow one. What would you say?” This question presents a semi-formal situation to evaluate the differences. After gathering the questionnaires, they were given points according to proposed strategies by Esalamirasekh (1993). The point 6 is given to direct requests and the point 1 is given to internal modifiers; and the rest of strategies are given points in this continuum. Since each questionnaire consisted of six different situations, each of the subjects had six kinds of points.

First, t-test was employed for the data analysis to know whether the difference between male and female in expressing their demands is significant or not. Then, chi-square test applied to define significant differences between male and female’s using of each of the cited strategies. The percentage of usage of each strategy by two groups was defined, and then another chi-square test applied to define the differences of usage of overall strategies.
5- DATA ANALYSIS
The situations designed in the questionnaire were based on the six strategies according to the continuum of strict direct request to strict indirect one. Distribution of these strategies is based on the degree of being direct in demands. Table1 shows the difference between male and female in using the strategies. The six strategies are considered as dependent variables and gender as independent variable. By applying t-test, it reveals that the impact of gender on the degree of being direct in demands at 0.001 is significant. This shows that gender can be considered as a social factor for distinguishing different speech acts.

Table1. Difference between male and female in using strategies by applying t-test

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>SE</th>
<th>F-test</th>
<th>probability of significance in two-tailed test</th>
<th>T-test</th>
<th>df</th>
<th>probability of significance in two-tailed test</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>40</td>
<td>22.425</td>
<td>3.842</td>
<td>0.608</td>
<td>1.14</td>
<td>0.688</td>
<td>3.43</td>
<td>78</td>
<td>0.001</td>
</tr>
<tr>
<td>Female</td>
<td>40</td>
<td>19.375</td>
<td>4.099</td>
<td>0.648</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table2 summarizes this fact that by applying Chi-squared test, it is revealed that the difference between male and female students in using direct request is significant at 0.025. Men use this strategy more than women (58.6 percent for men and 41.4 percent for women). The percentage of difference between male and female is to some extent high. This shows that men prefer to express their thought directly. In using conventional indirect request, the result is significant at 0.90. Men use conventional indirect request more than women (52.2 percent). The Chi-squared test shows that male students use hints more than female students (54.7 percent). It also reveals that male students use alerters more than female students (55 percent). Chi-squared test is significant at 0.900 for the use of supportive moves. It shows that women use this strategy more than men (49 percent for men and 51 percent for women). It seems that for being sure about receiving positive answer, women add some other items to their speech to make it more impressive. In other words, they try to attract their addressees’ attention. Chi-squared test is also significant at 0.005 for the use of internal modifiers. It also reveals that female students use this strategy more than male ones (33.3 percent for men and 66.7 percent for women). This case is a witness for this issue that women express their demands more indirectly than men. They try to increase the social impact of their speeches by using the expressions like “please”. They also try to persuade their addressees to show a proper reaction to their demands by increasing their social politeness.

Table2. The percentage of using each strategy according to gender

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct Request</td>
<td>p&lt;0.0250, x²=2.585</td>
<td>58.6</td>
</tr>
<tr>
<td>Conventional Indirect Request</td>
<td>p&lt;0.0900, x²=0.059</td>
<td>52.2</td>
</tr>
<tr>
<td>Hints</td>
<td>p&lt;0.750, x²=0.39</td>
<td>54.7</td>
</tr>
<tr>
<td>Alerters</td>
<td>p&lt;0.750, x²=0.416</td>
<td>55</td>
</tr>
<tr>
<td>Supportive Moves</td>
<td>p&lt;0.900, x²=0.09</td>
<td>49</td>
</tr>
<tr>
<td>Internal Modifiers</td>
<td>p&lt;0.005, x²=0.344</td>
<td>33.3</td>
</tr>
</tbody>
</table>

P= probability, x²= Chi-squared test

Table3 shows the distribution of all of the cited strategies in each of the groups (male and female) by analyzing the result of Chi-squared test. The difference between the strategies is significant at 0.01 for the male group and it is significant at 0.001 for the female group.
Table 3. Distribution of strategies in each of the groups

<table>
<thead>
<tr>
<th>Strategies</th>
<th>Group</th>
<th>Direct Request</th>
<th>Conventional Indirect Request</th>
<th>Hints</th>
<th>Alerters</th>
<th>Supportive Moves</th>
<th>Internal Modifiers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td></td>
<td>24.16</td>
<td>14.58</td>
<td>14.58</td>
<td>13.75</td>
<td>20.47</td>
<td>12.5</td>
</tr>
<tr>
<td>X^2=15.1 P&lt;0.01</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td>17.08</td>
<td>13.34</td>
<td>12.08</td>
<td>11.25</td>
<td>21.25</td>
<td>25</td>
</tr>
<tr>
<td>X^2=21.90 P&lt;0.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

According to the above table, direct request is the one strategy which men use the most in comparison to other strategies (24.16 percent) and the least one which is used by men is internal modifiers (12.5 percent). For women, supportive moves strategy is the most used one (21.25 percent) and least one is alerters (11.25 percent).

As it is said, there are significant differences between men and women’s usage of language for expressing demands. These differences are explained according the results of study in this section.

The result of table 1 shows that the difference between men and women is statistically significant at 0.001. In general, men act more directly than women to reach their demands; in other words, most of the direct speeches are used by men, and most of the indirect speech acts are used by women. It seems men don not spend much time on explaining what they want. They do not waste time for finding polite expressions to attract their addressees. They speak in power and talk in a way as if they are sure about gaining the ultimate results they want. This power and trust are absent in Iranian women’s speech. This can be obviously seen in their way of using expressions like: “Excuse me to take up your time” or “I beg your pardon to take up your time”. Using such expressions and hence observing social politeness, Iranian women try to reach their goals. The reason of these differences can be studied from two points of view. On one hand, the inherent differences between men and women and their different view of society overshadow their speeches. This issue can be related to gender psychology. On the other hand, men are judged by their occupation and their ability to obtain power in patriarchies like Iran, but occupation and power are not considered important for women; so they try to use other social factors such as politeness in their speeches to attract the addressees.

Imperative verbs such as “give” and “close” are often absent in women’s statements, but the expressions such as “if it is possible” and “would you please” are common especially in formal situations. They use extra explanations to gain their addressees’ support, like “I want to use this machine, but unfortunately I do not know how to do this”.

Different situations have also impact on the way of expressing demands. Indirect speech acts used more in formal situations such as facing with teachers or borrowing a pen from an unfamiliar person. This issue was the same for both men and women.

6- CONCLUSION

Directive speech acts or imperative sentences have a vast spectrum of language forms. By classifying these acts from the most direct to the most indirect, we can define the degree of politeness. The addressee cannot often dodge to meet the request if the demand is in direct statement (Lakoff, 1973). Since the direct speech acts are in imperative mood, the listener’s answer is always positive. But this case is true when the speaker is in power status. The results of this study show that Iranian women prefer to express their demands in indirect speech acts accompany with more explanations. They are more polite and conservative than men in their interactions. In other words, it seems that women have learnt to use more polite, modest and popular language forms. The usage of the sentences like “I beg your pardon to take up your time” shows politeness, courtesy and kindness on the part of the speaker. The sentences such as “I want to use this machine, but unfortunately I do not know how to do this” show that sometimes women speak from a lower and weaker status to achieve their goals more easily. They often use the expression “Excuse me” to show their humility. Women present these kinds of language behaviors to gain higher level of social status. In other words, they speak indirectly, because they do not want their social characteristics to be damaged. The sentence “Excuse me sir, do you know how this machine works!” is the witness of this issue.

Using supportive moves and internal modifiers strategies which make the linguistic elements more favorable cause women speak differently from men. These strategies are the most polite and indirect way of demand which women use to observe their social politeness.
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ABSTRACT

This study was aimed at identifying the kinds and frequency of formal errors on Indonesian English as a Foreign Language (EFL) learners’ describing writing. Therefore, descriptive analysis research design was implemented to achieve the objective. The data were collected from the descriptive writing of university students in Indonesia (N = 40). Then, the data were computerized and tabulated by using descriptive statistic (frequency and percentage) in SPSS version 21. The result of this study presents that from 223 errors, suffix was the most frequent formal errors (32.29%) in Formal Misselection, followed by calque (22.87%) in Formal Misformations and omission (12.56%) in Distorsion. In conclusion, most of the students have considerable difficulty in forming the correct form of the words. Therefore, to produce an excellent descriptive writing, the students are suggested to learn and practice more on words formations (grammar).

KEYWORDS

Keywords: Morphology, Lexical Formation, Writing and EFL

1- INTRODUCTION

Background of Study

It is undeniable that writing is a very challenging skill (Hayes, 1996; Kellog, 1996) because it does not merely put words in to a paper but it has many requirements to be called a proper writing (Alsamadani, 2010). Furthermore, Ridha and aL-Riyahi (2011) mentioned that grammar is used to be the main concern on leaning English as a foreign language especially in productive skills (writing and speaking). Therefore, tertiary students need to master grammar in order for them to produce a good writing.

On the other hand, many scholars agree that vocabulary is more important than grammar in writing composition. McCarthy (1990) claimed that even though EFL learners have mastered the grammatical and sounds system of English, without the acts of words, the communication would not happen in meaningful way. Moreover, it is true that the basic element in acquiring the language is the words (Cameron, 1994).

As vocabularies (lexis) and grammar (rules) are very important in productive skills, it is very useful to do a research on how the learners form the lexis in their language product (in this case is writing). Actually, the lexical formation falls under morphology in linguistics. It is a study combination between vocabulary and grammar. Prasad (2012: 6) says that “morphology describes the patterns of formation of words by the combination of sounds into minimal distinctive of meaning called morphemes”. It deals with the rules of combination of morphemes such as how prefixes and suffixes are attached to them to form words. It also studies the changes that take place in the structure of words.

Related to the rules of word formation in language learning, many EFL learners including in Indonesia produced numerous kinds of errors in their written products and the highest number of errors were lexical formation (Llach, 2005; Ander & Yildirim, 2010). Besides interfering the language form errors also affect the quality of EFL learners writing. Therefore, analyzing the errors especially the lexical formation on EFL learners’ writing composition is a must because the right solution would be suggested based on the core problem.

One of the genres in writing that is needed to be mastered by Indonesian EFL learners is descriptive writing. This genre is well known among teachers and students in teaching and learning English process in any level of education institutions in Indonesia. Therefore, investigating the lexical formation errors in Indonesian EFL learners’ descriptive writing would be interesting and beneficial to both teachers and learners.

2- OBJECTIVES OF THE STUDY

The main purpose of this study was to analyze the lexical formation errors made by Indonesian EFL learners in their descriptive writing. In accordance
with the background of study, the objectives of this study were formulated as following:

1) To identify the lexical formation errors in EFL learners’ descriptive writing.
2) To analyze the lexical formation errors in EFL learners’ descriptive writing.

3- LITERATURE REVIEW

Descriptive Writing

Pardiyono (2007) defined descriptive writing as a kind of written composition that has specific function on portraying particular living and non-living objects to reader. Moreover, there are five kinds of descriptive writing. They are describing process, event, object, place and person (Jolly, 1984). Furthermore, there are three parts of descriptive writing. They are 1) communicative purpose, that is to describe an object 2) rhetorical structure, which is divided into two parts, a) identification, a statement that consists of one topic to be described; b) description, that is consisting of the detailed description about object that is identified in identification, and 3) grammatical patterns. In descriptive paragraph, declarative sentence and present forms are used properly (Pardiyono, 2007).

Literally, according to the definition and parts of the descriptive writing composition, particular lexical formation is a very important linguistic element in order to deliver the meaning of the descriptive writing clearly. Therefore, finding out the errors in the EFL learners’ descriptive writing is very essential as finding the errors is the step to find the right solution to the said problems.

Morphology

Morphology is the branch of linguistics that studies patterns of word formation within and across languages. It is the identification, analysis and description of the structure of words (words as unit of the lexicon are the subject matter of lexicology) (Prasad, 2012). Therefore, morphology is actually overlaps three other linguistic fields, syntax, semantic and phonology. In this case, the study is focused on lexical formation. It means how the words are formed in the EFL learners’ descriptive writing composition.

Basically, the smallest meaningful unit of word is morpheme. For example, the word “independently”, has a single free morpheme like depend and bound morpheme “in-, -ent- and –ly”. The morpheme in-, -ent- and –ly are called bound morpheme because they are meaningful only when they are added to the free morpheme depend. Thus, morpheme may be classified in to root (free morpheme) and affix (bound morpheme). Again, affix is classified into prefix and suffix. It can be seen in Figure 1.

![Classification of Morphemes](image)

Figure 1. Classification of Morphemes

A Morpheme may further be classified into class maintaining and class changing morphemes. When by the addition of a prefix and a suffix the grammatical class (parts of speech) is not changed, it is categorize as class maintaining morpheme. When the grammatical class is changed by the addition of the morpheme, it is under class changing morpheme. For example, speak, speaks, spoken, and speaking are different form of the same grammatical category, verb. These are examples of class maintaining morpheme. If the suffix –er is added to speak, it becomes speaker (noun), and its grammatical category changes. This is an example of class changing morpheme.

Lexical Formation Errors

Practically, lexica errors have been classified differently by many previous researchers but some of the errors’ classification only conveyed limited number of classes. For example, Ridha (2012) classified the lexical errors only in one class, which is semantic error. In contrast, Hemchua andSchmitt (2006) mentioned that the use of limited classification in students’ language errors is irrelevant due to the complexity of lexis. Therefore, this study adopted lexical error taxonomy suggested by James (1998), which serves two main classifications of lexical errors. They are lexical formation errors and semantic errors. However, this current study focused on lexical formation errors only. Therefore, the description of lexical formation error from James (1998) is described as following:

There are three classes of lexical formation classifications namely formal misselection, formal misformation and distorsion (James, 1998). In addition, each sub-class is presented as below:

A. Formal Misselection

A.1 Suffix (for instant: her achieves is very good [achievement])
A.2 Prefix (for instant: the rule is unappropriate)
A.3 Vowel Based: (for instants: the will have coffee brake time for 20 minutes)
A.4 Consonant Based: (for instant: the manager doesn't need any advices)

B. Formal Misformation
According to James (1998) formal misformations are the errors that can be created by the learner from the resources of the target language or in the mother tongue. There are three classifications of formal misformations, which are discussed below:

B.1 Borrowing (for instance, after the Shubuh, the farmers are usually go to the paddy field).
B.2 Coinage (for instance, drugging can be very nocive to our health).
B.3 Calque (for instance, I go to school by motorcycle).

C. Distortions
The results of distortions generally are non-existent forms in the target language. James (1998) classifies distortions into four sub-classes as follow:

C.1. Omission (for instance, this can be happend because of your mistake).
C.2 Overinclusion (for instance, Jane is the most diligent student in her class).
C.3 Misselection (for instance, Jack’s behavior really made me anger).
C.4 Misordering (for instance, Sally will continue her study aboard).

Previous Study in Lexical Formation Errors
There were so many studies, which had been done by many scholars in lexical formation errors. Different methodology produced different results in research. To mention some, the research done by Hemchua and Schmitt (2006), Ridha (2012)and Sanjaya (2015) is presented as follows.

Stood at Hemchua and Schmitt (2006) conducted a research on Thai students who studied English on the third year. The number of students was 20. The students were asked to write an argumentative essay, which were about 300 – 350 words. From the papers, they investigated the lexical errors made by the students. They found that students still made errors on lexical formations even though the highest error was on semantic.

Ridha (2012) did a research on the interference of Arabic in the English written composition of Iraqi undergraduate students. The result of the study indicated that the negative transfer of Arabic linguistics effect the English written composition of Iraqi students on grammatical including lexical formation.

Sanjaya (2015) did a syntactical investigation on extrovert and introvert tertiary EFL learners written composition in Indonesia. He found that both introvert and extrovert students made errors on lexical formations but extrovert students tended to make more errors than introvert learners.

However, there was a similarity of those studies. All of them investigated the lexical formation errors made by English learners. Therefore, this study was focused on the lexical formation errors made by Indonesian EFL learners in University level. To get variety of result, this study was to investigate the kind of errors in lexical formation and calculate the frequency of errors in each type of error classes made by tertiary EFL learners in Indonesia.

4- METHODOLOGY
Research Design
This study was designed based on descriptive analysis research design in which the quantitative data were collected (frequency) through documentation technique. Furthermore, the data were tabulated and analyzed to find out the rank order of the data and discuss the data based on related theories.

Participants
The participants of this study were 40 university students who took English education program at Universitas Negeri Medan – Indonesia and they were selected randomly from 160 students. They were on semester one and learning Writing 1 course in which descriptive writing is one of the genres in writing that they need to master. Furthermore, their first language is local language namely Batak language and Indonesian language is their national language. Then, English is normally used for international communication only. In addition, the average of their ages is 20-year old.

Procedure of Collecting Data
The data were collected from students’ descriptive writing compositions. The 40 students were asked to write a descriptive writing with the minimum length of the words is 150 words. During writing, the students were not allowed to look at dictionary and
the time to complete the writing was only one hour. The topic was my best friend. After the students wrote the descriptive writings, the descriptive writings were collected to be studied.

**Technique of Analyzing Data**

The lexical formation errors made by students from the descriptive writing compositions were computerized and tabulated by using SPSS version 21 to find out the frequency based on classification suggested by James (1998). Then, the classes of the errors were ordered based on the rank (from the highest percentage to the lowest percentage). After that, the errors were described and discussed based on the related theories.

**5- FINDINGS AND DISCUSSION**

From the data, the total number of the errors is 223 from the 3 classes of lexical formation errors. They are 95 errors of formal misselection, 67 errors of formal misformation and 61 distortions. The average error of each student’s descriptive writing is 5.575. This number is quite big because the students should have no mistakes as they are in university level and taking English Education Program some more. Furthermore, the following table presents the number for each error type and its frequency.

### Table 1: Frequency of Lexical Formation Errors

<table>
<thead>
<tr>
<th>Lexical Formation Error Type</th>
<th>Number of Errors (Total=223) (%)</th>
<th>Number of Papers Containing the Errors (N=40) (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Formal Misselection</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.1 Suffix</td>
<td>72</td>
<td>32.29</td>
</tr>
<tr>
<td>A.2 Prefix</td>
<td>2</td>
<td>0.89</td>
</tr>
<tr>
<td>A.3 Vowel-Based</td>
<td>16</td>
<td>7.17</td>
</tr>
<tr>
<td>A.4 Consonant-Based</td>
<td>5</td>
<td>2.24</td>
</tr>
<tr>
<td>B. Formal Misformation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>B.1 Borrowing</td>
<td>9</td>
<td>4.04</td>
</tr>
<tr>
<td>B.2 Coinage</td>
<td>7</td>
<td>3.14</td>
</tr>
<tr>
<td>B.3 Calque</td>
<td>51</td>
<td>22.87</td>
</tr>
<tr>
<td>C. Formal Misformtion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C.1 Omission</td>
<td>28</td>
<td>12.56</td>
</tr>
<tr>
<td>C.2 Overincluision</td>
<td>9</td>
<td>4.04</td>
</tr>
<tr>
<td>C.3 Misselection</td>
<td>18</td>
<td>8.07</td>
</tr>
<tr>
<td>C.4 Misordering</td>
<td>6</td>
<td>2.69</td>
</tr>
</tbody>
</table>

Stood at Formal Misselection, suffix got 72 (32.29%) of overall errors made by the tertiary EFL learners and this number is the highest among all the classes. Then, these errors were found on 28 papers. It means that more than half (70%) of students made errors on suffix. Furthermore, Vowel – Based was the second highest in Formal Misselection which got 16 errors (7.17%) from 6 papers (15%). Then followed by Consonant – Based and Prefix, which got 5 (2.24%) from only 3 papers (7.5%) and 2 (0.89%) from only 2 papers (5%) respectively.

Beside that, on the Formal Misformation the highest numbers of errors felt under Calque which got 51 errors (22.87%) from al most half of the papers (40%). Then followed by Borrowing and Coinage, which got only 9 errors (4.04%) from 4 papers (10%) and 7 errors (3.14%) from 5 papers (2.5%) respectively.

Lastly on Distorsion, there were four sub-classes, which got errors on students’ papers. The highest number of errors was Omission, which got 28 errors (12.56%) from 16 papers (40%). Then, the second highest number of errors was under Misselection, which got 18 errors (8.07%) from 9 papers (22.5%). The third and the fourth were Overinclusion, which got 9 errors (4.04%) from only 3 papers (7.5%) and Misordering, which got 6 errors (2.69%) from 4 papers (10%).

From all errors, the suffix from Formal Misselection got the highest number of errors, followed by Calque from Formal Misformation as the second highest and Omission from Distorsion as number three.

**Conclusion and recommendation**

Teaching and learning English as a foreign language (EFL) in tertiary level is very challenging for both teachers and learners because there must be interference of first language to the target language. Therefore, carrying out an investigation on students’ writings is a good way to find out the type and frequency of errors made by tertiary learners. From this current study, it is clear that students still had difficulty in forming the correct lexical in their compositions.

Shalaby, Yahya and El-Komi (2009) suggested that teachers should clearly provide the information about morphological structure of words to English learners so that they know exactly how to form the words correctly. In line with Jiang (2000), he pointed out that the English learners lexical formation awareness is not automatically built. Therefore, the teaching learning process in class should be designed to improve the students’ ability to overcome this issue.
REFERENCES


Translation of English Marked Sentences into Indonesian
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ABSTRACT

This study is aimed at conducting analysis on the linguistic phenomena in the translation of English marked sentences into Indonesian with two major focuses of discussion, namely (1) the types of English marked sentences found in the data source, (2) the translation of English marked sentences into Indonesian. The theories utilized in the analysis is the Translation Shift (Catford, 1965). The results of the analysis showed four types of marked sentences found in the data; they are passive sentence, existential sentence, it-cleft sentence, and pseudo-cleft sentence. The translation of each sentence has the following variations, 1) the English passive sentences were mostly translated into passive sentences in Indonesian, 2) the Existential sentences were translated into inverted sentences with the existential verbs ada and terdapat in the beginning of the sentences,3) the it-cleft sentences were translated into two different structures, namely inverted and declarative sentences. The forms of these translations are the results of transforming the notional subject found in the it-cleft sentences, either by changing the form of the phrase or maintaining it. There is also it-cleft sentence form found in Indonesian for focusing on certain information. 4) The pseudo-cleft sentence is marked by WH-clause. This sentence was translated into three different sentence structures, namely relative clause with the question word apa, the nominal clause yang, and the declarative sentence.

KEYWORDS

Marked sentence, translation, it-cleft, passive, existential, pseudo-cleft

1- INTRODUCTION

Translation is a process of transferring meaning from the source language into the target language. The transferring process is not only in form of the structure but also the meaning found in the language. This refers to some experts’ ideas such as Catford (1965) who stated that translation may be defined as the replacement of the textual material in one language (source language), by textual material in another language (target language). This statement is emphasized on the text or the form of language. The replacement of a language form will be easy if both the Source Language and the Target Language have the same grammatical structure. However, the structure of Source Language and Target Language are different. Therefore, translator faced difficulties in finding the equivalent words during the translation process. Translating activity is getting harder when the source text is having specific topic and presenting the information by using English marked sentences. Due to differentiation between form and meaning, there is raised idea namely translation based on message or content.

As mentioned above, translation process cannot be separated from two languages, namely source language and target language. However, the grammatical structure found in one language can be different from that in the other language, resulting from the difference between language systems. For example, the it-cleft construction found in English language cannot be found in Indonesian. However, by understanding the basic concept of the it-cleft sentence as well as the information found in this sentence, the translator is expected to be able to translate certain grammatical construction which is different from that found in the target language. Each language has its own uniqueness and rules. In delivering certain information, each language has its own way of using the elements of language.

According to Huddleston and Pullum (2005:238), a marked sentence in English is a study of information
structure. It is marked by the noncanonical word order. There is a relationship between marked sentence and thematization structure since the forming process of marked sentence is related to the thematization process of information structure, as stated by Grzegorek (1984) that there are four main types of thematization in English. They are (1) passivization, (2) clefts and pseudo-clefts, (3) topicalization, left-dislocation, focus movement, and (4) presentation of sentences with proposed expressions. In line with Grzegorek’s statement, Bell stated that markedness in a sentence structure can be made through preposing, predicating, clefting or fronting of the theme. For example, in forming a pseudo-cleft sentence, when a clause is formed based on the highlighted information, thematization system is applied to build relation between the information found in the sentence. The forming process of the sentence is related to thematization process since these sentences are aimed to deliver specific information by emphasizing the focus on certain sentence element and dividing the information based on given and new information. In the English – Indonesian translation process, the understanding of marked structures is an important thing to be mastered by the translator because the word order found in the marked sentences indicates the order of meaning found in the sentence. By mastering the concepts of markedness and thematization, a translator is expected to produce good translation results. Translation process can cause thematization structure to shift from the source language to the target language.

This study has two aims, that is, a general aim and a specific aim. The two aims of the study are described as follows.

1) To describe and analyze types of English marked sentences found in The Intelligent Investor book.
2) To describe and analyze the translation shift of marked sentences grammatical packaging found in The Intelligent Investor.

2- LITERATURE REVIEW

Translation Shift

According to Catford (1965) translation shifts are small linguistic changes occurring in translation of the source language into the target language. Catford (1965) divided shift into two major types, namely level shifts and category shift. Category shifts are divided into structure shift, class shift, unit shift, and intra-system shift. This study focused on the category shift in translating English marked sentences into Indonesian.

Category Shift

According to Catford, category shifts consists of structure shift, class shift, unit shift, and intra system shift. Structure shift is the changing of words order in a sentence. Structure shift happens when we found that the translation in the target language has different structure with those in the source language. Class shift occurs when the translation equivalence of a source language item is a member of a different word class from the original item. Unit shift happens when we found that the translation in the target language has different rank with those in the original text. Intra-system shift indicates that the shift occurs internally within the system of the language concerned, which involves a selection of a non-corresponding word in the target language system.

Markedness

The marked forms discussed in this study are noncanonical constructions. These constructions packaged or presented the information directly. Grzegorek (1984) introduces four main types of marked thematic sentences in English namely, (1) passivization, (2) clefts and pseudo-clefts, (3) topicalization, left-dislocation, focus movement, and (4) presentation sentences with proposed expression. Thematization is governed by a variety of factors, most of which are of pragmatic rather than purely syntactic nature. Halliday (1994) characterizes thematization in English as the process of shifting various sentence elements to the initial position plus any grammatical changes within a sentence, which are caused by such a movement. Halliday (1994) believes that each clause conveys a message that has two parts, namely theme and rheme. The theme usually constrains given information and the rheme has new information.

In linguistics, markedness refers to the way words are changed or added to give a special meaning. The marked sentences that discussed in this study are passive, existential, it-cleft and pseudo-cleft sentences. 1) Passive is a marked form of voice. There are three markers in passive voice, namely be, -ed and by, these markers have their meaning and significance respectively. Passive could be classified into two categories, passive with agent or agentic passive and passive without agent or non-agentic passive. 2) Existential is one of information packaging involves postposing the constituent to the postverbal position in a sentence to meet certain pragmatic function of the speaker (Birner and Ward, 1998). Existential sentence consists of
expletive *there* and its complement as the focus of the message. Element *there* in the beginning of existential sentence is attempting to introduce the focus. This element is a syntactic subject but semantically empty. Existential construction indicates the presence or existence of certain entity found in the sentence. 3) Cleft and pseudocleft construction express a relationship of identity between the elements realized as the highlighted elements and the relative clause (Collins, 1991). Cleft consists of two parts, namely the open proposition, the presupposition of the utterance, and the focus element. The open preposition shows the presupposition or the given information. It is in the form of relative clause. Meanwhile, the element focus represents new information which is also known as the highlighted element.

3- METHODOLOGY
This study is a descriptive-qualitative study; a qualitative study is focused on the quality of the data. The corpus data found in this translation studies are in form of bilingual parallel corpora. The primary data of this study were in form of written data found in The Intelligent Investor (2006) book revised edition by Jason Zweig. This study analyzed English marked sentences and their translations in Indonesian. This study applied library research method supported by observation method and note taking technique in collecting the data in the form of English marked sentences found in The Intelligent Investor book and their translations into Indonesian. The qualitative analysis was conducted through data identification using the reading technique, then data were analyzed based on translation phenomenon in receiving equivalence, namely the translation shift and skewing found in the translation of marked sentences and thematization structure found in each sentence found in the data.

4. RESULTS AND DISCUSSION
Types of Marked Sentences in the Intelligent Investor Book
Types of marked sentences found in The Intelligent Investor book consist of passive sentences, existential sentences, it-cleft sentences, and pseudo-cleft sentences. Further, the discussion of each sentence are as follows:

**Passive Sentence**
Passive sentence is the transformational result of the noun phrase in the forms of agent and patient. The process of passive construction involves rearranging the word order to emphasize the focus on certain sentence elements. Passive structure can be used to topicalize given information. Passive sentences found in the data source are varied based on the tenses and modals used. The passive sentences found in the data were classified based on the tenses and modals found in the sentences; they are present tense, past tense, perfect tense and modal. The Indonesian translation forms of English passive sentences are dominated by the passive construction because Indonesian also has passive construction. Passive sentence is a sentence whose subject is experiencing the result of the action showed in the predicate conducted by the object of the sentence. Passive sentence has a deep structure as the patient of the sentence which brings the given information. The Indonesian passive constructions found in the data have two different variations based on the verbs used in the sentences, namely the passive verb with prefix *di-* and *ter-* . The use of the passive verb with prefix *di-* was the most frequently found in the data, that is 46 sentences. There were only 2 sentences with prefix *ter-* found in the data. Apart from translating the passive construction into Indonesian passive sentences, there were also translated into different sentence forms; they are 3 active intransitive, 4 active transitive as well as 1 equative sentence.

In translating English passive sentences into Indonesian, translation shift cannot be avoided since English and Indonesian have different sentence structures. Level shift is the most common translation shift found in translating the passive marker from English into Indonesian. The reason is that the English passive marker, that is, the verb phrase consists of the copula be and past participle, which were translated into the Indonesian passive verb marked by the prefixes *di-* or *ter-* . The translation shifting from verb phrase into verb is known as level shift.

English passive sentence is a marked sentence structure with marked theme. There is prepositioning of certain grammatical elements in forming English passive sentences. The sentence element that occupies the theme position gives information, meanwhile the sentence element that occupies the rHEME position has new information. The theme of the sentence in the Source Language sentence is noun phrase that is presented in the beginning of the sentence before the verb phrase, while the remaining element of the clause is a rHEME that contains new information. SL passive sentences were mostly translated into Indonesian passive sentences. The Indonesian passive sentences were marked by the prefix *di-* followed by the preposition *oleh*.

**Existential Sentence**
Existential sentence is one of non-canonical sentence variations formed in accordance with the information structure found in the sentence. Existential sentence
has specific characteristics that are different from other marked sentences. Existential sentence has the expletive element *there* followed by the copula *be* in the initial position of the sentence. This sentence element is not only used as the sentence marker, but it is also used to express the existence or nonexistence of a certain entity as well as a person in the discourse. The expletive element *there* and copula *be* are the markers of existential sentences. The English existential sentences were translated into Indonesian inversion structure that conveyed existential information by using certain verbs informing the existence of certain entities. The Indonesian inverted sentences have P-S word order. The most common Indonesian existential sentence variations found were the existential inversions with the existential verbs *ada* or *terdapat* in the initial position of the sentences. The translation variations of existential sentences into Indonesian were dominated by structure shifts since the existential sentence with S-P word order was translated into sentences with P-S word order.

Existential sentence is a syntactical construction with the empty subject *there* followed by the copula *be*. This existential marker was translated into a verb that conveyed existential meaning, namely *ada* and *terdapat* found in the initial position of the sentences. The empty subject *there* and the copula *be* function as the starting point of the message to show the existence of a certain entity. English existential sentence consists of the existential theme *there* and the copula *be* and is mostly translated into inverted structures with the Indonesian existential verb *ada*/*terdapat* (exist) presenting the existence of an entity translated from the SL notional subject. Existential theme is followed by the rhyme presented by expansion adverbial in form of prepositional phrase or relative clause.

**It-Cleft Sentence**

It-cleft is a construction used for information packaging which consists of the pronoun *it*, the copula *be*, nominalized predicate and relative clause. This structure is formed to develope thematization structure through transformation process. The transformation of sentence elements causes transformation of semantic representation to be found in the sentence. The transformation involved the addition of the pronoun *it* and the copula *be* in declarative sentence. This process transforms the former subject right after the copula by adding the pronoun *it* in the initial position of the sentence. There are two TL sentence types used in translating it-cleft sentences, namely declarative and inverted sentences. These two sentence variations have similar characteristics; there is no translation for the empty subject *it* and the copula *be* in accordance with the characteristic of the empty subject since Indonesian structure has no similar concept of empty subject as found in English structure. Therefore, in the translation results, there is no specific equivalent form for the empty subject *it*. However, Indonesian has cleft construction. The Indonesian cleft construction is the result of inversion process; it can be found in the form of nominalized relative clause with *yang*, nominalization cleft, and the use of the verb marker *-lah* to emphasize information.

The translation of English it-cleft into Indonesian is also dominated by the structural shift. Indonesian has no similar structure as found in the source language. However, Indonesian also has a clefted concept which emphasizes certain sentence elements; therefore, the translation of the English it-cleft into Indonesian is also presented involving the structural shift.

Part of sentence that becomes the focus of analysis is also known as predicated theme. Cleft sentence is a sentence that is clefted using the “it is” element followed by the relative clause. The function is to select one part of the particular sentence by highlighting the focus on the element of the sentence that has focused information. Cleft construction is generated through the process of predicating and theme is a predicated element. The elements that function as theme and rhyme are not interchangeable. The selection of focusing elements is important in the sentence formation and information packaging.

**4.1.4 Pseudo-Cleft Sentence**

Pseudo-cleft sentences are the fewest sentence variations found in the data. Pseudo-cleft construction is a sentence that has information cleavage. This sentence is marked by the WH-relative pronoun used to form nominalized clause followed by the copula *be*. The initial nominalized clause gives information called theme, and highlighted element followed the theme as the rhyme that brings new information. Pseudo-cleft sentences were translated into three different sentence variations; they are *apa*-nominalized clause, *yang*-relative clause, and declarative sentences.

There is translation shift in form of structural shift found in translating the pseudo-cleft sentences into Indonesian in the forms of the *apa*-nominalized clause and the *yang*-relative clause. These clauses are made as the result of nominalization process. Structural shift is also found in translating pseudo-cleft into declarative sentence.
Pseudo-cleft is a grammatical structure that explicitly divides information into given and new information. This sentence has SVC word order with subject or complement subject in form of relative clause. Pseudo-cleft is formed through transformation process by moving conical constituent into the end part of the sentence to present new information and put the identification construction, such as “what X do is...” in the initial position of the sentence which brings given information. Transformation found in the pseudo-cleft sentence causes the semantic representation to be modified.

The application of thematization structure to conducting translation analysis of marked sentences can define the translation quality, due to the uniqueness of marked sentences used to highlight certain information in the discourse. There is a relationship between discourse analysis and translation studies. The Systemic Functional Linguistics model proposed by Halliday is proved to be an effective means of studying discourse relations, sentence patterns, and translations since the application of this model shows a strong connection between the choice of grammatical elements used, the purpose of communication, and the context of the sentences.

Passive, it-cleft, existential, and pseudo-cleft sentences are grammatical structures used in the thematization process. These sentences are also known as noncanonical structures of declarative sentences. These sentences are used in the thematization process to focus on certain information in the sentences. In analyzing the thematization structure of the SL sentences and their translation found there is a close relationship between information structure, especially thematization, and translation studies. Understanding the process of forming marked sentences can help the translator translate marked sentences into Indonesian. Grammatical packaging used in translating English marked sentences into Indonesian provide word order variations in sentences. This word order patterns can be used to map the translation of marked sentence variations into Indonesian and their grammatical packaging. The retention of highlighted information structure in the translation process can be used as a guideline to validating the translation quality with the sentence structure purposed as the means of information focus found in certain sentence element. If the information found in the SL sentences can be transferred properly into Indonesian, it can convey the quality of the translation product.

English sentence structures are significantly different from Indonesian sentence structures. In the process of translating marked sentences, it was found that the passive sentences were mostly translated into Indonesian passive sentences as there is also passive construction found in Indonesian. It can be seen when translating the English passive marker auxiliary verb + past participle into Indonesian passive sentence marker, that is, the verb with prefix di-. Different translation variations were found in translating other marked sentences, such as existential, it-cleft and pseudo-cleft sentences. The English existential sentences with the sentence marker there in the initial position of the sentences function to express the existence of an entity. This sentence is translated into different Indonesian sentence forms, such as inverted structure that prepositions the existential verb into the initial position, such as ada and terdapat. The inverted structure is also used to maintain the SL highlighted information about the existence of entity in form of noun or noun phrase found in the sentence. It-cleft sentence with the dummy subject it functions to highlight sentence information in the cleft constituent found after the copula be, this structure was translated into different variations, such as 1) the declarative sentence with the translation of constituent cleft as the subject of the sentence, 2) the inverted structure with transforming constituent cleft into verb and put it in the initial position of the sentence, nominalized verb, addition of particle lah, and addition of the linking verb adalalah. Meanwhile, pseudo-cleft has different translation variations, such as apa-relative clause; apa is the translation of what, yang nominalization in forming relative clause, and declarative sentence. The translator showed variations of sentence structures in order to maintain the SL information.

The difference in English and Indonesian sentence structures cause shifts in translation. Shifts can be accepted if they do not change the message or information that is highlighted in each sentence according to the function of each marked sentence to emphasize the focus of information. The different translation forms were found in translating passive, existential, pseudo-cleft and it-cleft sentences. However, the translator tried to translate the English marked sentences into Indonesian in accordance with their function and the highlighted information found in sentences, since marked sentences have the purpose of focusing information.

As long as translation variations do not change the message found in the source language, these variations can be used as the reference in translating marked sentences in the future. These sentence variations can be used as a guideline to translating sentences found in similar texts. It has implication as translation guidelines and translation studies, since marked sentences have different characteristics from
other declarative sentences, because of differences in English and Indonesian sentence structures, translation variations of marked sentences refer to highlighted information found in the sentences. The translation forms can be applied to translating other sentences with similar patterns. When these patterns are applied to translating marked sentences often, the patterns will be increasingly tested and can be applied to various translation marked sentences activities.

5. CONCLUSION
There are four types of declarative marked sentences found in The Intelligent Investor book, namely passive, existential, it-cleft and pseudo-cleft sentences. The most common sentence type is the existential sentence. There are 104 existential sentences found in the data. SL passive sentences were translated into Indonesian passive structure, transitive and intransitive forms, and equative-transitive sentence, existential sentences with the dummy subject there were translated into existential inverted structure that conveyed the existence of an entity by placing the Indonesian existential verbs such as ada and terdapat in the initial position of the sentences, declarative sentences and other inverted forms with different initial verbs. It-cleft sentence with the dummy subject it is used to focus information. This sentence was translated into declarative and inversion forms in the target language to show the occurrence of cleft using the SL noun phrase as the subject of the sentence in the target language. Pseudo-cleft sentences were translated into declarative sentences, the relative clause with the nominalization of yang and the question word apa. The differences between English and Indonesian grammatical structures lead to translation shifts that aim to obtain equivalences in translation process. The translation shifts found in the translation are structural shift and level shift.

ABOUT THE AUTHORS

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REFERENCES
This study has investigated the interlanguage features in spoken language of a Korean learner of Bangla. Data has been collected through interviews which were recorded and analyzed. The analysis of the respondents’ language has been made in terms of phonetic, morphological and syntactic aspects. The language deviations may be attributed to different factors such as L1 interference to some extent, and other aspects related to psychological processing, motivation and language use.

**KEYWORDS**

Interlanguage, transitional competence, phonetic, morphological and syntactic perspectives, pedagogical implications

1.2 **Aim of Study**

In this research, first of all, effort has been taken to make the concept of ‘interlanguage’ and its various features clear. Then, available literature on Interlanguage is displayed and discussed. Characteristically, all the obtainable literature is about learning English as a second language. There is almost no traceable work on Interlanguage where Bangla has been learnt as a second language. To carry out my research I have interviewed four foreigner learners of Bangla of different nationalities employed in different professions in Bangladesh as my random subjects.

Since the main way of investigating L2 acquisition is by collecting and describing samples of learner language, the major focus of my data collection was to trace various features of Interlanguage in the output the learners and to analyze the errors found in their output from phonetic, syntactic and morphological levels. There might be some common hurdles where most learners stumble. Once we become familiar with the errors they make, our knowledge of their lapses may work as guidance for both teaching and learning Bangla as a second language easily.
1.3 Research Questions
One of the first methodological steps in a research is to formulate a research question. By a research question a researcher formally states the aim of his study. It is usually focused, concise and arguable. The research question states clearly what the study will investigate or attempt to prove. It works as a guideline all through the study. The research question is a rational statement that comes from what is known or believed to be true or understood and accepted from available literature of the concerned topic and it leads the investigator to what is unknown and requires validation and proof. An accurate and clearly defined research question saves a lot of beating about the bush and directs the researcher what is to follow first and foremost.

In this study I moved with one central question along with two sub questions. The key question that I had in this investigation was, “what features of interlanguage are found in the output of the foreigner learners of Bangla?” There are various traits of interlanguage and it is supposed that they appear in the interlanguage when any one learns a language. Do they appear in the foreigner learners’ performance in case of learning Bangla? I wanted to know the nature of their linguistic deviations. The second question that I posed was, “Are there any special feature in their effort to communicate in Bangla?” Every language and the speakers of that language are unique to some extent. Does Bangla cause some special feature to arise in the output of the learners? Finally, in a shorter range, my quest was, “what may be attributed to those deviations of language which the learners make?” Are the deviations caused by some individual difference factors like motivation and intelligence or by the interference of their mother tongue? These are the questions that spelled out the scope of my activity in the survey and gave a form to my investigation.

2. LITERATURE REVIEW
2.1 Introduction
The term ‘interlanguage’ was coined by Selinker (1969, 1972) to refer to the progressive knowledge of the second-language learners on their way to the target language. A plethora of terms have been used to mean the language learner’s language. Along with ‘interlanguage’ it is also called ‘interlingua’ or ‘interlingual identifications’ (Weinreich, 1953), ‘approximative systems’ (Nemser 1971) ‘transitional competence’ (Corder 1971), ‘interim grammar’, and ‘language learner-language’ (Corder 1978) by different scholars at different points in time starting from early sixties.

2.2 The concept of Interlanguage
Interlanguage is the midway of a second language learner in his journey towards the rules of second language. This body of knowledge is different from both his mother tongue and the target language. At any given time in the continuum, from a point he usually marches forward but he may also become stagnant or may even slide back. Before we look back into the history of interlanguage let us be familiar with the idea as McLaughlin (1987) puts it:

Generally speaking, the term ‘interlanguage’ means two things: (1) the learner’s system at a single point in time and (2) the range of interlocking system that characterize the development of learners over time. The interlanguage is thought to be distinct from both the learner’s first language and from the target language. It evolves over time as learners employ various internal strategies to make sense of the input and to control their own output. (p.60)

2.3 Interlingual Identifications
In the history of exploration of psychology of second language learning Weinreich (1953, p7) is the pioneer to discuss different aspects of interlanguage, though it was not termed so at his time. He calls it ‘interlingual identifications’. He opines that, in a language contact situation, such identifications can develop in the phonemes, in the grammar and in the semantics of the concerned languages. Selinker (1972) criticizes that Weinreich did not make clear where these growth take place. According to Selinker a latent psychological structure in human brain must be assumed for those developments to take place and that latent structure is activated when one learner attempts to learn a second language. Lennenberg (1967, pp. 374-379) calls this structure Latent language structure and according to him in that structure there (a) is an already formulated arrangement in the brain, (b) is the biological counterpart to universal grammar, and (c) is transformed by the infant into realized structure of a particular grammar in accordance with certain maturational stages. Selinker’s latent language structure is not exactly the same as Lennenberg’s.

2.4 Transitional Competence
Corder (1967, 1971, 1978) in his various essays speculates somewhat the same phenomenon of
interlanguage with different terminologies like ‘transitional competence’, ‘idiosyncratic dialect’ and ‘language-learner language’ etc. He classifies performance ‘mistakes’ as unsystematic and ‘errors’ as systematic; errors occur due to the inadequate knowledge of the system of the target language, and they are termed as transitional competence (Corder, 1967, p 166). According to him, errors are indicative of the developmental state of the fact that learning is taking place. They also prove that learners employ strategies and they have a tendency to induce rules. Corder thinks both first and second language learners employ the same strategies. Corder (1967, p.166) states:

I propose therefore as a working hypothesis that some at least of the strategies adopted by the learner of a second language are substantially the same as those by which a first language is acquired. Such a proposal does not imply that the course or sequence of learning is the same in both cases.

Corder opines that studying language-learner language and their errors is very essential. They will help us to know the learner’s innate strategies to dictate our practice and determine our syllabus. The progressive knowledge of the learner will lead us to adapt ourselves to their needs rather than to impose on them our perception of their needs.

2.5 Approximative systems

Richards (1974, p 29) says “Nemser’s terminology is a little different from Selinker’s but it is applied to precisely the same phenomenon. He uses approximative system for interlanguage”. Nemser (1971) first classifies the languages in contact situations as the target language (L_T), the source language (L_S), an approximative system (L_a) and L_at ... n indices refer to systems at successive stages of proficiency. An approximative system, according to him, is the deviant linguistic system actually employed by the learner attempting to utilize the target language. He also says that learner speech at a given time is the patterned product of a linguistic system. L_at is distinct from L_a and L_T, and internally structured. He also states that in a given contact situation, the approximative systems of learners at the same stage of proficiency roughly coincide. Regarding the importance of interlanguage study Nemser (1971) summarizes:

Investigation of such leaner systems is crucial to the development of contrastive analysis theory and to its applications to language teaching. However, these systems also merit investigation in their own right through their implications for general linguistic theory. (p.62 in Richard 1974)

2.6 Interim Grammar

Selinker (1969, 1971, and 1992) provides the most encompassing discussion on this issue. He says that there is a latent language acquisition structure in the brain of language learners. He maintains that interlanguage studies can be done based “on the observable output which results from a learner’s attempted production of a TL norm” and to establish relevant data we need 1) utterances in the learner’s native language (NL) produced by the learner; 2) IL utterances produced by the learner; and 3) TL utterances produced by native speakers of that TL. When an investigator has these three sets of utterances within a theoretical framework he can begin to study the psycholinguistic processes which establish the knowledge which underlies IL behavior. Selinker (1972) states:

I would like to suggest that there are five central processes (and perhaps some additional minor ones), and that they exist in the latent psychological structure … …

I consider the following to be processes central to second language learning: first, language transfer; second, transfer of training; third, strategies of second language learning; fourth, strategies of second language communication; and fifth, overgeneralization of TL linguistic material. Each of the analyst’s predictions as to the shape of IL utterances should be associated with one or more of these, or other, processes. (p35, in Richards 1974)

These five processes in brief are as follows:

1) Language transfer: some items, rules, and subsystems of the interlanguage may result from transfer from the first language. Example: What did he intended to say? (Selinker,1972)

2) Transfer of training: some elements of the interlanguage may result from specific features of the training process used to teach the second language. Selinker here talks about a Serbo-Croatian learner who always
mixes up the use of English ‘he’ and ‘she’, though the learner had the he/she distinction in his mother tongue.

3) Strategies of second language learning: some elements of the interlanguage may result from a specific approach to the martial to be learned. Example: Don’t worry I am hearing him.

4) Strategies of second-language communication: some elements of the interlanguage may result from specific ways people learn to communicate with native speakers of the target language.

5) Overgeneralization of the target language linguistic material: some elements of the interlanguage may be the product of overgeneralization of the rules and semantic features of the target language.

Fossilization according to Selinker is the state of affairs that exists when the learner ceases to elaborate the interlanguage in some respect, no matter how long there is exposure, new data, or new teaching. Among the learners there is a tendency of backsliding, that is, producing the errors of early stage of development of second language learning. Selinker and his associates think that IL development is different from first language development and it caused mostly due to language transfer phenomenon. He cites the example of the French speaker who retain the uvular /R/ in their English interlanguage, English speaker who use English word order in German sentences. He also admits that it may occur due to other factors. It may be caused by language learning strategy. It may so happen that a learner has learnt enough to communicate then he may sieze to learn anymore and will tend to avoid the trouble of learning. Selinker (1992) confirms his view of language transfer and fossilization as crucial aspects of interlanguage and lays farther importance on the extensive study of interlanguage to reach insight in the field of SLA.

Selinker et al. (1975) presents a study where he argues that there is definite systematicity in the interlanguage of the learners. He says in this systematicity there are some strategies involved like – language transfer, overgeneralization of target language rules, and simplification. In this way, as Selinker states, interlanguage is the interim grammar which develops different cognitive strategies – for example, transfer, overgeneralization and the correct understanding of the target language.

There are some remarkable tenets of interlanguage. Consulting the prevailing literature and mainly based on Selinker, Ellis (1999) discusses three major features of interlanguage. They are: language-learner language is permeable, dynamic and systematic. Permeability in interlanguage means the rules that constitute the learner’s knowledge at any one stage are not conclusive or fixed rather they are amendable. That is developmental IL knowledge is ready to receive modifications. The dynamic feature refers to the constant changing nature of interlanguage knowledge. The learners slowly accommodate new hypotheses about the target language system. A process of “constant revision and extension of rules is a feature of the inherent instability of interlanguage and its built in propensity for change.” (Ellis 1999, p50). The systematic feature of IL refers to the fact that there is a rule based nature of the learners’ use of L2. That is IL of the learner is a rule governed behavior. The learner does not haphazardly select rules from the store of his interlanguage rules; rather he does this in a systematic way.

Selinker (1975) shows the involvement three main strategies of language transfer, overgeneralization and simplification, under systematicity feature of interlanguage in a study of 10 boys and 10 girls in a French immersion class. The children were taught by a native speaker. The learners could talk among them in French and could understand the teacher but they had no scope to use French outside the class: The study is as below (Table in Index 2):

Three salient views regarding the development of interlanguage dominated the 70s. Selinker and his associates thought the learners develop the rules of the target language through cognitive strategies like simplification, overgeneralization and language transfer. Adjemian argued that it is a rule governed behavior and can be analyzed linguistically like any other natural language. It is according to her, is a set of grammatical intuitions. A third approach was backed by Tarone (1979, p.65 in McLaughlin1987). He maintained that the interlanguage could be seen as analyzable into a set of styles that are dependent on the context of use. He gave more importance to the context of use and argued the context to be the determinant. In this way, we see the evolution at work in the interlanguage hypothesis from the beginning when it came into being as a protest against morpheme study and contrastive analysis.
3- DATA COLLECTION

3.1 The Study
One of the most important and crucial episodes of research is data collection. The main purpose of gathering data is to make important decision based on the collected information through various types of analysis. Inaccurate data may ultimately lead to invalid results. There are several ways of collecting data. Topic and area of the research usually determines the means of collecting data. There are various ways like interviews, face to face or over phone or computer assisted, questionnaire, observation, document review and so on. For my data collection I have used face to face and over phone interviews.

3.2 Participants
The interviewee chosen was a student at IML, DU, Bangladesh. I shall be using a pseudonym for my respondent namely Mary. She is an adult learner and received training in Bangla for different periods. She was living in entirely in a TL surroundings. She moved mostly among the educated group of people who are able to use English to communicate them. In brief, she got an extended exposure to the target language.

3.3 Method
To collect data I depended mainly on semi-formal interviews with a qualitative approach. I could not follow longitudinal observation, though my topic demanded. The tool I have used mostly was a voice recorder. To conduct my interview I have used a 2 GB Sony IC recorder (ICD-ux81) and mobile phone (Symphony s110). Placing the recorder before the interviewee I let them speak. Some time, I had to give a list of question written in English along with Bangla translation which I was going to ask them just few minutes before the session. For eliciting more data I have asked usually descriptive questions like – আপনার দিনের গ্রাম সম্পর্কে বলুন (please tell us something about your village/town) to let them talk freely. The interviews lasted for fifteen minutes on the average. I conducted two interviews of the subject and I tried to make the in-between gap of sessions as long as possible. The maximum gap that I could manage was more than a year. When the interviews were over I firstly backed up the recordings in my PC and online, then I transcribed them for analysis. In all cases I have ensured my subject that all the data will be kept confidential and will be used for research purpose only.

3.4 Limitations of the study
3.4.1 Delimiting the Topic
Investigation into Interlanguage and its various features require a vast scope of time and length. Interlanguage studies have various dimensions like social, discourse, psycholinguistic and linguistic aspects. Another important thing is Interlanguage researches are by nature longitudinal, but I had to work, virtually, within one year time. Therefore, I had to zoom down my focus I have anchored on phonetic, morphological and syntactic deviations that the learners make in their effort to produce Bangla language and tried to analyze them.  

3.4.2 Time
To do this research I had to meet some tough challenges. The first one was the time. I had to feel the time-tightness all through. The time was very limited to pursue a topic like interlanguage. The topic usually demands a prolonged survey. One of the time consuming job in this study was transcribing the interviews in Bangla. The time which should be allowed to find any significant change in the output of the learner could not be given and I had to rush to finish within time.  

3.4.3 Respondents’ Unavailability
Another constraint was to manage foreign learners to interview and to get a schedule from them. In most cases access was restricted. To talk to them I had to go in a roundabout way of being recommended by my teachers otherwise it was not possible to talk to them. Thus respondent’s unavailability and unwillingness to sit for an interview posed a considerable threat to the completion of my study.

3.4.4 Language Problem
Another barrier that I had to face was the barrier of language to communicate my interviewee. I had to speak in Bangla mostly to check their comprehension. She understood Bangla if spoken slowly, but at times could not understand and I had to keep repeating. She in some occasions also made complaints that I spoke too fast to follow. Sometimes English was the means of rescue but once you start in English the rest of the conversation ensues in English and it was not easy to come back in Bangla again. Some of their utterances of Bangla were so much affected by their first language that I failed to understand them at times. While transcribing it was a practical problem and I had to listen to a note in the recorder dozens of times. Sometimes the utterances in response to the questions created very funny situation. Minimal pairs টাকা-টাকা, খাঁড়ি-খাঁড়ি were not easy to handle and created problems. For example:
4. DATA ANALYSIS

4.1 Introduction

Mary, the Korean learner of Bangla, has been the subject and her output has been full of interlingual identifications. She yielded ample significant data for much analysis. Mary was not just the beginner and she was also not a refined speaker of Bangla. She was left somewhere midway. Her output was full of fillers, gaps, fumbling, hesitation, repetition and overt request for help. Another feature of her speech was that she was continuously using English words. Though she was a good communicator and maintained the sessions well, her speech gave a clear view of her developing knowledge of Bangla phonology, morphology and syntax.

4.2 Phonetic

The phonetic aspect of her knowledge of Bangla phonology was distinct. Mary had problem with the Bangla aspirated sounds like /kʰ/, /ɡʱ/, /ʈʰ/, /bʱ/ (‘L, N, _ , f’) in the words like শিকা (শেখা), দক্ষ (থাকে), রাস (রাখে). She said সদ্য কোনো কেয়ারিয়া তাকে’ in response to the question “where does your family stay?” She says “তাকে’ instead of “_vfK’”. She uses the sound ল/ জ’ for the sound /tʰ/ (_’). In Bangla, language is “ভাষা’. Mostly she calls it “এলভা’ Here the sound ‘f’ is very often replaced by ‘e’ It is the same with the word ‘fįj’, she calls ‘eįj’ Again the second ‘Z’ is replaced by the ‘f’ sound in the word the “জে’ becomes “জে’ The sound ‘fįj’ is taken over by the sound ‘Z’ here in her case. The sound /t/ (U) is commonly replaced by ‘Z’ in the final positions of the words like “কিন্তু, গন” . The velar voiced aspirated sound /ɡʱ/ ‘N’ sound is also replaced by unaspirated velar sound /g’/ ‘M’. Some of her vowels were also not like the native Bangladeshi. Her /ο/ (A) sound tended to be more round and like ‘I’ or ‘D’ /u/ in the words “হলে, পরে, করে’ Sometimes the final sounds of words were missing. She uttered words like “আরোক (আরোক), পরিভাষা (পরিভাষা)’ where she dropped the final sound. She used “ইন্ডিজি, ইংলিজি, ইরলিজি, ইরলিজি’ for the Bangla word “ইরলিজি’. A remarkable feature of her delivery is she also made the right pronunciations occasionally. Along with the ones discussed, there were some other idiosyncratic utterances what suggest that she was yet to develop full competence in respect of phonology of the target language.

4.3 Morphological

Mary’s performance also indicates the progressive nature of her knowledge of morphology of the target language. For instance, she said, “কি সম্পর্ক?” in place of “কি সম্পর্কের?”. Here she fails to add Bangla suffix “G” at the end of the word “সম্পর্ক”. In another place she said “বিভিন্নক্রিয়া তে পদ্ধতি কি” using an extra suffix “তে” to the word “word”. Regarding Bangla food she said, “.১৫ মাসে। মাসে এবং” the suffix ‘i’ is missed here. Elsewhere she said “তাই বাংলা ভাষায় নিজে চাই?” With the subject I (Avwg) in Bangla the form of the verb should have been “ছাড়ি” according to the rules of Bangla grammar. Yet in another place she told, “চাইনিজ সেটার এস্প্রেসিয়াম” । Here she used “এস্প্রেসিয়াম” in place “এস্প্রেসিয়াম”. Yet in another occasion she said, “চাইনিজ সেটার বাংলা কথা”, where she was supposed to say “বাংলা কথা”. She also said, “কোরিয়ান মানুষ, আমারা-যারা অনেক পদ্ধতি কি” while, may be, trying to say, “কোরিয়ান মানুষ, নিজের ভাষা অনেক পদ্ধতি” At one point she said, “তাই ওই সালানদের থেকে পারি” . She said “সালানদের” without saying “সালান কিনে” She showed a tendency to use “তে” suffix in all cases – “আমেরিকানে, ব্রিটিশে, নিউজিল্যান্ডে, জাপানে” Still at another point she said, “কোরিয়ান মানুষ চাই তিনি চাইনি”, it could have been “কোরিয়ান মানুষ চাই তিনি ছাড়ি” Again, here the same thing happens, “অনেক আগে কোরিয়া, কোরিয়াকে, কোরিয়ায় যায় না হলে”.” In these occasions she was not sure of the bound morpheme she was to use with the word ে করিয়া’. In the sentence “কিন্তু,এবং,” তাহলে তাহলে ফরাসি স্প্রেসিয়াম ..ক” she was not certain which functional free morpheme would be proper to use. Being asked what languages she knew she replied, “আমি বিভিন্ন ভাষায় চিনি, সেবক বাংলায়, সেবক ভাষা ইংলিজি so, and Japanese এবং আরবি,আরাবী আ, চিনি French, Spanish চিনি, আরা চিনিজি চিনি” . Here in this case she was not able to use the word “জানি’ in place of “চিনি’. It was may be due to ‘language transfer’ from her mother tongue Korean or from the knowledge of English language where ‘know’ is used for knowing a language and also for knowing a person but in Bangla we have two different words “চিনি’ and “জানি’. And interesting enough, she was able to use the word “জানি’ correctly in her second interview – “.. জাপানিরা যায়, এই যায়, স্প্যানিশ যায়, অনেক জানি’. She did not say “চিনি’ anymore. It suggests that some development has taken place within one year time. She used the word “পারিবারিক’ in several occasions not exactly with its usual meaning. Moreover she used some Korean words like “হালা, হালা ত বোলা, সাড়া ,সাড়া, গদ্দি” directly in her output. It shows that some progression has been taking place. All these, may be, are the traces of Sadia’s increasing and progressive knowledge in Bangla morphology.
4.4 Syntactic

Mary’s output also shows that her knowledge of Bangla syntax was still in the flux. Her participations were full of grammatical lapses indicating the developing aspect of her understanding of the rules bangla sentence formation. At one stage she said, “ইছিলি বাণা, আমার কঠিন।” Where she could have said, “ইছিলি বাণা, আমার কঠিন কঠিন।” Then again, “ইছিলি বাণা পরিচার করে, পরিচার করে, চাইনিজ বাণা নন, লনি ইনে, সাহা, বাহু চেয়ে” is not upto Bangla syntax. A little afterward she said, “বাণা বাণা... রকম দুই মাস কিছু পরিচার হয়েছে, হয়েছিলাম”; first she said “হয়েছে” then she corrects immediately “হয়েছিলাম” to maintain the sequence of tense. A little later she said, “বাণা বাণা, আমার ভাষা নেই, নেইউবয় আছে, তাই বাণা ভাষা শিখতে চাই।” It is clear that she was trying to say, “আমাদের ভাষা নেই এরকম সাউথ বাংলা ভাষায় আছে, তাই।”. Then again in the second part of the sentence she uses “চাই” with first person. “চাই” is used with second and third person and here “চাই” is appropriate. In Her sentence, “আনক আগে কেন্দ্রিতা, কেন্দ্রিতায়, কেন্দ্রিতাের বাণা না হলে, সূর্য প্রকাশ বাণা আছে কিছু রাইনিজ বাণা নেই, রাইনিজ, চাইনিজ থেকে, চাইনিজ লেটার এসেছিল, কে চাইনিজ লেটার বাণা করে, আ।”, “কিছু সাউথ হইছে” she failed to maintain the sequence of tense. She wanted to say, “আনক আগে কেন্দ্রিতা, তুমি প্রকাশ বাণা ছিল, রাইনিজ ভাষা ছিলনা...”. Same thing happens here again, “ফরিদন স্বোয়ুলিস আই। কেন্দ্রিতা করার এবং কিং মেক বাঘায়, কেন্দ্রিতা ইউনিক বাণা বাঘায় করেছে।” She used the form “করেছে” whereas, it was proper to say “করেছিল” with fourteenth centuries, a time point in the past. Again here, “আমারা অনেক চাইনিজ লেটার লিখেছে” she used “লিখিয়েছে” in place of “লিখিয়েছিলা” in English. She said at some point, “আমি ইডিয়ারে, ইডিয়ারে অনেক চা থেয়েছে।”, here as well she failed to use the past form of the verb “লেখিয়েছিলা।”. At the end of the second interview she said, “...পৃথি ইমায় লিখিয়েছি, লিখিয়েছিলা।”. Though she said “লিখিয়েছি” first, but was able to maintain the tense sequence rightly immediately afterward and said, “লিখিয়েছিলা।” Another interesting feature of her speech was her use of double plural which is not used in Bangla. She said, “আজকে অনেক মানুষ্য ইলেজি সকলের ভাল শিখেছে...”. It is usually, “আজকে অনেক মানুষ”..”. It shows that within one year time her knowledge of Bangla has improved. We see that Mary’s performance in Bangla had lapses of various types like subject-verb agreement, sequence of tense, word order and so on indicating the changing nature of her learning.

4.5 Summary

In fine, we see that the features of interlanguage are present in the output of the learners some way or the other in phonetic, morphological and syntactic level. Here we see that all these four learners had interlanguage state to various extents. Lidia was the least successful in acquiring the knowledge of the target language. Kitty’s performance was that of a beginner’s. Mary exhibits all the features of interlanguage in her effort to communicate in Bangla. She is ready to take risk to convey her message in the TL. Elizabeth’s performance suggests that she reached almost a near native proficiency in the TL yet her performance from phonetic consideration clearly shows that she is still stranded in her interlanguage condition. The more one has achieved the accuracy in the target language; the lower is his interlanguage hurdle. The performance of the respondents’ can be shown in the following figure where Lidia belongs to the lowest level of the ladder whereas Elizabeth is at the peak:

5. DISCUSSION AND FINDINGS

5.1 Analysis

The interviewee, namely Mary is found to have interlingual state clearly in their performance. Mary displayed all the aspects of interlanguage appear in her output. It goes in favour of the idea of Selinker (chapter two). He opines that it is very hard to overcome interlanguage state phonetically. He cites the example of French and Indian speakers of English who never change no matter how much training is given to them. The major errors of the participant can be shown in a table as follows: (Table in Index 2)

Here we see that the learner displays interlingual identifications in her effort. The deviations that they exhibit comprise all phonetic, morphological and syntactic categories. Her language-learner language can be explained from the standpoints which were upheld by the forerunners of the concept. At this stage we shall try the learner’s output by three criteria namely language transfer, overgeneralization, and simplification.

In the output of Mary we find the ‘language transfer’ feature of interlanguage is at work. “ইছিলি, ইছিলি ত বাণা, সাহা...সাহা, গলাদুল লনি” had been the outcome of direct transfer of the elements of her mother tongue. At another place she said, “খানিয়া মাসে এবং মার্জ মাসে।” It can be an example of ‘transfer of training’ or ‘overgeneralization’ feature. In Bangla the word “মাসে” is used to indicate different types of meat for example “পুরুর মাসে, খানিয়া মাসে, খানিয়ার মাসে”, but in English and in many other languages it is not so. There is a particular word for every kind of meat as in English we have beef, mutton, and chicken and so on. Mary used “মাসে” even for fish overgeneralizing her knowledge of the target language or it might have been caused wrong transfer of training. Same thing might have happened when Mary used “তে” suffix
with “নিউজিল্যান্ডিজে” and “চিনি” with “আমি বিশ্বে
বাগীষ্করণ, কর্ণমরণ চিনি, আলো তাইনিয়া চিনি”. Both for
knowing people and language in English ‘know’ is
used. May this is the case with Mary’s mother
tongue. In Bangla we use “জানি” for knowing a
language and “চিনি” for knowing people.

5.2 Different Factors
If we try to know the reasons for the variable
performances of the learner, we shall see different
factors at work. The most obvious one among those
factors is L1 interference. Mary’s failure to handle
the aspirated Bangla sounds may be an example of
L1 interference in the phonetic level. She does not
have these aspirated sounds in her language namely
Korean. She says “বাল লাগে।”

The role of formal instruction is another phenomenon
worthy to be considered at this stage. It is generally
assumed that the more the instruction, the more is
the competence in the target language and lesser is the
interlingual state. Mary shows much interlingual
identifications in her performance. One
understandable reason is she received longer period
of instruction. Mary had two months training of
Bangla but she has got the prolonged exposure being
surrounded by Bangladeshi learner all the time in the
hostel and at the institute. She is a good
communicator in the target language.

Individual difference factors like motivation may also
be at work. In the case of Mary the role of motivation
is very obvious. She is strongly motivated; she is to
work with TL group of people as language teachers.
It may also be the case that Mary has global
motivation which aided her a lot.

It is very hard to claim anything cut and dry. Context
or language use is of course another influential
component to determine the performance of the
learners. Complex Socio-culture factors between the
learners and the TL group of people might also
affecting the performance of the learners in some
way or the other which requires further in-depth
longitudinal study. To summarise we can enumerate
the factors that may work as powerful determinants
in the development of interlanguage:

- sociological situation
- affective factors
- amount of exposure – input
- opportunities for expression
- negative feedback - (note - not correction, but
signalling incomprehension)
- absence or presence of pressure on
communication

5.3 Implication for Pedagogy
Attitude towards learner’s error needs be modified.
Learners’ errors are not something immediately to be
eradicated. Rather errors are inevitable and to some
extent conducive to language learning. Teachers
view, syllabus and teaching materials everything
should come in accordance with learners’ internal
system to let learning take place. It may be said at
this stage that the students’ errors are a precious
resource for the teacher, which inform a teacher
about the state of her pupils’ interlanguage. It
suggests that learning is taking place and the learner
is applying various tactics to master the rules of
target language. We have to think anew about the
traditional negative marking for learners’ error. It
may affect learning adversely. Interlanguage studies
also suggest that there is natural order in acquiring
the components of the target language. So, syllabus
design should also reflect the learners’ preference.

In summing up, we may have some general
implications from the study regarding learning
Bangla in particular as a second language in respect
of the difficulties that the learners face. In the
phonetic considerations, it is very much evident that
the learner find problems with the aspirated Bangla
sounds. They, the aspirated sounds of Bangla, pose a
considerable threat for the learners and they cannot
handle them accurately. In respect morphology,
inflectional and derivational Bangla bound
morphemes are also not very easy to deal with. The
functional free morphemes like “কিন্তু, অবা, তাইনিয়া এবং
অপে” are also found to be mixed up by them.
Sequence of tense and subject-verb agreement of
Bangla syntax also appear to be a tricky area to tackle
to the learners.

5.4 Conclusion
This research has revealed that the features of
interlanguage are very much present in case of the
foreigner learner of Bangla studied here and it is
helpful to develop a better understanding of the
phenomenon in the context of learning Bangla as a
second language. The focus of the study here has
been the lapses or deviations that the learners make
in their effort of learning Bangla and to analyze them
from phonetic, morphological and syntactic level. It
is surely enlightening to be familiar with all these
problems of the learners and at the same time they
may offer us an insight in teaching and learning
Bangla language in an improved way. Nevertheless,
the study of interlanguage is very essential in its own
right. It is supposed to give us an access into the
intricate learning psychology or the built in syllabus
of the learner. According to Richards and Sampson
(1974, p18) the approximative systems or
interlanguage (mistakes in traditional sense) are not some harmful pathologies which are only to be removed from the learner, rather they are, may be, the necessary stages in the gradual acquisitions to the target language system. Studying them may lead us to greater understanding of language in general and a more human approach to language teaching. We shall conclude here citing Corder (1967 cited in Richards 1974 p.27) regarding the importance of studying the learners’ system. According to him if systematic study of the learners’ lapses is made then:

We may begin to be more critical of our cherished notions. We may be able to allow the learner’s innate strategies to dictate our practice and determine our syllabus; we may learn to adapt ourselves to his needs rather than impose upon him our preconceptions of how he ought to learn, what he ought to learn when he ought to learn it. (p27, Richards 1974)

Today, finally, we find much of Corder’s suggestion is in application in methodology, materials and syllabus design especially in CLT where there are meaningful pragmatic practice, democratic and supportive teacher’s role and a changed out look to learners’ errors.

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Representation of Women in "The silence of Mohammed" by Salim BACHI
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ABSTRACT

‘The Silence of Muhammad’ is a novel written by Salim BACHI, published in 2008, it is a fictionalized story based on historical facts recounting different facets of the life of the Prophet of Islam Mohammed – Peace be upon Him. He was a man like no other who began his life as a shepherd in Mecca. Then he became a successful merchant. In this novel, the author relates another aspect of the life of the Prophet according to the eyes of two of his wives, notably, Khadidja and Aicha. Hence, this paper tries to highlight the different facets of the life of the Prophet of Islam; our attempt is placed on the humanistic side of the Man before being a Prophet. Besides, attention is placed on the existence of women in the life of the Prophet through his two wives.

KEYWORDS
Writing, representation, women, history, historical narrative

1- INTRODUCTION

Salim BACHI's "Silence of Muhammad" is a historical novel published in 2008, it is a fictionalized story based on historical facts, recounting different facets of the life of the Prophet of Islam Mohammed, Peace Be Upon Him. Before becoming the Prophet of Islam, Muhammad was a man like no other, he began his life as a shepherd in Mecca, then he became a successful merchant. He received revelation at the age of 40 and became a Prophet and visionary statesman.

BACHI represents, in his historical novel, the life of the Prophet recounted by four voices, notably that of Khadija his first wife, Aicha, the youngest wife named as the Mother of Believers, Abu Bakr his close friend and Khalid Ibn Al Walid. This fictitious story gives the reader the possibility of discovering the Prophet of Islam to build their own image on this character and this historical personality.

Within this approach, Salim Bachi presents the romanticized story of this exceptional man. It is both a novel and a story containing certain stages of the Prophet's life, such as his shock and reception of the first Koranic revelation; showing the presence and support of his wife Khadidja during these moments of doubt and misunderstanding. In fact, his wife was the first who recognized in him the signs of the prophecy.

Throughout this novel, non-Muslim readers will learn a lot about the Prophet of Islam and will take advantage to discover a new representation of this sacred person through fiction. Salim Bachi inserts verses from the Quran into his text.

As mentioned, the main phases of the Prophet's life are taken up by four characters Khadija, Abu Bakr, Aicha and Khalid Ibn Al Walid. In each chapter, the narrator tells his own version about the life of the Prophet, from here, we can notice that Bachi revisits the life of the Prophet with a contemporary look, he will give some representations that will surprise the readers especially the expert readers. For example, his portrayal of the Prophet as being literate is put as follows: ‘Certains sont devenus nazaréens à Mekka. Ou juifs à Yathrib. Waraga ibn Nawjal écrit l’Evangile en hébreu et il me donne à lire certains passages » Bachi (2008 :19). The audacity of the author is admirable; he portrays in some passages the jealousy of Mohammed's wife, Aicha. In this paper, we will be interested in this analysis in the representation of women in this novel.

2- THE NOTION OF REPRESENTATION

Representing comes from the Latin word ‘repraesentare’ meaning make present. The definition of the word from Larousse dictionary states that in philosophy "representation is what an object is in the mind" and that in psychology "it is a perception, a mental image whose content relates to an object, to a situation, to a scene (etc.) of the world in which the subject lives".

The representation is "the action of rendering something sensible by means of a figure, a symbol, a sign" or again, the representation is the "image, figure, symbol, sign which represents a phenomenon,"
an idea: Graphical representation of the evolution of prices'. This may denote that the subject can represent an individual or a social group. The terms: image, figure, symbol, sign, designate the representation of the object perceived and interpreted by the individual (the subject). For Denise JODELET, representation is: "a form of knowledge socially elaborated and shared with a practical aim contributing to the construction of reality common to a social group" JODELET (1991: 36). This means that any representation allows the individual to understand the reality and give meaning to the behavior of others to build his own way of reference.

The concept of representation was first evoked by Emile DURKHEIM (1858-1917) whom he called "collective representation". For this French sociologist: "the first systems of representations that man has of the world and of himself are of religious origin" DURKHEIM (1991: 45). This leads us to say that the religious phenomenon constitutes the first system of representations for all the individuals of the same community.

In fact, the representation can be considered as the process by which a relation between the subject (individual) and the object (which can be of different nature: abstract or concrete) is established. What would be interesting in studying the notion of representation is this subject / object interaction

3. THE NOTION OF IMAGE

Etymologically the word image comes from the Latin word 'imago', from the Indo-European root im- which gave 'imitari' in Latin and 'imiter' in French. By extension, it is a mental representation of beings or objects perceived by the mind. It is worth mentioning that the concept of representation is excluded from linguistics. Hence, the question that arises here: what difference should be made between image and representation? The concern to clarify these two concepts leads us to question what is the image? And what is representation? The concept of representation makes it possible to describe both the relation between the "sign" and "the idea" and between "the idea" and the "thing".

Therefore, one may say that the effect that the sign represents the thing through the idea. For Jean-Claude Milner, the representation could be invoked to reveal the relation of the sign to the referent. This relationship for Saussure is secondary. The basic concept of linguistics to define the notion of sign is the association of the acoustic image (the signifier) and the signified. This leads us to say that this relation cannot be considered as a representation but

as an association between the signifier and signified, i.e., between a mental image and a referent.

In stories, authors represent events in a text through fiction. This is what Assia DJEBAR, Driss CHRAIBI and Salim BACHI did in their novels. They represented the figure of the Prophet in different stories and in different ways. It is this representation that interests us in the first place while referring to the novel: "The Silence of Muhammad".

The woman is present in this novel as narrator, she tells from her own perspective and her own look a facet of the life of the Prophet. Khadija, His first wife and first narrator in this novel presents the life of the orphan, the young, the Man, the future Prophet who will receive the revelation. Khadidja, tells the greatness of this man and the reader can feel the wisdom of this woman through what she narrates. In this vein, Bachi (2008:18) states that:

May God forgive these words that constantly come and go in my head. Mohammad thinks he is crazy. I can tell him that he is not, he persists and asks me to wrap him in a pea coat. He is cold. Since his return, he constantly trembles and claps his teeth and then falls asleep the moist front.

BACHI begins his novel through the first voice, that of Khadija, he goes back to the first moments of the revelation and even before, to present us with another facet of the life of the Prophet of Islam, the life of the Man before becoming a Prophet, his doubts his worries, his questions. Analytically speaking, the question that accompanied us throughout our analysis is Why did Salim BACHI take up the life of the Prophet in this novel? Indeed, to write a novel of fiction to evoke the life of a sacred personage already known is not, necessarily, the objective of the author.

BACHI must represent another facet of the life of the Prophet, it is in this perspective that he chooses to tell the life of this character through four voices. Looks crossed on the same character: two men and two women. It is often stated that writing a novel about a sacred person is often risky because it raises the question of veracity of the spoken words and events. The author attempts to fictionalize historical facts, which is perilous. A reader who is aware from the beginning of the novel can see the gap between what the author tells and the text of the story. For instance,

My husband is a man of great knowledge and wisdom. He never failed, when he returned from Basra,
or even farther, from Damascus, at the head of a caravan, to bring with him the manuscripts which he devoured alone, out of sight. He often discussed it with his best friend, Abu Bakr, and they were talking together about the mysteries of this world. BACHI (2008: 19)

Some became Nazarenes in Mekka. Or Jews in Yathrib. Waraqa ibn Nawfal writes the Gospel in Hebrew and he gives it to me to read certain passages.

We will say that the author took the risk by evoking a sacred character devouring the manuscripts. The fictional image of the pure creation of the author, all the religious speeches, all the chronicles and even in the sacred book the Prophet Mohammed is illiterate. For this purpose, we can quote the first Quranic verses revealed to the Prophet. In the mountain of Hiraa, the Prophet retreated into this cave, prefers solitude, far from the noise of Mecca to contemplate creatures and recognize the Greatness of the Creator. One day, Allah sent the Archangel Gabriel to bring to Muhammad the prophetic mission and to reveal to him the first verses of the first Surah "Al Alaq", saying: "Read! Mohammed replies: "How can I read, who can not read?". Then Gabriel continues to reveal these verses and inaugurate BACHI’s novel:

\[
\begin{align*}
\text{Read in the name of your Lord who created!} \\
\text{He created the man with a clot of blood.} \\
\text{Read!} \\
\text{Because your Lord is very generous.} \\
\text{Who instructed the man with the pen} \\
\text{And he taught him what he did not know. BACHI (17)}
\end{align*}
\]

The author inserts these verses of the Koran at the beginning of his novel, to introduce what he will quote later in the section devoted to the first wife Khadija.

The second woman represented in BACHI’s novel is Aisha, Mother of Believers, the youngest wife of the Prophet. The author represents this character by evoking the scenes of jealousy of the young wife of the other co-wives. BACHI begins this last part of his novel by stating:

I was the best wife of the Messenger of God I counted the most frank and beautiful qualities (...) I was the only wife whose parents, Abu Bakr and Umm Ruman, emigrated from Mekka to Yathrib during the Hegira. Mohammad loved my mother, and I am sure that if he married me, it was also a tribute to this woman who, after the death of Khadija, comforted him better than that foolish Sauda, his second wife. BACHI (263)

The reader is in the presence of the image of the jealous wife, an image that is familiar to him. The author describes these scenes with meticulousness. The author even took the risk of imagining Aicha’s speeches with the Messenger of God:

One day, while Mohammad recited to me the verses which authorized him to take for wives who gave themselves to him, I answered him with all the ardor of youth: - Your God, what I see, hastens to satisfy all your desires. He just laughed, which made me angry. She adds further: (...) unlike Omar, who married because of complacency. Hafsa was ugly like a pot and had lost her husband Khunays ibn Houzafa in the Battle of Badr. As no one wanted Hafsa - my best friend with Sauda, Mohammad, obviously sacrificed himself so as not to upset Omar. BACHI (264)

We note, from the examples cited above, the descriptions made by Aisha to describe the other wives of the Prophet: Sauda the crazy, Hafsa was ugly "who looked like a poor man's dish on a day of Ramadan" (273), Safia the Jewish the usurper, to show the jealousy of Aicha and his powerlessness in relation to this polygamy "God was worthy of praise as he fulfilled to perfection the desires of his Prophet" (274).

We can say that the image of jealous wives clearly shows that the life they led was an ordinary life, like the life of all human beings. The author has tried to create a novel character based on a sacred character, which is, as we have mentioned before, risky and
will not be accepted by all readers. BACHI clearly states on the back cover: "Muhammad was a passionate man before being the Prophet of Islam. He is now a character of the novel "BACHI (2008).

4- CONCLUSION
The author reconstructs a story other than History while relying on the latter to represent characters, different from those that exist in the chronicles. His characters share feelings of anger, jealousy, love and hatred among themselves, and who allow the reader to live with them at the same time as they feel.

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**Article Translated in French :**

**Titre :** Représentation de la femme dans « Le silence de Mahomet » de Salim BACHI

**Résumé en français :**


1- Mots clés : écriture, représentation, femme, Histoire, récit historique.

**Introduction**

« Le Silence de Mahomet » de Salim BACHI est un roman historique publié en 2008, c’est un récit romancé basé sur des faits historiques, relatant différentes facettes de la vie du Prophète de l’Islam Mohammed. Avant de devenir le prophète de l'Islam, Mohammed –Que le Salut de Dieu lui soit accordé- était un homme pas comme les autres, il a commencé sa vie comme berger à la Mecque. Puis il est devenu un marchand prospère. Il a reçu la révélation à l’âge de 40 ans et devient Prophète et homme d'État visionnaire.

BACHI représente, dans son roman historique, la vie du Prophète relatée par quatre voix : celle de Khadidja sa première épouse, Aicha Mère des Croyants, la plus jeune épouse, Abou Bakr son ami intime et Khalid Ibn Al Walid. Cette articulation histoire/fiction donne au lecteur, qu’il soit averti ou non, la possibilité de découvrir le Prophète de l’Islam pour construire leur propre image sur ce personnage et cette personnalité historique.

C’est dans cette approche des choses, que Salim Bacha présente l’histoire romancée de cet homme exceptionnel. C’est à la fois un roman et le récit d’histoire retraçant certaines étapes de la vie du Prophète, comme le choc du Prophète Mohammed et sa réception de la première révélation coranique; il montre la présence et le soutien de son épouse Khadidja durant ces moments de doutes et d’incompréhension. L’épouse qui a reconnu en lui les signes de la prophétie. Les lecteurs non-musulmans, ou plus exactement non avertis, vont apprendre beaucoup de choses sur le Prophète de l’islam, et vont profiter pour découvrir une nouvelle représentation de ce personnage sacré par le biais de la fiction. Salim Bachi Insère dans son texte des versets du Coran.


Nous allons nous intéresser dans cette analyse à la représentation de la femme dans ce roman.

2- La notion de représentation :

Représenter vient du Latin *repraesentare*, rendre présent. Le dictionnaire Larousse précise qu’en philosophie, " la représentation est ce par quoi un objet est présent à l’esprit " et qu’en psychologie, " c’est une perception, une image mentale dont le contenu se rapporte à un objet, à une situation, à une scène (etc.) du monde dans lequel vit le sujet."

La représentation est " l’action de rendre sensible quelque chose au moyen d’une figure, d’un symbole, d’un signe ou encore, la représentation est l’« image, figure, symbole, signe qui représente un phénomène, une idée : Représentation graphique de l’évolution des prix »1"

Ceci dit, nous dirons que le sujet peut représenter un individu ou un groupe social. Les termes : image, figure, symbole, signe, désignent la représentation de l’objet perçu et interprété par l’individu(le sujet).

Pour Denise JODELET, la représentation est : " une forme de connaissance socialement élaborée et partagée ayant une visée pratique et concourant à la construction d’une réalité commune à un ensemble social " JODELET (1991 :36). Ce qui veut dire que

1http://www.larousse.fr/dictionnaires/francais/repr%C3%A9sentati on/68483#38k5cSkqcrT3sW2c.
toute représentation permet à l’individu de comprendre la réalité et de donner sens aux comportements des autres pour construire son propre mode de références.

La notion de représentation fut évoquée pour la première fois par Émile DURKHEIM (1858-1917) qu’il appelait « représentation collective ». Pour ce sociologue français : « les premiers systèmes de représentations que l’homme s’est fait du monde et de lui-même sont d’origine religieuse » DURKHEIM (1991:45). Ce qui nous mène à dire que le phénomène religieux constitue le premier système de représentations pour tous les individus d’une même communauté.

En effet, la représentation peut être considérée comme le processus par lequel s’établit une relation entre sujet (individu) et objet (qui peut être de nature différente : abstraite ou concrète). Ce qui serait intéressant en étudiant la notion de représentation c’est cette interaction sujet/objet.

3- La notion d’image :

Etymologiquement le mot image vient du latin imago, de la racine indo-européenne im- qui a donné imiter en latin et imiter en français. Donc le sens par extension est une représentation mentale d’êtres ou d’objets perçus par l’esprit.

Il faut retenir que le concept de représentation est exclu de la linguistique. La question qui s’impose ici : quelle différence faudrait-il établir entre image et représentation ? Le souci de clarifier ces deux concepts nous conduit à nous interroger sur ce qu’est l’image ? Et ce qu’est la représentation. Le concept de représentation permet de décrire à la fois la relation entre le “ signe ”et l’ “ idée ” et entre “ l’idée ” et la “ chose ” Nous dirons à cet effet que le signe représente la chose à travers l’idée.

Pour Jean-Claude Milner² la représentation pourrait être invoquée pour révéler la relation du signe au référent. Cette relation, pour Saussure est secondaire. Le concept de base de la linguistique pour définir la notion de signe est l’association de l’image acoustique (le signifiant) et du signifié. Ce qui nous mène à dire que cette relation ne peut être considérée comme une représentation mais comme une association entre un signifiant et un signifié. Entre une image mentale et un référent.

Il faut noter que représenter n’est pas imiter. Dans un récit, l’auteur représente des événements dans un texte par le biais de la fiction. C’est d’ailleurs ce qu’ont fait : Assia DJEBAR, Driss CHRAIBI et Salim BACHI dans leurs romans. Ils ont représenté la figure du Prophète dans différents récits et de manière différente. Et c’est cette représentation qui nous intéresse en premier lieu, tout en nous référant au roman : « Le Silence de Mahomet ».


La femme est présente dans ce roman comme narratrice, elle raconte selon sa propre perspective, son propre regard une facette de la vie du Prophète. Khadidja, première épouse, et première narratrice dans ce roman, présente la vie de l’orphelin, du jeune, de l’Homme, le futur Prophète qui recevra la révélation. Le Prophète qui est, avant tout, un homme. Khadidja, raconte la grandeur de cet homme. Le lecteur peut sentir la sagesse de cette femme à travers ce qu’elle rapporte :

Que Dieu me pardonne ces mots qui sans cesse vont et viennent dans ma tête. Mohammad pense être fou. J’ai beau lui dire qu’il n’en est rien, il persiste et me demande de l’envelopper dans un caban. Il a froid. Depuis son retour, sans cesse il tremble et plaque des dents puis s’endort le front moite. BACHI (2008 :18)

BACHI commence son roman par la première voix, celle de Khadidja, première épouse du Prophète qui a assisté à la naissance de l’Islam. L’auteur remonte aux premiers moments de la révélation et même bien avant, pour nous présenter une autre facette de la vie du Prophète de l’Islam, la vie de l’Homme avant de devenir Prophète, ses doutes ses soucis, ses interrogations et ses questionnements. La question qui nous a accompagnés durant toute notre analyse : Pour quelle raison Salim BACHI a repris la vie du Prophète dans ce roman ? Ecrire un roman de fiction pour évoquer la vie d’un personnage sacré déjà connue par tous n’est pas, forcément, l’objectif de l’auteur.

BACHI doit représenter une autre facette de la vie du Prophète, c’est dans cette optique qu’il choisit de relater la vie de ce personnage à travers quatre voix. Des regards croisés sur le même personnage : deux hommes et deux femmes.


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Ecrire un roman sur un personnage sacré est souvent risqué car il soulève la question de véracité des propos et des événements relatés. L’auteur tente de *fictionnaliser* des faits historiques, ce qui est périlleux. Un lecteur averti et éveillé peut dès le début du roman constater l’écart entre ce que l’auteur raconte et le texte de l’Histoire, prenons cet exemple :

Mon époux est pourtant un homme de grand *savoir* et de grande sagesse. Il ne manquait jamais, quand il revenait de Basra ou, plus loin encore, de Damas, à la tête d’une caravane, d’apporter avec lui les manuscrits qu’il *dévorait* seul, à l’abri des regards. Souvent il en discutait avec son meilleur ami, Abou Bakr, et ils devisaient ensemble des mystères de ce monde. BACHI (2008 :19)

Le Prophète Mohammed est connu par ce prénom: « le Messager analphabète » *Annabi al Oummi* (النبي الأمي). Cet écart entre la vérité historique et ce que l’auteur dit pourrait soulever la question de fidélité à la vérité historique.

L’auteur ajoute plus loin :

Certains sont devenus nazaréens à Mekka. Ou Juifs à Yathrib. Waraqa ibn Nawfal écrit l’Évangile en hébreu et il me le donne à lire certains passages. (19).

Nous dirons que l’auteur a pris le risque en évoquant un personnage sacré dévorant les manuscrits c’est une image fictive de la pure création de l’auteur. Tous les discours religieux, toutes les chroniques et même dans le livre sacré le Prophète Mohammed est analphabète.

A cet effet, nous pouvons citer les premiers versets coraniques révélés au Prophète. Dans le mont de Hira, le Prophète se retirait dans cette grotte, préfère la solitude, loin du bruit de la Mecque pour contempler les créatures et reconnaître la Grandeur du Créateur. Un jour Dieu envoya l’Archange Gabriel pour porter à Mohammed la mission prophétique et lui révéler les premiers versets de la première sourate « Al Alaq », en lui disant : « Lis ! » Mohammed répond : « Comment lirais-je, moi qui ne sais pas lire ? ». Puis Gabriel continue à révéler ces versets et qui inaugurent le roman de BACHI :

*Lis au nom de ton Seigneur qui a créé !*

*Il a créé l’homme d’un caillot de sang.*

*Lis !*

Car ton Seigneur est Très Généreux

*Qui a instruit l’homme au moyen du calame*

*Et lui a enseigné ce qu’il ignorait.* BACHI (17)

L’auteur insère ces versets du Coran au début de son roman, pour introduire ce qu’il va citer après dans la partie consacrée à la première épouse Khadidja.

La deuxième femme représentée dans le roman de BACHI est Aicha, Mère des Croyants, la plus jeune épouse du Prophète. L’auteur représente ce personnage en évoquant les scènes de jalousie de la jeune épouse des autres coépouses. BACHI commence cette dernière partie de son roman en disant :

Je fus la meilleure épouse de l’Envoyé de Dieu je comptais les qualités les plus franches et les plus belles (…) je fus la seule épouse dont les parents, Abou Bakr et Oum Roumane, émigrèrent de Mekka à Yathrib pendant l’hégire. Mohammad aimait ma mère, et je suis certaine que s’il m’a épousée, c’était aussi en hommage à cette femme dont il cherchait souvent sa compagnie, et qui, après la mort de Khadidja, le consolait mieux que ne le fit cette sotte de Saouda, sa deuxième femme. BACHI (263)

Le lecteur est en présence de l’image de l’épouse jalouse, une image qui lui est familière. L’auteur décrit ces scènes avec minutie. L’auteur a même pris le risque d’imaginer des discours qu’entretenait Aicha avec son épouse, l’Envoyé de Dieu :

Un jour, alors que Mohammad, me récita les versets qui l’autorisait à prendre pour épouses les femmes qui se donnaient à lui, je lui répondis avec toute la fougue de la jeunesse :

*Ton* Dieu, a ce que je vois, s’empresse de satisfaire tous tes désirs.

Il se contenta de rire, ce qui me mit au comble de la colère

Elle ajoute plus loin :

(…) à l’inverse d’Omar, dont il épousa la fille par complaisance. Hafsa était laide comme une marmite et avait perdu son mari Khounays ibn Houzafa à la
bataille de Badr. Comme personne ne voulait de Hafsa – ma meilleure amie avec Saouda-, Mohammad, à l’évidence se sacrifia pour ne pas contrarier Omar. BACHI (264)

Nous remarquons, à partir des exemples cités plus haut, les descriptions faites par Aicha pour décrire les autres épouses du Prophète : Souda la sotte, Hafsa était laide «qui ressemblait à un plat de pauvre un jour de ramadan »(273), Safia la juive l’usurpatrice, pour montrer la jalousie de Aicha et son impuissance par rapport à cette polygamie «Dieu était digne de louanges tant il comblait à la perfection les désirs de son Prophète » (274)

Nous pouvons dire que l’image des épouses jalouses montre clairement, que la vie qu’elles menaient, était une vie ordinaire, comme celle que mènent tous les êtres humains.

L’auteur a essayé de créer un personnage de roman en se basant sur un personnage sacré, ce qui est, comme nous avons signalé auparavant, risqué et ne sera pas accepter par tous les lecteurs. BACHI le dit clairement dans la quatrième de couverture : « Mahomet fut un homme passionné avant d’être le Prophète de l’Islam. C’est à présent un personnage de roman » BACHI (2008).

L’auteur reconstruit une histoire autre que l’Histoire tout en se basant sur cette dernière pour représenter des personnages, différents de ceux qui existent dans les chroniques. Des personnages de papier qui partagent entre eux les sentiments de colère, de jalousie, d’amour et de haine, et qui permettent au lecteur de vivre en même temps avec eux ce qu’ils ressentent.

Pour conclure nous dirons que BACHI a publié son roman, dans des circonstances différentes, il transporte le lecteur dans un passé lointain pour mettre en valeur la facette humaine du Prophète de l’Islam, qui a fait l’objet des caricatures danoises et du film américain, pour leur montrer la vraie image du Prophète et de sa tolérance. La réappropriation de l’Histoire pour écrire son propre histoire et qui sera l’espace de manifestation d’une nouvelle forme d’expression romanesque.

Références

Ba Caravan-e Soukhteh: Death of the Dramatic Signs on the Stage

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ABSTRACT

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Reviewing intralingual and intersemiotic translation carried out onto the stage from the perspective of Peirce’s interpretive semiotics, in light of Roland Barthes’ The Death of the Author, introduced initially in 1967, the current paper explored death of the dramatic signs of the Persian drama text باکاروانسوخته (پابرهنه، لخت، قلبیدار آغوش/Ba Caravan-e Soukhteh (Pa berahne, Lokht, Ghalbi dar Aghoush), a self-translation by Alireza Koush Jalali (2009) through its performed drama titled باکاروانسوخته/Ba Caravan-e Soukhteh (2017) directed and played by Seyed Hamid Sajadi. Observing the performed drama, the key interrelated verbal and non-verbal signs which were highlighted throughout the drama text were kept in view to see whether and how these interdependent and cooperative signs were resurrected passing their path onto the stage. What achieved was that prior to multiple interpretation of the story through the medium of translation/performance, to be born, the spectator ought to be truly confronted with the (verbal, acoustic and/or visual) rebirth of the vital cooperative theatrical signs on the stage.

KEYWORDS

Death of signs, rebirth of signs, representamen, object, interpretant

1- INTRODUCTION

Following Barthes, a text is a combination of multiple writings with various indiscernible voices or no specific origin which can only be collected and united in the one and only place: the reader (1977a, pp. 142-148). However, as far as translation/performance, a prototype or a preceding leading interpretation holding the same text title, is concerned, it can be seen as a fallacy to substitute the emperor reader/spectator for the emperor author since the birth of the target audience relies upon the translated text and is woven with the rebirth of the guiding textual signs engaged in the language of that writing. To put it differently, what will happen if the interactive and correlated textual signs out of which the reader/spectator is born, die through(out) the translated/performed text? What if the removal of author be followed by the removal of textual signs s/he provided? Does the birth of the translated/performed text guarantee the birth of the target audience? Will the audience be truly born or trapped in limbo?

The considered questions can be followed through semiotics which includes all forms of formation and exchange of meaning based on signs (Johansen & Larsen 2002, p. 3). Synonymous with logic in its general sense, semiotic is “the quasi-necessary, or formal, doctrine of sign,” according to which the characters of sign are processed through abstractive observation, a known experience or faculty for every ordinary individual to “wish for something quite beyond his present means and to follow that wish by the question, should I wish for that thing just the same, if I had ample means to gratify it?” (Perice, 1955a, p. 98). Accordingly, isn’t the translator’s area more confined or concretized compared to the author’s abstractive observation? Isn’t the translator’s angle of view narrower while his/her extent of responsibility wider?

In his semiosis/interpretive semiotics, Peirce classifies sign, the meaning container, based on its function, into three types: icon, index, and symbol. The sign is an icon when it is likeness or resembles the thing it imitates; an index when displaying something to which it physically connect, or a symbol if associated with its general meaning by usage (Peirce, 1894/1998, p. 5). Furthermore, among his various sign typologies, Peirce defines a contemplative triadic model in which three interdependent signs function cooperatively: representamen, object and interpretant. A sign/representamen is an entity which stands for something/object, however it does not represent the object in all respects, but in relation with an idea called the ground (in a Platonic sense, ground is the same idea with a like content recalling by individuals in everyday talk). Along with representamen, the object triggers the relevant idea or meaning to an
individual in some respect or capacity by creating an equivalent or a more developed sign in his/her mind termed interpretant (Peirce, 1931, p. 285-339; Peirce, 1955a, p. 99). As Merrell (2001, pp. 29-30) oversimplifies, relying upon the circumstance, mysteriously, each of these three sign components can become any of the other two. In other words, “Signs become other signs, which in turn give way to more signs, and the stream flows on.” Hence, any physical form imagined or represented through a concrete medium to stand for a referent such as an object, feeling or event, or for a referential domain as a category of similar or relevant objects, events, feelings, etc. can be considered as a sign (Sebeok, 2001, p. 3), which apart from representing something, can and must be interpreted (Eco, 1984, p. 36) through semiotics which pays a crucial attention on what messages mean, and how they create meaning (Danesi, 2000, p. 59). Considering these statements, interdependently, both the death and the (re)birth of the interpretant in the mind of the target audience is affected by those of representamens (icon, index, and symbol) and objects through the mediated translation/performance.

In the context of drama and theatre, the concept of sign is both elaborate and flexible as it co-exists with other signs to collectively shape the story and depict the play atmosphere on the stage though at any moment of performance can as well be substituted for other signs (Ubersfeld, 1999, p. 15). Hence, through semiotics, in stage, signs or the transformed objects and bodies gain special features and formulate the meaning they lack in the real life context (Pavis, 1982, p. 169). Overall, it can be claimed that by nature or due to ideological reasons, loss or removal of theatrical signs is at work as far as translation/performance is concerned; however, not through arbitrariness but the amalgam of sincerity and creativity, the read signs are to be reborn through the (re)narrate the story to the audience through translation which in a single language is of two types: the first is the intralingual translation/rewording defined as “an interpretation of verbal signs by means of other signs of the same language,” and the latter is intersemiotic translation/transmutation as “an interpretation of verbal signs by means of signs of nonverbal sign systems” (Jakobson, 1959, p. 233). In theatrical productions, intersemiotic translation is the capacity of conceiving and rendering the stage signs inscribed in the dramatic language conveying attitudes, expressions, gestures and postures (Serpieri, 2013, p. 55).

2- THEORETICAL FRAMEWORK
In view of Barthes’ semiotic concepts described in his The Death of the Author and in line with Peirce’s interpretive semiotics, the present paper explored the death and rebirth (if existed) of the key and the highlighted interconnected textual signs throughout the drama performed within a single language (Persian). The birth of the audience was as well explored studying the intralingual and intersemiotic translation carried out since general audience construe the drama story in his/her eye based on the translated/performed drama observed.

3- CORPUS
The Persian drama text با کاروان سوخته (پابرهنه، لخت، قلبی در آغوش)/ Ba Caravan-e Soukhteh (Pa berahne, Lokht, Ghalbi dar Aghoush) (2009), a self-translation initially written in German, by Alireza Koush Jalali, as well as one of its (audio-visual) translated/performed drama in the same language (Persian) titled با کاروان سوخته/Ba Caravan-e Soukhteh (2017) directed and played by Seyed Hamid Sajadi were selected and studied as the research corpus. The selected performance has been considered successful with particular praises and awards for stage decoration, direction and acting.

The Drama Text/Writing
As the title implicitly depicts, the racial crime of an arson attack to a Turkish Muslim home during an Easter Eve in Germany acted as an index for Ba Caravan-e Soukhteh (Pa berahne, Lokht, Ghalbi dar Aghoush) to take shape after a year. As one among many onlookers, the playwright Koushj jalali put on the writing clothes and started the journey of concretizing various complementary signs encountered (for instance, ash, soap, water, fire, match, and his wife as an angel), which, along with their interconnected sign components were iterated throughout the drama text to eventually highlight the value of the overall story atmosphere through (multiple) interpretants. Carrying other victim’s voices and identities (his (dead) wife, his daughter Maryam, his (dead) son Bülent, his neighbor the old woman, etc.), Ali, the Turkish Muslim worker who is living in Germany and whose family/home was set
on fire by some young German racists, is the only spoken character on stage delivering his monologues inside which lots of tacit dialogues are heard; Ali does not speak German fluently—he delivers short sentences in segregated lines ended with full stops; some acting as implicit stage directions. The stage described is divided into three parts: the left side is red with a cross shaped window decorated with bunch of roses evoking the old woman’s face; the center is white at which is a table; under the table is a suitcase and a wheelchair, and the right side of the stage is blue (Koushk Jalali, 2009, pp. 9-24). But could these very dramatic signs (simultaneously evoking racism and unity) be creatively survived through the translated/performed drama? The semiotics or cycle of death and (re)birth is so complicated that the present paper considered the drama text by Koushk Jalili as the benchmark concretized and more confined.

On the Stage
In the performed Ba Caravan-e Soukhteh, almost all the speeches delivered were the same as those in the drama text though various words were removed along with the removal of various scenes included in the four parts of the drama. The objective of the present paper was not to consider the omission of every sign or scene of the drama text through its performance as death of signs since it is almost inconceivable to compensate for every dramatic sign or to kill the potential creativity of the stage or even that of the drama text itself through likeliness. Furthermore, the paper attempted not to label the text performed as good or bad nor to classify or interpret the determined lost signs since the aim was not to kill the audience along with his/her taste or (multiple) interpretant. But, as obvious, it was essential to explore the textual signs created the drama text story along with their renarration and translation through the considered performance to identify the key cooperative dramatic signs lost or at least not iterated on stage regardless of the reasons or agents at work. Thus, the interrelated verbal and non-verbal signs removed between monologues/speeches or stage directions were brought to surface to facilitate the birth of the readership/audience.

Analyzing the performed Ba Caravan-e Soukhteh in view of its drama text, as mentioned previously, various interconnected key dramatic (verbal and non-verbal) signs were removed or at least not iterated throughout the performed text, resulting in incompletion or loss of cooperative interaction between the three representamen, object and interpretant sign components. According to the drama text, each central character or event is being remembered or described through Ali’s monologues or stage directions accompanied with particular signs: the old woman with fragrant white roses, Christmas and snow, Ali (who appears on stage with a second name Karam) with garlic; Bülent, Ali’s son, the victim of the arson attack with ashes, cleanliness, and the white handkerchief; Hassan, his other son who survived the arson attack (in the performance, the name Nosrat was substituted for Hassan) with filthy doll, soap, tub and washing, and finally the arson attack, the young boys who set the fire, and the racism with Dracula. The mutual connection between the considered signs and thus to the whole drama atmosphere (through iteration) was cut out or entirely lost on stage. Furthermore, the followings are instances of some key cooperative ((audio)visual or/and olfactory) signs assigned to or shared among more than one character or event, and thus to the whole drama atmosphere which were removed or at least not iterated throughout the performed drama:

- the wheelchair correlating with both the old woman and Ali

- the tar (an Iranian musical instrument played in Iran and some other Middle Eastern countries, such as Turkey) correlating with Bülent, Ali, Gottfried (Ali’s friend and coworker) and the old woman, etc.

- the bad smell correlating with the arson attack, those who set the fire on Ali’s home, Ali who is a dustman, the Germany’s streets, the dog waste, diarrhea in Hassan, and Ali’s wife who smells like onion and food (while the German old woman smells like roses) (the mutual connection between the bad smell and its interdependence with the opposing good smell (of roses and perfume) was missed throughout the stage).

- the color, for instance, correlation of white with snow, the center of the stage, the old woman, washing and cleanliness, and with the other two major complementary stage colors: red and blue).

Observing the performed drama, in the top left corner of the stage with the black background is a cross shaped window with a lamp behind. Standing next to the window, Ali delivers his monologues
remembering the old woman whose three children left her lonely and come to her merely during the Christmas time: “The old woman loves Christmas”, then the stage is blackened and the guitar solo played to signal the scene is over. However, in the drama text Ali mentions that “the old woman loves snow” while going to the white side of the stage (p. 29). Subsequently, on stage, the following interrelated words were as well faded away along with the removal of snow:

After the affection of the Christmas.
The New Year fireworks start.
Always.

…
Next week Christmas.
Again snow (pp. 33-48) (My translation).

Reviewing the final parts of the drama text, among Ali’s speeches, it becomes clear that the old woman’s happiness during the Christmas was fictitious for her children have had an eye on her heritage (p. 129). Although it was mentioned in the performance, the bond between the signs correlated were cut since in line with the removal of snow, with which Christmas was substituted, the following climatic signs illustrating characters’ mood along with the overall drama atmosphere were totally vanished between Ali’s words with their rebirth or resurrection observed neither through verbal words nor non-verbal language of the stage setting: constant rain in Germany, where winters enters summers, where are clouds with no sun, fruits with no taste, flowers with no smell, but where there was no raining as Ali’s wife and home were burning (pp. 132-133). Thus, such a dramatic infectious atmosphere in which almost all major characters are involved clashing with a similar discrimination inside themselves, their family or society was lost throughout the performed drama: For instance, Ali’s remembering the old woman crying: “Children children. Why you left me lonely,” while mentioning “how cruel her children are for they hurt her in such a way” (p. 49). Therefore, the mutual connection and that great sense of empathy between Ali and the old woman suffering similar cruelty were iterated neither through verbal nor non-verbal sign components. On another scene (p. 51) where Ali is remembering his family and him going to the lonely old woman to share their time and food with her as a mark of respect, the old woman gets happy being aware that it was Ali (with his family) knocking on her door. Laughing loudly (pronouncing Ali as Eli) she comes: “Eli! Eli! You truly came here. My Savior Eli! Eli!” Although in the footnote related, Koushk Jalali explained the sentence is attributed to Jesus Christ’s expression during his crucifixion, what delivered on the stage was the word عزیز/dear substituted for ناجی/savior (the word “ناجی/savoir” contributes to the arson attack, Ali and his family, the old woman, the German dog which became Hassan/Nosrat’s best friend, etc.).

As mentioned previously, among other signs neither remembered between monologues nor observed through the stage decoration was the wheelchair (a mutual connection between major characters, particularly Ali and the old woman). Sitting in the wheelchair, Ali is remembering the arson attack along with his describing the old woman’s dramatic circumstance for she is the eyewitness of the crime:

The furious young children.
Quickly through the window climbing into the old woman’s home.
calling the old woman:
Bastard bitch.
Destroying all things.
Destroying all roses.

…
The young children tie the old woman’s hands.
Fasten her to the chair.
Tightly
And pushing the chair into the window.

…
Then the young children jumping out.
Of the old woman’s window.
And throwing drinks in my home.
The old woman sees fire.
But she cannot do anything (pp. 112-115).

The interactive cooperation between interdependent opposing signs conveying racism and unity existing in almost all the major characters were not highlighted or conveyed to the audience. For instance, Bülent, killed in the arson attack, was not described or depicted cleaned up in ashes kept in a white handkerchief in Ali’s pocket. The constant action of Ali’s touching ashes blackening his hands while laughing loudly going to the red side of the
stage were omitted (p. 45-46). In addition, on stage, Bülent was not described in accompaniment with the tar; in line with the omission of tar, Ali’s (p. 68) action of taking out the half burned tar in Gottfried’s birthday while singing a song or his playing tar with which the scene ends (the music of solo guitar was substituted for Ali’s playing tar) were lost. The same with Ali’s supposed subsequent words and actions:

Half of the tar was burned.
All of Bülent was burned.
He touches Bülent’s ashes.
It stinks…it stinks in here… (p. 79).
The following words are the rest correlated instances which were reborn neither verbally nor non-verbally during the performed drama:
The home is still burning.
Burned to the ground.
No fire.
I go home.
I find my Bülent.
Gottfried finds the tar.
Beneath the table.
Bülent is here.
Totally vanished.
All ashes.
I gathered him.
In handkerchief.

Here he is.
He is going to the white side touching ashes … pouring the ashes on the tar (p. 99-100).

What about the source of the mysterious bad smell iterated throughout the drama text with which Ali himself deals? Although suffering the bad smell, he likes garlic. He repeatedly mentions that he has garlic breath or that he keeps garlic with himself with which he can get rid of Draculas:
Garlic garlic garlic garlic darling.
Garlic garlic garlic garlic darling.
Anti-Dracula garlic.
Garlic darling. Anti-Dracula.
It stinks…It stinks in here… (p. 89).

I need a fridge for a cat will eat my food…
Without the fridge everything is stinky (p. 36).

Gottfried!
What are you doing here?
You must clean up the mess.
Streets are full of trash.

Only Dracula.
A hundred Draculas.
A thousand Draculas.
Thousands of Draculas (p. 93).

Hence, Ali’s standing position in a combat zone fighting against dirt and trash as a dustman was not highlighted throughout the performed Ba Caravan-e Soukhteh. Apart from that, the connection (comparison and contrast) between Ali’s two sons Bülent who is now cleaned up and Hassan who survived the arson attack and is always dark and dirty (p. 38) was not noticed via the dramatic signs used. Accordingly, on the stage, Ali does not constantly wash the doll, Hassan’s symbol, looking at it checking it out saying it is not yet white or clean and that little Draculas appear. He does not deliver the words that Bülent is there, around him, while touching ashes and blackening his hands saying “It stinks…It stinks in here…;” he does not go to the blue side of the stage.

The followings are the other relevant speeches and stage directions disappeared into death with no compensation observed in the clothes of rebirth on stage:

I need soap.
Wash the baby.
From the suitcase he takes out a black doll‒Hassan‒a bar of soap and a watering can.

I fear for Hassan.
Hassan has to be clean.
He is washing the doll in the tub
Not yet clean (pp. 34-35).
…
Hassan has diarrhea.
Filthy.
It stinks…it stinks in here…
He perfumes the atmosphere (37-38).

The instances of omission of such key correlated and cooperative dramatic signs do not stop there. The second scene of the fourth/last part of the drama text titledَ/Obsession could not retrieved on stage. Ali’s spray painting the doll, calling it Hassan while delivering his monologue that now Hassan is with a new hair color, blond and that blond is not hazardous; black hair is while maintaining spray painting by changing the skin color of the doll followed by his unconscious move towards the white side at the
center of the stage were quite lost. In the same scene, Ali’s monologues that he is taken to bedlam for he is supposed to put Hassan in danger by washing him ten hours every day (p. 120-121) were not found their way on to the stage. Its forthcoming scene titled "Bedlam" in which Ali is told by the doctor to do drawing/painting for he needs painting therapy was as well lost along with his presumed words:

The sun goes behind the earth.
Everything turns black.
 Totally black (p. 124-125).

Eventually, the performed drama removed almost entirely what signs had been written in the final scenes of the fourth/last part. In the sixth scene titled "Love Garden", it is close to Ali’s daughter, Maryam’s wedding being remembered marrying Gottfried:
The old woman on the wedding invitations writes.
All guests bring us flowers please.
 White rose.
In garden lots of white roses.
Pretty roses.
Afternoon lots of clouds in sky.
Damn.
We cannot hold a proper feast.
All depressed.
Suddenly I see my wife.
In sky.
With two giant ladles in hands.
I suppose my wife always cooking.
...
But my wife is sweeping up the clouds.
With ladles.
Clouds run away.
Sun released.
All guests cheerful.
I thank my wife.
My wife laughs.
And again lost.
In sky.
He sits in the wheelchair and moves around the stage (pp. 134-135).

And in the seventh/last scene titled "Feast", the mayor with whom Ali liked neither to take photo nor be friend unless garlic is with Ali (p. 105), happily swings holding Fatemeh, Ali’s daughter, in his arms while taking lots of photos for newspapers (p. 138).

The following last words with which the drama text ends are as follows:

And I guess.
The old woman is not that old.
And she smells.
Smells good.
And if we were together.
Maybe she again healthy.
And no more crippled
So healthy.
And grows young.
And healthy.
And me no more lonely.
Desiring to learn.
The developed German language.
And with a world.
Of desire.
About the old woman.
I think.
And with a burned caravan.
I remember.
A caravanserai.
In a rainy desert (139).
Either delivering the above words or depicting them on stage, the performed drama ends with Ali’s saying:
The old woman is not dead yet.
No heritage.
Yeah.

4- CONCLUSION
The death of each of the three key (textual) sign components (representamen, object, and interpretant) along with the overall bond between them through(out) the translation/performance results in the death of the total interpretant and thus of the audience. In line with the scripter/playwright, through the amalgam of sincerity and creativity, the translator/theatre director ought to engage in such similar “pure gesture of inscription” by cutting of his/her hand from any voice if “the reader (audience) is the space on which all the quotations that make up a writing (text) are inscribed without any of them being lost” (Barthes, 1977a, p. 148). To put it differently, to provide the audience with the overall writing atmosphere through the medium of translation/performance, the considered three interactive (textual) sign components that perform and reborn cooperatively have to be reborn and

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remembered on stage to guarantee the birth of the audience. As Merrell (2001, 29-30) illustrates, all part of one operation, the three sign components (representamen, (semiotic) object and interpretant) enter into interrelated interdependency; each of them can mediate, bring, evoke or become any of the other two components, aiding the audience in drawing/creating his/her (multiple) interpretant. Hence, death/rebirth of one is followed by that of the other two components. If each are not reborn, at least the total bond between them which itself is made of interdependent multiple (similar and opposing) sign components will be cut. To sum up, if “writing is that neutral, composite, oblique space” where all identity is lost and where it is only the language that “performs” or the “subject” that restore the place of reader (Barthes, 1977a, 142-145), isn’t it the translation/performance of the text which should restore (as much as possible) the place of the key interdependent and cooperative dramatic signs activating the successful birth of (target) audience through (re)birth of the total interpretant in mind of the audience?

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The Retranslation of non-Literary Texts: a Review Study

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ABSTRACT
This article aims at reviewing three major studies in the Translation Studies on the retranslation of non-literary texts, an unexplored field of research. These major contributions were conducted by Susam-Sarajeva (2003), Flotow (2009) and Song (2012). It is argued in this study that the field of Translation Studies can benefit much from the perspective suggested by these researchers. The retranslations of non-literary texts are better seen when located within the socio-cultural and historical conditions that have shaped their re-production in the translating language and culture. In other words, the retranslation of such texts is better explained by specific contexts and conditions in the target language than by the source texts or the poor quality of ‘first translations’.

1- INTRODUCTION
Retranslation is the repeated translation of a given text into the same language, or as Koskinen and Päivärinta put it, “a second or later translation of a single source text into the same target language” (2010: 294). As a topic in its own right, this phenomenon has recently received interest in the field of translation studies (Berman (1990); Pym (1998); Venuti, 2004). However, it is still, generally speaking, an unexplored field of research. The main focus of the research done on retranslation has been on literary texts, particularly classical literary texts.

Little has been said about the retranslation of philosophical and theoretical texts (Susam-Sarajeva (2003) and Flotow, (2009)). The main objective of this study is to contribute to the discussion of the retranslation of non-literary texts through reviewing and evaluating the most important studies on this topic in the literature.

2-LITERATURE REVIEW AND METHODOLOGY
With the dominance of prescriptivism in Translation Studies, retranslation was ignored as a topic in its own right. Retranslations, as pointed out, “often serve as case studies illuminating other aspects of translational research rather than drawing attention onto themselves as a topic in itself” (2003: 2). But with the demise of prescriptivism and emergence of Descriptive Translation Studies and cultural approaches, retranslation has been seen as an important topic in its own right, opening the door for new questions and new areas of research. The research on retranslation revolved around understanding the motivation for this phenomenon as well as the complex relationships between retranslation on one hand, and the source text and first translation on the other hand. According to a common explanation, retranslations are undertaken to “restore” first translations which tend to be assimilated and defective (Berman, 1992). Another common explanation states that translations emerge to reintroduce the foreign text because first translation(s) of the same text have become obsolete. These two explanations have their roots in the traditional thought of retranslation, but have recently become a subject of criticism (Venuti, 2003; Susam-Sarajeva 2003, Brownlie 2006, Hanna 2006; Song, 2012; Flotow, 2009). A new wave of research on retranslation has emphasized its complicated nature, and the need for more sophisticated explanations for it in light of the agency of translation as well as the socio-cultural and political factors in which retranslations are produced. The following sections review these developments. Three studies of the retranslation of non-literary texts are reviewed in the following sections, showing clearly that retranslation of such texts is, like the retranslation of literary texts, a complicated phenomenon that is better seen in a broader context, socially, culturally and historically.

I take this research to be a review study that is mainly concerned with summarizing the current state of understanding on the retranslation of non-literary texts in the literature. It surveys and summarizes previously published studies, evaluating their contribution to the literature, and pointing to gaps and limitations, if any.
Three Major Contributions in the Literature

The term "non-literary texts" is usually used to refer to all texts that fall outside of literature such as scientific and philosophical texts. As some scholars have pointed out, the retranslation of non-literary texts is seldom discussed in the field of translation studies (Koskinen and Paloposki, 2010: 295). This applies to the most retranslated religious texts such as the Bible and the Qur’an. 85

A recently published research on the retranslation of the Qur’an in Japanese by Damanhoury (2015) is an exception to this. A focus on literary texts can be accounted for by the fact that most research done on retranslations has been undertaken on classical literary texts. It is argued that this is because retranslation and literary canon formation are mutually dependent as retranslation helps texts achieve the status of a classic, and the status of a classic often promotes further retranslations (Koskinen and Paloposki: ibid).

This section reviews three important studies on the retranslation of non-literary texts. The first discusses the retranslation of theoretical texts of Barthes and Cixous from French into Turkish and English respectively by Susam-Sarajeva (2003). The second study was conducted by Flotow (2009) on the retranslation into English of the French feminist Simone de Beauvoir’s The Second Sex. The third study by Song (2012) deals with a classical military treatise known as The Art of War translated and retranslated from Chinese into English. These three studies deal with different non-literary texts, but share a great deal of common methodology or perspective as they are all attempt to locate retranslation in the socio-cultural and ideological settings of translation.

Retranslating Barthes and Cixous

One of the most influential studies on the retranslation of theoretical texts is Susam-Sarajeva’s (2003) study of the translation and retranslation of the French theorist and literary critic Roland Barthes into Turkish and the translation and retranslation of the work of the French feminist Hélène Cixous into English. In these two cases, the topic of retranslation was part of an overall project that aims to study the migration of different theories (structuralism, poststructuralism, feminism) from one language and culture into different languages and cultures, and how translation operates within these boundaries. Theories do not travel alone, but in the company of influential writers and translators. Translators are part of the receiving system in the translating language and culture. They are part of a major system (the society and culture in which they work) and of a sub-system, that is, a field of research and translation such as literary studies and translation in a particular time and place. The sub-system has its own laws, and it is mainly the product of those who are involved in it such as scholars, critics, translators, patrons of translation and publishers as well as its own history and development. But this sub-system is also affected by the major system (for example, the political situation in a particular culture). Translated theories and terminologies are not only likely to be affected by the receiving system, but also by the relationship between the receiving system and the source system. Furthermore, Susam-Sarajeva studied the translation and retranslation of Barthes, and Cixous into Turkish and English respectively, in order to understand the motivations for retranslation in both settings, and the impact of the receiving system as well as the relationship between the source and receiving systems on the retranslated texts. The study of two cases of retranslation with reference to two different receiving systems, the Turkish and the Anglo-American, is deliberately designed by Susam-Sarajeva to yield specific purposes:

All resemblances aside, the reception of French feminism in Anglo-America and of structuralism and semiotics in Turkey cannot be too similar; not only because the works, authors, translators, commissioners, publishers, and readers involved are not alike, but also because “the symmetries and asymmetries of linguistic and geopolitical power”, and “the historical-cultural relationships” between French and Anglo-American systems on the one hand, and French and Turkish systems on the other, are “vastly different” (cf. Gupta 1998:182). (Susam-Sarajeva, 2001: 1)

The translation of literary criticism theories from the West in general and from French in particular into Turkish took the form of one way importation, where literary criticism theories and terminologies were imported from French and English and then incorporated into Turkish in order to create a new local discourse of literary criticism in this language and culture. In this context, translation was seen as a key factor in this process, that is, as a means of creating a new theoretical and critical study of literature via the incorporation of Western theories and terminologies into the receiving system (Turkish). The new theoretical and critical discourse was developing in the receiving system, which means that the imported theories and terminologies needed to be created and recreated in order to be neatly incorporated into the receiving system. Thus, retranslation was seen as a natural process because it enabled the developing system to accurately and neatly incorporate the imported theories and
terminologies in the receiving language and culture in light of the local efforts of critics, translators, and linguists to re-think and re-create new terminologies of the newly constructed discourse. The translation and retranslation of Barthes’ theoretical and critical works into Turkish comes within this context, that is, in the context of creating and re-creating a stable local discourse of literary criticism to facilitate the incorporation of Barthes’ imported theories and terminologies into Turkish.

Susam-Sarajevo observed that the period from 1975 to 1990 witnessed the retranslation of a considerable number of Barthes’ texts, a relatively short time span that renders the idea of the ‘aging’ of previous translations as a catalyst for the new translations unlikely (Susam-Sarajevo, 2003: 6). The frequency of retranslation of Barthes’ work, which is full of new theoretical and critical terms, corresponds to a ‘time when suitable counterparts for these terms were being suggested, debated, rejected, and accepted’ in the translating language (ibid). The retranslated texts were produced intensively in that period not because the previous translation aged, nor because they were defective or domesticated, but rather because of the ongoing process of creating and re-creating a local discourse of literary criticism in Turkey to incorporate the theories and terminologies imported from the French language. She observes that the relationship between first translations and retranslation of Barthes’ work does not follow the logic of the retranslation hypothesis but rather the “the spiral-like and vertiginous evolution’ pattern of the indigenous literary critical discourse” (ibid).

With regard to the Anglo-American reception of Cixous, Susam-Sarajevo found that it is the non-existence or rarity of retranslation which characterizes the importation of Cixous’ texts into English. From a relatively high number of first translations of her works into English (65 texts) only five texts were retranslated. The comparison with Barthes’ work in Turkish is important because out of 45 texts that were translated into Turkish, 28 texts were retranslated in the same language. Does the non-existence or rarity of retranslation in the case of Cixous mean that the receiving system was static? Were first translations of her work in English so complete or great that they were considered an accomplishment as Berman would suggest? According to Susam-Sarajevo, these two explanations are unlikely (ibid: 19). She points out that the rarity of retranslations of these texts seems to be more relevant to the prevailing attitude to translating such texts into the Anglo-American feminist system:

Translations in this system were often seen and presented as unproblematic and ‘transparent’. The general tendency was not to be caught up by words, in order to be able to focus on ‘what was being told’. A certain ‘immediacy’ was necessary for the activist type of feminism prevalent in this system […]. The wish to do justice to the French texts was strong; however even stronger was the urge to produce ‘good English’, to provide ‘consistency and readability in English […]. (ibid: 20)

This attitude is apparent when it comes to the imported terms or concepts from Cixous’s work. The introduction of these terms was, relatively speaking, glossed over, and therefore did not generate the discussion that they deserved. This is in spite of the fact that their ‘exotic’ nature has been acknowledged by some translators and critics who “have been reluctant to scare off their readers by introducing or focusing on new terminology within the translated texts” (ibid: 21, italic original).

Thus, in these two cases of retranslation, it is mainly the nature or feature of the receiving system that governs retranslation and its related features. Here, retranslation seems to be more relevant to what is going on in the translating culture, and not to any intrinsic features of the foreign text or the status of first translations. It is widely acknowledged that in the case of Barthes’ work, it is insisted that the considerable number of Turkish retranslations not only reflects a more open attitude toward the West but also, and more importantly, an ongoing process to re-incorporate the “imported” terms into local discourse following intensive debates and tensions within the field of literary criticism. In the case of Cixous, it is the prevailing notion of ‘transparency’ and ‘readability’ in the translating culture that account for the rarity of retranslation. Hanna (2006) agrees with Susam-Sarajevo that the non-existence of retranslation in a certain system is an interesting field of research, but suggests two different explanations or scenarios for it. The first is that the foreign text is probably seen in the target culture as a minor or irrelevant work that is not worth reinvesting in, and the second is that in many cases the retranslation of particular texts requires enormous ‘instruments of production’ (for example, deep knowledge of the source text and language and financial supports) which are not always available (199n).

In summary, Susam-Sarajevo argues that retranslation, in the case of Barthes and Cixous, may have more to do with the needs and attitudes within the receiving system than with any inherent characteristics of the source texts or the poor quality of first translations. As she puts it: “to grant a
multiple entry visa to a foreigner is totally at the discretion of the receiving authorities” (ibid: 5). Contrary to Berman’s model, she argues that retranslations don’t emerge because the first translations are assimilated or defective nor because they have become outdated, but rather because of particular facts in the receiving system. These facts relate to “dominance, elasticity, tolerance and power of the source and receiving systems involved [which] determine whether travelling theory will be granted a multiple-entry visa into the latter system through retranslations” (Susam-Sarajeva, 2006: 135).

The Retranslation of The Second Sex
Whereas Susam-Sarajeva uses the case study of Cixous to address the issue of rarity or non-existence of retranslation, Flotow (2009), chooses The Second Sex by the French feminist and philosopher Simone De Beauvoir (1908-1986) to shed more light on the phenomenon of retranslation. Like Susam-Sarajeva, she places the translation and retranslation of The Second Sex within the socio-cultural and political settings in the receiving language and culture, and some of her results raise valid points that warrant further investigation.

The Second Sex was published in France in 1949, and is regarded as a classic work in modern feminism in general, and particularly in modern French feminism. The text is also philosophically important given the fact that it was largely motivated by Existentialism, the philosophy developed by Sartre and Beauvoir (Holmes, 1996: 149). The text was translated into English in 1953. Since its publication and translation in these two languages as well as all over the world, the text has not only inspired many feminist writers and activists in France and all over the world, but has also had a personal impact on many women (ibid, 148-9).

The first English translation of The Second Sex was translated in 1953 by Howard Parshley, a retired professor of biology at Smith College. This translation continued to be ‘a point of departure’ until the early 1980s when some critics started to highlight inadequacies and mistranslations in Parshley’s translation. Simons (1983), in an article entitled The Silencing of Simone De Beauvoir: Guess What is Missing in The Second Sex, not only refers to considerable omissions in Parshley’s translation, but also to the fact that the translator distorted the true nature of the text by giving the impression that it is about ‘sex’, she writes:

Both the 1968 Bantam paperback edition of The Second Sex (the one with a photograph of a naked woman on the cover-after all this is a book about sex)-and the more demure plain-labelled 1970 Bantam edition brazenly advertise themselves as “complete and unabridged.”. A statement that is a lot less revealing than the cover photo, given the fact that over 10% of the material in the original French edition is missing from the English translation available. (559)

In addition to these omissions, the inaccurate and the inconsistent translations of key philosophical terms in The Second Sex result in a misrepresentation of Beauvoir’s ideas and in obscuring her links to a philosophical tradition (ibid: 563). This point is emphasized by another critic who highlights what she considers as "the philosophical and theoretical inadequacies of the English text" (Moi, 2002: 1007n). One example of mistranslation, and therefore misrepresentation of Beauvoir’s philosophical thought, was mentioned by Beauvoir herself in an interview in 1985 when she stated that Parshley had mistranslated a key philosophical and existentialist term like “la réalité humaine” rendering it into English as “human nature”. The French term expresses a Heideggerian conception of human reality that is related to “man’s place in the world” rather than an essentialist “human nature” as Parshley’s translation would have us believe (33-34).

These and similar critical points on the first translation of The Second Sex were then sharpened by the work of other critics who were more aware of the "hidden influence of translation" (Flotow, ibid: 36). Thus, some critics noticed the omission of every reference to socialist feminism and "cut descriptions of women’s anger and women’s oppression, while keeping intact references to men’s feelings" in the English translator of The Second Sex (ibid: 1008).

Criticism of the poor quality of the existing English translation was given more strength by the increasing recognition of the philosophical importance of The Second Sex and its author in the Anglophone world since the 1990s, especially in the United States (Moi, ibid: 1006). Critical notes on Parshley’s translation as well as other English translations of Beauvoir’s work have increased to the extent that the existing translations were “no longer deemed acceptable as material to cite” (Flotow, ibid). In a more recent work, Flotow (2012) points out that it is the publisher, more than the translator himself, who is responsible for wanting to “change Beauvoir’s work from a pioneering philosophical feminist manifesto and history of women to what he wished to sell as an easy-reading, “dumbed-down” sex manual for mainstream American readers” (Flotow, 2012: 131).

The retranslation of The Second Sex appeared in English in 2009. What this case study shows is that retranslation was not the result of the poor quality of
The Retranslation of non-Literary Texts: a Review Study

first translations as such, but of new reading (new waves of feminism since the 1970s), of the role of new approaches in translation studies which further highlights the potential danger of translation in the construction of distorted images of the other (in this case a French writer and a feminist philosopher), and of the increasing recognition in the West of the philosophical importance of the source text and its author. Translation criticism played a vital role in bringing about the new translation of this text proved to be highly important in the context of this text, but here translation criticism is not a matter of attacking some earlier translator/translation because they were poor, but rather it is “a new understanding and representation of the source text, in another time and space and culture, and by another individual - who chooses to, and is able to, read differently” (ibid).

On the surface, the catalyst for the retranslation of The Second Sex into English follows the logic of the Retranslation Hypothesis, but closer analysis reveals the complex nature of retranslation because of other motivating factors involved in the generation of a new version of this seminal work as shown in the discussion of this section.

The most interesting part of Flotow’s work, which makes it relevant to the purposes of the current study, is that it shows the impact translation and retranslation can have on the source text and its author. Translation significantly contributes to creating particular representations about the source text and about its author in the receiving culture (e.g. how the author of the source text is presented in the translating culture). These representations reflect dominant thoughts (interpretations, interests and values) in the translating culture and can shape the translated text and its author in a significant way. Retranslation may consolidate these representations or challenge them, depending on the context of translation as Flotow’s work show with reference to Simone De Beauvoir and The Second Sex.

The Retranslation of The Art of War

The Art of War is a classical text that was written in the 6th century by a Chinese military genius named Sun Tzu. The text is divided into thirteen chapters each of which contains one element of successful warfare. Although belonging to a different time, language, and culture, the text is still regarded “as essential reading for global entrepreneurs seeking to master strategy and has had a huge influence on military planning both in the East and West” (McCreadie, 2008: 2). The text is considered “the world’s oldest thesis on military strategy” (Song, 2012: 182).

In a recent work, Song (2012) attempts to explore, from a sociological point of view, why a variety of translators have chosen to retranslate The Art of War, how translators qualify themselves as capable to retranslate it, and what strategies these translators use to challenge the most well-established translators of the same text. The text has been translated into English alone more than twenty times in less than fifty years (1963-2004), something that renders dubious any reference to the Updating Argument as a motivation. What Song instead suggests, is to use notions derived from Bourdieu’s work, namely the notion of "cultural capital", to understand the context and motivation of retranslating this classic text.

Using social notions in Translation Studies such as system, norms, and power relations (ideology) is well-regarded as chapter two of this study has shown. But this is different from using frameworks and theories that have emerged and developed in social sciences to account for observations that are related to translation (Inghilleri, 1998: 279). The most influential sociological frameworks and theories that are borrowed and developed by scholars in Translation Studies are those of Pierre Bourdieu, NiklasLuhmann, and Bruno Latour (ibid: 279-80). Both the role of the agency of translation (for example, the role of translators and publishers as social actors), and the social space, often presented as a space of divisions and conflicts within which translations are produced, reproduced, and circulated have been the cornerstone notions for many researchers in Translation Studies who present themselves as sociologists of translation (Hanna, 2006, Song, 2012). By focusing on the role of the agency of translation and the field of translation as a social place that is shaped by divisions and conflicts, it is claimed that sociology of translation can provide useful perspectives that surpass not only reductive linguistic explanations but also the abstract patterns dominant in previous functional approaches such as Polysystem Theory and the Translation Norms Theory (Inghilleri, ibid: 282).

Approaching retranslation from a sociological point of view aims to surpass the reductionism of common explanations that treat retranslation as a mere textual relationship between target texts and the original, thus ignoring the cognitive, socio-cultural, and political constraints that shape the very nature of this practice (Song, ibid: 176). A sociological point of view fills this gap by taking into consideration the social nature of retranslation through exploration of the conditions that occasioned the re-production of the retranslated texts, the socio-cultural and political functions they serve in the translating culture, the
specific social context in which they are embedded, and the motivation of those who produced them (for example, translators). According to Song, this approach "offers the advantage of situating the act of retranslating classic texts not in a simple linguistic framework for the assessment of errors through intertextual comparison but in a more complex and dynamic sociological milieu where the act can be viewed as a social practice" (ibid: 177).

This said, and with reference to Bourdieu, it is held that every society is made up of structures (a system of sub-systems). Translation as an activity, for example, is a relatively autonomous structure that is composed of those who participate in it (translators, publishers, commissioners of translations, critics, readers), how they relate to each other, and how they relate to other agencies in other fields (religion, politics). Much focus is thus placed on the relations in a particular field and on what they entail. Agents and their actions are bound by the prevailing laws in a field at a particular time and place including how these agents interact. Field, wherein cultural productions is produced and circulated, is shaped by conflicts and tensions in the sense that cultural reproducers compete over all sorts of capital (profits) including cultural capital. Cultural capital is defined as “the totality of one’s knowledge, skills, experience, competencies, and worldview that eventually determines how great a social and financial advantage or status its owner could have in a given society” (ibid: 179). The competition for cultural capital is itself a struggle over other sorts of capital (e.g. economic) but also power and prestige:

The field of translation is a battleground on which, according to Bourdieu, cultural reproducers compete over cultural capital synonymous with higher social status and greater power to control texts and attribute meaning to them. On the surface, the struggles are about defending ideas and satisfying tastes, but they are also about how to control cultural capital and how to eventually convert it into economic capital. (ibid: 176).

Given the fact that cultural capital is an “investment of an appropriate kind” every competitor translator needs to have “enough cultural capital” to compete against others (ibid). And when it comes to translating a classic text, where sacred texts have high cultural capital (value), the demand becomes higher and investment is appropriate. To guarantee recognition in the market place, the translator has a strong tendency to increase his/her capital by challenging some or even all of the competing versions (ibid). In other words, to compete successfully, the retranslator should make a difference and leave his or her own "mark" on the translated text.

Song then shows how this scheme of thought proves useful in the case of the translation and retranslation of The Art of War. The text is a typical example of how translators use their capital to "outmatch the competition not only within their textual practice but beyond it in different historical and socio-cultural contexts" (ibid). This is done by analyzing how each translator manages to use particular strategies in challenging previous competitors especially the well-established ones.

To start with the retranslations undertaken in the early 1960s, the translator Griffiths, an American army general and an expert in Chinese studies, uses different strategies to establish his version, and thus himself, against previous translations. He presents himself as a more authentic representative of the text by increasing the retranslated text’s cultural capital: turning the translation into an encyclopedia through injecting within the text and its introduction "a huge amount of information that was previously either unavailable or inaccessible to his predecessors"(ibid: 184). He resituates the text in the context of the Second World War, enforces his symbolic power through a preface that was written by a well-known American military strategist, and by having "UNESCO’s recognition of the book as part of its Chinese translation series" printed on the cover page (ibid).

The second translator Gagliardi produced his version of The Art of War in 1994, ten years after the death of Griffiths. He attacks Griffiths’ version on textual grounds: for example, accusing him of unnecessary omissions or of using awkward words, and non-textual grounds: for example, claiming that his translation is excellent work if the reader wants to read the Art of War from the point view of the 19th century military man (ibid: 186). More importantly, to leave his mark on the retranslated text, the translator simplified his version compared to Griffiths' encyclopedic translation (ibid) by combining both imitation of the foreign text and paraphrasing it into "more naturally-sound English prose" (ibid: 186).

Although Song’s explanation for the retranslation of The Art of War in English falls into line with Pym’s notion of active retranslation and Venuti’s argument about the difference each translation seeks to make in order to compete with the existing translation(s), his apparently sociological perspective proves to be more relevant because of the clearly defined, and detailed picture it creates to account for this phenomenon. Perhaps here it is necessary to include further textual
analysis of the translated and retranslated texts and the methods of translation adopted in order to see how they relate to the sociology of translation, i.e. how they reflect the agents’ struggle to achieve different sorts of capitals.

3- CONCLUSION
The study reviewed three of the most important studies of the retranslation of non-literary texts in order to show that this phenomenon is not limited to literary texts, and that the field of translation studies can benefit from studying the retranslation of such texts. Susam-Sarajeva, for example, uses the notion of system as a dynamic socio-cultural place to account for the intensive retranslations of Barthes’ theoretical works into Turkish and the rarity of the retranslation of the French feminist Helene Cixous into English. Flotow (2009), in a study of the retranslation of Simone de Beauvoir’s The Second Sex, shows the importance of taking into account not only the poor quality of first translation but also other facts in the translating language such as the increasing awareness of the manipulating nature of translation as well as an increasing interest in the source text and its author in the translating language and culture. The third study that this study reviewed was conducted by Song (2012). Song studied the retranslation of The Art of War in light of Bourdieu’s sociological framework, and points out that retranslation is like the translation of a cultural phenomenon that is best explained with reference to the concept of field as a social space: shaped by divisions and conflicts between social actors who seek to establish themselves in this field and who invest their cultural capital to challenge competitors and/or who make use of cultural productions to gain or increase their cultural capital and consequently material capital.

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Saudi Students’ Perspective on Social Media Usage to Promote EFL Learning
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ABSTRACT

This paper reports on a study into Saudi students’ perspectives on social media usage to promote EFL learning. Sixty Saudi learners of English as a foreign language enrolled at Jazan University were participants in the study. To gauge the participants’ perspective; a questionnaire was designed, adapted from Aifan (2015) and previous studies on social media and perceived attitude. We modified the questionnaire to our requisites to accomplish the real response on the use of social media to encourage collaboration and communication. The participants were asked to respond about their perceptions to use English on Social media, affective variables, and hypothetical usefulness of social media applications of what they learned in the class and reflecting on their learning experience in English. Results showed that students had a positive attitude toward social media usage, despite a few barriers, feeling more confident, less anxious, more competent, and more willing to communicate in English on social media. We suggest that the careful construction of tasks, activities and projects based on the use of social media integrate with the curriculum, workshops and faculty development programs on social media usage can have a positive effect on the language learning process.

KEYWORDS

Social media, language educators, affective filter, pedagogical practices

1- INTRODUCTION

The paradigm shift from traditional whole class and teacher-centered approach to learners centered approach and the proliferation of new technologies have inspired language educators to adopt and explore these new technologies in creative ways across the wide range of teaching contexts especially in EFL learning. But out of the new technology tools, platforms, applications, and social media sites, Social media (SM) has created a significant buzz in language learning. Thanks to its spectacular innovation in technology and of course, the current hysteria surrounding Saudi students’ interest in language learning. But will this buzz translate into numbers at the global level? We tried to explore Saudi students’ attitude to understand the use of social media in prospects of language learning.

The affective filters, also known as negative psychological factors (unconstructive emotions, such as high anxiety, low motivation, low self-confidence, boredom, and frustration), have a substantial impact on learners’ language development and communicative competence. Conversely, positive emotional variables are likely to have a strong influence on willingness to participate in communicative tasks using foreign/second language (L2) (MacIntyre, Clément, & Noels, 2007). Krashen (1981) mentioned that low affective filter: the condition when learners have high motivation, positive attitude, high self-confidence, and low anxiety, is necessary for language acquisition to take place. Creating conducive learning environment may lower down these variables ensuring learners’ willingness to communicate.

The students usually expose to language through; watching TV, videos, movies, listening to music, read books, classroom instructions, interaction and mobile-phone applications. Learners are updated with the latest technologies and the best can be seen students move with social media to complement and supplement classroom language instructions. The social media include Facebook, Instagram, Twitter, Snapchat, and Whatsapp, etc. It facilitates learners easy to access at any time at any place. Hence, the use of SM may be a panacea to the affective filters. The researcher feels that it’s evidently going the titanic route. It’s a genre if incorporated, followed and done in right spirit, works really well. There is certainly a degree of excitement among the learners for social media use, courtesy the launch of social media use in language learning by the educators and the EFL teachers. We hope that the teachers and learners both capitalize on this concept.
The study further, voyage through review of previous researches, concept of social media and current status of SM use in Saudi Arabia, hypotheses, research methodology, findings that unfold Saudi students’ perception and attitude for SM usage as a computer-assisted language learning (CALL) activity, hypothetical usefulness of social media applications, accomplishment, barriers, and suggestions for encouraging low affective filter and increased levels of willingness to communicate among Saudi EFL learners for future use in academic milieus.

2-SOCIAL MEDIA FOR LANGUAGE EDUCATION

The concept of Social Media is top of the schema not only for the corporate world but also in academics today. Educators, as well as researchers try to identify ways in which learners can make profitable use of SM applications such as Facebook, Twitter, YouTube, Wikipedia, and Snapchat. Despite these, there is a lot to learn about the cyber term SM exactly. Hence, it becomes imperative to shed light on this term to understand its classification by the characteristic: collaborative projects, blogs, content communities, social networking sites, virtual game worlds, and virtual social worlds (Kaplan & Haenlein, 2010). Furthermore, Today’s generation has become more vigilant, visual and virtual uploads innumerable pictures and sends all around the world in a click. But managers, users, educators, and academic researchers often consider the term 'Social Media’ and Web 2.0 similar but truly differ in meanings.

SM originated bit late prior to its journey from Tom Truscott and Jim Ellis creation theUsenet, Bruce and Susan Abelson’s Open Diary, to later termed as weblog or blog. The avant-garde twenty-first century, in the beginning, created new terms MySpace and Facebook. These all requisites gave birth to an eminent and widely used expression Social Media. Kaplan & Haenlein (2010) defined social media as a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content. Today, all want to use SM all the time abstaining from its negativity like you want to eat everything like junk food without gaining any weight (Allison Graham, Tedx). In a nutshell, SM is a set of net-based applications that enables learners (language) to partake, share their views, opinions (audio-visual), fortitude to cooperate-collaborate-coordinate-follow-up with community, peers or group/s at one with exclusive intent to explore, create, learn and transform to contribute in real-life situations. Therefore, it’s being imperative to outline some standards to regulate the SM usage process for users especially the language learners.

The rapid use of SM applications has become an order of the day for numerous purposes. The new users and apps emerge every day across the region enable one and all to express personal views, ideas, opinions, share research/educational projects, blogs writing, social networking sites, and cyber virtual space. The SM has a few well-established applications of social media. These apps are gaining a lot of interest among Saudi learners in academics alike, but there is no concrete evidence yet, which exhibits interest to fetch constructive results using these apps. We would try to explore its utility in EFL education in Saudi Arabia.

3- CURRENT STATUS OF SOCIAL MEDIA IN SAUDI ARABIA

Since Saudi Arabia is undergoing unprecedented social changes. The majority (84%) reside in urban using latest smartphones and technology. The proliferation of communication technology facilitated internet penetration to 91% people across the kingdom as evident from last year’s social media statistics revealed the number of internet users in Saudi Arabia rose swiftly to touch 30 million people at the beginning of 2018. Social media and the high-speed internet connect its natives to other people across the world, creating awareness, and a more progressive mindset. The growth is not limited to teenager, but encompasses all ages. It is, therefore, reasonable to say that Social Media set and represent a revolutionary new trend that should be of interest to companies operating online. With this unique change, SM usage has also expanded rapidly bringing social change in Saudi society. The government also uses Twitter and Facebook accounts to drive for reforms across the Kingdom. A report entitled “Citizen Engagement and Public Services in the Arab World: The Potential of Social Media,” stated that social media is still used in the Arab region as a one-way information source for the majority of those who use it to interact with the government (Arab News, 2014).
Social media usage statistics of Saudi Arabia: 2018 Infographics

Surprisingly, out of nearly 25 million total active users on social media, 18 million access these platforms through their mobile devices. This number accounts for nearly 72% of all social media users in the country.

The report shows that the public sector in a majority of Arab countries continues to “suffer from mounting deficiencies in terms of quality, efficiency and accessibility of government services, despite the continued growth of social media penetration in the Arab region and its increasing potential for governments to engage citizens on enhancing public services” (Arab News, 2014). People from all age group use SM freely for the professional, academic and entertainment purposes. Social media indubitably opens up a new space for learning, teaching, and thinking.

4- LITERATURE REVIEW
The rapid use of SM has obligated educators and researchers to study how social networks can contribute to their respective territory. Several studies have examined the integration of SM sites in education. A plethora of studies have been conducted on social media across the world but hardly any effort and studies that examined the use of SM in foreign language learning in Saudi Arabia. This article, therefore, aims to develop and carry forward the existing literature through its close focus on the use of SM by Jazan university students in English as a foreign language education in Saudi Arabia. The research also aligns with Saudi government’s leading several initiatives that have considered essential interventions and developments in politics, society, education, and various other aspects and the increased use of social media in Saudi Arabia has opened new opportunities in higher education teaching (Alsolamy, 2017).

To put it in better perspective, a few studies in Saudi Arabia include: Salih & Elsaid (2018) aimed at recognizing the attitudes of using the social networking sites among learners of English as a foreign language (EFL) in Saudi context; Alsolamy (2017) examined faculty members’ attitudes, motivations, and concerns about using social networking sites (SNSs); Alnujadi (2017) analyzed the educational and instructional implications of Social Network Sites (SNS) in the ESL/EFL teaching and learning context; Allam & Elyas (2016) demonstrated perceptions of using social media as an ELT tool among EFL teachers in the Saudi Context; Aifan (2015) investigates factors and barriers affecting the attitudes toward using social media; Alwagait, Shahzad & Alim (2015) research on social media usage and their academic performance; Alsereihy & Youbi (2014) studied applying social networking in higher education; and Al-Khalifa & Garcia (2013) discussed social media in education in terms of its roles, used in different settings, and its policies and management in accordance with Saudi culture.

Likewise, mostly in Saudi Arabia, EFL learners often feel anxious about English language learning and
communicating (Sharma, 2018 & 2016) and many scholars in their studies have demonstrated EFL learners lack confidence in their speaking skills (Sharma, 2016; Boonkit, 2010; Grubbs, Chaengploy, & Worawong, 2009); have low motivation to participate in English (Sharma, 2018; Maneekhao & Tepsuriwong, 2009); feel shy to use English (Wiriyachitra, 2001); and feel unwilling to communicate in English (Kamprasertwong, 2010; Pattapong, 2013; Wattana, 2013).

The concept, hereafter, when applied to language learning, the learners may get plenty of opportunities using cyberspace to share their feelings, views, and opinions on various language topics on SMNs: including blogs, Facebook, Instagram, Twitter, Wikis, Video and virtual worlds (online games) as already investigated and proved creditable for language learners (Blattner & Fiori, 2009; Brick, 2011; Forlano, 2009; Lamy & Zourou, 2013; Lomika & Lord, 2009; Meskill & Quah, 2012; Mills, 2011; Stevenson & Liu, 2010). Consequently, a systematic amalgamation of language courses on reading and writing skills, social media has a great pedagogical potential for improving language awareness, grammar, vocabulary, and fluency (Wu & Wu, 2011), developing language competence (Dieu, 2004), and offering learners increased opportunities for language skill practice (Lee, 2010). Besides, many studies discovered that well-established social media apps usage facilitated learners to interact with others using L2 (Thorne, 2009; Toetenel, 2014). Many studies revealed social media as a remedy to lower affective variables, increase confidence and better communication in L2 (Thorne, 2009; Wu & Wu, 2011), increased motivation (Harrison & Thomas, 2009; Lee, 2010), reduced anxiety (Stevenson & Liu, 2010), decreased shyness (Bosch, 2009), and positive attitudes towards language learning (Thorne, 2009; Toetenel, 2014).

Major studies emphasize that SM usage allows ample opportunities; greater relaxation, increased participation and a greater amount of L2 output reflect higher levels of language competence. The findings from previous studies, therefore, seem to point to the possible contribution that the SM can make in increasing EFL learners’ interest, readiness and will to attain and enhance their language skills.

From the literature review above, it is clear that SM plays a potential role in encouraging language learners to attain requisite language skills. Although a few studies have approved benefits of the use of social media for improving language skills and lowering affective filter, there seem to be no significant and consistent efforts examining Saudi students’ inclination to use SM in EFL perspective. Furthermore, most of the literature is exploratory, limited in scope (here KSA in context), small sample sizes, focusing on anecdotal and descriptive evidence and exploring the characteristics of general social media applications rather than specific in their effects on EFL learning, providing subjective views only. The research will carry forward the previous research investigations on EFL learning and the succeeding paragraphs will explain the purpose of the study, research questions, hypotheses, findings, discussion and conclusion with a few recommendations to justify SM usage in EFL learning.

5- METHODOLOGY
5.1 Purpose of the Study
The main purpose of this study is to investigate the perspectives of Saudi Students on Social Media Usage to promote EFL learning at Jazan University. This study also examines a few social media and networks that Saudi students usually use and interact with peers, groups and community and its purpose. It also looks at some barriers that face Saudi students during SM usage to sustain their target language learning.

5.2 Hypothesis
The researcher hypotheses are:
H1: Saudi students use social media for personal, social and academic purposes.
H2: Saudi students at Jazan University have positive attitudes toward using social media to support their EFL learning.
H3: Social Media usage affect Saudi EFL learners’ affective variable in the target language.
H4: Saudi students have hypothetical usefulness Social media application.
H5: Students using SM face certain barriers to support their EFL learning.

5.3 Research Question
The purpose of the study was to investigate the effects of participating in social media on learners’ affective or psychological variables in English. Our research questions are
1. Which social media applications do Saudi students use, and what are the purposes for which they use these SM tools/apps?
2. What are Saudi students’ attitudes toward using social media to support their EFL learning, mainly at Jazan University?
3. How does Social Media usage affect Saudi EFL learners’ affective variable in the target language?
4. What is the hypothetical usefulness of social media applications of Saudi Students in EFL learning at Jazan University?
5. What barriers do Saudi students at Jazan University face while using social media to support their EFL learning?

5.4 Instruments
The researcher prepared a set of questionnaire based on the operational definition of social media, a review of the literature identifying the variables believed to contribute to individuals’ EFL learning and teachers’ observations. Items were adapted from Aifan (2015) dissertation but a few of them were modified for the present study. The questionnaire was aimed to know the learners’ general interest and attitude in using English for the purpose of communication in the classroom. The questionnaire was administered at the end semester in which participants were asked more specific questions relating to SM usage in English in and beyond the classroom. The data collected from responses were analyzed using the SPSS program for descriptive statistics (to calculate the means (M) of the items and standardized deviations (SD) to report the participants’ responses to the research questions and the hypotheses of this study.

5.5 Participants
The study was conducted with 60 Saudi EFL learners in two semesters in the preparatory year at Jazan University. The participants were native Saudi speakers and had limited exposure to the use of English. The researcher who taught these participants, tried to create a conducive environment for SM usage in language context providing ample opportunities for project collaboration, peer and group interaction, and to interact with the community. The features of social media complement the constructive philosophy of teaching and learning that allows learners to create, co-create and share knowledge with global audiences beyond classroom walls (Seo, 2013). SM usage has brought radical changes and transformed our lives and now it must be utilized in academic learning as Barnes & Tynan (2007) affirmed that social media tools have the opportunity to change education, many institutions still wonder how to adapt to these tools (Barnes & Tynan, 2007).

6- RESULTS AND DISCUSSION
The subsequent explanations investigate each research question based on the content and variables. In analyzing the questions, participants were asked to state the frequency of using social media as 1= Never Use, 2= Rarely, 3= Sometimes, 4= Often, 5= Frequently and to rate their degree of agreement were measured using a five-point Likert-type scale: 1=Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree.

1. Which social media applications do Saudi students use, and what are the purposes for which they use these SM tools/apps?

Table 1
Descriptive Statistics for Examples of Social Media Networking Sites

<table>
<thead>
<tr>
<th>Social Media</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. YouTube</td>
<td>4.41</td>
<td>0.94</td>
</tr>
<tr>
<td>2. WhatsApp</td>
<td>4.72</td>
<td>0.68</td>
</tr>
<tr>
<td>3. Facebook</td>
<td>3.76</td>
<td>1.18</td>
</tr>
<tr>
<td>4. Snapchat</td>
<td>4.38</td>
<td>0.82</td>
</tr>
<tr>
<td>5. Twitter</td>
<td>3.08</td>
<td>1.61</td>
</tr>
<tr>
<td>6. Wikipedia</td>
<td>1.82</td>
<td>1.65</td>
</tr>
<tr>
<td>7. Skype</td>
<td>2.16</td>
<td>1.39</td>
</tr>
<tr>
<td>8. other</td>
<td>1.98</td>
<td>1.21</td>
</tr>
</tbody>
</table>

Scales: 1=Never Use, 2= Rarely, 3=Sometimes, 4=Often, 5= Frequently

Participants, in the first part of the question, were asked to rate their most favorite social media tool: YouTube, WhatsApp, Facebook, Snapchat, Twitter, Wikipedia, Skype, and/or other tools. Table 1 presented the number and percentage for these eight items. The results show that the most frequently used SM app/tool by Saudi students at Jazan University was WhatsApp. Almost all the participants reported the use of WhatsApp frequently and the result displays students’ highest experience with WhatsApp (M=4.72). The researcher and students very often use this app to convey class information, assignments, quizzes, tests, answering and asking questions related to the class work or courses. This coincides with Reuters (2013) who also preferred it since unlike some other instant messaging apps, WhatsApp has the option for only administrators to know the identity of group members. Participants reported Youtube as second most frequently used SM app/tool (M=4.4) which is further supported by Perlov and Guzansky (2014) who affirm that the number of Twitter and YouTube users in the kingdom of Saudi Arabia is the highest per capita in the world, which indicates how connected the kingdom’s residents are. The surprising tool used frequently for social communication and other purposes by students was Snapchat (4.38) and followed by Twitter (M= 3.08) which is comparatively less used than the abovementioned tools. However, the students do use
Skype (M=2.16), Wikipedia (M=1.82), but in very less frequency, which differ with the findings of Aifan (2015) and Wang’s et al. (2012) giving more preference to Facebook, Skype and Wikis for various purposes. This all depends upon the latest innovation and applications, trends, flexibility and ease of using tools, culture, and region. The participants also reported other tools that included Instagram, Line, online games, Tango, Google plus, chat sometimes on Yahoo, Hotmail and Gmail sources.

Table 2
Descriptive statistics for purposes of using SM apps/tools by Saudi students at Jazan University

<table>
<thead>
<tr>
<th>Purpose</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. News</td>
<td>3.51</td>
<td>1.12</td>
</tr>
<tr>
<td>2. Education or Learning</td>
<td>4.01</td>
<td>1.02</td>
</tr>
<tr>
<td>3. Fun and Entertainment</td>
<td>4.26</td>
<td>0.78</td>
</tr>
<tr>
<td>4. Social communication with peers, family, community</td>
<td>4.58</td>
<td>0.72</td>
</tr>
<tr>
<td>5. others</td>
<td>2.08</td>
<td>1.61</td>
</tr>
</tbody>
</table>

1= Never Use, 2= Rarely, 3= Sometimes, 4= Often, 5= Frequently

To answer the second part of question, results in table 2 above, expose that participants in item 4 use social media most frequently for social interactions with peers, family, community (M=4.58, SD=.72), followed by item 3, “Fun and Entertainment” (M=4.26, SD=.78). The third most frequently mentioned purpose of using social media by participants was Item 2, “Education or Learning” (M=4.01, SD=1.02) and for news (M=3.51, SD=1.12). However, the least frequently mentioned purpose of using social media technologies was for others (M=2.08, SD=1.61). Participants reported shopping, requisite contents on mobile phones, cars, culture and tradition, and sports programs.

2. What are Saudi students’ attitudes toward using social media to support their EFL learning, mainly at Jazan University?

Table 3
Means and Standard Deviation of Saudi students’ attitudes toward using social media to support their language learning

<table>
<thead>
<tr>
<th>Statement</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I prefer to use social media for learning purposes.</td>
<td>4.16</td>
<td>0.92</td>
</tr>
<tr>
<td>Learning using social media is fun and pleasing</td>
<td>4.31</td>
<td>0.94</td>
</tr>
<tr>
<td>I use SM to join classmates in collaborative projects.</td>
<td>3.98</td>
<td>1.09</td>
</tr>
<tr>
<td>I prefer to use social media for learning purposes.</td>
<td>3.82</td>
<td>1.22</td>
</tr>
<tr>
<td>Teacher using SM in teaching is worth and interesting.</td>
<td>3.91</td>
<td>1.01</td>
</tr>
</tbody>
</table>

The scale was: 1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree

The first question was designed to explore Saudi students’ attitudes toward using social media to support their language learning. Table 3 presented the descriptive statistics for these five attitudes items. Participants were asked to rate their degree of agreement by responding to five items determining their attitudes. Participants’ responses were measured using a five-point Likert-type scale: 1=Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree. A high score indicates the more positive attitudes that the participants hold toward using social media to support language learning, and a low score indicates the least positive attitudes that the participants hold towards using social media to support learning. Participants’ responses in this scale ranged from 3.82 to 4.31, which indicates positive attitudes based on the Likert scale.

Descriptive statistics were conducted to analyze the data in this question by calculating the means of the items and standardized deviations to report the participants’ responses. The overall attitude of Saudi students at Jazan University toward using social media to support their learning was positive with a mean M= 4.03 (SD=.74). As shown in Table 3, the most frequently mentioned attitudes were items number 2, 1, 3, 5, and 4 respectively. “Learning using social media is fun and pleasing” (M= 4.31, SD=.94), “I prefer to use social media for learning purposes” (M=4.16, SD=.92), “I use SM to join classmates in collaborative projects”(M= 3.98, SD= 1.09), and “Social media are important because they support my learning” (M= 4.07, SD=.93). Furthermore, item 5, “Teacher using SM in teaching is worth and interesting” rendered a mean of 4.05
Table 3 above shows the overall attitudes of Saudi students at Jazan University toward using social media tools to support learning was positive with a mean of 4.03 (SD=.74). This is consistent with the findings from Wang et al. (2012) and Aifan (2015) when carried out studies on course participants’ attitudes toward using social media to support/improve learning and both studies had exhibited positive attitudes toward using social media for educational purposes. The result of this research also goes with the social learning theories of Bandura (1977) and Vygotsky’s (1962) as both accentuate that all learning is social and accomplished through social modeling and social interaction Aifan (2015). The findings show that Saudi students are keen to interact, chat and have fun using SM applications to socialize and learn which aligns with the findings of Swan and Shea (2005) where students perceive themselves as interacting socially using online tools and that this social interaction was meaningful to their learning. Students are usually busy studying other subjects, and despite this, they use SM because of its utility and good features. They can create the group and follow teachers, peers, groups for their assignments, tasks, projects or any information they look for.

3. How does Social Media usage affect Saudi EFL learners’ affective variable in the target language?

Table 4
Means and Standard Deviation of social Media usage affecting Saudi EFL learners’ affective variable in the target language

<table>
<thead>
<tr>
<th>Statement</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Use of social media increases confidence towards EFL learning.</td>
<td>4.14</td>
<td>0.94</td>
</tr>
<tr>
<td>2. Social media enhances motivation towards EFL learning.</td>
<td>4.19</td>
<td>0.96</td>
</tr>
<tr>
<td>3. Social media reduces learners’ anxiety towards EFL learning.</td>
<td>3.98</td>
<td>1.06</td>
</tr>
<tr>
<td>4. It helps minimize hesitation to learn and participate in EFL learning</td>
<td>3.96</td>
<td>1.04</td>
</tr>
<tr>
<td>5. Social media increases positive attitude towards EFL learning</td>
<td>4.22</td>
<td>0.92</td>
</tr>
<tr>
<td>6. It promotes/ increases willingness to communicate in the English language.</td>
<td>3.89</td>
<td>1.04</td>
</tr>
</tbody>
</table>

Average 4.06 0.68

Scale: 1= Strongly Disagree, 2= Disagree, 3=Neutral, 4=Agree, 5=Strongly Agree.

The second question of this study was designed to investigate social Media usage affecting Saudi EFL learners’ affective variable in the target language. Participants were asked to rate their degree of agreement with six statements. Participants’ responses were measured using a five-point Likert-type scale: 1= Strongly Disagree, 2= Disagree, 3=Neutral, 4=Agree, and 5=Strongly Agree. A high score indicates SM usage lowering of the affective variables, and a low score indicates the higher affective variables in EFL for Saudi students at Jazan University. Descriptive statistics were computed to analyze the data of this question by calculating the means of the items and standard deviations to report the participants’ responses. The affective variables on social usage of Saudi students shown in table 4 are at lowest (M=4.06, SD=.68). Items 5, “Social media increases positive attitude towards EFL learning” (M=4.22, SD=.92), Items 2 “Social media enhances motivation towards EFL learning” (M=4.19, SD=.96), Items 1 “Use of social media increases confidence towards EFL learning” (M=4.14, SD=.94), Items 3 “Social media reduces learners’ anxiety towards EFL learning” (M=3.98, SD=1.06), and Items 4 “It helps minimize hesitation to learn and participate in EFL learning” (M=3.96, SD=1.04) reveal signs of lowering of the affective variable. Item 5 was “It promotes/ increases willingness to communicate in the English language” (M=3.89, SD=1.04); exhibits the least social Media usage affect on Saudi EFL learners’ affective variable in the target language. Item 3 explicitly shows that participants had striking lower levels of state anxiety when it came to communicating in English during SM usage than they did during class time.

Results show that the participants feel less anxious, more confident, more motivated, and more competent and show greater enthusiasm to use L2 in and beyond the classroom. SM usage breaks the barrier of nervousness and shyness being informal to other people we aren’t acquainted with before. It connects people, allows conversation and discussion with experts, and gets requisite information instantly we look for. Therefore, the researcher feels that the use of SM tools may be integrated into the extensive curriculum so that it helps students to develop and learn more to achieve the course objectives.

4. What is the hypothetical usefulness of social media applications of Saudi Students in EFL learning at Jazan University?
Table 5
Means and Standard Deviation Values for hypothetical Usefulness of Social Media applications in EFL learning responded by Saudi Students at Jazan University

<table>
<thead>
<tr>
<th>Statement</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I find many educational resources, links, programs, and topics of discussion when using social media.</td>
<td>4.28</td>
<td>0.89</td>
</tr>
<tr>
<td>2. Social media motivate me to learn more than classroom teaching.</td>
<td>4.03</td>
<td>1.06</td>
</tr>
<tr>
<td>3. I developed my reading &amp; writing skills using social media.</td>
<td>3.89</td>
<td>1.09</td>
</tr>
<tr>
<td>4. Watching videos on social media develops my listening skills.</td>
<td>4.15</td>
<td>0.94</td>
</tr>
<tr>
<td>5. I creative my course projects and assignments using social media Apps.</td>
<td>3.86</td>
<td>1.09</td>
</tr>
<tr>
<td>6. Debating ideas and exchanging opinions with others through social media enhances my critical thinking skills.</td>
<td>3.93</td>
<td>1.02</td>
</tr>
<tr>
<td>7. Learning through the Internet using social media reinforces self-independent learning for me.</td>
<td>4.08</td>
<td>0.95</td>
</tr>
<tr>
<td>8. I express my opinions and thoughts more freely with social media than in face-to-face discussions with my instructors and classmates in the classroom.</td>
<td>4.21</td>
<td>0.83</td>
</tr>
<tr>
<td>9. Social media help me to learn collaboratively with those who have similar interests.</td>
<td>4.14</td>
<td>0.87</td>
</tr>
<tr>
<td>10. I can learn anytime and anywhere using social media.</td>
<td>4.29</td>
<td>0.81</td>
</tr>
<tr>
<td>11. Interacting with class group on social media helps me to improve my social skills.</td>
<td>3.98</td>
<td>1.06</td>
</tr>
<tr>
<td>12. Overall, using social media for learning purposes improves my academic performance.</td>
<td>4.19</td>
<td>0.92</td>
</tr>
<tr>
<td>Average</td>
<td>4.09</td>
<td>0.69</td>
</tr>
</tbody>
</table>

Participants were asked to rate their degree of agreement with twelve statements. Participants’ responses were measured using a five-point Likert-type scale: 1= Strongly Disagree, 2= Disagree, 3=Neutral, 4=Agree, and 5=Strongly Agree. A high score indicates participants’ most hypothetical usefulness of SM applications in EFL learning responded by Saudi Students at Jazan University, and a low score indicates least hypothetical usefulness of SM applications in EFL learning responded by Saudi Students at Jazan University. The average hypothetical usefulness of SM applications in EFL learning responded by Saudi Students at Jazan University was high (M=4.09, SD=.69). As shown in Table 5, the results reveal that the highest rated item was “I can learn anytime and anywhere using social media.” (M=4.29, SD=.81). Other highly rated items include: “I find many educational resources, links, programs, and topics of discussion when using social media.” (M=4.28, SD=.89), “I express my opinions and thoughts more freely with social media than in face-to-face discussions with my instructors and classmates in the classroom.” (M=4.21, SD=.83), “Overall, using social media for learning purposes improves my academic performance.” (M=4.19, SD=.92), “Watching videos on social media develops my listening skills.” (M=4.15, SD=.94), “Social media help me to learn collaboratively with those who have similar interests.” (M=4.14, SD=.87), “Learning through the Internet using social media reinforces self-independent learning for me.” (M=4.08, SD=.95), and “Social media motivate me to learn more than classroom teaching.” (M=4.03, SD= 1.06). Item 5 “I create my course projects and assignments using social media Apps.” (M=3.86, SD= 1.09) shown moderate hypothetical usefulness of SM applications than other items but still appreciable while using social media to support, develop and enhance their language skills. SM empowers the learners; in turn, the learners empower others to strengthen the society. The students’ interaction on SM enables them to produce the target language; listening, reading and then write comments, and ask questions. It follows a learner-centered approach, augments motivation and creates a well-controlled active learning environment. The learners have their ownership and less-dependency on others in the learning process, remain alert and informed in the process, and inculcate value in learning. They know when, how and which applications to use social media for language learning. SM becomes a valuable and useful resource, which complements to learners’ present knowledge and skills. The researcher feels that SM usage not only helps learners to be more efficient and expert but also be dynamic, and societal. No teacher around the world think aloud using social networking for

Scale: 1= Strongly Disagree, 2=Disagree, 3=Neutral, 4= Agree, 5= Strongly Agree
language learning in and beyond the classroom but our learners indubitably do.

5. What barriers do Saudi students at Jazan University face while using social media to support their EFL learning?

Table 6
Means and Standard Deviation of barriers Saudi students face at Jazan University while using social media to support their EFL learning

<table>
<thead>
<tr>
<th>Statement</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I’m efficient in using social media networks.</td>
<td>1.62</td>
<td>0.79</td>
</tr>
<tr>
<td>2. I’m free to use social media at home.</td>
<td>1.36</td>
<td>0.72</td>
</tr>
<tr>
<td>3. I’m concerned about privacy and security problems using social media.</td>
<td>3.97</td>
<td>1.09</td>
</tr>
<tr>
<td>4. I can understand the social media websites that are in English.</td>
<td>3.11</td>
<td>1.16</td>
</tr>
<tr>
<td>5. Use of social media by teacher in class increases my interest.</td>
<td>2.87</td>
<td>1.02</td>
</tr>
<tr>
<td>6. Activities integrated with the objectives and curriculums develop learning.</td>
<td>2.67</td>
<td>1.24</td>
</tr>
</tbody>
</table>

Average 2.60 0.54

Scale: 1= Strongly Disagree, 2= Disagree, 3=Neutral, 4= Agree, 5= Strongly Agree

Participants, in the last question, were asked to rate their degree of agreement with six statements that represent the foremost barriers that might affect attitudes of Saudi students at Jazan University toward adopting and using social media to support learning. Table 6 above, presented the descriptive statistics for the six barrier items. Participants were asked to rate their degree of agreement with six statements. Participants’ responses were measured using a five-point Likert-type scale: 1= Strongly Disagree, 2= Disagree, 3=Neutral, 4=Agree, and 5=Strongly Agree. However, items 1,2,4,5, and 6 were reverse coded. A high score indicates the factor is considered a barrier for Saudi students at Jazan University to use social media to support learning, and a low score indicates the factor is not considered a barrier for Saudi students at Jazan University to use social media application to support EFL learning. Descriptive statistics were computed to analyze the data of this question by calculating the means of the items and standard deviations to report the participants’ responses. The overall barriers that Saudi students at Jazan University faced in using social media technologies to support learning were positive and moderate (M=2.6, SD=.54). As shown in Table 6, the most frequently mentioned barriers was item 3, “I’m concerned about privacy and security problems using social media” with a mean of 3.97 (SD=1.09). The lowest frequently mentioned barriers were items 2, 1, 6, and 5. Item 2 is “I’m free to use social media at home” (M=1.36, SD=.72): a good number of Saudi students strongly agreed to have trouble-free access to the Internet at their homes. Item 1 was “I’m efficient in using social media networks” (M=1.62, SD=.79); most of the students approved that they can use social media efficiently and effectively. Item 6 was “Activities integrated with the objectives and curriculums develop learning” (M=2.67, SD=1.24); the students settled on developing their language skills when they find activities largely cover course objectives and curriculum. Item 5 was “Use of social media by teacher in class increases my interest” (M=2.87, SD=1.02); this demonstrates that the teacher using social media in language instructions have a positive impact to the students and makes the lecture more interesting. The item 3 result coincides with the findings of Lo (2013); Chakraborty et al. (2013); Lenartz (2013); and Boyd (2012); that reveal the concerns on using social media tools regarding risky issue, privacy leakages, users’ confidentiality, information sharing hazards and privacy as an obstacle between the learners and the teacher.

7. LIMITATIONS OF THE STUDY
The present study has some limitations. It was not wished-for to generalize the findings of the current study but conducted only on Saudi students of Jazan University. Certainly, further studies may be conceded by researchers with samples taken from all over Saudi Arabia exploring opportunities and implications in other realms of expertise.

9. CONCLUSION
The use of social media as a means to improve language learning and student achievement is a move that educators, students, and community support and value, as indicated by Saudi students perspectives of impact as cited in this appraisal. The findings and discussion above have shown that Saudi students have the first-class perspective on SM usage and its usage have shown remarkable development and advancement in Saudi students’ language learning in and beyond the classroom. The results were able to confirm its hypothesis and answer all research questions. Firstly, the learners have shown tremendous interest in social media applications and
almost all are using social media for social communication, fun, educational learning and get informed for the future. Secondly, students do have a significantly more positive attitude toward SM to develop their communication skills. Thirdly, social media usage have lowered Saudi EFL learners’ affective variable in the target language that enables them to concentrate, focus and dedicate to attain requisite language skills. Educationists, think-tanks and course designers must step forward to develop curricula and programs to keep abreast with the new technological advancements to increase instructional effectiveness and learners’ efficiency. Fourthly, Saudi students have hypothetical usefulness of social media applications for various purposes including EFL learning. And lastly, Saudi students are concerned about the security of their personal data and private information; a concern acknowledged globally and would surely be addressed to shortly. Thinking of amalgamating social media into course specification, course objectives, and curriculum may seem a relatively new field but surely have a great potential to carve niches in students’ EFL learning not only in Saudi Arabia perspective but across academic milieu. Quality Assurance and Curriculum Committee at English Language Institute, Jazan University has recently taken initiatives to conduct workshops, training programs, and seminars to train faculty on various teaching-learning practices and a workshop on how to use social media effectively to support students’ EFL learning was also a constructive step as a part of this initiative. Effective methods that help instructors to successfully use social media for instructional delivery purposes need to be studied. Administrators should also provide students with training programs and workshops on how to utilize social media technologies for learning purposes. The researcher reckons that this study opens up new boulevards for future studies to explore more developing and advancing effective instructional methods that fit in social media usage across the academic spectrum.

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Insight into the Ibo Socio-Traditional Organization in Chinua Achebe’s Arrow of God and Things Fall Apart
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ABSTRACT

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The present article is devoted to analyze how the Nigerian writer Chinua Achebe presents the Ibo socio-traditional organization in his novels Arrow of God and Things Fall Apart. It stresses on the way the author of these two selected novels, shows his literary talents by using fiction and the Ibo traditional society. Achebe demonstrates that the Ibo people have their vision of the world which maintains close relationships with spiritual entities. Their daily life is influenced by superstition and supernatural forces. They are deeply religious people believing in their ancestral gods and spirits of their ancestors. Additionally, the village is considered as a totemic entity, an ideological entity, and a religious entity. Economic activities have an undeniable impact on their lives. Thus, certain economic activities, the most important, are reserved to men and some other activities to women.

KEYWORDS
Ibo, relationships, ancestors, economic activities, impact, lives.

1- INTRODUCTION

Anywhere in Africa, each village had its socio-traditional way of living before they came into contact with the Western culture. This work studies the Ibo socio-traditional organization as depicted in Chinua Achebe’s Arrow of God and Things Fall Apart. Simply because Achebe succeeds to handle fiction and the history of the Ibo earlier world vision in his writing. The Ibo people and their territory are set in what is now called Eastern Nigeria, formerly called the Eastern province. This portion is crossed from side to side by the Niger river. It consists of the famous port of Calabar, the main center of slave trade, the city of Onitsa a very important metropolis and great commercial cross road leading Tombouctou to the sea. Between these two ports of attraction, there spreads a savage country. Few tribes live isolated from each other without any contact with the outside the world. They reside in a primitive atmosphere as they are a long way from the Nigeria river, the only way of communication. According to historians, Mugo Park is the first man to have really discovered this area of the river cap and made untold revelations. That was first in 1796 and 1805. And important expeditions meant to explore systematically the whole region took place in 1841, after the foundation of the first church in Calabar by the unity Presbyterian Church. Then, missionaries established the first contacts with the natives of the most remote regions of the area. In this respect, Michael Growder (1962:33) notes:

The period 1906-1912... is one of the most crucial in the history of Nigeria, for it marks both the beginning of the rejection of standards and customs that had endured almost intact for many centuries. It was the first time that Nigerians were subjected in any large measure to the Western influences, which in the next fifty years were to have such a great effect on Nigeria society. A whole new economic world was to be opened to Nigerians. Christianity, as the official doctrine of the colonial masters began to spread throughout the pagan areas... New forms of administration and justice were introduced. Finally education in the Western way of life was made available... as a result of the spread of missions...so this period... was in effect the beginning of a silent revolution in Nigeria.

The exploration of Achebe’s two novels selected for this work also reveals that people of Nigeria as others of Africa had known influences from the West. Those effects forced African parents and children to reject their customs in favour of Christianity as a new doctrine, to be opened to the new economic world, and to be governed by the new forms of administration and justice.

The Author of Things Fall Apart, Arrow of God, No Longer at Easy, A Man of the People and Anthills of the Savannah, was a subject of a great number of
criticism by several African literary critics. In this regard, due to the plethora of criticism on his cited novels, few and the best known can be cited: Abiola Irele, G.D. Kilam, Eustace Palmer, Berth Lindfors, Obiechina and so on. Furthermore, criticism on Achebe’s novels still seems to be continuous. For example, Qurrota Ayunin has dealt with ‘The effects of cultural colonialism on the Ibo society in Chineua Achebe’s Things Fall Apart’. In this study, he describes characters’ socio-cultural aspects as well as religious practices in the novel.

Thus, our main preoccupation is to answer the following question: How does Achebe handle fiction and the Ibo socio-traditional organization before the exposure to the West in his Things Fall Apart and Arrow of God? In other words, what matters is to find out how Achebe manages to handle both fiction and history.

Below, we are going to answer the above question through the study of the Ibo vision of the world, economic activities, the village as a totemic entity, the village as an ideological entity, and the village as a religious entity. Thus, sociological and psychological approaches are of great help for this analysis. For example, on the first hand, the psychological approach will give us the opportunity to probe into human nature. In this respect, Psychological Criticism (online) enlightens:

Psychological criticism is a diverse category, but it often employs three approaches. First, it investigates the creative process of the arts: what is the nature of literary genius, and how does it relate to normal mental functions? Such analysis may also focus on literature’s effects on the reader. How does a particular work register its impact on the reader’s mental and sensory faculties? The second approach involves the psychological study of a particular artist. Most modern literary biographers employ psychology to understand their subject’s motivations and behavior. The third common approach is the analysis of fictional characters. Freud’s study of Oedipus is the prototype for this approach, which tries to bring modern insights about human behavior into the study of how fictional people act. While psychological criticism carefully examines the surface of the literary work, it customarily speculates on what lies underneath the text—the unspoken or perhaps even un speakable memories, motives, and fears that covertly shape the work, especially in fictional characterizations.

As for the sociological approach, Wilbur Scott (1962:123) puts it as follows:

“It is the work not simply of a person, but of an author fixed in time and space, answering a community of which he is an important, because articulate part.” Sociological criticism explores the relationships between the artist and society. Sometimes it looks at the sociological status of the author to evaluate how the profession of the writer in a particular milieu affected what was written. Sociological criticism also analyzes the social content of literary works—what cultural, economic, or political values a Critical Approaches to Literature particular text implicitly or explicitly promotes. Finally, sociological criticism examines the role the audience has in shaping literature.

As it appears on the second hand, the sociological approach will help understand the social milieu and the manner in which the artist responds to it. Another advantage is that it will help understand the ties between the artist, the writer and the social milieu.

2-THE IBO VISION OF THE WORLD
The present section examines the Ibo people and their ability to see and interpret the earth and everything on it. In other words, it looks at the Ibo people’s eyesight concerning the earth, including all of its inhabitants, spiritual or divine agencies, and the things upon it. In so saying, the term vision is capital and deserves some details for readers’ understanding. Thus, Webster’s Encyclopedic Unabridged Dictionary of the English Language (1989: 1597) defines it as an:

Act or power of sensing with the eyes; sight. An experience, generally regarded as beneficial or meaningful, in which a personage, thing, or event appears vividly or credibly to the mind, although not actually present, under the influence of a divine or otherwise spiritual agency or under the influence of a psychological or physiological condition...

The Ibos as any people have their interpretation of the world. They maintain close relationships with spiritual entities, and their daily life as well as in individually or in group are influenced by superstition and supernatural forces. The Ibo people are deeply religious people, they believe in their ancestral gods and spirits of their ancestors. Their vision is based on a double system namely a prescriptive ethics and the orientation towards self
accomplishment (through personal achievements). According to Sunday Anozie (1970:28), the term “prescriptive” refers to “Ce que l’homme Ibo devrait son la tradition soitaccomplir, soitévitercommetabousou nso-anì”. This means that among the Ibos, individual life is regulated according to the system of values. This conception lies on the fact that Ibos are deeply religious as their lives are essentially dominated by spirituality; this explains the reason why taboos are strongly anchored in the society and also why, on the social scale, the individual has the power to decide on his personality or to build up his fate. Yet the power of decision for everything concerning him is submitted to the clan for all the matters linked to the group.

Traditional Ibo religious system is polytheist in the sense that it includes a great deal of gods and deities categorized according to a democratic hierarchy. Thus, there exist village and deities like Udo, Ogugwu, Idemili and Ulu, who are immediate protectors of the village or the clan, and the major god Amadiora, the god of thunder and of the sky, Ojukwu, the god who controls dreaded diseases of small-Pox; Ijikuku, the god of yams; and Ani, the earth conduct. Chi or personal god is regarded as a guardian angel that ensures the individuals protection and is in a way responsible for his destiny. In this connection, in a very interesting study entitled My Africa, the nationalist OjikeMbonu (1956:33) has tried to clarify the origin of the concept of man and Chi when he writes namely:

_Dieu a soufflé dans chaque homme une portion de son haleine. Dès que cet élément quittera l’édifice qui est l’homme, le résidu ne sera rien autre que la matière. Or, de cette croyance nous tirons l’idée des dieuxpersonnels, appelés Chi dans la croyance Ibo._

Further, Ojike (1956 :34) adds:

_Il y a autant de Chi qu’il y a de personnes. Nul Chi n’est semblable à l’autre, parce que jamais deux personnes ne sontidentiques. Le Chi d’un homme riche est riche, et celui d’un homme pauvreest pauvre. Le Chi d’un homme est égal de cet homme. Le dieu personnel ne saurait quitter son maître avant la mort. Il le gardien personnel à qui est confiéchaque être humain. C’est l’opinion courante qu’un homme est aussi grand que son Chi. Ainsi dans l’art, le dieu personnel d’un bébéest représenté par un bébé._

As it appears clearly, the last quotation puts a stress on the element individualism and equality between man and his fate which implies the notion of Chi. He is nearer in practical daily life than Chukwu, who is the greatest, the god who created the heaven and the earth, the Ibo people believe in him but he is not really important in their daily life of the individuals. In fact, Ala or Ani occupies a very important place in the Ibo traditional life as it is said in the following quotation:

_Anì played a greater part in the life of the people than any other deity - she was the ultimate judge of morality and conduct – and what was more, she was in close communion with the departed fathers of the clan whose bodies had been committed to earth_

_(Things Fall Apart, P.26)_

People can notice that the Ibo tradition holds a deep attachment to the earth. There upon he builds up a real complex ideology upon legal and social principles about the earth. That is why Ala or Ani, goddess of the earth is honorably respectful and keeps a great authority in traditional religious beliefs. In order to prevent Ani from any dissatisfaction feeling, a deal of abominations and taboos (Nso) is settled in the structure of the Ibo traditional society. Also, according to religious beliefs, giving birth to twins is an abomination to the earth. Goddess-twins are looked at with horror because they are symbol of competitiveness that two people who are similar in the features or interests are likely to end up fighting. In _Things Fall Apart_ then, twins are thrown into “Evil forest” as a mean of social protection. Besides, the author rightly explains how giving birth to twins can become dangerous for a woman:

_Mneka had had four previous pregnancies and child births, but each time she had borne twins, and they had been immediately thrown away. Her husband and his family were already becoming highly critical of such a woman (…)_

_(Things Fall Apart, p.107)_

As for totems, they are ancestral symbols or representatives on earth. Heavy penalties are inflicted against those who desecrate or destroy them. Here it is interesting to note that an Ibo traditional man has continuous inter-relationships between the material and the spiritual, the visible, the good and the bad, the alive and dead. The spirits of ancestors do not act as mediators between men gods but also occasionally take a hand in deciding human destiny. For this reason, the Ibo resorts very often to divination, sacrifices, invocations to ancestors and gods through soothsayers. This is what the author deals with this traditional aspect of life in _Things Fall Apart_ when he talks about Agbala the oracle:
The oracle was called Agbala and people came from far and near to consult it. They came when misfortune dogged their steps and when they had dispute with their neighbors. They came to discover what the future held for them or to consult the spirits of their departed fathers.

(Things Fall Apart, p.12)

We can say that this traditional aspect of life was highly regarded by Ibo people in order to be aware of the future, natural disasters and anti-social forces. As a conclusion, Ibo vision of the world is very complex. It includes the beliefs in gods, deities and then in God the creator of heaven and earth. Each of them plays a very important role in the daily life of the Ibo people. Aware of that, a great attachment is given to them through divination, sacrifices and invocations. Thus, since the territory has inhabitants with their vision of the world, it would be absurd for us to leave aside economic activities which maintain Ibo people in that part of Nigeria.

3- ECONOMIC ACTIVITIES

The present section is devoted to the analysis of what the Ibo people produce and consume as goods, and services or activities they provide and do in their community. In this respect, the term economic deserves more details so as to facilitate the understanding of readers. In this connection, Webster’s Encyclopedic Unabridged Dictionary of the English Language (1989:452) enlightens the term economic as:

\[\text{Pertaining to the production, distribution, and use of income, wealth, and commodities. Or pertaining to an economy, or system of organization or operation, especially of the process of production.}\]

Economic activities play a very important part among the Ibo. As such, they have an undeniable impact on their lives. In fact, certain activities are given to men; we mean the division of work reserves certain activities, the most important to men and some other activities to women. That is the case, for example, of the cultivation of yams and the clearing of land for cultivations, they are considered as a male cultivation and the secondary cultivations such as coco yams, beans and cassava, they are women’s crops and reserved to them all the Ibo learn that when they are still very young. In this respect, the following passage is illustrative:

\[\text{Okonkwo’s mother and sisters worked hard enough, but they grew women’s crops, like coco-yams, beans and cassava. Yam, the king of crops was a man’s crop.} \]

(Things Fall Apart, p.12).

The above extract shows that the Ibos are skillful cultivators, around villages or far in the forest where is a fertile land, they clean it for cultivations. Nearer from the farms, the Ibo man has small stock farm of poultries so as to add to his daily menu. In addition, goats provided the goatskin with which dignitaries took and made their bags. They drank palm wine with horns which they brought everywhere they went:

\[\text{He (Okonkwo) filled the first horn and gave it to his father. Then, poured out for the others. Okonkwo brought out his big horn from the goatskin bag, blew into it to remove any dust that might be there, and gave it to Ibo to fill.} \]

(Things Fall Apart, p.101)

We can note that economic activities play an important part in the Ibo society. And to reinforce the farm activities, people who have lands and possibilities have to hire laborers at the time during which they have to clear lands for cultivations and at the time of plantations and crops. In this connection, the extract below is enlightening:

\[\text{The first time Ezeulu left his compound after the Pumpkin festival was visit his friend, Akuebue. He found him sitting on the floor of his Obi, preparing seed-yams which he had hired laborers to plant for him next morning} \]

( Arrow of God, p.81)

In fact, planting yams requires hard work and constant attention for three or four moons, from cock-crow till the chickens went back to roost. The young tendrils are protected from earth-heat with rings of sisal leaves. The yams are then staked, first with little sticks and later with tall and big tree branches. It is perhaps what justifies the involvements of his household to this activity. Yams and coco-yams are also used to marry a wife. A man having these things in addition with money is in secure with his family in laws. The quotation below eloquently illustrates our statement:

\[\text{That woman standing there is my wife, Mgbafo. I married her with my money and my yams. I do not owe my in laws anything. I owe them no yams. I owe them no coco-yams.} \]

(Things Fall Apart, p.64)
We finally realize that apart from other foods, yam is also a source of product for social transactions. Thus, whoever has a large farm of yams is obviously protected among Ibo. Also it is interesting to note, among the economic activities, the market also plays an important part and occupies the first row in the Ibo economic life. In fact, each community has its market place and day. It is the case for example of Eke in Umuoke and Okperi, Nkwo in Umuaro and Umuru and Afo in Abame. Each day has its name. The following passage is eloquent:

As the men of Umuaro passed company after company of these market women they talked about the great Eke market in Okperi to which folk from every part of Igbo and Alu went. It is the result of an ancient medicine, Akukalia explained. (...) They tell the same story river at Umuru, said one of Akukalia’s companions.

(Arrow of God, p.19)

In addition, woman has an important task in the Ibo community. Here, she is at the first row according to the market practical. The success of the market activities requires the contribution of spirituality and old women are in the center of this preoccupation. It is the reason why everyday of the market an old woman has a task to appear before the cock-crow, in the market place with the broom in her right hand and dances round the vast open space, beckoning with her broom in all directions of the earth and drawing folk from everyday, all that for the success of the market. In this respect, the passage below is enlightening:

At first Eke was a very small market, other markets in the neighborhood where drawing it dry. Then one day the men of Okperi made a powerful deity and placed their market in its care. From that Eke grew until it became the biggest market in these parts. This deity which is called Nwanyieke is an old woman Eke. Everyday before cockcrow she appears in the place with the broom in her right hand and dances round the vast open space (...) That is why people will not come near the market before cockcrow, if they did, they will see the ancient lady in her task.

(Arrow of God, p.19)

It can be said that economic activities are well organized in that part of eastern Nigeria where women play a very important part for the success of the markets and the village.

To conclude, economic activities are of great importance in the daily life of the Ibo people. In the Ibo societies people are skillful cultivators. Cultivation maybe observed near or far from villages. Hard tasks are given to men and soft ones to women. The Ibo villages are well organized. Interesting is that each village has its market place and day. The market occupies the first place in the Ibo economic life. According to the practical market the woman is at the first row.

3- THE VILLAGE AS A TOTEMIC ENTITY

Here, this section purports to analyze the kind of an important tribal symbol as an object, animal, plant or any other natural thing that can be considered as a symbol of the Ibo community. In other terms, this symbol can be perceived as a separate object that Ibo people use in rituals. In this regard, totemic is the adjective of the noun totem. When we glance at the word totem, Webster’s Encyclopedic Unabridged Dictionary of the English Language (1989:1497) defines it as:

A natural object or an animate being, as an animal or bird, assumed as the emblem of a clan, family, or group. Or an object or natural phenomenon with which a primitive family or sib considers itself closely related. Or a representation of such an object serving as the distinctive mark of the clan or group.

The totemic entity of the Ibo traditional village is revealed through the reason of the unity of the six villages in Arrow of God namely Umuachala, Umuneora, Umuaro, Umuezanei, Umuogwugwu and Umuisiuzo and the election of Ulu at the top of the other deities. In fact, in the past, the six villages lived separately and each of them had its own deity for cult; there was not the unity of village ruled by one deity namely Ulu chosen by the six villages. In this respect, presenting the village as a manifestation of the ancestral tree, the author fully reports in Arrow of God the totemic reality in the Ibo traditional village when he writes:

In the very distant past, when lizards were still few and far between, the six villages Umuachala, Umuneora, Umuaro, Umuezani, Umuogwugwu, and Umuisiuzo lived as different peoples, and each worshipped its own deity.

(Arrow of God, p.14)

In addition to the above quotation, it is also interesting to underline the attacks and aggressions from the hired soldiers of Abame who used to strike in the dead of night, set fire to the houses and carry men, women and children into slavery. In this connection, Anozie (1970:94) states:
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Touteprise de conscience d’un danger communexigneologiquesociale primitive : celle du regroupementforcé des structures déjà établies et totales, telles que les villages, afin de renforcer le potentiel défensif, et l’esprit de collectivisme.

It appears clearly that, the six villages formerly independent aware of these attacks or danger and obliged to take the name of Umuaro and install a common deity called Ulu at the top of the village as the mythical founder is not a synonymous of the total end of the other deities, therefore, each of the six villages keeps its own totemic unity, thus, Anozie 1970:94) writes:

Pour Achebe, il n’est pas question d’une fusion totale des six villages puisque chacun d’entre eux conserve toujours sa propre identité autonome et constitue sa propre unité totemique.

We can say that even if each of the six villages has kept its own identity, Ulu, the mythical founder of the six villages is the one who guides the village and strengthens the unity.

It can be concluded that, the totemic entity represents the belief of the six villages in one totem called Ulu. They accept Ulu as their protector from any aggression or attack, as their guide, and as the symbol of the unified six villages. Thus, we learn that, to keep a good totemic cohesion and the strength of the group, the ideological entity is highly regarded in the village.

4-THE VILLAGE AS AN IDEOLOGICAL ENTITY

In this section, emphasis is put on Ibo people’s system and organization of beliefs, values and ideas which can be seen as roots of the social, economic or political philosophy of the society. In other words, it emphasizes on a meaningful belief system that shapes Ibos’ way of behaving and understanding the earth and everything on it. Ideological is the adjective of the noun ideology. Thus, Webster’s Encyclopedic Unabridged Dictionary of the English Language (1989:707) defines it as:

The body of doctrine, myth, symbol etc., of a social movement, institution, clan or large group. Or such a body of doctrine, myth etc., with reference to some political and cultural plan, as that of fascism, along with the devices for putting it into operation.

It is interesting to note that people in that part of eastern Nigeria have neither a monarchic institution, nor centralized political institutions as it is the case with Yoruba and Hausa. In the place of the monarchic institutions however, they have a dynamic and complex culture as reflected in Chinua Achebe’s Things Fall Apart and Arrow of God. Life in that part of eastern Nigeria is well organized. Their social problems are solved by the council of elders which makes them not intend to have monarchic institutions. The following passage is a perfect illustration:

Nwaka began by telling the assembly that Umuaro must not allow itself to be led by the chief priest of Ulu, he said. My father did not tell me that before Umuaro went to war, it took leave from the priest of Ulu, he said. The man who carries deity is not a king. He is there to perform its ritual and to carry sacrifice to it. But I have been watching this Ezeulu for many years. He is a man of ambition; he wants to be king priest, diviner, all. His father, they said, was like that. But Umuaro showed that Igbo people knew no king.

(Arrow of God, p.27)

It is noticeable that Ibo people have a dynamic assembly solving problems. Also, their institutions are characteristic of ethnic groups and they are organized in a genuinely tribal way.

In fact, the ideological entity plays an important part in the Ibo traditional village. This ideological entity can be easily figured out if we consider the Ibo traditional village as a cell or place of social conflicts and fundamental tensions. In this respect, Anozie (1970:95) dramatizes when he says:

L’aspect idéologique du village traditionnel Ibo sera donc moins difficile à saisir s’il on considère le village toujours comme une cellule de conflits sociaux et de tensions fondamentales. Or on y découvre deux formes de conflits: les conflits internes et externes.

People can observe that the Ibo traditional village is dominated by two kinds of conflicts namely internal conflicts which occur within the same family or between family belonging to the same village or in the same totemic entity, and external conflicts which constitute tensions and antagonism between two different villages or two different families in the same clan or between one village and its neighbour.

In this regard, to end with these kinds of conflicts, the Ibo traditional village constitutes an efficient mechanism to control internal tensions in the favour of the continuity and social cohesion as well as the welfare of the village. Furthermore, they have certain
global dynamic structures of activities and of life such as market, the marriage and agriculture to help and assure the traditional continuity and to nourish the collective consciousness. In this connection, Anozie (1970:102) illustrates:

Considérée en plus comme le siège traditionnel des tribunes des patriarches villageois, au moment des règlements de conflit su de dansesmasqueraudeurs, le marchepied se défininfacilement terme d'une zone de dégel et d'aménagement dans le système socio traditionnel Ibo, zone ou les conflitssociaux sont les moinsencouragés.

It can be clearly observed that, the village is not only a simple place of traditional life but, is a dynamic generator of the collective consciousness. This dynamism derives also from the ideological entity. In fact, the non respect of the ideological entity may cause dissensions and trouble in the whole community.

In conclusion, the six villages of the Ibo people have found out an ideological entity by creating an efficient mechanism to control and prevent internal conflicts. People can also notice the social cohesion and the welfare of the six villages of the Ibo people through economic activities and life namely: market, marriage and agriculture. As we have just seen the totemic entity and the ideological entity, it is also interesting for us to study the religious entity to better understand the traditional system in the Ibo village.

5- THE VILLAGE AS A RELIGIOUS ENTITY

This section aims at analyzing the Ibos and beliefs in religion, the teaching of religion, and then the practice of a religion. In other words, it examines the believing in a higher being: showing devotion or reverence for a deity or deities. As such, to gain an insight into religious entity, it is necessary for us in this part of our work, to examine the fact of electing Ulu a mere deity at the top of the village as a mythical founder. But before all, it is opportune to have a glance at the word religious in order to be clear in this section. Religious is an adjective pertaining or concerned with religion, and Webster’s Encyclopedic Unabridged Dictionary of the English Language (1989:1212) defines religion as follows:

Concern over what exists beyond the visible world, differentiated from philosophy in that it operates through faith or intuition rather than reason and generally including the idea of the existence of a single being, a group of beings, an eternal principle, or a transcendent spiritual entity that has created the world that governs it, that controls its destinies, or that intervenes occasionally in the natural course of its history, as well as the idea that ritual, prayer, spiritual exercises, certain principles of every day conduct, etc., are expedient, due, or spiritually rewarding, or arise naturally out of an inner need as a human response to the belief in such a being, principle, etc.

In fact, in a very distant past in that part of eastern Nigeria, the inhabitants lived as different people, and everybody worshipped his own deity. There was not a religious entity, each village having its deity and its representative.

Then, when things were so bad for the six villages namely: Umuachala, Umeneora, Umuaro, Umuezani, Umuogwugwu and Umuisui, that their leaders came together to save themselves. They hired a strong team of medicine-men to install a common deity for all of them. This deity which the fathers of the six villages elected, was called Ulu, the only god for a federal entity under his protection and power. In this respect, Melone (1973 : 64-65) puts:

Umuaro est une création des indigènes, six villages (...) avaient, pour garantir au maximum leurs sécurité collective, décidé de se grouper en une unité fédérale place sous la protection d’un seul Dieu: Ulu. Ainsi n’a qu’Umuaro.

When we refer to the above quotation, we can say that Umaru is pictured as a religious entity because at the head, there is one deity, Ulu, the only object of cult, and Ezeulu it’s a visible representative. The role of Ulu is to assure the higher divinity of the six villages the continuity of cult and to assure ritual exactly as required by the six villages. This is what Anozie (1970:95) states:

Due to his social and religious standing as a chief priest of Ulu, the duty of our hero consists in assuring the high divinity of the six villages that the worship is a continual process to ensure all ritual requirements. Interesting is to notice however the way, according to Achebe, the society or the mentality called “primitive” has endeared even in the election of the chief to forewarn the future. In other words, either to calm down, either to reduce the chances of social conflicts.

Moreover, religious entity is also viewed through the cultivation of yam, the main rural activity in Ibo land. This main rural activity is presented as an internal cycle of religious rituals, and each rite is seen as a pretext to reinforce the cosmic balance of the traditional world through the grateful expression felt in common to the earth divinity. That is why we can
see several feast and ritual ceremonies in Achebe’s *Things Fall Apart and Arrow of God*. Thus, below Anozie (1970 :109) describes:

*Cela justifie la présence dans Things Fall Apart et Arrow of God, romans d’Achebe, de nombreuses fêtes et rites purificateurs, des tabous et sanctions.*

The above quotation enlightens us about the religious entity in the Ibo village through several feast and ritual ceremonies. This brings us to assert that religious entity plays an important part in the Ibo traditional system and constitutes a certain dynamism in the different common activities and ceremonies.

6- CONCLUSION

The exploration of Chinua Achebe’s *Arrow of God and Things Fall Apart*, has helped understand how Achebe succeeds to handle both fiction and history. He has shown that the Ibo traditional society was stable and well organized even if some imperfections had to be noticed in. Traditional customs and laws were respected by every Ibo man in the traditional village.

The complexity of the Ibo vision of the world includes the beliefs in gods, deities and then in God the creator of heaven and earth. Each of them plays every important role in the daily life of the Ibo people. Aware of that, a great attachment is given to them through divination, sacrifices and invocations.

Economic activities are of great importance in the daily life of the Ibo people. In the Ibo societies people are skillful cultivators. Cultivation maybe observed near or far from villages. Hard tasks are given to men and soft ones to women. The Ibo villages are well organized. Interesting is that each village has its market place and day. The market occupies the first place in the Ibo economic life. According to the practical market the woman is at the first row. The totemic entity represents the belief of the six villages in one totem called Ulu. They accept Ulu as their protector from any aggression or attack, as their guide, and as the symbol of the unified six villages. Thus, the ideological entity is highly regarded in the six villages of the Ibo people which create an efficient mechanism to control and prevent internal conflicts. People can also notice the social cohesion and the welfare of the six villages of the Ibo people through economic activities and life namely: market, marriage and agriculture.

This analysis also asserts that religious entity plays an important part in the Ibo traditional system and constitutes certain dynamism in the different common activities and ceremonies.

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Translation of English Passive Sentences into Indonesian

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1- INTRODUCTION

English voice system provides the choice between the active and passive voice because English is a language with strict word order, they are positioned according to their syntactic function. Passive voice involves the placement of the object at the subject position. Passive voice has function to highlight information. Passive voice can serve to picalizing function. The passive is a marked structure. It implies a certain degree of accentuation conveyed by the writer/speaker. English passive is a construction consists of be + past participle. Passive voice describes the whole process of certain event from the patient’s point of view. There are three markers found in the passive voice, namely be, -ed (past participle) and by. Passive can be classified into passive with agent or agentive passive and passive without agent or non-agentive passive. Voice is a grammatical category that provide two ways in viewing the action without changing the reported fact (Quirk, et al, 1973):

1. The butler murdered the detective.
2. The detective was murdered by the butler.

Sentence (1) is in form of active voice and sentence (2) is in passive voice. Was in sentence (2) is the passive auxiliary, while murdered is a passive participle. The subject, The detective is derived from the object of the equivalent ‘active’ sentence (1). The agent, the butler is related to the subject of the equivalent active sentence.

Passive under the voice analysis has meaning which is dealt with the synonymous information found in their active counterparts. However, they have different information structure, in the active construction, the agent presents old information and becomes the theme or topic of the sentence, meanwhile the rest of the sentence becomes the rheme or comment), whilst in the passive the patient is theme and the rest of the sentence is the rheme (see Halliday 1967). Passive voice involves the placement of the object at the subject position. Passive voice has function to highlight information. It can serve topicalizing function. This construction is a marked structure. It implies a certain degree of accentuation conveyed by the writer/speaker.

Indonesian is an SV(O) language, similar to English, Indonesian also has passive construction. Indonesian passive construction is marked by a verb with prefix di-. This di- construction can make agentive constituent and agentless constituent. Agentive passive is a passive with NP agent. The NP in the di- construction can either be generic or non generic.

(3) Pencuritutiditangkap oleh polisi
Thief that was arrested by the police
That thief was arrested by the police.

Passive with di- construction showed that the subject of the sentence (3), pencuritutu ‘that thief’ is not as the actor but as one who got an action which is expressed by the predicate, ditangkap ‘was arrested’. Beside the agentive di- construction, there is also agentless di-. The absence of agentive constituent in this construction is acceptable due to two possibilities, first, the agentive constituent is never present formatively, second, the agentive constituent is (optionally) deleted in a certain context.
(4) Sepeda Andi dicuritadimalam.
Andi’s bicycle was stolen last night.

The doer in the sentence (4) is completely unknown. We completely do not know who stole the bicycle. This kind of passive form is used to express the information that experienced by the subject of the sentence (sepedaandii'Andi’s bicycle’) that is stolen, even though the doer is not known or express in the context, this sentence still acceptable. The existence of passive construction in both English and Indonesian is interesting to be discussed from translation point of view.

2-PERSPECTIVE ON TRANSLATING ENGLISH PASSIVE INTO INDONESIAN

Passive is a construction that have syntactic and semantic properties which can be predicted from the verb found in the sentence. Passive sentence can have different looks, namely passive with or without thematic subject, with or without by-phrase, and with or without auxiliary verb. Similar with the English passive voice, Indonesian passive voice has subject as the recipient of the action. Passive voice is an alternative construction to be chosen when the new information is what happened to the subject, who or what did an action, and how the action was done. Passive voice is also chosen when there is unspecified agent in the sentence, the Indonesian has both active and passive construction which marked by certain forms of verb. Indonesian passive showed the movement of the noun phrase functioning as an object to the position of the subject. It is also involved the existence of passive verb, such as verb with prefix di-, ke-, and ter-. Prefix ter- is chosen when there is unintended factor influenced an action found in the sentence. Indonesian passive sentence can be resulted from active sentence with direct object. In this case both active and passive construction used different forms of verbs. The verb of active sentence uses prefix me-, while the passive used prefix di-.

Lisa mengirimkansurat (active)

Lisa sends a letter

NP1 V NP2

Surat dikirimkan oleh Lisa (passive)

Letter is sent by Lisa

NP1 V NP2

In the active structure, the actor/the subject indicates that the subject conveys the active implication, meanwhile its passive construction shows the beneficent plays the role of the sentential subject. This implies the passive construction. The Indonesian passive is not only confined by the existence of the di-verb (dikirim) but disseminates through the whole sentence. The translation of the English passive construction can be done by translating the passive sentence into Indonesian passive as found in the following example:

(5) Some large profits are made by the buyers of the early issues

Keuntunganbesardiperoleh para pembeliterbitanpertama

Sentence (5) is an English passive marked by the auxiliary are and past participle made. The existence of elements be and past participle, marked that this sentence is English passive construction. The Indonesian translation of the sentence (5) was also in form of passive construction. The subject of the sentence, keuntunganbesaras the counterpart of some large profits, indicates the transformation of the noun phrase functioning as an object to the position of the subject. It was supported by the existence of di- verb, diperoleh as the marker of the passive construction. Prefix di– shows that the doer of this sentence intends to perform the action. As the predicate of the sentence followed by the doer of the action marked by the Indonesian preposition oleh as the agent marker of the Indonesian passive. This conveyed that both SL passive and TL passive are passive agentive.

(6) Some dividend has been paid by every company since at least 1940

Sejumlahdividendibayarkan oleh perusahaan setidaknya sejak tahun 1940.

Sentence (6) marked by the VP has been paid which is translated into di- verb. dibayarkan in the target language. the doer in this sentence, namely every company intends to perform the action showed in the predicate, therefore this sentence was translated into Indonesian passive construction marked by di- prefix. The choice of this kind of passive construction influenced by the action conveyed by the action, whether the action was done intentionally by the doer or it is an unexpected action will influence the verb chosen in the target language. another alternative of Indonesian passive voice can be seen in the sentence (7).

(7) Some of these were badly affected by the financial squeeze in 1970.

Sebagian dari perusahaan-perusahaan yang terkena dampak kekeringan pada 1970.
Some of these is a NP that fills the position of the syntactic subject, which canonically the object of the sentence. Semantically, this NP is not the agent of the action. Another NP occurred after preposition by, the financial squeeze is the logical subject that refers to the logical subject of the action. The action can be found in the predicate of the sentence (6) in form of VP were badly affected. This VP is in form of past participle as the marker of English passive construction.

The SL passive construction is translated into passive in the target language. There is another marker of Indonesian passive construction found in the target language, namely the form of verb with prefix ter-.

As presented in the Indonesian passive sentence, there is a verb with prefix ter-, terkena found in the TL. This Indonesian translation is in form of passive sentence marked by prefix ter-. Verb with prefix ter- is the predicate of the sentence which is used to express the sudden and unexpected action. This form shows that the subject is the receiver of the action which is unexpected thing in the context of the sentence, since none of us ever expect a financial squeeze.

(8) Much attention has been given by practicing analysts to the problem of valuing growth stock. Para analismulaibonyakmemerhatikanmasalahpe nilaian growth stock.

This sentence showed another option in translating English passive into Indonesian that is in form of active construction. The Indonesian passive construction was marked by the verb memerhatikan. This verb is prefix meN- verb that uses as the marker of Indonesian active construction which the subject of the sentence is the agent of the action showed in the predicate, memerhatikan(notice/pay attention). This active verb was derived from the translation of the English subject of sentence (8) attention which was undergone morphological transformation from a noun into a verb in the target language. This active sentence conveyed similar message as found in the SL. Based on this translation result, it can be concluded that the English passive construction can be parallel with the Indonesian active sentence since the translator intentionally translated the passive SL into an active TL. The translation of this sentence showed that any kind of tenses can be translated into Indonesian active construction marked by prefix men-.

The distribution of men- as found in Indonesian active construction and di- verb (in passive) is complementary, and each of them carries different verbal nuance. Men- verb is focused on the agent meanwhile di- verb is focused on the patient of the sentence. Indonesian structure suggested that Verb with prefix di- can be found in both agentive and agentless passive however the data provided in this paper only in form of agentive passive. The agentive di- can either be generic or nongeneric depends on the context of the sentence.

3- CONCLUSION
Both English and Indonesian have passive constructions. Because of the existence of passive construction in Indonesian, translator mostly chose passive structure in translating English passive into Indonesian. The choice of verbs in the Indonesian passive sentence was determined by the action conducted by the doer found in the sentence whether it was intentionally or unintentionally done by the doer. When the doer did the action intentionally, the verb with prefix di- will be applied whereas unintentional action is marked by prefix ter-.

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Cognitive Linguistics to Instruct Phrasal Verbs Through Google +: A Lebanese EFL Context

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**ABSTRACT**

EFL textbooks, academic material, and language proficiency tests include phrasal verbs. However, many Lebanese high-school EFL learners reflect unfamiliarity with phrasal verbs and tend to avoid them in their language production. To this end, a twofold research was conducted. First, a corpus linguistics analysis of the Lebanese national EFL instructional material was carried out to map the occurrence of phrasal verbs and related activities. Second, an experimental research was conducted to investigate the impact of cognitive linguistics strategies on the instruction of phrasal verbs to EFL Lebanese high-school learners, through Google +. The utilized instruments were pre/post-tests, surveys, interviews, intervention tasks, anecdotal notes. In the first part, corpus analysis revealed that phrasal verbs occurred recurrently; however, related activities were seldom traced. In the second part, the results analyzed quantitatively and qualitatively highlighted the positive impact of cognitive linguistics strategies on the instruction of phrasal verbs through Google +; the experimental group outperformed the control significantly. Further research on a larger scale of participants can be done.

1. **INTRODUCTION**

Phrasal verbs are a subset of formulaic sequences in English “usually made up of a monosyllabic verb (e.g., go, come, take, put, get) and an adverbial or prepositional particle (e.g., up, out, off, in, on, down)”(Schmitt, 2001, p. 99). But learning them is a complicated skill because of unsystematic verb–particle combinations, the element of metaphor (Condon, 2008, p.134), and their range of idiomaticity (Moon 1998, p. 3). Moreover, a single particle could carry multitude meanings, such as, *freshen up* denotes increasing freshness, whereas *stay up* means remain awake and out of bed, denoting physical and metaphorical meaning (Olteanu, 2012, p. 67).

However, EFL textbooks and other academic material, such as, TOEFL exams and other language proficiency tests include phrasal verbs. Nevertheless, many Lebanese high-school EFL learners reflect unfamiliarity with phrasal verbs and tend to avoid them in their language production, which is a sign of weak language proficiency. To address this concern, a twofold research study was carried out. First, a corpus linguistics analysis of the Lebanese national EFL high-school instructional material was conducted, following Campoy-Cubillo et al. ’s (2010) criteria. The occurrence of phrasal verbs, in the authentic texts, and subsequent related activities were mapped, based on valid linguistic theories. Later, these compiled expressions were set into tables and some of them were introduced as a major source of instructional material, to serve this study, employing cognitive linguistics. Second, an experimental research study was conducted on a total of 200 high-school EFL Lebanese learners, to investigate the impact of implementing cognitive linguistics on constructing knowledge of these phrasal verbs, through Google + group.

Moreover, Cognitive Linguistics, a branch of modern linguistics, occupied the researchers in the field. Cognitive Linguistics to Romero-Trillo (2015) contributed to the perception of metaphor (p.40); to Giovanelli (2015), it offered learning and teaching strategies through mental image schemas that combine experiential and the conceptual bases of meaning in the design and delivery of classroom activities (pp. 36-37). Similarly, to Saeed (2015) these image schemas supported the linguistic communication and emerged throughout notions of vision, space, motion and forces (e.g. path, spatial concepts - up-down, front-back - and container), and build up more abstract conceptual structures (p.190).

Consequently, several experiments in the field were conducted, such as: Boers (2000) (c.i. Boers & Lindstromberg, 2008, pp. 28-29), Kövecses and Szabó (2001), Rudzka-Ostyn (2003), Condon(2008)
(c.i. Condon, 2008, pp. 134-137), Boers &Lindstromberg (2008), which revealed that cognitive linguistics approach helped learners comprehend such lexical units and remember them on a long term (Condon, 2008, pp. 133-134). Most of them grouped the phrasal verbs by their particles to relate the conceptual metaphor meaning. For example, the particle up was introduced as (a) a position at a high place or moving up to a higher one (e.g. sit up), (b) a value or a measure (e.g. hurry up); (c) to be more visible, accessible and known (e.g. show up) (Rudzka-Ostyn, 2003, c.i. Condon, 2008, pp. 134-137). Furthermore, given that cognitive linguists favored Constructivism to share and construct knowledge, this study employed procedural scaffolding, adopted from Echevarria et al. (2004) and Dennen (2004). However, to my knowledge, similar studies were not conducted with Lebanese advanced EFL classrooms, through social media.

2. METHODOLOGY
This study comprised of twofold research. First, a corpus linguistics analysis of the Lebanese national EFL instructional material was designed to map the occurrence of phrasal verbs and related activities. Second, an experimental research was planned to investigate the impact of cognitive linguistics in the instruction of phrasal verbs to Lebanese EFL high-school learners, through Google *. 

2.1 The analytical study design
A corpus linguistics analysis of the Lebanese national 1st secondary grade EFL instructional material was considered to highlight the occurrence of phrasal verbs and related activities, following up-to-date linguistic theories. The compilation method adopted Lüdeling & Kyto’s (2008) manual intervention. The description of the type of corpora, its authenticity, the purpose and accessibility of the compilation followed Benett (2010) and Campoy-Cubillo et al.’s (2010) criteria. The formation of tables for the mapped phrasal verbs was based on Halliday’s (2004) theory of phrasal verbs: verb+adverb, verb+preposition, verb+adverb+preposition.

2.2 The experimental study design
The experimental research was designed to investigate the impact of cognitive linguistics in the instruction of phrasal verbs to Lebanese EFL high-school learners, through Google *. It consisted of a pre-test, an intervention, and a post-test.

2.2.1 The participants
The participants were 200 Lebanese EFL 1st-year secondary grade, 15 years old learners from 6 different Lebanon high schools, the language they spoke at home was Arabic/Armenian. They were ascribed to experimental and control groups equally, following Cohen’s (2005, p. 101) stratified random sampling.

2.2.2 Data collection instruments
Data collection instruments were: pre/post-tests, grading scale, surveys, interviews with school EFL teachers and coordinators, observation, and anecdotal notes. Data was analyzed quantitatively and qualitatively.

The pre/post-test design was based on Nation & Beglar’s (2007) Vocabulary Size Test (c.i. Nation, 2012); because it measures written receptive vocabulary knowledge required for native and non-native speakers. Short and long contexts, such as a traditional multiple-choice (four-option) questionnaire and comprehension questions following a short passage (including phrasal verbs) were designed, to assess the engagement of the learners in the inferential understanding on Bloom’s cognitive process dimensions, the hierarchy of multiple types of thinking, as, remember, understand, apply (Krathwohl, 2002, p. 216). Finally, the post-test design was similar to the pre-test, in order to avoid disparities as discussed by Schmitt (2010, p. 177). The evaluation of pre/post-tests was based on the grading scale followed in Lebanon, adopted from Baumbach (2011, p. 5). Based on their scores, the participants were ascribed to a category label (A, B, C, D, F) as seen here:

<table>
<thead>
<tr>
<th>Category</th>
<th>Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>90-100%</td>
</tr>
<tr>
<td>B</td>
<td>80-89%</td>
</tr>
<tr>
<td>C</td>
<td>70-79%</td>
</tr>
<tr>
<td>D</td>
<td>60-69%</td>
</tr>
<tr>
<td>F</td>
<td>0-59%</td>
</tr>
</tbody>
</table>

Statistical Package for the Social Sciences. It was planned to employ Larson-Hall’s (2010) statistical Independent Samples t Test (p. 241) to get the mean scores of 2 independent groups (control and experimental) on the same test following the intervention given in this study.

Surveys. First, an electronic literacy survey of the participants was designed to determine their knowledge and easy access to Internet as well as to collect their email addresses for ease of experimental group formation on Google. Then, a survey of the learners’ knowledge and the context of their prior knowledge in phrasal verbs were planned following the pre-test.
Interviews. Informal conversational interviews with the 6 school EFL teachers and coordinators were designed following Patton’s (1980) informal conversational interview to give space to a pressure free atmosphere while speaking (c.i. Cohen et al., 2005, p. 269). The purpose of the interview was to track the learners’ performance on Google+ at the end of the intervention, it was planned to take anecdotal notes and write a short report, to reveal the weaknesses and the strengths of the learners.

Anecdotal notes. To track the learners’ performance on Google+ at the end of the intervention, it was planned to take anecdotal notes and write a short report, to reveal the weaknesses and the strengths of the learners.

2.2.3 The intervention
The intervention of this study was planned through social media. As Vinther (2005) drew, it serves as motivational and instructional platform (c.i. Mariott & Torres, 2009, p. 8) and makes EFL learners construct and share the knowledge of phrasal verbs. So, the plan was to have the participants sign into the Google+ group, created by the researcher to serve this study.

The intervention tasks were planned on the use of the mapped phrasal verbs as occurred in Themes. A syllabus was set to introduce these tasks to the experimental group; and the content objective was described. The tasks included instruction of 10 phrasal verbs in 2 lessons. It was planned to instruct the use of the particle up: beef up, wind up, draw up, to be swept up, loosen up (mapped from Themes, units 3, 4, 5, 6) in Lesson 1, see figure 1, and the use of the particles off and into: to be into sth, to buy into sth, to edge into sth, to wear off, lay off, hold off (mapped from Themes, units 1, 3, 6) in Lesson 2. This new content material was posted on the Google drive link in PPT format. Its design was based on the following theoretical framework.

Conceptual mapping. Extracted phrasal verbs were grouped by the same particle, following conceptual mapping (Condon, 2008) and were introduced through colorful slides. For example, Up as the most common adverb particle in phrasal verbs was introduced with different verbs wind up, beef up, draw up etc., because it is easier to associate the concept of “moving up to a higher degree or measure” with a certain verb. This helps learners make connections among content elements and distinguish differences in meaning.

Dual coding. To motivate the learners and provide them with visual support of harder concepts, Clark &Paivio’s (1991) theory (c.i. Boers & Lindstromberg, 2008, p.11), dual coding was employed. Colorful pictorial elucidation as a stimulus was displayed. This visual thinking helps the learners associate the verbal information on the slide with a mental schema and enhance a later recall.

Inductive process. Brown’s (2007, p.107) inductive reasoning of certain rules and meanings (self-questioning, reflecting and inferring) was employed in the design of animated Q&As pertinent to the theme. Clicking on the PPT slide and running the animation, the learners were given space to reflect on the questions and infer the answers. Then, another click was required to consolidate the true meaning. To help them guess the meaning on the basis of the cumulative effect of the sentences (Nunan, 2004, p. 30, Takač, 2008, p. 23). Finally, the presentation closed up by raising questions that reflect discovering the intended patterns and rules. See a sample of prepared lesson slides.

Multiple contexts. The expressions were introduced in a variety of contexts (from their textbook Themes and from other sources). Exposing learners to multiple and various contexts makes them cover various aspects of lexical knowledge and enables them to construct knowledge and consolidate it in long-term memory, as Takač (2008, p. 23) and Schmitt (2001, p.130) discussed.

Figure 1. Slide samples

Then, to scaffold the learner, a series of activities were designed following each lesson to assess the 3 types of thinking (remember, understand, and apply), along the cognitive process dimensions of Bloom’s revised taxonomy (see a sample of the activities in App. B).

1. Multiple-choice activities in short texts helped the learners reflect on self-performance.
2. Cross-matching of synonymous meanings activities as a revisit of the 1st exercise that built more on the acquired skills in a different format.

3. Recycling task activities in long texts and in a different environment (paragraph Q&A)

4. Guess the phrasal verbs in the picture activities consolidated the effect of dual coding.

3. RESULTS AND DISCUSSION

3.1 Results of the corpus linguistics analysis

Corpus Linguistics Analysis, the study of language through corpora (Benett, 2010), verified that the type of the corpora (Themes, 2012, 1st sec.) was pedagogic. The compilation intervention was manual to trace semantic and syntactic hidden information (Lüdeling & Kytö, 2008). The purpose was instructional; part of the mapped material was employed to serve the experimental study of this paper. Data were set into tables and were accessible for material writers, teachers and learners (See App. A).

At least 80 phrasal verbs were mapped, pertinent to Halliday’s (2004) EFG pattern of phrasal verbs

verb+adv (He is putting on weight, p.140), verb+prep (We are crammed into a small space, p.201).

verb+adv+prep (what she started out with, p.78). However, the activities that covered phrasal verbs were only 0.6% of the total workbook activities, which was consisted of 178 pages. The phrasal verbs were introduced “the same verb in differing particles” such as: put up, put off, put on, put out …Whereas, conceptual metaphor awareness favors the combination of a different verb with a common particle (Rudzka-Ostyn, 2003) to get long-term retention. So, neither cognitive linguistics nor social media were employed to help the learners get hold of the difficult concept of phrasal verbs.

3.2 Results of the experimental study

3.2.1 The pre-test results

The pre-test was run at the beginning of the school year, to measure the pre-existing knowledge of the 200 learners in phrasal verbs. The pre-test grades were calculated in Excel; the combined grade of the participants was 18.6/40 category F (failing). Whereas, analysis of Larson-Hall’s (2010) Independent Samples t Test (ISST) revealed that the pre-test mean of the experimental and the control groups was statistically insignificant (p> .0001), validity was achieved. So as seen here, Nation & Beglar’s (2007) Vocabulary Size Test (c.i. Nation, 2012) was relevant; it diagnosed the pre-existing written receptive phrasal verbs knowledge of the learners.

3.2.2 Surveys

First, the electronic literacy survey checklist revealed that 65% of the students had easy access to Internet from home, as well as, they had valid email addresses (that served the intervention phase later). Then, to achieve criterion-validity of the pre-test a survey was employed to crosscheck the learners’ knowledge and the context of their prior knowledge in phrasal verbs. The results of the participant opinion poll of pre-existing knowledge in phrasal verbs revealed that 80% didn't know the phrasal verbs, which occurred in the pre-test, nor they encountered them before in textbooks, films, Facebook … The learners revealed honesty.

3.2.3 Interviews

Informal interviews with the six participant school English teachers and coordinators were conducted, following Patton’s (1980) informal conversational interview (c.i. Cohen et al., 2005, p. 270). Cohen et al. (2005) drew that when a conversation is not tape-recorded it makes the teachers speak more freely (p. 269). To summarize their answers to the questions related to the mode of instructing phrasal verbs, most of them said that they followed the activities from the workbook (which was analyzed in this study), some gave a list of “same verb + different particle” to memorize. The use of Social media was out of question, they said it’s time consuming. So, cognitive approach was not followed in the classrooms, there was minimal stress on phrasal verbs in their syllabi, and Social media was not favored.

3.2.4 The Intervention phase

The treatment was administered through social media because of its motivational and instructional strategies adopted from Vinther (2005). The Google+ Group was successfully formed; the experimental group signed in and received on-line treatment and at the same time attended regular English classes at school, whereas the control group just attended regular English classes at school.

The tasks were formulated to instruct the learners asynchronically and synchronically. The elements needed in synchronous teaching, discussed by Arnellini, McLoughlin & Motteram (2006) (c.i Thomas & Reinders, 2010, p. 224) were described here.
Media. The Google+ dashboard was employed as an instructional and motivational platform.

Number of participants. The 100 participants of the experimental group were ascribed to groups of 10 learners.

Learners’ level of competence. The learners fell into D & F categories in the subject area, specially, in the light of pre-test results.

Content. It comprised of 10 phrasal verbs in 2 PPT lessons, and related rehearsal activities (seen in the Methodology section).

Activity types. The activity types were downloading PPT lessons, reading and inferring meaning, performing rehearsal activities, submitting them, correcting and re-submitting, peer-peer and researcher-peer communication.

Knowledge construction. This study employed cognitive linguistics theories that pertain to memory and learning a foreign language, as well as, procedural scaffolding adopted from Echevarria et al. (2004) and Dennen (2004), to share and construct knowledge and increase the independence of the learners in learning new instructional material.

The mapped phrasal verbs (described in the Methodology) were introduced, based on the components of procedural scaffolding (modeling, rehearsing and applying) adapted from Echevarria et al., (2004) and Dennen (2004).

In the modeling stage, instructional material was posted on the Google+ dashboard, and the researcher modeled step-by-step on how to complete the tasks. For example, “Download lesson 1 and read it carefully”. The slides guided the learners to discover meaning inductively. To make sure they accomplished this step, the researcher asked the learners to assign a synchronic meeting discussion time. They suggested 8pm-9pm, MWF. When the groups met on-line respectively, the researcher asked questions to see whether they inferred the meaning of the new expressions in the slides. Teacher-learner and peer-peer discussions were held. They shared knowledge with students from different schools, and revealed motivation by liking and commenting on peer/researcher posts.

In the rehearsing stage, the learners solved a series of activities following each lesson, and submitted them back to the researcher’s email address. The role of the researcher was to scaffold them continuously. So, she reviewed these activities and drew a red line under the mistake, and asked the learners to correct and re-submit them by themselves. As such, the 3 types of thinking (remember, understand, and apply) along the cognitive process dimensions of Bloom’s revised taxonomy were assessed.

The applying stage. When all the tasks were completed through modeling and rehearsing, the experimental group was ready for the post-test. It was time to reveal the impact of the intervention.

3.2.5 The post-test results
The post-test was administered, by the end of the school year, to evaluate the development of the experimental group post intervention, and the development of the control group following their normal EFL course, in their classrooms.

![Figure 2. Pre/post test results](image)

Post-test results revealed that the experimental groupshifted from 21.89/40 category F to 31.36/40 category C; there was a significant difference ($p$>.000 was less than $p<0.05$). Whereas, the control group maintained almost the same score, 17.74/40 category F. There was no significant improvement for the control group.

The results revealed the theoretical significance of the hypotheses that the impact of cognitive linguistics in the instruction of phrasal verbs to Lebanese EFL high-school learners, through Google+, had a positive impact on their results.

3.2.6 Anecdotal notes
Anecdotal notes were taken on the learners’ performance on Google+. They were highly motivated to join the Google+ group. They were cooperative and helped their friends master unknown electronic literacy skills required for online activities. They performed all the tasks: downloading the PPT presentations, doing the rehearsing activities, answering all the questions electronically, attaching and sending them back to the researcher’s email. The researcher gave them positive feedback on the
dashboard, such as, “very well done, perfectly done, keep the good job on ...” This encouraged them and made some of them ask, “What is the next lesson about?” The syllabus was covered on time. The researcher met the control and the experimental groups for the post-test in their classrooms, and led a discussion with them, in the presence of their English teacher, related to newly learnt expressions. The members of experimental group gave positive comments as “it was fun, easy to comprehend, effortlessly learnt, it was just a click away and a new info was dropped in.” The teachers and the class were highly motivated about the issue. On the other hand, the control group felt disappointed about not being part of the other happy group. In a nutshell, instructing through social media really saved time, pace and energy; as well as, it combined affective and cognitive strategies.

4. CONCLUSION
In conclusion, the corpus linguistics analysis of the national EFL instructional material (Themes /1st-sec) revealed that phrasal verbs occurred in the Leb. 1st Sec. EFL Textbook Themes, however relevant activities following contemporary cognitive linguistics were not introduced.

The significant results of the post-test following the intervention proved that all the above discussed cognitive linguistics strategies as: conceptual mapping, dual coding, inductive learning, procedural scaffolding, through Google + helped Lebanese EFL learners develop their knowledge in phrasal verbs. Finally, the integration of social media, Google + platform motivated and instructed EFL learners to share phrasal verbs knowledge, saving time, pace and energy.

Electronic literacy of the learners was a major limitation for the participation in the experimental group. They couldn't get easy access to Gmail required for Google + Group participation nor facility to Internet connection at home. The number of EFL classroom teachers, who followed linguistic and electronic literacy training was not enough, so the researcher administered the treatment (intervention) only by herself.

The researcher recommends the Ministry of Education to revise the design of EFL teaching syllabi, and include contemporary cognitive theories to enhance the proficiency level of the learners.

ABOUT THE AUTHOR
Dr. Liza Der Khachadourian is a Lecturer at RHU and ULF universities in Lebanon. She earned her PhD in English Literature and Language, Applied Linguistics (USEK) in 2017; Master’s Degree in English Literature and Language (USEK) in 2013; Bachelor of Arts and Teaching Diploma in English Literature and Language (Lebanese University) in 1989; Nursing A. Degree (American University of Beirut) in 1982. Since 1992 she is a Legal & Sworn Translator at the Lebanese courts.

A list of the author’s publications:


REFERENCES


APPENDIX A

Phrasal Verbs Mapped From Themes

<table>
<thead>
<tr>
<th>Particle</th>
<th>Explanation of the Article</th>
<th>Nº</th>
<th>Phrasal Verb in Context</th>
<th>Pattern</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Up</td>
<td>Up is the most common adverb particle in phrasal verbs; it describes upwards movement, increasing, improving, supporting, preparing, completing, and damaging.</td>
<td>1</td>
<td>we must face up to the real question (p.21)</td>
<td>v+adv+prep</td>
<td>to accept and deal with a difficult situation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>we must beef up regulations (p.65)</td>
<td>v+adv+n</td>
<td>to make sth bigger stronger</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>people loosen up when they drink (p.70)</td>
<td>v+adv</td>
<td>to become more relaxed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>Their questions turned up nothing (p.78)</td>
<td>v+adv</td>
<td>to reveal sth</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>She doubled up on courses (p.79)</td>
<td>v+adv</td>
<td>to move at twice the usual speed</td>
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<tr>
<td>6</td>
<td>UN Charter was <em>drawn up</em> after WWII (p.85)</td>
<td>v+n+adv</td>
<td>to draft a document, to prepare a contract</td>
<td></td>
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<tr>
<td>7</td>
<td>“We could sell these.” Gina felt herself being <em>swept up</em> (p.122)</td>
<td>v+n+adv</td>
<td>to make sb become very involved in sth so that they cannot think clearly</td>
<td></td>
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<tr>
<td>8</td>
<td>My parents …<em>filled in</em> for whoever didn’t <em>show up</em> (p.123)</td>
<td>v+adv</td>
<td>to arrive</td>
<td></td>
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</tr>
<tr>
<td>9</td>
<td>housing developments <em>cropped up</em> during the war (p.125)</td>
<td>v+n+adv</td>
<td>to appear unexpectedly</td>
<td></td>
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</tr>
<tr>
<td>10</td>
<td>You asked me to <em>look up</em> the figures about … fisheries (p.139)</td>
<td>v+n+adv</td>
<td>to search for an info in a book</td>
<td></td>
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</tr>
<tr>
<td>11</td>
<td>being <em>locked up</em> in a looney bin all one’s life (p.142)</td>
<td>v+n+adv</td>
<td>to put sb in prison or hospital</td>
<td></td>
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</tr>
<tr>
<td>12</td>
<td>My marriage to Mel <em>broke up</em> (p.164)</td>
<td>v+adv</td>
<td>to come to an end</td>
<td></td>
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</tr>
<tr>
<td>13</td>
<td>They <em>wind up</em> in a saloon (p.171)</td>
<td>v+adv</td>
<td>to end up in a specified place or situation</td>
<td></td>
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</tr>
<tr>
<td>14</td>
<td><em>Sign up</em> for a tour (p.204)</td>
<td>v+adv</td>
<td>to enroll for sth</td>
<td></td>
<td></td>
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<tr>
<td>15</td>
<td>Singles are <em>matched up</em> (p.205)</td>
<td>v+adv</td>
<td>to bring sm about to marriage</td>
<td></td>
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</tr>
<tr>
<td>16</td>
<td>The ceiling <em>soars up</em> 15 feet (p.220)</td>
<td>v+adv</td>
<td>to rise</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td><em>Pick up</em> some samples (p.273)</td>
<td>v+adv</td>
<td>to collect</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>David Baker <em>dreamed up</em> a way to reach the planet (p.273)</td>
<td>v+adv</td>
<td>to invent</td>
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<tr>
<td><strong>Out</strong></td>
<td>Out is an adverb means a movement from inside to outside to mean leaving, searching, solving, stopping activities.</td>
<td>19</td>
<td>life on Mars holed up (p.273)</td>
<td>v+adv</td>
<td>to hide itself</td>
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<tr>
<td><strong>1</strong></td>
<td>Companies contract out the production … to the 3rd world (p.28)</td>
<td>v+n+adv+prep</td>
<td>to arrange the work to be done by another company</td>
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<tr>
<td><strong>2</strong></td>
<td>I cried out with my mother’s grief (p.36)</td>
<td>v+adv</td>
<td>to make a loud sound because of pain, surprise, or fear</td>
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<tr>
<td><strong>3</strong></td>
<td>They went out to dinner (p.55)</td>
<td>v+adv</td>
<td>to leave the house to go to social events</td>
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<tr>
<td><strong>4</strong></td>
<td>a letter sent out to members…(p.64)</td>
<td>v+n+adv</td>
<td>to send sth to a lot of different people or places</td>
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<tr>
<td><strong>5</strong></td>
<td>carry out a law suit in a court (p.65)</td>
<td>v+n+adv</td>
<td>to do and complete a task</td>
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<tr>
<td><strong>6</strong></td>
<td>to carry out the most ordinary daily activities (p.137)</td>
<td>v+n+adv</td>
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<tr>
<td><strong>7</strong></td>
<td>cope with the crises growing out of his continuing struggle (p.68)</td>
<td>v+adv+prep+n</td>
<td>to stop suffering from sth</td>
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<tr>
<td><strong>8</strong></td>
<td>he begins to experience blackouts, he doesn’t pass out (p.73)</td>
<td>v+adv</td>
<td>to lose consciousness, faint</td>
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<tr>
<td><strong>9</strong></td>
<td>a drag … will mellow you out (p.76)</td>
<td>v+n+adv</td>
<td>to make sb more relaxed</td>
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<td><strong>10</strong></td>
<td>marijuana … was what she started out with (p.78)</td>
<td>v+adv+prep+n</td>
<td>to have a particular intention when one begins to do sth</td>
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<tr>
<td><strong>11</strong></td>
<td>and what she ended up with (p.78)</td>
<td>v+adv+prep+n</td>
<td>to reach to a particular situation that one didn’t expect</td>
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<tr>
<td>12</td>
<td>Environmentalists have been <strong>pointing out</strong> for years … (p.191)</td>
<td>v+n+adv</td>
<td>to show or designate sth that is being referred to</td>
<td></td>
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<tr>
<td>13</td>
<td>Skeptics <strong>point out</strong> that (p. 308)</td>
<td>v+n+adv</td>
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</tr>
<tr>
<td>14</td>
<td>women …<strong>drop out</strong> of the service because of pregnancy … (p.103)</td>
<td>v+adv+prep+n</td>
<td>to stop taking part in an activity</td>
<td></td>
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</tr>
<tr>
<td>15</td>
<td>they are <strong>tossing out</strong> the chicken soup (p.130)</td>
<td>v+adv</td>
<td>to vomit</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>microorganisms…<strong>spewing out</strong> of the vents (p.273)</td>
<td>v+adv</td>
<td>to expel large quantities of sth rapidly and forcibly</td>
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</tbody>
</table>

### Off

Off is an adv and prep used with verbs of movement to indicate moving away from a place run off, hury off, the most common uses are departing, starting, ending, rejecting.

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<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>People were <strong>thrown off</strong> their land (p.23)</td>
<td>v+adv</td>
<td>to order sb to leave a place</td>
</tr>
<tr>
<td>2</td>
<td>Many factories … <strong>lay [workers] off</strong> to save money (p.30)</td>
<td>v+n+adv</td>
<td>to dismiss workers</td>
</tr>
<tr>
<td>3</td>
<td>Bill was <strong>laid off</strong> (p.122)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>this cleared debt was not <strong>written off</strong> (p.32)</td>
<td>v+n+adv</td>
<td>to cancel a debt</td>
</tr>
<tr>
<td>5</td>
<td>All are <strong>sold off</strong> to slavery (p.36)</td>
<td>v+n+adv</td>
<td>to sell unwanted things cheaply</td>
</tr>
<tr>
<td>6</td>
<td>after the drug <strong>wears off</strong>… (p.62)</td>
<td>v+n+adv</td>
<td>to diminish, disappear gradually</td>
</tr>
<tr>
<td>7</td>
<td>At first Heather <strong>held off</strong> (p.76)</td>
<td>v+adv</td>
<td>to stop sb from harming sth</td>
</tr>
<tr>
<td>8</td>
<td>the edge has <strong>come off</strong> baby-boomers (p.130)</td>
<td>v+adv</td>
<td>to become detached</td>
</tr>
<tr>
<td>9</td>
<td>he <strong>got off</strong> the plane (p.121)</td>
<td>v+adv</td>
<td>to leave a place, bus, train</td>
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<tr>
<td>10</td>
<td>He knocked off her bicycle ...(p.140)</td>
<td>v+n+adv</td>
<td>to make sb fall off sth by hitting</td>
</tr>
<tr>
<td>11</td>
<td>Wright … ran off with a client’s wife (p.218)</td>
<td>v+prep+prep</td>
<td>to escape</td>
</tr>
<tr>
<td>12</td>
<td>Top off the tanks of rovers (p.273)</td>
<td>v+prep</td>
<td>to refill</td>
</tr>
<tr>
<td>13</td>
<td>the mother ship would blast off (p.273)</td>
<td>v+prep</td>
<td>to take off (of a rocket or spacecraft) from a launching site</td>
</tr>
<tr>
<td>Into</td>
<td>Into is a preposition indicating movement from outside to inside, its combinations mean entering, transforming, persuading.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>banning child labor … is being put into action (p.41)</td>
<td>v+n+prep</td>
<td>to put into effect, carry out</td>
</tr>
<tr>
<td>2</td>
<td>When you lace up a pair of shoes, you are buying into an image (p.28)</td>
<td>v+prep</td>
<td>to believe in, wholeheartedly</td>
</tr>
<tr>
<td>3</td>
<td>just because we have the policies doesn’t mean everyone has bought into them (p.133)</td>
<td>v+prep</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>He was heavily into … cocaine (p.78)</td>
<td>v+prep</td>
<td>to have interest in sth</td>
</tr>
<tr>
<td>5</td>
<td>he grows up …and edges into a career of crime (p.168)</td>
<td>v+ prep+n</td>
<td>to move into sth gradually</td>
</tr>
<tr>
<td>6</td>
<td>We are crammed into a small space (p.201)</td>
<td>v+prep</td>
<td>to enter a place that seems too small to accommodate a number of people</td>
</tr>
<tr>
<td>In</td>
<td>In as an adv and preposition means being contained inside something or movement from outside to inside opposite of out</td>
<td>1</td>
<td><strong>bring in big money</strong> (p.65)</td>
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<tr>
<td>On</td>
<td><strong>On</strong> is an adv and prep Used to mean continuity, start, hold, dress</td>
<td>1</td>
<td>He must <em>keep on</em> drinking to avoid … severe symptoms (p.67)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>he <em>cut back on</em> his famed Friday parties (p.129)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>operators say, they are <em>put on</em> warning … (p.133)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4</td>
<td>He is <em>putting on</em> weight (p.140)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5</td>
<td>Don’t fuss (complain) dear, <em>get on with it</em> (p.164)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6</td>
<td>It’s time for women to <em>buckle on the armor</em> (p. 88)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>7</td>
<td>Zubrin <em>seized on</em> the fact that … (p.273)</td>
</tr>
<tr>
<td>With</td>
<td><strong>With</strong> is a prep used to convey the idea that sm taking action getting involved in sth describe relationships.</td>
<td>1</td>
<td>the combined efforts … will develop the knowledge necessary to deal with this problem (p.68)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>Man often used alcohol to help him <em>cope with</em> a problem (p.68)</td>
</tr>
<tr>
<td>Away</td>
<td><strong>Away</strong> is used as an adv indicating a movement to a different place as: run away, drive</td>
<td>1</td>
<td>Global sway of English cannot be <em>wished away</em> (p.45)</td>
</tr>
<tr>
<td>Phrasal Verb</td>
<td>Description</td>
<td>Structure</td>
<td>Meaning</td>
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<tr>
<td>away, fade away.</td>
<td>Black coffee will do away with intoxication (p.71)</td>
<td>v+adv+prep</td>
<td>to get rid of sth</td>
</tr>
<tr>
<td></td>
<td>“Don’t you ever want to get away?”… (p.142)</td>
<td>v+n+adv</td>
<td>to have a short holiday to relax</td>
</tr>
<tr>
<td></td>
<td>Keep the situation [away] from snowballing (p.171)</td>
<td>v+prep</td>
<td>to avoid</td>
</tr>
<tr>
<td>To</td>
<td>To is a prep used with verbs of movement to express the idea of direction. It shows the relationship between the verb and the person or sth affected by it.</td>
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</tr>
<tr>
<td></td>
<td>he may take to drinking (p.68)</td>
<td>v+prep</td>
<td>to start liking sth</td>
</tr>
<tr>
<td></td>
<td>some turn to alcohol occasionally (p.68)</td>
<td>v+prep+n</td>
<td>resort to, seek help from, start to do sth</td>
</tr>
<tr>
<td></td>
<td>The city turned to …the rivers for their water supply (p.184)</td>
<td>v+prep+n</td>
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<td></td>
<td>Mothers are ground to powder between the upper and nether (lower) millstone of tyranny (p.88)</td>
<td>v+prep</td>
<td>to wear someone down with continuous harsh or oppressive treatment</td>
</tr>
<tr>
<td></td>
<td>It turns me to mush to see a 4-year-old holding a glass … (p.112)</td>
<td>v+prep</td>
<td>to turn the attention or thoughts to a new subject, to become sentimental</td>
</tr>
<tr>
<td></td>
<td>certain work doesn’t lend itself to flexible hours (p.133)</td>
<td>v+pron+prep</td>
<td>to be suitable for sth (negatively)</td>
</tr>
<tr>
<td>About</td>
<td>About is an adv and a prep it shows a connection between the verb and its object as, hang about, mess about, throw about.</td>
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<tr>
<td></td>
<td>She moved about the ordinary routine of her home (p.143)</td>
<td>v+adv+n</td>
<td>to move from one place to another</td>
</tr>
</tbody>
</table>
### Appendix B

**Phrasal verbs activities**

Write *only one* correct meaning of the bolded phrasal verbs in the space below, and explain why the answer you choose is most correct.

1) We must **beef up** regulations and controls  (Themes, p. 65).
   a. complain
   b. set up
   c. strengthen
   d. disregard

2) The girls **hit the road** for weekend … They **wind up** in a saloon (Themes, p.171).
   a. cool down
   b. drink refreshments
   c. reach
   d. did their hair

3) UN Charter was **drawn up** after WWII (Themes, p.85)
   a. appealed
   b. was written
   c. was not written
4) Bill glanced at the drawings and said, “you know honey, we could sell these.” Gina felt herself swept up (Themes, p.122).
   a- felt herself suddenly involved
   b- felt herself clean
   c- felt herself rich
   d- felt herself poor

5) She had been dating a handsome and a popular guy who was also heavily into marijuana and cocaine (Themes, p.78).
   a- was highly interested in
   b- was popular
   c- was obese
   d- hated drugs

Phrasal verbs: activity 2
What is the meaning of the bolded phrasal verbs in the sentences below? Write the number that matches the meaning in the box.

<table>
<thead>
<tr>
<th>a. Relax</th>
<th>b. write</th>
<th>c. strengthen</th>
<th>d. involved</th>
<th>e. end up</th>
</tr>
</thead>
<tbody>
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1. To **beef** the music **up** the band played more on the drums.
2. At Tiffany’s birthday we danced until midnight but didn't expect to **wind up** by having 10 pizzas.
3. When I go to the beach and lie out in the Sun, I really **Loosen up**.
4. Our lawyer will **draw up** a contract for our new apartment.
5. Our class was **swept up** in excitement when the teacher announced having a picnic the second day.

Phrasal verbs: activity 3
Read the paragraph and answer the questions.

**Beef It Up**

A revolutionary Atlanta based dance has been popular by the music group, Charlie Boy Gang. Like the 'Twist', this dance is done in crowds. Each person can **beef up** individually in separate directions as long as the beat is kept. It’s almost like a two-step. One foot slightly comes off the ground after the other while swaying side-to-side on the upbeat. Sometimes the knees are bent while swaying to add an indirect bounce. Participants have liberty to do almost anything with the arms as long as the movement is fluent. They are **swept up** joyfully. The dance looks more authentic when simulating manual labor such as mowing a lawn, digging with a shovel, or bringing both knuckles close together slightly below the chest in a rotational motion. Advanced participants **wind up** by a brisk stomp on the downbeat. The trick to this dance is to **loosen up**. Try not to think about it. Remember you’re dancing between
the beat. It will naturally come to you if you get the feet movements down first. (Adapted from: http://www.urbandictionary.com/define.php?term=Beef+It+Up&defid=5788158)

1- When you beef up a performance such as dancing, do you become stronger or weaker?

2- Are the dancers fully involved and happy while dancing, why?

3- What do advanced dancers end up doing?

4- What is the trick to this dance, to be stressed or relaxed?

Phrasal verbs: activity 4
Which phrasal verbs do these pictures make you think of?

Write them in the below space.
Forensic Linguistics: Ratna Sarumpaet’s Persecution Case on Hate Speech

The objective of this research is to highlight the lexical semantic meaning and analysis of forensic linguistics on Ratna Sarumpaet’s persecution case in online media. The research method used descriptive qualitative. Data analysis was taken from lexical semantics from all statements spoken and written in media online. The results of forensic linguistics showed that there was a hoax given by FadliZon, HanumRais, Prabowo, Dahnil and Nanik on Ratna Sarumpaet’s persecution case. The data was collected by researchers using social media online. It was concluded that; (1) There was no Ratna Sarumpaet’s persecution case. (2) There was no international conference that was visited by Ratna Sarumpaet. (3) There was no patient with the name Ratna Sarumpaet in the Cimahi Hospital. (4) The bruises on Ratna’s face were not persecution case but plastic surgery and (5) There was no persecution in International Airport of Husein Sastra Negara in Bandung.

1. INTRODUCTION

2018 to 2019 is the politic atmosphere to vote a president in Indonesia. The two of candidates come from different supporter. One of the president candidate is Jokowi and Ma’ruf Amin and the second president candidate is Prabowo and Sandiaga. The two of supporter give the different opinion to make their candidate win in 2019. They give the data and fact, but the other supporters give the untruth statement. One of the supporter of president candidate is Ratna Sarumpaet. She is a woman that support Prabowo and Sandiaga as a president of Republic Indonesia.

A few months ago she showed in a media with a bruises performance on her face. Her friends Fadli Zone, HanumRais, Prabowo, Dahnil and Nanik gave statement that Ratna was persecuted by somebody in International Airport of Husein Sastra Negara in Bandung. They want all the person who has attacked Ratna Sarumpaet was arrested and sentenced by police. To find the statement was true or not the writer tried to analyze all statement. The writer used lexical semantic and linguistic forensic to observe their statement.

Linguistic forensic has been happened since 1968. Firstly linguistic forensic was used in England on Timothy Jhon Evans murdered. The victim was Beryl Susan Evan’s wife and his daughter that 14 months old. An analysis was revealed by Starvik on 1968. On his analysis he used linguistic forensic to found the answer of the murder case. That was the first time forensic linguistics used and it developed as forensic linguistics and became a science discipline.

Linguistic forensic was an academic science that study about language that was applied for linguistic forensic and law statement, McMenamin (2002:4). Oslon (2008:3) added that linguistic forensic was a relationship of language, criminal act, and law consisted of law enforcer, law case, legislation, conflict or law process.

Linguistic forensic applied the linguistics theory in language event that included in law process, justice processes in interaction and interaction inter individual that caused law effect partial. It means that forensic linguistic theory was applied to theory of language pattern, linguistics, utterance, discourse analysis, cognitive linguistic, speech act, theory and phonetic description technique, and phonology, lexis, syntax, semantics, pragmatic, text, and discourse analysis Coulthard and Jhonson (2010).

Subyantoro (2018) found that there are things that are examined in forensic linguistics including: (1) analysis of the use of language in the legal domain; (2) investigation of the deepest elements of language use, which can then be used as evidence in legal proceedings; (3) reviewing the use of the language of law enforcement officials in the judicial process both in the investigation and the judiciary.
According to Setia (2018) in the National Seminar at USU September 14, 2018 Linguistic synergy as a scientific study of language with the field of law has recognized its existence. By quoting the opinion that law is a profession of words, there is absolute involvement of linguists. According to Subyanto (2018) there are several things that are examined in forensic linguistics, (1). Analysis of the use of language in the realm of law. (2) Investigation of the deepest elements in the use of language, which can then be used as evidence in legal proceedings. (3) Reviewing the use of the language of law enforcement officers and (4) investigations in the judicial process, both investigations and trials. Subyantoro (2018), states that pragmatic analysis in forensic linguistic studies applies theories regarding pragmatic principles such as; a) speech act theory (Austin, 1962 and Seale, 1969), b) theory of cooperation (Grice, 1987; leech 1993) and c) presupposition (Levinson, 1983). Setia: 2018 concluded that the synergy of linguistics as a scientific study of language with law has recognized its existence. By quoting the opinion that law is an absolute law profession (the law is a profession of words) there is involvement of linguists.

Several studies have applied forensic linguistics. The first researcher is Saifullah (2016). In his research he studied forensic linguistics based on semi-pragmatics. Based on these findings, this study concluded, that the text of the responses of Internet users in cyber media tends to be emotive and anarchic. This was triggered by the construction of media news that tended to be confrontational and single opinion of the speakers. In addition, the "friendly" factor in the virtual space context and the context of the communication situation on the Internet that "freely" determine the occurrence of this tendency.

The second researcher is Putradi (2016). His research focuses on the “Background as One of the Primary Viewpoints in Forensic Linguistics”. The results of this study show that a person's background is often not in accordance with attitude behaviour, especially in social media. Many of these actors have higher education but tend to be vulgar and without taking into account the effects or consequences of throwing their hearts at others. Instead of conveying the purpose, the purpose of the information, but what appears instead is a verbal abuse that hurts the other person or person. This is contrary to the background where there is a paradigm of higher education, the better the social life, the clearer the background of the family, the better the person's behaviour. In fact this does not apply in association on social media, where the attitude and behaviour of a person is dependent on the content of the heart and emotions not on the mind and intellect.

2. RESEARCH METHOD
This study used a descriptive qualitative method. The data is taken from the lines written by FadliZon, HanumRais, Prabowo, DahnilSimanjuntak, and Nanik in Facebook (online media). They said that Ratna Sarumpaet had been beaten by a number of unknown people at Bandung's HuseinSastranegara International Airport and as a result of the beatings and torture Ms. Hasiolan had to be operated on at a hospital in Jakarta due to her face. As a result of the irresponsible actions, all the defendants of Ratna Sarumpaet condemned the actions of unknown people which resulted in Ratna Sarumpaet being treated in a hospital.

In analyzing text suspected of containing hate speech a linguist is demanded not only to consider what is "read and heard" but also to consider the context and approach or the right theory to analyse it. As stated by Coulthard and Johnson (2007: 14), namely "in approaching a text forensic context, the analyst needs to consider how it is similar and what distinguishes it from other texts in other contexts and theories. Based on this concept, the precautionary principle must be maintained so that the resulting analysis can be proportional and relevant to the case.

Data would be analysed by researchers based on lexical semantics. He studied the meaning of the word freely, without linking the position of the word in the sentence, Chaer (2009). After registering using lexical semantics, the researcher will proceed to the linguistic forensic investigation process to reveal the honesty of the parties examined in the investigation process such as suspects and witnesses, given the possibility of witnesses being dishonest during the investigation process.

3. DATA ANALYSIS
The researcher observed and recorded all statements related to the words of Prabowo, AminRais, HanumRais, DahnilSimanjuntak, FadliZon, and FahriHamzah. Here are some statements that say Ratna Sarumpaet suffered persecution against her.

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two to three men.

2. HanumRais  
HanumRais said, "I am also a doctor. I saw fingering and examining Mrs. Ratna's wound yesterday. I was able to tell which postoperative line and after being hit with a kick, a blow. In his statement Hanum also mentioned that Ratna Sarumpaet is a female hero like Cut NyakDien (Woman Indonesia National Hero). In a statement HanumRais stated that he confirmed that he had checked that the wound on the face of Ratna Sarumpaet was a blow from someone. This statement means that Hanum is very confident that Ratna Sarumpaet was persecuted by someone unknown.

3. Prabowo  
Prabowo said, in a democracy, everyone is free to choose any political attitude or viewpoint. If there are parties who consider Ratna's statement as a slander, according to Prabowo, it should be resolved through a legal process. The former Kopassus General Commander regretted the torture experienced by Ratna Sarumpaet. The meaning of bullying is involvement. That means Prabowo is convinced there is a political motive behind the alleged persecution of Ratna Sarumpaet.

4. Dahnil  
So, it happened a long time ago, and we only found out last night. It turned out that he was scared, traumatized, so he did not report and did not tell anyone, and we did not know why he was so scared," said Dahnil. According to Dahnil, based on Ratna's confession, he was attacked by unknown people. After being beaten, Ratna was put in a car. Because of that incident, Ratna experienced fear and trauma. So Ratna did not report and did not report any cases of abuse to anyone. Dahnil also said that currently, Ratna is at her house in the Tebet area, South Jakarta. According to his testimony, Prabowo and Sandiaga also visited Ratna this afternoon.

5. Nanik  
According to Nanik, Ratna was persecuted by three people on September 21, 2018 and around the HuseinSaatranegara Airport, Bandung, West Java. That night Ratna had just attended a conference with participants from several foreign countries in a Hotel. Then Ratna took a taxi with participants from Sri Lanka and Malaysia. "MbakRatna was actually quite suspicious when suddenly the taxi was stopped a bit away from the crowd. Now when two of her friends came down and walked to the airport, MbakRatna was pulled by three people into a dark place, and was beaten by three people, and trampled on her stomach," Nanik said. After being beaten, Ratna was thrown to the side of the road, so that the side of her head was torn. With the remaining energy, Ratna looked for a vehicle to the hospital in Cimahi and called her friend a surgeon to be treated immediately. According to Nanik, continued Nanik, the incident was so fast that it was difficult to remember the sequence of events. After being beaten, Ratna was thrown to the side of the road, so that the side of her head was torn. With the remaining energy, Ratna looked for a vehicle to the hospital in Cimahi and called her friend a surgeon to be treated immediately. According to Nanik, continued Nanik, the incident was so fast that it was difficult to remember the sequence of events. "MbakRatna was still a little
aware when she was carried by a taxi driver and put in a taxi. By taxi driver Ms. Ratna was dropped off at the roadside in the Cimahi area,"Nanik said. "MbakRatna returned to Jakarta that night and in a traumatized situation she had to remain silent for 10 days. It was only last Sunday that she summoned FadliZon to her house and last night FadliZon reported to PakPrabowo, and today at a place Madam Ratna met with PakPrabowo, "he said.

The meaning of Nanik's statement in the speech given by Nanik, he also believed that the persecution experienced by RatnaSarumpet was true. There was also a statement that after being beaten, put in a car and dumped in the road gutter in the area of Cimahi. He also added that FadliZon had taken Ratna Sarumpaet.

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### Table 1

#### Statement of Persecution Ratna Sarumpaet

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<td>HanumRais</td>
<td>I'm also a doctor. I saw fingering and examining Mrs. Ratna's wound yesterday. I was able to tell which postoperative line and after being hit with a kick, a blow.</td>
<td>It has been confirmed that Ratna Sarumpaet's wounds are used kicks and blows.</td>
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<td>3</td>
<td>Prabowo</td>
<td>Justifying the persecution of</td>
<td>There are violent acts</td>
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#### Investigation Result

Nico said that the police had checked into a number of hospitals and had questioned the airport. The police have also conducted an investigation regarding the truth of the international event held in Bandung on 9/21/2018. Nico also mentioned that if there was an international event, the local police would know about it and prepare security. However, according to Nico, the West Java Regional Police claimed that there were no international activities in Bandung. "We check at the West Java Regional Police, there is no international activity. If there is, the police will do security. At that time there were no security activities," Nico added. (Tribune, 2018)

#### Ratna Sarumpaet Statement

So there was no persecution, it was just an imaginary story either given by the devil to me, and growing like that. I was unable to see how Mr. Prabowo defended me at a press conference, I was unable to see my friends defending me at a meeting held in
Cikini. I prayed last night repeatedly and this morning I told myself, stopped. I call my children, I apologize to my children, I apologize to the people who helped me in this house who for many days I have always lain to. It is a lie that is wrong and I have no answer how to overcome a lie except to admit and correct it. Hopefully with that, all parties affected by my actions will accept that I am only an ordinary person, women who are admired by many people can also slip. For this reason, through this forum I also apologized to Mr. Prabowo especially, to Mr. PrabowoSubianto who yesterday sincerely defended me, defending the lie I made. I don't know what God's plan is for all of this, but I promise to improve all of this, and restore our struggles that are currently in shock. I apologize to Mr. AmienRais who also patiently heard my lie yesterday and took part in a press conference, I apologize to my fellow soldiers in the coalition 02, right now I am hurting you, I am making you angry, for God's sake I have no intention like that and I hope God gives me strength to all of us so that this incident does not affect our struggle. I also apologize to mothers, mothers, who always mention my name in the struggle. I know you are disappointed, but that's how our lives see, not how you see me, but how we see the people. I want to keep my mother fighting on that line. Ratna could be someone, could be nobody, but you are the Indonesian mothers who continue to fight. (Kompas, 2018).

4. DISCUSSION
From the statements given by Fadli Zone, HanumRais, Prabowo, DahnilSimanjuntak and Nanik, a study of forensic linguistics was carried out in the investigation process to reveal the honesty of the parties examined during the investigation process. From the results of investigations conducted by the police then obtained; (1). The absence of persecution experienced by Ratna Sarumpaet; (2). The absence of international conferences held; (3). There were no patients treated at the Cimahi regional hospital due to injury injuries; (4). Lung wounds on the face due to Plastic Surgery; (5) There is no mistreatment at Bandung's HuseinSastranegara International Airport; (6). From observations using forensic linguistic studies, it is revealed that there is no honesty of the parties examined in the investigation process. All witnesses who gave statements that Ratna Sarumpaet said were dishonest during the investigation process.

ABOUT THE AUTHORS
Sri Ninta Tarigan was born in Medan 26th May 1982. He is a student of Linguistics in Doctor Program Universitas Sumatera Utara. She teaches in English Department of Universitas Prima Indonesia.

Mulyadi was a lecturer of Linguistics in Doctor Program Universitas Sumatera Utara. He was a Head Program Study in Doctor Program Universitas Sumatera Utara.

REFERENCES


TABLES

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<td>There are violent acts and political elements.</td>
</tr>
<tr>
<td>4</td>
<td>Dahnil</td>
<td>He was beaten by unknown people. After being beaten, Ratna was put in a car.</td>
<td>Having been beaten by an unknown person and put in a car.</td>
</tr>
<tr>
<td>5</td>
<td>Nanik</td>
<td>After being beaten, Ratna was thrown to the side of the road, so that the side of her head was torn.</td>
<td>Ratna was beaten, put in a car and thrown off the road.</td>
</tr>
</tbody>
</table>
British English and American English: History and Differences
Ashraf Abdel Fattah Musleh Abu Fares
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ABSTRACT

The research discusses the history of both British English and American English. The main goal is to find how far the history of American English is originated in British English. The research also sheds light on the historical factors beyond the linguistic differences between British English and American English. However, these differences are restricted to vocabulary and spelling in order to give them more depth in analysis. The study comes up with several interesting findings. Among these findings is the fact that American English is basically an outcome of Elizabethan English which the English settlers brought with them as they came to the North American Continent in the sixteenth century. Nevertheless, despite the fact that the main effect on American English resulted from British English on that time, there were many other resources that impacted it throughout time, such as American Indian Pidgin English, French, and Spanish and recent immigration of other various peoples like the Italian, Chinese and German to the United States. Moreover, with the passage of time, American English influenced British English and enriched its vocabulary, especially in the case of "Americanism."

KEYWORDS

British English, American English, vocabulary, spelling, differences, dialects, semantic, history, varieties, language

1- INTRODUCTION

1.1 Research Problem

This research is interested in the history of British English and American English. Its main concern is to examine the history of American English in order to find how far it is historically-rooted in British English or distinct from it. In addition, there is an analysis of the differences between British English and American English in terms of vocabulary and spelling. The purpose here is to see how the two main national varieties of English, British and American, differ in these linguistic aspects and expose the historical factors beyond this difference.

1.2 Objectives

As stated above, the general purpose of this paper is to provide a historical analysis of both British English and American English and explain the differences between them in vocabulary and spelling. However, the objectives of this research can be described specifically as:

a- To trace the origins and development of British English and American English historically

b- To examine how British English shaped and affected the history and development of American English

c- To explain historically the nature of differences in both British English and American English regarding vocabulary and spelling

d- To identify how far the linguistic variation in American English, represented here by vocabulary and spelling, is historically-rooted in British English or independent from it

e- Finally, the overall purpose of this paper is to examine how far American English history as a language is a product of British English influence or of other influences rather than British English.
1.3 Rationale

Language is a broad area of knowledge, and when it comes to the history of the English Language, there are too many things to deal with and write about. Nonetheless, when I started thinking what to write about in this field, one of the topics which I liked to deal with was dialects. This topic appealed to me because dialects are significant in showing the type of language growth and development throughout history. But I felt that dialects in general is a broad subject and thus there is a need to limit it. Therefore, I decided to write about British English and American English as the two main dialects of the English Language. Furthermore, there are many interesting points which I found while I decided to write about this topic. I believe that we, as non-native speakers of English, often tend to think about English as one language that is uniform and unified. In other words, we usually tend to ignore the fact that it has many dialects and varieties which are categorized under its umbrella. Hence, I wanted to investigate the two main dialects of English, British and American, and see how far their history is similar or distinct from each other. I also aimed at building some knowledge about the differences that exist between them. For these reasons, I intended to write about American English and British English and the differences between them.

1.4 Delimitations

As mentioned earlier, this research paper aims at providing a historical analysis of British English and American English and explaining the differences between them historically. On the whole, the history of the English Language originally starts with the history of English in Britain. But as the purpose of this paper is essentially to investigate how far the history of American English is originated in British English, the focus will be on the history of American English in relation to British English and other sources of influence. In addition, the standard varieties of both British English and American English are the two versions which will be used in order to illustrate the types of differences between American English and British English. The reason for this is that both British English and American English include many varieties where the differences or linguistic aspects would be difficult and time-consuming to trace and explain historically.

Hence, it is Standard British English, which is referred to as Received Pronunciation (RP), and General American (GA) that are meant in this study when dealing with the differences between British English and American English. These standard varieties are sufficient for the purpose of this research, as they both characterize most linguistic features of the various national varieties of both British and American English. Furthermore, the discussion of the differences between British English and American English is limited here to vocabulary and spelling. In fact, there are other differences between British and American English, as in syntax and phonology. However, it would be more adequate to focus only on vocabulary and spelling differences to give them more depth in analysis in terms of history and nature, especially with the fact that American English vocabulary tend to have its own characteristics and identity which distinguish it, to some extent, from that of British English.

2- LITERATURE REVIEW

There are many books which deal with the history of British English and American English and the differences between them. However, there are two books which are among the most interesting and helpful resources to this paper. One of them is British
English and American English, by Peter Strevens (1972). Strevens presents the basic facts about English as a worldwide language. Then he presents the basic data about British English and American English history. Above all, Strevens discusses the differences between these varieties of English in various aspects such as grammar, vocabulary and spelling. Hence, this book is helpful and correlated to this study, especially with the fact that Strevens introduces the historical facts in this book together with the linguistic aspects in a stimulating mode.

Another resource which is basically associated to this study is Millward's (1996), entitled A Biography of the English Language. In this book Millward provides all that information about the English Language history from its beginning until recent British English and American English. The most beneficial chapters in this book for this paper are the chapters where Millward discusses the main three periods in the history of the English Language. In addition, there is the chapter in which he deals with English in England and the United States, discussing the main differences between them in the various linguistic aspects. This chapter is the last one in the book, and it is entitled (English Around the World).

3- METHODOLOGY
This research is based on the description of British English and American English historically. In order to attain depth in presenting the historical data required, there is a use of chronology wherever necessary. In addition, the paper is analytical when it comes to the history of the main factors and incidents that contributed to the development and growth of British English and American English. Finally, a basic method which is worthy of following in such a paper is comparison and contrast, mainly when the differences between British and American English in vocabulary and spelling are concerned.

4- FINDINGS
After dealing with the basic history of British English and the overall history of American English in order to identify how the first affected the other historically, the following points regarding this issue have been found:

a-The English spoken nowadays in the United States of America, which is referred to as American English, is originally a development of Elizabethan English the early settlers from the British Isles brought with them when they came to the North American Continent in the sixteenth century.
b-Before the English settlers came to the New World or North America and meantime, there were many sources that affected the development of early American English. These sources include Basque, Iberian and Indian American Pidgin English.
c-Throughout its history, American English was shaped and affected by British English. Yet, as a matter of fact, there are many other sources which left an impact on American English. These sources include American Indian English, French, Spanish, and Dutch and recent immigration of other various peoples as Italian, Chinese and German to the United States.
d-The main influence of immigration on American English seems to be in the area of vocabulary and borrowings.
e-The internal history of English in the British Isles, the passage of time, and the interrelations between British English and American English had a role in their history, and thus eventually created the distinction between them as the two main native dialects of the English Language.
During their history, British English was an original source for the history of American English. Nonetheless, with the passage of time, American English influenced British English and enriched its vocabulary, especially in the case of "Americanism."

5. DISCUSSION

5.1 History of British English and American English

English is a worldwide language nowadays. For instance, it is the language of international air controllers, and it is the medium of at least 80 percent of the information stored in computers around the world. Moreover, scholars from every nation publish in English in order to reach the widest possible audience (Millward, 1996).

Furthermore, English is widely used as a first language in every continent, and it is widely used as a second language in the Spanish-speaking countries of central and South America. It is considered the first language for a big portion of the United States, the British Isles (including Ireland) and also for other countries throughout the world like Canada, Australia, New Zealand...and so on.

However, English is one language spoken with many dialects. But first, we need to define what is meant by the term “dialect.” C.M. Millward defines a dialect as “a variety of language distinguished from other varieties in such aspects as pronunciation, grammar, lexicon and semantics.” (1996, p 348) Millward uses the word “dialect” to refer to regional variation, and he suggests that regional dialects are only one of many types of linguistic variation. Similarly, this term is defined in New Webster’s Dictionary and Thesaurus of the English language as “a form of a language distinguished from other forms of the same language by pronunciation, grammar or vocabulary. It may be regional, social or occupational.” (1992) Also the word “dialect” may be used to refer to a regional form of a language, especially as distinguished from the standard or literary language. In addition, the term dialect may be used to refer to a language in relation to the family to which it belongs.

Accordingly, British English and American English are considered the two main native dialects of the English language. Millward (1996) states that Dialects of English can be divided into two main types, native dialects and non-native dialects. Non-native dialects of English include Indian English, Hawaiian English, African English...and so on. In relation to this, Peter Stevens (1972) suggests that the variations within English can be grouped into two main families of varieties, a British and an American family. These families differ in detail, but they also contain many similarities. The American English family includes the English spoken as a native language in the United States and Canada. On the other hand, the British English spoken as a native language includes the English in the British Isles, West Indies, Australia, New Zealand, Rhodesia and South Africa.

To be more precise, it is these two main native dialects of English, namely British English and American English, which this paper aims at investigating their history in order to determine how American English was affected historically by British English. As far as the differences between these two main dialects of English are concerned, the standard national varieties of them will be used to examine the nature of the differences and explain them historically. These varieties or dialects are Standard British English (SBE), which is referred to as
Recent Pronunciation (RP), and General American (GA).

5.1.1 History of British English
As a matter of fact, the history of the English Language has its main parts within the history of English in the British Isles. On the whole, the history of the English Language is a history of English in both sides of the Atlantic, Britain and the United States. In the other words, the history of English is a history of both British English and American English. However, we need to start by dealing with the point where the language started from, the British Isles. Dennis Freeborn et al (1986) suggest that the history of the English Language is basically the history of English in England which starts when this language was brought to the British Isles in the first half of the fifth century AD by settlers called “Angles” from across the North Sea. The inhabitants of the British Isles were called “Britons” who spoke dialects of Celtic, whereas the Angle or (Anglo-Saxon) spoke dialects of a language family called West Germanic. In time, the country became known as “Englalond,” Angle-land, and the language as “Englisc.” The language of this early period, up to 1100 or 1150, is referred to as “Old English.”

The second part in the history of the English Language in England is called the “Middle English” period, which started about 1100 and lasted to 1500. During that period, the language witnessed the Norman French invasion, where French was the native language of a minority, but with an influence in all aspects, since the French controlled all the political, economic and cultural life in England. (Millward, 1996) Accordingly, English was still spoken in England at that time, but there was a kind of a decline of French afterwards. Millward states that: “French remained the official language of England until well into the second half of the fourteenth century, but two events of that century sealed its fate and guaranteed the resurgence of English. The first of these events was the Black Death...The second event that assured the resurgence of English in England was the Hundred Years War (1337-1453).” (1996, p 144-145)

The next period in the history of the English Language is referred to as the “Early Modern English” period which lasted from 1500-1800. This period witnessed many events such as the cultural, political and technological influences, the introduction of printing, the English Renaissance, exploration and colonization and the American Revolution. These incidents and influences had an impact on the development of the English Language. The final part in the history of the English Language started from 1800 and lasted to the present. This period is often called the “Present-Day English” period, and during this period recent British English and American English developed.

One significant aspect in the history of English in England is very essential to the history of the English Language on the whole and to the history of American English specifically. As the British started exploration and colonization of different parts of the world, they brought their language with them. This contributed to the spread and growth of English as a first language for many peoples and countries. In relation to this, the exploration of the English for the American Continent, and later on its colonization brought English to the United States.

At this stage, it would be sufficient to stop dealing with the history of British English and move to deal
with the history of American English. For the time being, what has been mentioned is sufficient our purpose. Other significant aspects in the history of British English will be referred to whenever they are necessary to show their impact on American English or their relation to it. This is meant in order to identify how American English history is really influenced by that of British English.

5.1.2 History of American English

The history of the English Language in the United States actually begins with the English which was transferred by the English settlers who came from the British Isles to the New World- North American Continent- which was later known as the United States. J.L. Dillard believes that English came to North America and what may be called the United States as a part of the general movement of European Languages and their spread to all parts of the world, and specifically to the new American continent. He further elaborates: “The type of English spoken during the period of exploration and colonization was important to the history of American English...” (1992, p 1)

Based on this, although there are other factors and influences which affected the language in the United States before the settlement of the immigrants from the British Isles, which will be discussed later, the language which those British immigrants from the British Isles brought with them laid the foundation for the beginning and development of what may be called early American English. By this, we mean Elizabethan English which was spoken in the British Isles during the time when the new settlers came to North America. Strevens (1972) argues that there was much variety in the Elizabethan English which was brought by the English settlers who came from the British Isles into the new American continent. Strevens also suggests that “a similar mixed population taken from the same place in Britain at the present time would posses between them a much uniform sample of English than did the early settlers.” (p27)

In relation to this, Millward (1996) suggests that it would be difficult to account for the origins of all the regional dialects of the United States from the time of the earliest English settlements, since immigrants came from different parts of Great Britain and thus the speech of the areas of America was a dialectal mixture of Early Modern English. So, basically, the settlers who came to the North American Continent around the sixteenth century from Britain brought their English with them, which was diverse and with many dialectal differences. This mainly contributed to the influence upon the English Language which became spoken in the New World. Furthermore, before the English settlers came from Britain into the New World, or at least meantime, there were other factors or sources which played a role in the language spoken by the inhabitants of North American Continent. Dillard (1992), in his book A History of American English discusses these sources and shows their impact on early American English. One of these sources is Basque, a language which the settlers brought with them to the New World. Basque affected the language in early North America mainly in the field of vocabulary through “maritime” forms of language.

Another early source which affected the language in America in its early beginnings is Indian Pidgin English and Iberian. Dillard elaborates on this: “It was surely a maritime variety — if not a pidgin—that the first Indians to have real contacts with them spoke to
the Puritans in 1621.” (1992, p 9) Then, the Englishmen who came to the New World depended upon the Indians for many basic survival techniques, such as acquiring food, which forced them into certain cultural compromises, including the linguistic ones. Another source which contributed to the shape of language in early North America is the Pidgin English which was brought to the New World in the seventeenth century from West Africa through slaves. In addition, American Indian Pidgin English spread rapidly and played a role in this regard. Moreover, there are other elements which had a role in the history of English in the United States or American English. Millward (1996) suggests that there are other elements, origins and factors that affected the growth of English in the United States other than the English origins of England. He considers that “because not only the language, but also the dominant cultural patterns of the United States today are based on English models, we tend to forget that the English were not the first Europeans to make permanent settlements in North America.” (p350) For instance, the Spanish were in Texas almost a century before the Jamestown settlement. Both the Spanish and the French had colonies in South Carolina in the sixteenth century.

Similarly, Strevens (1972) argues that American English has had various influences since Elizabethan times. First, there is American Indian influence. In the earliest “colonial” period there was a need to find names for talking about places, plants, animals and customs which existed in America but had no equivalent in Britain. Thus, there was a process of borrowing new words and expressions from American Indian English Continent such as “hook, igloo, kayak, tomahawk, skunk and totem.”

There was also the French influence on American English. In addition, as a result of the cultural contact, there was also the Spanish influence, partly because Spain occupied large areas of North America. Spanish words such as “bonanza, Creole, plaza, sierra and sombrero” were borrowed from Spanish into American English. Furthermore, the Dutch presence in the North American Continent contributed to the borrowing of words as “boss, dumb, Santa Clause and sleigh.” Accordingly, these influences on American English came as a result of the contacts with foreign language communities, which may be considered as a result of forced and voluntary immigration. Besides, we see here that most of the foreign influences on American English are on lexicon or vocabulary. There are no foreign influences on other aspects of American English, such as phonology and syntax. American English seems to have retained the basic threads of language which the English brought to the North American Continent, though it had borrowed words from other sources.

Other elements of influence on American English came from African, Italian, Chinese and German immigrants. The influences here were also on vocabulary. Anyway, the process of immigration continued until the twentieth century to the United States. Meantime, this had a role in affecting the vocabulary and lending American English new words and expressions. Millward (1996) believes in the importance of immigration influence on American English in the nineteenth century and recent times. He states that: “Still more recently, political and economic problems in their homelands have led to large numbers of immigrants from Central and South America, the Caribbean, and southeast Asia. With few exceptions, all of these immigrants have adopted
English almost immediately, and their children born in this country have been native speakers of English. Nonetheless, they have left their mark on American English, even if this influence is only imperfectly understood.” (p351)

5.2 Differences between British English and American English

5.2.1 How British English and American English Became Different

Generally speaking, English is one world-wide language with two main national dialects, British English and American English. However, this does not eliminate the fact that there are some differences between British English and American English, whether they may be significant or slight. But before dealing with the nature of these differences, there is a need first to determine how these dialects became different.

Strevens (1972) argues that there are three aspects which affected Elizabethan English and resulted in the emergence of the two main national varieties of the English Language, British and American English. First, the passage of time and the social history of the British Isles caused a change in British English. Second, English as spoken and written in America acquired a character of its own reflecting the growth and history of the American community. Third, the interaction and relations between Britain and America changed, which also affected the story of English. Even though, Thomas Pyles (1993) believes that there is no essential difference between English in the United States and that of Britain. He comments on this by saying: “The English Language in all its national varieties throughout the world is remarkably uniform. There are, to be sure, differences between national varieties, just as there are variations with the similarities. English is unmistakably one language, with two major national varieties: British and American.” (p 212)

Anyhow, I believe that there are a group of differences between British and American English. Although some of them may look insignificant or slight, at the least they seem to characterize the variety which they belong to, whether British or American. These differences lie in more than one linguistic area. They can be found in the field of phonology, especially of vowels and intonation. There are also differences in vocabulary and semantics. In addition, there are also differences in morphology and syntax, but they are actually less than the other differences.

For the sake of clarity and depth in analysis, vocabulary and spelling differences between British English and American English will only be dealt with in what follows. Furthermore, as mentioned earlier, the differences will be discussed in relation to the standard versions of language in both British and American English, (SBE) and (GA). These two standard dialects are sufficient as they include most of the characteristics and linguistic aspects which are found in most regional and national dialects.

5.2.2 Differences in Lexicon / Vocabulary

Lexicon or vocabulary is a central linguistic area where there are noticeable differences between British English and American English. Millward (1996) suggests that the three main semantic areas where there are differences between British English and American English are food, clothing and transportation. He further illustrates the divergence between these dialects through saying: “Historically, this is because new food and new ways of processing and cooking food have arisen since the separation of the two nations. The vagaries of fashion have caused divergence in the vocabulary of clothing. The many
differences in the terminology of transportation result from the fact that the railroad (British "railway") and motorcar industries developed after the separation of the United States and Great Britain." (p374)

Therefore, we see that the historical separation of England and the United States contributed to the discrepancy or independent quality of vocabulary in British English and American English, at least in the areas of food, clothing and transportation items. The following tables show some examples regarding the differences in vocabulary between British English and American English.

<table>
<thead>
<tr>
<th>Food</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>British English</strong></td>
<td><strong>American English</strong></td>
</tr>
<tr>
<td>biscuits</td>
<td>cookies or crackers</td>
</tr>
<tr>
<td>chips</td>
<td>French fries</td>
</tr>
<tr>
<td>crisps</td>
<td>potato chips</td>
</tr>
<tr>
<td>jelly</td>
<td>jello</td>
</tr>
<tr>
<td>mince</td>
<td>hamburger</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Clothing</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>British English</strong></td>
<td><strong>American English</strong></td>
</tr>
<tr>
<td>pants</td>
<td>underpants</td>
</tr>
<tr>
<td>overall</td>
<td>smock</td>
</tr>
<tr>
<td>knickers</td>
<td>women's underpants</td>
</tr>
<tr>
<td>trainers</td>
<td>running shoes</td>
</tr>
<tr>
<td>waistcoat</td>
<td>vest</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Transportation</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>British English</strong></td>
<td><strong>American English</strong></td>
</tr>
<tr>
<td>high street</td>
<td>main street</td>
</tr>
<tr>
<td>caravan</td>
<td>trailer</td>
</tr>
<tr>
<td>motorway</td>
<td>turnpike</td>
</tr>
<tr>
<td>roundabout</td>
<td>traffic circle</td>
</tr>
</tbody>
</table>

But what about the other types of differences in vocabulary in British English and American English? How far can they be explained historically? Pyles (1993) suggests that there is a variety of usage for vocabulary items in both British English and American English. In other words, some words are there in both varieties of English, but they are used in different contexts by people in the United States and Britain. A good example is the word “mad,” which is mostly American, while “angry” is British. Even though, Americans use “angry” in formal contexts, often under the impression that “mad” as a synonym is incorrect. On the other hand, many speakers of British English use “mad “in the sense of being “angry,” as it was usually used in Old English, meaning “dissatisfied” with a certain aspect, not, for example, “crazy.”

As far as the differences in word choice in British and American English are concerned, Millward (1996) believes that they can be complicated, as in the case of “sick and ill.” On the contrary, Pyles (1993) disagrees. He believes that the differences in the use of other words in everyday speech are not very numerous or very significant. Randolph Quirk illustrates this matter as he says: “The long and imposing lists of so-called distinctively British and American words and usages are 75 percent misleading; it turns out either that both the words so neatly separated are used in one or the other country or that both are used in slightly different contexts or in different proportions.”(Qtd. in Pyles’, p 217)

Then, it would be worthy to mention how American English affected the language in England. One source which brought this effect is the process of “Americanism. “This means that whenever the American felt a need for new words to describe new
things or express new ideas, they innovated new words, expressions and made coinages. This process provided a source for American English growth, at least in the field of vocabulary. It also enriched British English with words which became used afterwards. Among the usages identified as Americanism are the following words: either (to refer to one or the other of two), notify (to mean “inform”) and mad (as a metaphor for “angry”).

In this context, Pyles (1993) suggests that many words have been introduced to British English from American English mainly beginning in the nineteenth century, while beforehand it is the English in Britain that gave many words to American English. Other words which are categorized within the process of “Americanism” include also “backwoods, belittle, blizzard, caucus, swamp, cafeteria, cocktail and egghead.”

5.2.3 Differences in Spelling
There are many differences in the spelling of both British English and American English. The major spelling differences between the two main national varieties of English can be illustrated with the following aspects:

1- (o) versus (ou)
American spelling prefers (o) before (r) and (1) in words, while British prefers (ou). For instance, in American English we find “honor, favor and molt” whereas in British English we find “honour, favour and moult.” According to Richard Vensky (2001), this contrast in spelling between British English and American English is dated to the American Revolution, and particularly to the spelling reform lead by the American linguist Noah Webster.

2- (-re) versus (-er)
While American English prefers final (er) in final positions in words as “center, fiber, and meter,” British English prefers (-re) in the end of such words. Thus, we find “centre, fibre and metre” in British English.

3-Doubling final consonants
There is a difference between British English and American English spelling in the handling of final (1) before suffixes. Before (ment) and (ful), American English spelling doubles or keeps a doubled (1) as in “enrollment, fulfillment, skillful and willful.” On the other hand, the British prefer to double a final (l), even if the final syllable is not stressed, while Americans generally double a final consonant only, as in “traveling” and “marvelous” versus British “travelling” and “marvellous.”

However, there are many more types of differences in spelling between British English and American English, especially with the fact that American English spelling tends to be unsettled, while the British tends to be more conservative. The above mentioned examples are meant to give an idea about the nature of spelling differences between British English and American English. But it is more significant now to deal with some of the historical factors which paved the way to such differences in spelling.

First, Strevens (1972) argues that not all the differences in spelling between British English and American English are a result of American innovation or policy, although some are. In fact, some of these differences arose from the fact that original common source of both American English and British English, Elizabethan English, allowed
greater variation in spelling than is allowed today. Strevens also adds that sometimes the alternative which eventually became standardized in America was different from the preferred alternative in British English.

Second, Venzky (2001) as well as Strevens (1972) suggest that there is another factor which initiated the discrepancy in spelling between British and American English. This factor includes the spelling reform movements and attempts to establish modified alphabets, such as those lead by Noah Webster in America, and to some extent by Samuel Johnson in Britain.

Additionally, another factor which had a role in the differences between British English and American English is the spelling of "Americanisms," such as "raccoon, Wisconsin, and Pittsburgh. "These words are shared throughout the English-speaking world. Basically, they originated in America, but their spellings changed over time as a result of American orthographic manipulations.

According to what has been presented, we can notice that American English basically developed from early British English, specifically “Elizabethan English.” As a result, British English was a main source and background for the emergence and evolution of American English. Even though, American English was affected and shaped also, to some extent, by other foreign influences that came through immigration to the United States of various people and the cultural contact with them. Furthermore, both American and British English affected each other and contributed to the linguistic growth found in both dialects, mainly in the case of vocabulary and spelling, as this study has shown.

As far as the differences between British English and American English are concerned, although they share the same sources and items used in the linguistic domains of vocabulary and spelling, there seem to be many differences in terms of these areas in both varieties of English. In other words, there are a number of noticeable differences between British and American English, at least in these fields. However, I believe that these differences are not so fundamental to the extent that makes them result in a big discrepancy between British and American English linguistically. In fact, they reflect the tendencies and special historical circumstances which lead to their evolution rather than make or characterize two distinct versions of lexicon and spelling within the central native dialects of the English Language, namely, British English and American English.

However, I believe that the history of British English and American English is a significant and enticing field of study, especially when it comes to the interrelations between them historically and linguistically. This is enhanced by the fact that they
represent the two basic models for the world-wide English Language spoken worldwide. Furthermore, I feel that the differences between British and American English in the other linguistic areas, such as syntax and phonology, are worthy of examination in order to investigate how they may be similar or distinct.

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LA PAIX ET L’UNION AU NIGÉRIA: LA PLACE DE LA LANGUE ANGLAISE

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Languesnationales, One
Nigeria, Pèresfondateurs et
Multilinguisme

Dans cette communication, nous constatons que le Nigéria est un île linguistique où de nombreuses langues coexistent côte à côte. En guise d’emphase, il y a langues européennes, langues nationales et langues vernaculaires. Donc, la recherche vise à aborder les critères d’évaluer toutes ces langues. Ensuite, elle cherche d’esquisser la réalité de la langue anglaise en tant qu’une langue officielle ayant le statut linguistique d’y promouvoir la paix et l’union que les pères fondateurs se sont assignés et prêchent dès l’ère de l’indépendance jusqu’aujourd’hui. L’article cherche aussi à examiner les avantages et désavantages qui s’associent au pays multilingue tel que le Nigéria. Finalement, nous proposons quelques suggestions qui aideront la réalisation de “One Nigéria” aux nigérians.

1- INTRODUCTION


Au sujet du chiffre exact de langues au Nigéria, Adegbija (1991a), l’estime d’être environ 4 000 langues. Oyetade (2002) à sa part, l’observe aussi que les langues y parlées sont plus de 400 alors que Adegbite (2010), maintienne que le nombres’encadre entre 450 et 500 langues. Pour couronner l’argument, il y a langue mixte c’est-à-dire, différents dialectes de la même langue qui sont souvent considérés comme une langue en soi, car elle possède son propre statut (Échu, 2003). Par conséquent, la recherche de langues qui promeut la paix et l’union au Nigéria continue ad infinitum.

2- Le Statut des Langues Nigéréennes


Cependant, les focus de cette communication sont nombreux. D’abord, elle vise à établir quelques critères qui aident à critiquer et à évaluer les langues diverses parlées au Nigéria. Ensuite, elle aborde le statut de l’anglais en tant que langue officielle au Nigéria vis-à-vis le pidgin anglais. Le travail ne s’achève pas sans mettant l’accent sur les facteurs et symboles nationaux qui favorisent la paix et l’union des Nigérians. Elle cherche également à discuter les problèmes de l’insécurité qui menacent la paix et l’union du Nigéria. Finalement, on propose le pidgin anglais, un hybride de l’anglais standard, en tant que langue officielle ayant le statut de s’assurer la paix et l’union des nigérians.

2.1 Langues Nationales: Les langues nationales sont trois: Haoussa, Igbo et Yorouba. Elles sont considérées en tant que langues officielles du gouvernement dans les régions où elles sont parlées. Au premier lieu, Yorouba possède 20% de la population entière au Nigéria. Au niveau de communication, la diète Yorouba parlée aux états d’Oyo, d’Ogun, d’Ondo, d’Osun, de Kwara, de Lagos et à l’ouest de l’état de Kogi est plus connue que d’autres dialectes de la même langue. C’est la raison pour laquelle, les indigènes yorobas mettent trop d’accent sur le dialecte d’Oyo comme leur dialecte officiel.

Ensuite, Igbo est le groupe linguistique le moins peuplé au Nigéria. Elle possède à peu près de 16.5% d’habitants et 30 dialectes parlés dans les états d’Abia, d’Imo, d’Anambra, d’Ebonye, d’Enugu et de Rivers. Malgré le fait que les gens parlent la langue igbo en tant que leur langue maternelle, c’est le dialecte d’Owerri qui se domine parmi les gens.

Finalement, Haoussa est la deuxième langue nationale ayant plus de 21% d’habitants ; malgré ce statut accordé à cette langue, elle appartient toujours à la langue vernaculaire dans les états de Kaduna, de Katsina, de Kano et de Bauchi mais l’hybride de Kano reste la langue d’enseignement et d’écriture parmi les gens.


Quant au français, il maintient le statut de langue étrangère au Nigéria. D’après Lynn (2001), le français:


A présent, le français est restreint à peu d’université où il est enseigné comme une discipline scolaire et utilisé dans les contacts diplomatiques surtout, avec les voisins immédiates comme le Tchad, le Niger, le Bénin, le Cameroun et avec les ambassades étrangères. Selon Ezeafulkwue (2015), pareillement en 1996, le général SanniAbacha, alors chef de l’état nigérian, a adopté la langue française comme deuxième langue officielle du Nigéria. Il a pris toutes les mesures nécessaires à sa réalisation, mais pour sa sortie prématurée de l’arène politique du Nigéria.

Finalement, on ne peut pas tirer le rideau sur la présence de l’arabe au Nigéria. Elle est la troisième langue étrangère au Nigéria mais son statut se limite à la propagation d’Islam et à l’enseignement aux écoles islamiques et aux universités du Nord: Zaria, Kano, Sokoto, Jos, Maiduguri et Bauchi comme une discipline universitaire.

3-Le Statut Actuel De L’Anglais Au Nigéria

Umaro (2015), avance que le Nigéria est une ancienne colonie de la Grande Bretagne. Donc, les Nigérians parlent l’anglais dans toutes ses affaires officielles, soit au domaine intérieur, soit au domaine extérieur. En tant qu’une langue officielle, il n’est pas surprenant de remarquer que les maîtres coloniaux y sont venus de propager leur culture, leur civilisation et leur langue en nous trompant avec la Bible. Ainsi, l’indépendance qui s’en suit le 1er octobre, 1960, l’anglais imposé aux colonisés et leurs approbations témoignent son statut actuel aux domaines d’administration, de média, d’enseignement et dans le plan international.

transposés aux langues nationales et aux langues vernaculaires.

Étroitement important est le domaine juridique. On constate que toutes les procédures devant les tribunaux se déroulent en anglais surtout, dans la Haute Cour de justice et la Cour suprême. Les avocats plaident leurs cas en anglais et les juges rendent aussi leurs jugements en anglais sauf dans les tribunaux des charias où l’arabe joue un rôle lié à la justice islamique.


Le rôle de l’anglais au Nigéria reste aussi formidable sur le plan international. Il appartient aux nombreux organismes telles que l’Organisation des Pays Exportateurs de Pétrole (OPEC), l’Organisations des Nations Unies (ONU), la Banque Mondiale, la Communauté Économique des États de l’Afrique de l’Ouest (CEDEAO) et beaucoup d’autres. En dépit de la crise économique actuelle, le Nigéria contribue toujours au développement des pays africains à travers son principe de non-ingérence dans leurs affaires intérieures. Cet esprit de conciliation l’aide à s’assumer le rôle de leader en Afrique noire. A la réunion de ces organismes, l’anglais et le français s’assument les langues officielles et un chef d’état qui n’est pas bilingue comme le notre poursuit les affaires des organismes en anglais.

En dernière analyse, l’anglais est si reconnu au Nigéria au niveau d’enseignement. Par exemple, le nouveau système d’éducation actuel au Nigéria, 6-3-3-4, présente l’ensemble du système scolaire qui atteint le développement scientifique et technologique en comparaison avec l’ancien système éducatif qui ne s’intéresse pas au développement des citoyens. Donc, on ne peut pas nier le fait que le nouveau système de l’éducation, lancé en 1982, est véhiculé en anglais. Le programme d’études, à tout niveau d’étude, est le même au Nigéria. D’après Lynn (2001), les élèves subissent le même examen terminal organisé par le «West African Examinations Council» (WAEC) et «Joint Admission and Matriculation Board (JAMB)» crée en 1976 de s’assurer les modalités d’inscriptions aux universités, aux écoles normales supérieures et aux écoles polytechniques nigérianes.

4-Facteurs Et Symboles de la Paix et de l’Union au Nigeria
Le Nigéria a eu son indépendance le 1er octobre 1960. Dès que l’indépendance s’est assurée, les citoyens chantent « One Nigéria » en tant que facteur de la paix et de l’union. A fin de prolonger l’indépendance, les nationalistes ont travaillé sans relâche de mettre sur place quelques symboles nationaux qui favoriseront la paix et l’union. En effet, les manières d’achever ces devises forment le vif de nos analyses aux domaines des fêtes nationales, symboles nationaux, monnaie commune, service national parmi d’autres.

A cet égard, le rôle que jouent les fêtes nationales dans la tentative de promouvoir la paix et l’union des Nigérians, dès son indépendance jusque à ce jour, ne peut pas être ignoré. Les fêtes nationales nigériennes sont reparties à trois catégories : les fêtes nationales ou jours fériés, les fêtes chrétiennes et les fêtes islamiques. Ailleurs dans le monde, les leaders se touchent beaucoup des éléments qui promeuvent la paix et l’union de leurs pays et le Nigéria n’est pas une exception. Pour s’assurer la paix et l’union entre les diriges et les dirigeants nigérians, le 1er janvier de chaque année est mis à côté pour que les musulmans et les chrétiennes se reposent pour fêter le jour de l’an.

Ensuite, le 1er mai est considéré jour férié pour tous les fonctionnaires ; le 27e du même mois est aussi jour férié pour les enfants. En outre, le 29e mai est aussi jour de démocratie décrété pendant le régime d’Olusegun Obasanjo pour fête ses accomplissements politiques, la réalisation de son arrivé au pouvoir en 1999, la deuxième république nigériane. Finalement, le 1er octobre est aussi remarquable dans les annales du Nigéria car il symbolise le jour que les Bretons ont accordé l’Indépendance aux Nigérians en 1960.

A coté des jours fériés, il y a aussi fêtes des chrétiennes. Chez les adhérents chrétiens, ils observent le Vendredi Saint pour commémorer le jour dont Jésus Christ est interrogé, malmené, jugé, condamné à mort et cloué sur la Croix. Ce jour-là, on ne mange pas de la viande et par conséquent, la Croix représente le symbole des chrétiens. Ils fêtent aussi le jour de pâques (variable, mars ou avril) ainsi que le Noël fêté le 25e décembre de chaque année comme l’anniversaire du Seigneur.

Les fêtes des musulmanes coexistent côté à côté avec celles des chrétiens. En guise d’exemple, l’Id-El-Fitr
signifie la fin du Ramadan et l’Id-El-Kabir
commémore l’acceptation d’Allah par Ibrahim, le fils
d’Ismaël. Il faut préciser que les musulmans fêtent
l’Id-El-Maulud pour commémorer l’anniversaire de
Prophète Mahomet et le dernier jour du grand
pérlerinage quand le mont d’Arafat et les collines sont
couverts de pèlerins, l’endroit où Prophète Mahomet
a prononcé son dernier discours rappelant à ses
fidèles les principes fondamentaux d’Islam et ses
dernières recommandations aux fidèles. Les
musulmans observes aussi Eid-ul-Adha (variable)
pour signifier la fête du Mouton.
(SymbolesnationauxduNigériahttp://www.diake
m.afriquedelouest/pays/nigeria/infos/symbnat.htm).

Sur le plan des symboles nationaux, le Drapeau,
Hymne et l’Emblème nationaux sont mis sur place.
D’abord, le Drapeau nigérien est divisé verticalement
en trois grandes parties égales dont la première partie
et la troisième partie ont la couler verte alors que le
milieu est blanc. En gros, le vert symbolise
l’agriculture et le blanc représente la paix et l’union.
Ensuite, il y a l’hymne national chanté dans chaque
fête national.

Il y a aussi l’emblème national. Le sommet de
l’emblème représente la force. Le bouclier noir y
trouvé symbolise les richesses du pays. La couronne
rappelle les couleurs du Drapeau national qui fait
référence à l’agriculture. Le blanc à sa part, signifie
la paix et l’union. Le « Y » ondulé représente les
deux fleuves du Bénoué et du Niger qui arrosent le
Nigéria. Les fleurs sont des crocus c’est-à-dire, la
fleur nationale du Nigéria. Les chevaux blancs se
trouvent à chaque côté de l’emblème sont les
symboles de dignité. En bas de l’emblème est le
device : « Unity and Faith, Peace and Progress »
(SymbolesnationauxduNigériahttp://www.diake
m.afriquedelouest/pays/nigeria/infos/symbnat.htm).

La monnaie commune favorise aussi la paix et l’unité
du pays. Le Micro Robert (1980), la définit comme
une pièce de métal ou ensemble des pièces dont le
poids et le titre sont garantis par l’autorité ; moyen
d’échange et unité de valeur. En se basant de près sur
cette définition, nous précisons que la monnaie est le
moteur de chaque économie. Au Nigéria, « Naira et
Kobo » servent le cours légal dans toutes ses
ramifications. La moindre dénomination des billets
est #5 et celui le plus haut est #1000. Cependant,
chaque billet porte l’image d’un feu nationaliste qui
immortalise son nom.

Finalement, il y a le Service National lancé en 1993
par le régime militaire du général YakubuGowon,
ayant le but de promouvoir la paix et l’union parmi
les jeunes gens. C’est un exercice obligatoire rendu
par tous les jeunes diplômes qui viennent de quitter,
soit l’université, soit l’école polytechnique. Le
programme est rendu indépendamment du sexe ou de
la religion du participant. L’objectif primordial du
programme selon Lynn (2001), c’est d’encourager
l’unité et la paix en tant qu’un instrument de
l’intégration nationale. Il vise aussi à éliminer les
vestiges du tribalisme et d’autres formes de
discrimination dans le pays. Sur le plan des
participants, il vise à inculquer la discipline en leurs
inspirant le patriotisme et la loyauté envers leur pays.
La création de « UnitySchools », les universités de
technologie et celles d’agriculture sont aussi les
efforts du Gouvernement Fédéral d’encourager les
jeunes gens nigérians à se former dans la paix et
l’union.

5- Domaines Problématiques de la Paix et de
l’Union Au Nigéria

Il va sans dire que le Nigéria est bêni de pétrole, de
gaz naturel ainsi qu’une grande variété de minéraux
solides. Les terres sont fertiles mais les mains
d’œuvre de bon marché relativement qualifiée se
plaident toujours. Dès que Olusegun Obasanjo,
ancien président soit démocratiquement élu en mai
1999, il décrit la mauvaise condition du pays dans
ces mots:

La pauvreté et le chômage sont endémiques. Les
services de santé et d’éducation se sont
dégradés, tant d’un point de vue quantitatif que
qualitatif. Notre économie est fondée presque
exclusivement sur la vente du brut. L’agriculture,
encore largement fondée sur la
monoculture, a enregistré une croissance de
4% en 1999, mais elle n’entre que pour une
part infime dans nos expectations. Quand aux
secteurs industriels, il représente moins de 5%
du PNB, le Nigéria fait aujourd’hui partie des
pays les plus pauvres du monde, avec un
revenu par habitant inferieur a 300 dollars par
an, contre 1000 en 1980. Toutes les autres
statistiques sur notre économie suivent cette
mêmes tendance. […]
http://www.unifr.ch/spe/UF/92novembre/schmi
tt.html.

Suite à ce constat, on ne peut pas parler de la paix et
l’union au pays écrasé par sa dette extérieure, de
corruption, d’économie morose, de terrorisme et de
mauvaise administration. Ce sont les problèmes qui
empêchent la réalisation de la paix et de l’union au
Nigéria. Parlons brièvement du trop dépendance en
pétrole, corruption et d’ethnico-religieux.
Un problème majeur menaçant la paix et l’union du Nigéria c’est trop dépendance sur le pétrole. Jadis, il est produit en large quantité et de haute qualité au sud du Nigéria. Il constitue plus de 80% des exportations du pays. Il occupe également le premier rang parmi les produits d’exportation nigériana mais, mis au fil des années que Nigéria National Corporation (NNPC) est créée pour exercer son contrôle total sur les compagnies étrangères, il joue le rôle actionnaire. A cet égard, le Nigéria connait un boom pétrolier dans les années 70 au détriment des autres secteurs de l’économie.

La trop dépendance sur le pétrole crée donc beaucoup d’emplois pour des milliers nigérians grâce aux trois raffineries pétrolières qui se trouvent à Port Harcourt, Warri et Kaduna. Voilà comment le Nigéria est devenu le 5e producteur de l’Organisation des Pays Exportateurs de Pétrole (OPEP) ayant la capacité de produire un milliard barils de pétrole chaque jour. A ce temps là, la l’Unité et la Paix qu’on cherche aujourd’hui étaient réelles mais aujourd’hui, la corruption est un problème de premier rang dans ce secteur.

En tant que pays en voie de développement, la corruption pose de nombreux problèmes à la réalisation de la paix et de l’union au Nigéria. Le Micro Robert (1980), définit la corruption comme le moyen que l’on emploie pour faire agir quelqu’un contre son devoir, sa connaissance ; fait de se laisser corrompre. Cette définition peut être se comparer au voleur professionnel. Néanmoins, la corruption se passe aux nombreuses manières, soit au niveau gouvernemental, soit au niveau de l’individu. Par exemple, avant d’obtenir un contrat ou de signer un document, celui chargé du service ou de signer le document doit demander un pot-de-vin. Le refus de comprendre cet idiome peut avoir des conséquences néfastes sur l’entrepreneur. En effet, le pot-de-vin sert le passe-partout de succès au Nigéria. Ayant accédé à la demande néanmoins, il y a la possibilité d’abandonner le contrat à mi chemin.

Au niveau de l’individu, surtout chez les barrages policiers ou militaires, c’est aussi obligatoire pour le chauffeur de remettre une somme d’agent avant de passer. Ces situations volées s’étendent aussi aux politiciens honnêtes de ne pas gagner élections au Nigéria. Décritant la situation corrompue en Afrique en générale, Abdulmalik (2015), soutient que ce qui caractérise l’Afrique à l’heure actuelle c’est la corruption totale et l’adoption des programmes myopes qui vise à enrichir les dirigeants.

Finalement, le Nigéria est le théâtre d’ethnico-religieux entre les musulmans et les chrétiens. La secte islamique a pour but d’islamiser le Nigéria afin d’être aux mêmes statuts religieux comme l’Égypt et le Saudi - Arabia. Donc, Boko Haram, une secte religieuse anonyme dont il n’y a pas de chef en tête, ne veut pas tolérer les activités des chrétiens de peur que ceux-ci dominent le Nord. En conséquence, celle-ci perpétre problèmes qui militent contre la réalisation de la paix et de l’union.

6- Proposition
Le débat d’une langue qui s’assure la paix et l’union au Nigéria devient plus acharné du jour à jour. Etant donné que chaque groupe linguistique nigérien est évidement différent et incompréhensible de l’un à l’autre, aucun groupe linguistique ne peut pas revendiquer le pidgin anglais comme sa propriété. Dans ce cas, la langue sera un facteur de la paix et de l’union au Nigéria sans trop de violence et d’insécurité qui témoigne la situation linguistique du Nigéria actuel. L’approbation collective d’embrasser le pidgin anglais, une langue neutre et sans cohésion comme deuxième langue officielle sera une idée vierge.

D’après Omodiagbe (1992), le pidgin est un hybride de l’anglais standard des premières missionnaires et administrateurs coloniaux. En effet, c’est le produit de nécessité et de pragmatisme qui jadis, joue le rôle de langue indigène. Aujourd’hui, il est considéré comme langue non-indigène et quelque fois, que de critiques la considère d’avoir le statut de langue étrangère en elle-même. Quant tout cas, le pidgin anglais est fonctionnellement égal dans les contacts commerciaux. Les masses pourraient la ramasser plus facilement que l’anglais standard puisque l’histoire et l’origine soient enracinées dans le domaine de l’anglais standard. Il a été perpétué de façon dominante aux niveaux sociétaux et individus. Dans les parties méridionales, c’est le pidgin qui se prédomine dans les transactions inter-ethniques. Il faut aussi mentionner que d’autres langues indigènes sont également parlées mais cela dépend des interlocuteurs.

7- Conclusion
Dans cette communication qui vient de s’écouler, nous avons réfléchi beaucoup sur la place de l’anglais standard en tant qu’un facteur de la paix et de l’union au Nigéria. A vrai dire, ce n’est pas la langue anglaise qui pose les problèmes aux Nigérians parce qu’elle accomplit les rêves des pères-fondateurs, en grande partie, au niveau de langue d’affaire, d’éducation, d’enseignement, de communication et de gouvernance. Le Nigéria est une île linguistique. Dans ce cas, il sera aussi ahurissant de choisir une
langue nationale donnée de remplacer l’anglais comme langue officielle.


Dans le même vain, Abdulmalik (2015), suggère que le gouvernement fédéral a beaucoup de travaille à jouer pour s’assurer la sécurité, la paix et le bonheur du peuple. En plus, le gouvernement doit assurer la protection sociale ainsi que le développement des ressources naturelles et humaines. Il doit aussi fournir des emplois à ses citoyens et leur accorder les moyens de survie à travers des petits prêts pour s’organiser. La provision de la sécurité sociale devient une lourde tâche au gouvernement s’il doit assurer l’existence continue de l’Etat. Pour terminer, si la recherche d’une langue officielle apportera la paix et l’union au Nigéria, le pidgin anglais sera préférable.

Références


The Persian Translator's Ideology in Translating Short Story Based on Hatim and Mason's Model; Translation of Scarlet Letter by Daneshvar

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ABSTRACT

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There is a general belief among theoreticians and experts of translation that translation is a mental, complicated, and purposeful activity. It is believed that all the procedures applied in translation such as the style of writing, word selections, and idiomatic expressions are influenced by the ideological positions of the translator. This study aims at investigating the strategies of Simine Daneshvar, in the Persian translation of The Scarlet Letter written by Nathaniel Hawthorne based on Hatim and Mason’s model (1997). To this end, the frequency of applying expansion, contraction, voice shift, and materialization as translational strategies to analyze thirty selected pages of this novel. The results of the research indicate that expansion was the most frequent strategy in the research and the other strategies as contraction and voice shift respectively, but on the other hand, materialization strategy was the lowest frequent one. Accordingly, it may be implied that the translator's tendency has been mostly towards domestication, in other words, her ideologies and ideas have influenced her translation.

KEYWORDS

Translation, Expansion, Ideology, Materialization

1- INTRODUCTION

Language is a means of communication which makes a bridge among the civilizations. In the Muslim society it is believed that the history of language and translation dates back to Holly prophet Adam and his spouse. The life cycle, societies and nations were formed based on trading and communicating to others not at the same area but at the long distances as tans china. People of two societies had to have authority on the other languages to do their business and used a common language as a means of communication. Translation was appeared and considered an inter-mediator between two languages. A man could convey his thoughts/needs/and business/works through the bridge or translation. There is a general belief among the theoreticians that translation is a mental, complicated, and purposeful activity. Generally, it can be mentioned that all the procedures in translation such as the style of writing, word selections, and idiomatic expressions are influenced by the ideological positions of the translator. Hatim and Mason (1997, p. 218) define ideology as a body of assumptions which reflects the beliefs and interests of an individual, a group of individuals, a social institution, etc., which ultimately finds expression in language.

For a long time, translations were regarded as copies, replacing linguistic codes from one language into another one, that the role of translators’ independence were questioned. In other words, translation was considered as a neutral process, as Leppihalme (1997, p.19) claims that the translator was though as a “monkey, with no choice save to make the same grimaces as his master. Schäffner (2000, p. 143) writes: “translation plays an increasingly important role in and for society.” As stated by Schäffner and Adab (2000), the emergence of translation goes back to the beginning of recorded history which was necessary for trading and education, and in the 1940s translator training courses were established. Gradually, the role of translation has become highlighted and finally in the twentieth century was the time of development of translation by growth of Translation Studies.

In this respect, Sidiropoulou (2004, p.1) states that translation is a conscious, planned activity, performed in a controlled manner and aims at establishing communication between different cultural environments. Abrams (2012, p. 190) asserts that the term "novel" is now applied to a great variety of writings that have in common only the attribute of being extended works of fiction written in prose. As an extended narrative, the novel is distinguished from the short story and from the work of middle length translations.
called the novelette; its magnitude permits a greater variety of characters, greater complication of plot.

House (2015, p.1) points out that translation is a cognitive procedure which occurs in human beings’ heads and is a social, cross-linguistic practice. As he claims, translation is not only a linguistic act, but it is also an act of communication across cultures. Therefore, the ability to translate effectively and appropriately is very salient today with the ease of communication in the world that people with different languages can communicate with each other at any moment. Today, people with different languages need to understand each other and this highlights the role of translation. House (2015, p.2) defines translation as the result of linguistic- textual operation in which a text in one language is re-contextualized in another language. This study aims to investigate the ideological views of the translator, Simin Daneshvar, in the Persian translation of The Scarlet Letter, translated in Persian language as Dagh e Nang, written by Nathaniel Hawthorne based on Hatim and Mason’s model (1997).

Moreover, the study of translations of literary works such as novels and short stories has gained a particular attention among the researchers such as Khalili (2013), Jahangiri (2015), and Chalabi (2013). As it was mentioned, there are some studies on ideological aspect of a translated text but what has been a challenge for the researcher in this current study is the effect of the translator’s attitudes and the way the world view of the translator affects the translation. One of the important roles of translator is transferring the information and establishing relationship among different nations with different languages. As a result, according to Jahangiri and Ayatollahi (2015), translation has been turned out to be one of the most critical and important jobs, and they continue (2015, p.106) translation is a targeted and oriented activity which is done based on needs, beliefs and perceptions of one’s society and the target culture.

The first element in the investigation of ideology in the translation is genre. Hatim and Mason (1990, p.140) defines genre as a set of features which we perceive as being appropriate to a given social occasion. The term social occasion is a good representation of diversity of norms in different cultures which needs adjustment in the process of translation. However, Kress (1985, p. 69) gives a comprehensive definition of genre which clarify the point better; Kress believes that genres are conventionalized forms of texts which reflect the functions and goals involved in particular social occasions as well as the purposes of the participants from a socio-semiotic point of view, this particular use of language is best viewed in terms of norms which are internalized as part of the ability to communicate. Ghazanfari (2006) claims that Kress’ definition indicates that genres are not one in various cultures and social actions. Hence, in the process of translation, experts of translation are free to change the target text to make the text more apprehensible. Since based on the different cultures and different languages, the content and structure of genres may vary and the translator should do adjustment in the translation and follow the structure and culture of the target language.

Text can be defined as the second element which represents ideology of the translator in a translation. Mason (1990, p. 165) refers to text as the hierarchical principles of composition. Therefore, text is a sequence of sentences which are connected to each other and in Mason’s words (1990, p.165) serves some overall rhetorical purpose” or overall intention. Different readers may understand the text differently, therefore, the overall intention of the text is something relative which differs from one person to the other; accordingly, translators’ understanding of a text may be different. As Ghazanfari (2006) believes that textual constraints affect the translation; thus, the ideology of translators can be revealed from textual representation of the translation.

The third element which manifests the ideology of the translator in the translation is discourse. Hatim and Mason (1997, p. 240) define discourse as follows: It is a mode of speaking and writing which involves the participants in adopting a particular stance/attitude on certain areas of socio-cultural activity. In the definition, the term socio-cultural activity clearly shows the diversity of discourse in different languages, cultures, and texts. In discourse, there are some elements which affect translators’ choices. In other words, there are like some obstacles for translators which the translator needs to make adjustments in his or her translation. To Ghazanfari (2006), the elements which make translation as challenging activity in terms of discourse are; Theme-rhyme arrangement, Lexical cohesion, and Transitivity. Each of these three elements affects the translator’s decisions.

2- LITRATURE REVIEW

Nowadays, ideology is considered highly important in the wide range of academic affairs especially in the translation studies and linguistics. Ideology is the fundamental key in translation studies that has effect on translation. A number of studies related to the ideological aspect of a literary translation has been carried out. There is few studies on the ideology of the translator of The Scarlet Letter which has been done by Simin Daneshvar. Thus, there is a room for
investigating the ideological aspect of the novel text of *The Scarlet Letter* by Nathaniel Hawthorne (1850) translated by Daneshvar (1990). In other words, the researcher is seeking to find out the attitudes of the translator in the process of translating and its effects on her translation. The researcher attempts to answer the following questions as:

1. Which strategies are frequently used in the translation of “*The Scarlet Letter*”, based on Hatim and Mason’s model (1997)?
2. What affects does the ideology have on the translation quality?

These are the questions that the researcher answers to them. *The Scarlet Letter* is a romance, fictional novel. It is written by American author named Nathaniel Hawthorne translated by Daneshvar. The story is about a woman named Hester Prynne. She was accused of being a bad woman, in fact, a prostitute who had an illegal affair with a clergyman. She was given birth to a daughter as a result of her relationship with her lover (the clergyman) (Gao, et al. 2014). But only Hester Pynne found guilty of adultery and no body found out who the father of Hester’s daughter was. She was punished to wear a scarlet “A” (“A” standing for adulteress) on her dress to shame her. She must stand on the scaffold for three hours, to be exposed to public humiliation (Hadjira, 2013). When people asked her about the father of her child, she refused to name the father of her child. Several years later, her lover climbs upon the scaffold and confesses his sin, dying in Hester’s arms. When she dies, she is buried near the grave of her lover named, Dimmesdale, and they share a simple slate tombstone engraved with an escutcheon described as: "On a field, sable, the letter A, gules" ("On a field, black, the letter A, red") (Hadjira, 2013). The two share a single tombstone, which bears a scarlet “A.”

Throughout the book, Hawthorne explores themes of *legalism, sin*, and *guilt*. The theme of this novel is extreme legalism of the Puritans and how Hester chooses not to conform to their rules and beliefs (Gao, et al. 2014). People in the village refused to talk to her and they reject her even though she spent her life doing what she could help the sick and the poor (Hadjira, 2013). Because of the social *shunning*, she spent her life mostly in solitude, and wouldn't go to church.

As the focus of this study is a comparative study between an American novel and its translated one. Firstly, *The Scarlet Letter* was read thoroughly in order to get a general understanding of the story, then its translated text is read to have a whole idea of the style of the translator. Secondly, thirty pages, were chosen randomly in order to investigate Hatim and Mason’s ideological model. Accordingly, the features of transitivity as a subcategory of discourse will be investigated in the translated text which are: expansion, contraction, materialization and voice shift. Two texts were compared and the ideological aspects of these two texts were studied. The next phase was to determine the strategies have been used in the translation of *The Scarlet Letter*, in other words, the frequency of using expansion, contraction, materialization, and voice shift were measured. It led us to find out whether the ideology of the translator had affected the translated text or not.

### 3- RESULTS AND DISCUSSION

Apparently the researcher focused on the model of Hatim &mason to investigate the research questions of the study. Comparison of both English and Persian was done. 30 pages of *the Scarlet Letter* was selected randomly in this analysis. Here is the example of the selected pages follows as:

You must needs be a stranger in this region, friend," answered the townsman, looking curiously at the questioner and his savage companion, "else you would surely have heard of Mistress Hester Pynne and her evil doings. She hath raised a great scandal, I promise you, in godly Master Dimmesdale's church.

مرد با کنیجگوئی پرستش کننده همدان و همچنین این را برادراناز کرد و. پاسخ داد: "دوست محترم شما حتما در این شهر غریب هستید و گرنه خانم (هستر پراین) را نمی شناختید و داستان بی ابروش را می دانستید. به شما قول میدم که باعث افتضاح بزرگی در کلیسای پدر روحانی جناب (دیمسدیل) شده است.

In the above example, expansion strategy, based on Hatim and Mason’s model (1997), has been applied two times. The word *mohtaram* cannot be observed in the translation, therefore, it is expansion. The verb (heard) has been translated as both (می شناید) *mishenakhtid* and (مشنید) *midanestid* in the target text. Another strategy that is used in the translation of this example is voice shift, the sentence (She hath raised a great scandal) is translated in to passive. Contraction is another strategy which is used by the translator. In fact, terms like (needs), and (else you would surely) have not translated in the target text. Also, (townsman) is translated only (مرد) which is contracted. In addition, in the translation of *BarandazKard*, domestication can be observed, since in the target culture the corresponding of this expression is not (looking), since look is not seeing carefully and paying into the details of something.

Another example:
He was lodged in the prison, not as suspected of any offence, but as the most convenient and suitable mode of disposing of him, until the magistrates should have conferred with the Indian sages more respecting his ransom.

Example above, represents using three strategy which the translator has been used, namely, expansion, contraction, and voice shift. Some terms are not in the translated text, which are not in the original text like, "عجلتا کاری به ای ای" (ازدند بسمن), "زندان بسان" (فسائش مژده), and "زا سر قرصت" (زنود از دوست) that are examples of using expansion strategy. Moreover, the sentence of "هجیکی به ای ای" (ازدند بسمن) is expanded by the translator. The translator has used one contraction in this example which is (the designing of him) is not translated. Also, voice shift strategy is used in the contraction of this example in the sentence (He was lodged) which is translated as a passive one.

The third example; It had reached her ears that there was a design on the part of some of the leading inhabitants, cherishing the more rigid order of government, to deprive her of her child.

In Example, expansion and contraction strategies have been used in the translation of this example. The word shahr "شهر" is added in the translation, so, it is expansion. The word tarh "طرح" has been used in the original text only once while it has been used twice. The phrase (more rigid order) was not translated in the translated text. Voice shift and materialism strategies could not be found.

Another strategy used in the following example is materialization. In a way that the expression walking in the shadow of a dream which is an abstract expression, and the translator has changed it into a concrete expression, "در عالم رویا به راه افتاد". Since the phrase to walk in the dream refers to abstract concept but its translation has made it an intentional action which has a human subject.

Example; This feeble and most sensitive of spirits could do neither, yet continually did one thing or another, which intertwined, in the same inextricable knot, the agony of heaven-defying guilt and vain repentance.

The translator used expansion strategy. The expression “could do neither” has been replaced with "هجیکی به ای ای". The English expression consists of three words while the Persian translation consists of 7 content words. It indicates that the translator has expanded the expression. The other case of expansion is when the word “interwined” has been translated twice, once as "به هم جمع ما آمدند" and once as "به هم جمع ما آمدند" so, a verb has been added. Additionally, the Persian translation consists of two sentences rather one as in Example.

One contraction strategy could be found in Example when the word “same” has not been translated in the target language. The other two strategies, voice shift and materialization, have not been applied in the translation.

Based on the ideology used in the translation, the translator applied her own ideology. The translator has her own individual style which can be observed in her own renderings. If we take a look at the above examples and the sfrequency of each process used by each translator, it can be clearly found that the process of expansion has the highest frequency in translation of Daneshvar, after expansion strategy, it is contraction strategy that has the highest frequency. The frequencies of voice shift and materialization strategies are in the third and the fourth places, respectively, in this study. Along with these strategies, idiomatic translation is another factor which should be taken into consideration.

Daneshvar has tried to utilize idiomatic expressions to naturalize the source text for the target reader. The process of materialization has lowest frequency in the translation. Daneshvar overtly used the strategy of domestication style in her own translation, as far these thirty pages are concerned. As far as voice shift strategy is concerned, in this study, it was founded that the translator shows a great tendency to change passive sentences into active sentences. It can be inferred that the translator’s ideology of her language seemed to be dominant. Moreover, referring the instances in data analysis section, the translation of some adjectives, like (deformed) which is translated as manhoos "منحوس" conveys a negative sense. While the word (deformed) in that context has a neutral sense. It can be observed the frequency of using the Strategies of Hatim and Mason’s (1997) Model in The Scarlet Letter. Additionally, Daneshvar has
intended to break down the long sentences into short ones consequently, she has expanded the sentence by adding subjects, verbs, etc. It might be due to the impact of the translator’s ideology towards Persian in order to make them more comprehensible to the target readers. In the light of the above remarks, it can be mentioned that Danshvar's translation indicated her ideological positions towards domestication rather than foreignization; consequently, the translator's ideology has affected her translation of *The Scarlet Letter*.

### 4. CONCLUSION

The researcher found out that the translator conveyed her own ideology by means of selection of different grammars or vocabularies than the source book. However, it can be asserted that translator's ideology influences literary translations. Ideology manipulation is a function of the translator's contribution to the translation. As stated by Venuti (2007), distinguishes domestication from foreignization as dominant translation strategy. In domestication, the translator has the power to include her own interpretation in the translation in such a way that the translated version would sound like an original text. Therefore, translators, as any other language users who actively participate in the process of creating meaning, need to be very aware of conscious about every discursive strategy or choice.

This study consisted of two research questions that raised previously. In order to answer the first research question, the frequencies of each of the mentioned strategies were counted. The frequencies of the selected strategies from highest to the lowest are expansion, contraction, voice shift, and materialization. In other words, expansion strategy was the most frequent strategy and materialization strategy had the lowest frequency. Considering the second research question, it was found that the ideology of Danshvar influenced her translation of the novel, as the samples of this study indicated; accordingly. The other findings of this study are, the translator has mostly used idiomatic translation in the process of translation. Moreover, most of the passive sentences were shifted to the active ones; the possible reason of such finding is that it may be more comprehensible for the Persian readers of the novel. Another finding is that Danshvar's attitudes towards some characters indicated her bias view which were different form the author’s view. The other remarkable point about this study is that immaterialization used instead of materialization. It can be concluded that in Persian language, especially in literary works, immaterialization is more common.

### REFERENCES


at Undergraduate Level”. In Developing Translation Competence, C.


Western Whiteness in an American Way of Religious Conversion in Willow Wilson’s The Butterfly Mosque

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ABSTRACT

The purpose of this study is to delve into the matter of religious conversion of the narrator in Willow Wilson’s The Butterfly Mosque who is deemed to be a representation of a western ideology and society, the USA. The colonizer narrator who finds himself dominated by the western ideology considers her new religion as escapism and attempts to justify her thoughts and the ramifications occurred after experiencing conversion with reference to Islam that brought him with spiritualism. As the writer, the narrator, introduces herself an American Muslim, the whiteness of ideas and ideologies can declare an in-between character who reminds her memories with both sweet, days of Christianity, and confusing, days of being a Muslim. The hybrid narrator in this novel displays his life and journeys she has had to make so as to justify her psychic experience she faces. Being an Other despite her conversion from the heart is represented through questioning her new religion concepts as well as recalling the previous ideology which is officially misled so that the narrator could identify herself with the new conditions. This article is meant to cast light on the matter of conversion in a colonizer position and then otherness, myth making, the role of racism in representing Muslims are designated to be analyzed. As well as this, it addresses the colonized colonizer’s paradigm shifts from Albert Memmi’s postcolonial theory of amalgamating the colonized and the colonizer into the stage of acceptance with the introduction of more in-depth concepts in his book, The Colonizer and The Colonized.

KEYWORDS

Other, Western Ideology, Postcolonialism, The Colonized, The Colonizer, Racism, Religion

1-INTRODUCTION

The matter of change, has always sparked heated debate over whether or not this can alter the rooted beliefs and ideologies in large scale. Willow Wilson’s Butterfly Mosque (2011) depicts a conversion that an American woman experiences and shares her reflections as a narrator; besides, this novel is mainly a descriptive type showing a life journey towards love and her new religion, Islam. Wilson who is an essayist, novelist and comic writer declares that her life and reflections in Egypt during the reign of Mubarak and its social and cultural dictatorship applied by him can be found in her literary works. She has been nominated and awarded for her comic books Ms. Marvel and Alif the Unseen in World Fantasy Award for Best Novel and the Center for Fiction’s First Novel Prize.

In this novel, the narrator begins with contradictions about her new religion with picturing Muslim countries where the basic concepts of Islam are sometimes neglected by both people and their governments. She tries to give an account of cultural and social reactions towards conversions as well as false understandings of religions by some people and governments. This can be called the interactive quality of conversion that would play a vital role in its process; besides, that is deemed entirely the social and psychological status that ‘though it acknowledges the role of religious experience and religious practices in the conversion process, it has not given due significance to them’ (Ware 506). Accordingly, despite the social and cultural norms that the narrator mentions, Lewis Rambo, similar to the narrator, in Understanding Conversion asserts ‘There is a hunger within every human being for the kind of meaningfulness associated with new life, new love, and new beginnings. Religious conversion offers that hope and provides that reality to millions of people’ (4).

It is seen that the narrator seems to be both blind and cautious while revealing what she sees and assumes. Hence in The Colonizer and the Colonized, Albert Memmi as the main critic of this article mentions and sees the colonizer who accepts the colonized as ‘no
matter what happens he justifies everything—the system and the officials in it. He obstinately pretends to have seen nothing of poverty and injustice which are right under his nose; he is interested only in creating a position for himself, in obtaining his share’ (51). As an illustration, she merely questions why poor people fast and Ahmad rejects to answer her question. She no longer questions this matter due to the fact that she simply justifies where she is now and reveals that she has to act conservatively. Accordingly, Memmi declares ‘If absolutely necessary, he tolerates criticism of the institutions and ways of the people at home’ (59). However, The narrator delineates her previous thoughts and family beliefs with the fact ‘I had been taught that it was weak minded to believe the world was created by an invisible man with superpowers’ and this representation seems to be her ignorance (15).

As repeatedly stated in almost majority of articles, cultural values as well as religious dominant ideologies cannot be fully removed from the converts. Omar and Willow sometimes hide their conflicts since they realize what they are concerned about is the matter of values which were dominant in ones’ ideology. Rambo in his article ‘Towards Holistic Model of Religious Change’ asserts even the researchers of conversion studies should not find themselves in a trap of ‘value orientation’. In this article, it is stated ‘Assessments of conversion are from a particular perspective in which values are present, either explicitly or implicitly. No perspective is purely “objective.” In the field of conversion studies, evaluations are always made from a value orientation’ (59). The aim of this article has been an objective reading based of Butterfly Mosques, from the most related researches and articles written in this area of study with no racial bias towards schools of thoughts.

2- LITERATURE REVIEW

In ‘Post-Homicidal Contrition and Religious conversion’ (1943), Arthure Foxe considers a conspiracy regarding a deliberated death from psychological angles that analyzes his religious conversion. He considers the letters which were written by the murderer and the ramification of this change in his life. What stands out in this article is the time of conversion that the murder mystery plays a direct role since the time of murder is closely entangled with the time of his religious transformation (565).

Michael Glen in ‘Religious Conversion and the Mystical Experience’ (1970) states that the matter of religious conversion experiences can be easily adapted over a particular course of time. This paper analyzes the root of conversion from the legend of Circe to the conversion of Paul to Christianity. Like the previous article, the focus of the paper evolves around the world of psychology and the impact of science and its subsequent shortcomings on religious transformations (636).

In ‘Dramatic Religious Conversion and Schizophrenic Decompensation’ (1983) by Raymond Wooten and David Allen, the discussion is concerned with the similarities between religious experiences and mental issues. It is clearly stated that feeling confused and misunderstood is the consequence of abrupt religion conversion and observed that with the help of Docherty models and his advocates, these similarities can illuminate the tension of this experience (212).

Samuel Klausner in ‘How to Think about Mass Religious Conversion’ (1997) asserts that religious conversion cannot be regarded as a simple transformation, but it shows a transaction of a change in a society that focus on mass conversions. In this article, society and communal standards play a vital role since wars, institutionalized thoughts, cultural norms are affected and also affect the religious transformation. The main focus is the autobiographies that are made by Jewish writers that reveal the acute impact of society changes in converting religions (76).

These conversions were mostly from other religions to Islam. In ‘Islamic Conversion Narratives of Women’ (2004), it is stated by Marc Baer that legal rights in Turkey in connection with women were not as infinite as men and partial liberation can often be the reason for conversions among those who become Muslim. Also, being a woman can be one of the incentives to convert religions since liberation has played a role for the new generated women. It is claimed that religions are gendered-based so women prefer to take a more effective refugee with the help of this conversion (425).

In The Anthropology of Religious Conversion (2003), in its introduction part, Diane Austin-Broos mentions that conversions should be seen as a path that people depart and end within a change. The matter of culture and hybridity in cosmopolitan areas are the food for thought for a change. According to the author, conversion can be dubbed as a new version of seeing life not with the previous attitudes but it would take time to reintroduce the new concepts to themselves as the matter of conversion causes many
transformations

(2).
Psychology is the ground to analyze the matter of religious conversion without any complexities due to the similar conditions a converted individual experience. In ‘Religious Conversion in a Psychotic individual’ (2009), the authors, Julie Penzner, Kevin Kelly and Michsel Sacks, investigated that the relation between religious beliefs and some mental illnesses can be integrated via the variety of platforms and theories. This article is referred to Kurt Schneider and William James knowledge and hypothesis accordingly (351).

Asia, among all other continents, were targeted for majority of social and cultural changes. Christopher Harding in his book, Religious Transformation in South Asia (2012), considers conversions from three angles. Firstly, the question of where this conversion insights come from and what improvements they might face when the assimilation of Christian thoughts are applied in their life. Secondly, it addresses whether or not the matter of hunger was the reason for conversion and finally, the power of clear missionary as well as hidden ones target people with vulnerability were also questioned (4).

It is true that parents are inseparable parts of individuals’ ideology and discourse because their impact is quite intense. With regards to this issue, David Zhender in ‘Negative Parental Influences on Religious Conversion’ (2011) states that parents’ expectations and spiritual feelings towards religions can affect the religious conversion. Freudian concepts are applied and declare that those people who have had difficult childhood are led to changes. In general, these changes vary and one of these transformations would be religious conversions (563).

Henry Goorin in his book, Religious Conversion and Disaffiliation (2016), mainly the discussion deals with distinct attitudes towards conversion. He states that some transformations are made because religions are a shelter to be taken since it reveals the traditions, values and social standards of a community. It is also stated that there are some people who face religious groups and become accustomed to their traditions and he represents that group after a period of time without any conflicts. There should be noted that due to socializing with the surroundings, some convert and see the previous world as sinful as possible. In this book, Goorin mainly analyzes the approaches toward religious transformation and what factors contribute to this change in life (19).

3- METHODOLOGY
This article is designated based on a quality-based analysis of Willow Wilson’s Butterfly Mosque with regards to its underlying figurative meanings found with the help of Albert Memmi’s approaches towards post-postcolonialism. The notions are descriptive and derived from the most primary critical sources written in connection with religious conversions to the recent analytical works presented within a form of either books or articles in prominent journals. Attempts were made to collect data such as related articles, books, reviews and secondary sources in response to author’s claims are used in order to authenticate Although basic definitions are given concerning postcolonialism, it is contended that Albert Memmi’s critical notions are the main source applied. Additionally, Willow Wilson’s Butterfly Mosque is the main substance of this article; therefore, its relevant quotations are interpreted and scrutinized. After introducing sufficient qualitative account of result of this article, a precise conclusion including the major findings are illuminated.

4- RESULTS AND DISCUSSION
Postcolonialism has been the central topic when transformations of thoughts and conditions are concerned. That is to say, although religious conversion as a salient example of a value change is deemed primarily a psychic experience owing to acute anxiety, pain and sometimes embarrassment transformed people experience at the beginning of this attempt, what causes the emergence of this change can vary due to myriad of reasons. One out of varied reasons is the matter of colonialism and postcolonialism which seems to be prior to all mental conditions an individual encounters. That is mostly because the colonizers and the colonized after facing differing consequences, partially become unified in terms of their values, habits and routines that religions of the colonized and the colonizer are placed among those values and norms. According to Albert Memmi, over a certain time duration, it would be the best solution to become unified with the opposition as he believes ‘a colonizer who rejects colonialism does not find a solution for his anguish in revolt. If he does not eliminate himself as a colonizer, he resigns himself to a position of ambiguity’ (51). Therefore, with the advent of colonialism, religions and its theologies are also influenced and influencing. Accordingly, it becomes an issue for both sides of the argument whether to accept the local religion or reject the reinforced ones that contribute to many alterations in this case. The narrator of this novel commences with her overview of the world as an interrelated systems of thoughts and values as she
says ‘when the term "clash of civilizations" was coined, it was a myth; the interdependence of world cultures lay on the surface, supported by trade and the travel of ideas, the borrowing of words from language to language’ (9). This revelation of ideas is utterly presented and confessed by an American Lady, the colonizer figure, who converted from Christianity to Islam and reveal the changes of the modern world.

It is said that in order to analyze a conversion, variety of factors have a stake in its procedure of becoming. Henry Gooren indicates that ‘the main factors in conversion are contingency factors, individual factors, cultural factors, institutional factors’ which these elements are derived from individuals’ ideals (44). In spite of the undeniable effects of these factors, the narrator does not reveal how she became a Muslim but justifies the conflicts people face after converting as a binary opposition which unaccountably disagree with such transformation without any satisfactory reasoning and says that ‘when threatened, both Muslims and westerners tend to toe their respective party lines, defending monolithic ideals that only exist as tools of opposition, ideals that crumble as soon as the opposing party has turned its back’ (5). Ahmad who is her companion in Iran says that she has been changed after her conversion:

‘I think you are becoming a little bit Arab’. He said so gently, but this is not a compliment in Persia. On some level, I agreed with him- I was so submerged in Cairo, so cut off from America, that something was bound to change. Yet I still felt like myself. I was disturbed because I had been told I should be disturbed; that the Arab way of doing things, being opposed to the American way of doing things, represented the betrayal of an American self. But I had discovered that I was not my habits. (5)

From this excerpt, she reveals that the power of cultural factors and institutions play a more important role although she insists on her Americanism when she contemplates her root. Memmi sees this condition a time consuming process and believes ‘It takes little time for the colonizer’s solidarity to come into play’ (52).

Another reason conversion might be influenced by is the outcome of globalization. At first blush, the narrator mentions ‘clash of civilizations’ are the outcome of modern needs for trades and travels that caused many modifications. She then asserts the negative side of this ‘clash’ that places the values in its oppositions and becomes an acute problem to even change a mentality. As a converted woman, she pictures west as a place where ideas and notions are invented when she says ‘it is a theory supported not only in the West, where it was invented, but also in the Muslim world, where plenty of people see Islam as irrevocably in conflict with western values’ (5). According to Albert Memmi, the narrator as the representative of the colonizer here shows that this is true that ‘the inconsistency among the prestige, pretensions and responsibilities of a colonialist, combined with the disparity between his true capacity and the results of his work, is too vast’ (53). That is to say, the narrator criticizes the subjectivity in which she herself at first might be trapped, regarding people’s realizations over the conflicts concerning the religions. However, as the narrator continues, she can be judged the same since she mentions the fact that in order to see the roots of conflicts between Islam and West, the political impacts are not the main reason, subjective and ideological states of mind have led the controversies.

At the prime of the novel, the story unravels that the narrator had a serious medical issue when she was young as she says ‘at seventeen I was immortal; at eighteen I was a short and arbitrary series of events’ (7). Then she says how she promised to become a Muslim if she would overcome her illness. This feeling comes from a relation she makes between Muslim people. The relationship would play a very important role as Antony Archer claims ‘In the first place, people only discover themselves and the world through their relationships with other people and this relationship is primary. Perspectives on the world follow and are fashioned by these relationships’ (180). This is exactly what the narrator confesses

By chance, the three people who watched over me most diligently during the first days of my illness-a classmate, his mother, and a nurse were all Iranian. Semidelirious, I took this as a sign. Addressing a God I had never spoken to in my life, I promised that if I recovered in three days, I would become a Muslim. (7)

In this excerpt, undeniably the impression of time allocation to one’s surroundings is shown as significant as can be. The narrator continues talking about how she was the opposition to become a person with a particular institutionalized thinking since she simply reveals that a change can be harsh due to the dominance of her ideology and family background. She stresses with uncertainty that ‘I wasn’t ready yet-
I still had chemical and social crutches, and it would take time to learn to live without them. When they were gone, though, I knew what I had to be' (15). The so-called ‘social crutches’ seems to be meant the ideology and the background she has been nurtured.

As previously seen, the impact of relationship on conversion contributes to accelerating its process. Willow mentioned that the very primary group of people caused to make her have an overview over conversion was a group of three Muslim Iranian. However, it should be considered that relationships work when an individual lacks a need. Rambo in Understanding Religious Conversion, describes the significance of relationships after interviewing several convertors, since almost majority of them confessed how strong the energy of relationship is in this procedure. He believes it strengthens its power if one is ignored by families and her social background. Willow repeatedly expresses her dissatisfaction in her previous life and what she says reaffirms what Rambo reveals regarding the impact of ‘family deprivation’ that leads people into searching for a new life (108). Willow accordingly says ‘I was not in love with whatever sat behind the world. Yet God was taboo in my parents’ house; we were educated, and educated people don't believe in nonsense. Both of my parents came from conservative Protestant families’ (7).

Some critics believe that conversion is an adaption to a new condition which would not utterly new. Richard M. Eaton claims ‘we should adopt the perspective of the society actually undergoing change and see conversion not as passive acceptance of a monolithic, outside essence, but as “creative adaptation” of the unfamiliar to what is already familiar, a process in which the former may change to suit the latter’ so the nature of conversion will not be a pure change (244). In Butterfly Mosque Willow Wilson depicts the same condition through the eyes of her narrator. The narrator finds herself among familiar thoughts and entities when she illuminates ‘resisting the temptation to say the shaheda—there is no God but God, and Muhammad is His prophet—became a daily exercise. My dreams were suddenly cluttered with the Old Testament images that are shared between all three Abrahamic religions (20). The temptation is so vivid even between similarities among religious beliefs, change might occur.

The matter of social powers modify beliefs and that is considered as the context. Peter J. Kahn and A. L. Greene divides the context as two shelters as they claim ‘The influence of context (from the microcontext of the family to the macrocontext of the society or nation) underlies the entire conversion process and forms the total environment in which conversion occurs’ (23). Regarding this issue, the narrator says ‘I would go and convert. If I stayed in the United States, ordinary life would win out and help me forget about the Quran’ and explains how living in a country would cease life routines (234). As is observed, ‘macrocontexts’ is the USA where thoughts and feelings are in their comfort zone. The macrocontexts are monitored and worked on since their efficacy should not be in danger. Albert Memmi regarding colonialisits or any macrocontexts in the world unravels that ‘All the efforts of the colonialist are directed toward maintaining this social immobility, and racism is the surest weapon for this aim. In effect, change becomes impossible, and any revolt would be absurd’. This stage of thoughts is closely similar to what Willow Wilson reveals before this incident, the United States was able to change her life style (66).

The story continues in Cairo where she stayed to make living with her friend. The difference between the story in Cairo and the USA is the way Willow Wilson picture an African context with negative wordings. She mentions all her difficulties she faced in Egypt and how her ideas were changed. She regularly generalizes Egyptians with misogynists as well as suppressed people by cultural and social values. According to Albert Memmi in The Colonizer and the Colonized, identifying the colonized with the myths and negative descriptions is advantageous for the colonizers and asserts that

Just as the bourgeoisie proposes an image of the proletariat, the existence of the colonizer requires that an image of the colonized be suggested. These images become excuses without which the presence and conduct of a colonizer, and that of a bourgeois, would seem shocking. But the favored image becomes a myth precisely because it suits them too well. (69)

In fact, what Memmi is explaining with regards to the image given by the colonizers is that the myths and images are arbitrarily chosen and selective. The rationale behind may not exist since this is required to show them as Others. The narrator who is found to be the writer, Willow Wilson, finds Arab literature unhappy and says ‘apparently there are no novels with happy endings in Arabic literature’ which shows a generalized belief presented by a converted woman but an American (33). On the other hand, Willow also cites Omar’s notions with negative image and
society. Willow describes her colleagues in two distinct groups of foreigners, mostly the colonizers, and Egyptians, the utterly colonized. She describes the foreigners with unity although they are from other countries, and diminishing the presence of local people with diversifications. This is exactly what Albert Memmi explains about the colonizers who refuses some changes. He stresses that ‘what he is actually renouncing is part of himself, and what he slowly becomes as soon as he accepts a life in a colony. He participates in and benefits from those privileges which he half-heartedly denounces (38). To cite an example from Willow’s ideas, Willow draws a distinction and says ‘the word foreigner denoted the same thing throughout the room—we were all educated and middle class, dressed in the same ambiguous non style of the expatriate—the word Egyptian covered a much more diverse group’ (37). It illuminates that even a conversion which admittedly causes many alteration will not erase the dominance of ideologies. Racism by Memmi indicates that mythmaking and generalizations occur when ‘one thing leads to another until all of the victim’s personality is characterized by the difference, and all of the members of his social group are targets for the accusation’ (174).

As the novel unfolds, Jo and Willow make friends with two Egyptians, Nuri and Omar who are the symbols of Modern Muslims. Willow describes all African as Others and displays them in a way that they finally return to their soil. In Decolonization and the Decolonized, Albert Memmi criticizes modernity in theology since he believes

There are those who display their obedience but rarely give it a second thought, condemning the use of alcohol in public and drinking at home with friends; those who practice a kind of two-sided language, being democratic and tolerant abroad but becoming obedient children once they’ve returned to their native soil; there are fanatics disguised as democrats; opportunists who approve of power in exchange for a place in its shadow. The greatest number, those who are intentionally silent, the autistic, who have lost the use of their ears, their eyes, and their speech, have become unwitting accomplices through their tacit approval. (34)

Memmi stresses that these people are posed as a ‘democrat’ whose values are hidden and kept protecting it with silence. The conversation between Nuri and Omar are based on a democratice way of looking at the colonized and the colonizers’ values that astonishes each other as Nuri becomes surprised and says

“You used to be very concerned about the decay of the Arabic language yaOmar.” He turned to us. “Did you know that he refused to speak English for almost seven years?” “I got more moderate after that,” Omar said sheepishly, then paused. “Now it's difficult. I have liberal friends and conservative friends, Egyptian friends, khawaggafriends, this religion and that one. I have no frame of reference.” (41)

Similarly, Willow finds herself in a trap of her ideologies and conditions. She reveals that she loves to hide her conversion since she is disguised as a white American girl who is undoubtedly privileged by its skin color as well as her American background. She believes ‘to the rest of the world, I was an upper-middle-class American white girl’ (43).

Willow after proposing Omar and revealing her secret love and religion to him, Omar also reaffirms the position of Willow as an Other after faking being a democrat. As above mentioned, Omar as a Muslim democrat turns back to his roots when it comes to the traditions. Omar says ‘Omar slumped forward with an expression of profound relief. “Thank God,” he said. “Thank God. That makes so many things easier’ (48). It displays religion or a system of thought can make a process easier and the converted would find their new identity through transformation. After Willow’s secret, she is no longer an Other to Omar. Klausner sees this process as a social need. He asserts that in order to find identity, social contexts help the procedure of conversion easier. Omar within a social context gives meaning and identity to Willow’s love. Klausner asserts ‘the focus here is on change rendered by a structural differentiation’ (78). Omar reveals the difference between structures and values through the eyes of Islam. This also agrees with the Otherness of Willow before her secret, and no longer existed after she is discovered to be a Muslim.

Willow Wilson presents her autobiographical novel in a way that as a representation of colonizers, she cannot escape from Otherness. When Omar is also shown, he occasionally reject some of his traditions
as he has spent time with the colonizers. In Understanding Postcolonialism, it is stated that ‘neither colonizer nor colonized is secure in his being, but both are confronted with traces of otherness, of their own contingency, in their use of a language that can never be entirely their own’ (Hiddlestone 50). When one of Omar relatives passed away, Omar anxiously explains the difference between mourning in Egypt and America owing to the fact that it can be awkward for a foreigner. Although she has been considered as one of them, but she has not been grown up with the traditions. Willow states her anxiety

"I'll be fine," I said, unconvinced. It felt awkward to intrude on the grief of people I didn't know, but it would have been insulting not to pay my respects. Grief is different in Egypt—there is no embarrassment attached to it. Funerals are public, open to all who want to mourn the dead or console the living. I was used to thinking of death as something deeply private. Worried I would do or say something wrong, I hung back as we got out of the cab and headed down a dark side street on foot. (86)

In contrast, it is believed that the question of ‘How I am relatively different?’ can strengthen those people who feel otherness in a community (Lamb and Bryant 334). This otherness of the colonized and the colonizer is an abstract state. In Religious Conversion, Lamp and Bryant introduces this condition as a particular state of life and Willow as a Muslim in prime of her religious change needs an identity. This is when Willow seems frightened and an Other facing anxious state of Omar (325).

While delving into the middle of the novel, Willow somewhat diminishes her surprising feelings toward Egyptian friends, rituals and values. Having said that, creating a context with the help of a religion is time bound. According to Lamp and Bryant, consuming time helps the ‘religious identification’ achieve the stage of ‘self-perception the standards. Therefore, being an Other despite its psychological impacts seems not be entirely negative (326). In Albert Memmi’s The Colonizer and The Colonized, he anticipates the traits of a colonizer who accepts his situation and behaves as though ‘he is interested only in creating a position for himself, in obtaining his share. One protector sends him, another welcomes him, and his job is already waiting for him’ (52). This can be identified with the way Willow is displayed when the novel unravels the further upheavals she had to encounter.

The Other and Otherness designate difference from a norm, the “non-” that threatens a fixed history, truth, reason, what have you. If the center is to maintain power, the Other must be framed as negative and exiled to the periphery of knowledge—suppressed, silenced, and excluded, placed outside the realm of acceptable political and social imaginations. The Other is marked as something “out there”—illegitimate, irrational, uncivilized—to be repelled if the gaps in the privileged narratives are to be concealed. (11)

To cite an example from the novel in connection with what Traber and Memmi similarly believe, there is a scene Willow depicts her life as routines which are done based on habits and prior to her boredom, she writes with an emphasis with capital letters ‘DESPITE MY PROGRESS, I WAS ALWAYS CONSCIOUS OF BEING an outsider. I assimilated Egyptian habits without ever feeling Egyptian’ (213). Or she says ‘I missed my own culture and my own country. There were moments when the wind shifted and smelled almost green, replacing the metallic desert air for a few hours, and when that happened I would almost collapse with homesickness (215). Followed by that, she concludes ‘Egypt is an ugly,
dirty, hungry place. It is easy to stop at this conclusion and decide there is nothing more’ (216). In short, with reference to Traber, Willow sounds superior, civilized due to uncivilized behavior of the Other, rational and legitimate due to showing hatred towards the market where she sees civilized robberies. Despite her progression in the Other culture values and standards, she reminds herself her sweet and western ideology and culture standards and following her thoughts helps her find her stem once again.

While taking the matter of conversion in novels, autobiographies and memoirs, it is indisputable to question the basic quality of conversions owing to their absolute similarities. They all suffer from psychological states, cultural shocks and distinctions as well as the homesick among those who converted as a result of immigration. Henri Goorin in his case studies explains about a lady who had the same experiences as Willow. Willow repeatedly criticizes the matter of secularization and where it was initiated, west. In a similar fashion, Goorin mentions ‘she had a strong character, but her conversion to Islam gave her the tools for autonomy in marriage. But the main factors mentioned in her conversion career to Islam were a cultural critique of secular Swedish society with its messages to girls to be beautiful in contrast to the traditional gender patterns in Islam, which apparently were attractive after a life of partying and dating’ (97). This is similar to Willow when she reveals her ambiguities and difficulties she had to face but she also says how her condition changed by her marriage to Omar. At the beginning of the novel, Willow reveals her ignorance regarding inappropriacy for her friendship with Omar who later became her husband. Later, Omar informs Willow how their challenges are eliminated with the help of Willow’s conversion. After their marriage, she easily had all her needs fulfilled and became independent after her religion.

When Willow unravels the rest of her autobiographical novel, many characters are introduced. Omar and Willow’s parents would be the most important figures among those. Willows’ parents were more suspicious about her future. Although they welcome Omar to their family, they seem to feel afraid of rejecting the generalizations made by western ideology about Omar’s background. Willow says ‘My parents wanted to make sure Egyptian marriage law wouldn’t limit my human right’ and her parents’ anxiety is traced back to their presuppositions about African and Muslim people (115). In contrast, Amu Fakhry, Omar’s father, is more welcoming than Willow’s parents. Amu Fakhry’s descriptions is short but shows how the colonized welcome the colonizer. Regarding these differences, Alber Memmi asserts

The colonized, on the other hand, feels neither responsible nor guilty nor skeptical, for he is out of the game. He is in no way a subject of history any more. Of course, he carries its burden, often more cruelly than others, but always as an object. He has forgotten how to participate actively in history and no longer even asks to do so. No matter how briefly colonization may have lasted, all memory of freedom seems distant; he forgets what it costs or else he no longer dares to pay the price for it (78).

Amu Fakhry is displayed a person who is an artist and lives alone. He does not show any skeptical traits towards Willow as a colonizer and his welcoming behavior shows his complete acceptance of the colonizers since his generation would have seen many moments of suppression and changes so he has become the subject of acceptance similar to Willow’s parents but more immediate.

5- CONCLUSION
Willow Wilson’s Butterfly Mosque displays her life spent in Egypt where she finds many surprising moments. After her conversion and experiencing variety of psychological status, the main reasons of conversion should have been discussed the outer reach of psychology and seen from other perspectives. This article attempted to show a religious conversion of a representative of colonizers, Willow. The procedure of acceptance up until commitments to the new beliefs are analyzed in this article in light of conversion study thinkers and Albert Memmi as post-colonial critic of twentieth century. Willow and Omar are the symbols of two distinct worlds who have to admit the differences but it is worth mentioning Willow’s picturing as a white writer has been influenced by her ideology throughout the novel and her mythmaking and awkward definitions given for Egyptian and Muslim people were interpreted that they could be belonged to the effect of the environment, relationships, cultural matters which accelerated the speed of acceptance and confusion. Unlike many researches carried out by scholars, the purpose of this article is mainly a cultural reading with the specification of postcolonialism. The characters are represented in way that they resemble the societies they come from and hybridity as well as its consequences were
summed up as the result of main characters’ acceptance of the situation.

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The Whys and Wherefores of Dickens's Poetisation of Little Nell's Funeral
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ABSTRACT

This article discusses Dickens’s poetisation of Little Nell’s funeral with the aim of showing the whys and wherefores that drove him to that. This unfolds through an analysis of a passage put to verse years after the publication of The Old Curiosity Shop, his first novel with a child heroine. Among the various reasons that impelled Dickens to poetise his heroine’s funeral, stands in front the sudden loss of his sister-in-law Mary Hogarth. The epitaph he wrote on her tombstone, “Young, beautiful, and good, God in his mercy numbered her with His angles at the early age of seventeen” already displays this poetic inclination. The analysis of this poetisation shows that Dickens uses a great number of phonological devices which impact the reader’s hear with the echo that the words make in their utterance. This echo amplifies and justifies the immortal character of his portrayal of Little Nell.

KEYWORDS

The whys and wherefores, Poetisation, Death, Funeral, Immortality, Devices

1- INTRODUCTION

Little Nell’s Funeral

And now the bell—the bell
She had so often heard, by night and day
And listened to with solemn pleasure,
Almost as a living voice—
Rung its remorseless toll, for her,
So young, so beautiful, so good.

Decrepit age, and vigorous life,
And blooming youth, and helpless infancy,
Poured forth—on crutches, in the pride of strength
And health, in the full blush
Of promise, in the mere dawn of life—
To gather round her tomb. Old men were there,
Whose eyes were dim
And senses failing—
Grandmothers, who might have died ten years ago,
And still been old—the deaf, the blind, the lame,
The palsied,
The living dead in many shapes and forms,
To see the closing of that early grave.
What was the death it would shut in,
To that which still could crawl and creep above it!

Along the crowded path they bore her now;
Pure as the newly fallen snow
That covered it; whose day on earth
Had been as fleeting.
Under the porch, where she had sat when Heaven

In its mercy brought her to that peaceful spot,
She passed again; and the old church
Received her in its quiet shade.

They carried her to one old nook,
Where she had many and many a time sat musing,
And laid their burden softly on the pavement.
The light streamed on it through
The coloured window—a window, where the boughs
Of trees were ever rustling in the summer, and where
The birds
Sang sweetly all day long.


“Little Nell’s Funeral” was not initially a poem, but was put into verse and published in 2012 by PoemHunter.com – The World’s Poetry Archive. This originally prose passage from Dickens’s *The Old Curiosity Shop* (See above), is one of the most poetic of the entire novel. If there is any single literary genre for which Dickens became famous, it is the novel. He is known neither as a dramatist nor as a poet, but as a novelist. Yet, he strove to describe his child heroine’s death and funeral, as this will be shown, in a poetic style for one reason or another. The mention of an old curiosity shop and at the very worst, its presence before a small child is, in fact,

1*The Old Curiosity Shop* is abbreviated in OCS for in-text referencing.
Synoptically, Dickens’s first novel with a child heroine, _The Old Curiosity Shop_ (first published 1841) is a disguised plea in favour of the vulnerable social strata, that is children and old age respectively represented by Little Nell and her grandfather. The novel tells the story of Nell Trent, a beautiful and virtuous young girl who has not attained the age of fourteen. Being an orphan, Nell lives with her grandfather (whose name is never revealed) in his antique shop, from which the novel takes its title. Although she is very much loved by her grandfather, Nell leads a lonely existence and has very few companions of her own age. Her only friend is Kit, a young boy and honest employee who also lives in the shop, and whom Nell is teaching to read and write.

Secretly obsessed with ensuring that Nell does not die in poverty, her grandfather turns to gambling in a misguided effort to make money. However, he has little luck, and becomes heavily indebted to Daniel Quilp, a malicious and deformed moneylender (who then drowns in the river Thames towards the end of the book). Unable to repay his debts, Nell's grandfather loses the shop. He and Nell are driven out onto the streets and survive by begging, wandering all over London and surrounding area. As they meet different and peculiar characters, everything now seems to be going well, but Nell is sad and lonely, and starts spending all her time in the village cemetery, which is the only place where she seems at ease. Soon Nell dies, making all who love her mad with grief, and her grandfather dies of a commonplace that Little Nell's death has something to do with the face of his poetisation of Little Nell's funeral. The shop Mr Quilp takes possession of because of his indebted to Daniel Quilp is called _The Old Curiosity Shop_.

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Much ink has been spilled on Little Nell’s plight, death, burial, and immortality in such critical studies as Dunn’s “Reviewing Dickens: The Old Curiosity Shop”, Jacobs’s “The Art of Mourning: Death and Photography”, Smiley’s _Charles Dickens, Collins’s Dickens and Education_, Monod’s _Charles Dickens_, Chesterton’s _Charles Dickens_, Wilde’s “Laughing at the Death of Little Nell: Sentimental Art and Sentimental People”...These exhaustive studies have described Dickens as using high sentimental scenes thereby neglecting to discuss the aesthetic side of Dickens’s portrayal of the heroine in her last days and funeral.

Why does Dickens poetise Little Nell’s death? Given that Dickens’s poetises his heroine’s funeral, to which poetic devices has he recourse? On the face of his poetisation of Little Nell’s funeral, it is a commonplace that Little Nell’s death has something in common with Dickens’s own experiences as a brother-in-law. This poetisation is pervaded by imagery and immortality-sounding words. Hopefully, with recourse to psychological and formalistic approaches, these questions will help us discuss Dickens’s poetisation of Little Nell’s funeral.

2- THE WHYS OF THE POETISATION OF LITTLE NELLS’S FUNERAL

There are two simple reasons why Dickens poetises Little Nell’s funeral. The first is his refusal to accept her untimely death. Unable to prevent “the closing of that early grave” (line 13), he starts poetising it. The second is his try at consoling Little Nell’s mourners thereby deadening the shock that her sudden death might produce.

1- Refusal to Accept Little Nell’s Untimely Death

It is convenient to say that child premature death which characterises Dickens’s novels is first and foremost natural. What is irritating for the Victorian novelist is, however, that its causes among which long suffering and abandonment in the then prosperous Victorian England, hold an important place. Reviewing Dickens’s works, Monod (1958, p.77) alleges that the theme of child death is too boring for critics. It is also for the author himself. It is a fait accompli, and they cannot do without.

Many a time Little Nell dies by proxy, and if she were not a heroine she would have died sooner because of her painful condition. If there has ever been something from _The Old Curiosity Shop_, which has moved readers and shown them how engrossing a work of literature is, it is Little Nell’s death. For critics, it often takes a long time to pluck up enough courage and write on after the heroine’s death. Critics are thus helped by the intervals to which Dickens alludesat the beginning of his novel, which deaden their shock before the heroine’s fatal end. In fact, with the speed at which she was being drifted, Little Nell could not really reach the end of the novel. That is why her death has resulted in a controversy as stated by Chesterton (1992, p.94):

> Around “Little Nell” of course, a controversy raged and rages; some implored Dickens not to kill her at the end of
the story; some regret that he did not kill her at the beginning. To me the chief interest in this young person lies in the fact that she is an example, and the most celebrated example of what must have been, I think, a personal peculiarity, perhaps, a personal experience of Dickens.

In doing so, Chesterton cannot go unnoticed. Only if Chesterton had already known Dickens very well, and how long critics would focus their attention on this death and how plain it was to be, he would not have said “I think (…) perhaps (…)” (Chesterton, 1992, p.94).

It has long been a commonplace that the life and death of Little Nell owe something to his feelings for his young sister – in – law Mary Hogarth” (Collins, 1965, p.176). According to Monod (1958, p.29), it is a sorrow that Dickens could not get rid of all his life. Thus, through the little boy’s supplications, he declines to accept Little Nell’s premature loss, “You will not go. You know how sorry we should be. Dear Nell, tell me that you’ll stay amongst us. Oh! Pray, pray, tell me that you will” (OCS, p.334). Chesterton (1992, p.53) sorts of lambast those who have written on the death of Little Nell when he argues that:

they have nearly all of them entirely failed to notice that there is in the death of Little Nell one quite definite and really artistic idea. It is not an artistic idea that a little child should die rhetorically on the stage like Paul Dombey; and Little Nell does not die rhetorically upon the stage like Paul Dombey.

A close look at Little Nell’s death shows that it is written in poetic prose, and contrary to Chesterton’s assumptions, she did die rhetorically though not on the stage like Paul Dombey. Her admirers’ prayers could not do anything against this natural compulsion. Dickens’s long hesitation to announce Little Nell’s death in spite of the arrival of her friends such as Mr. Morton, the poor schoolmaster, Little Kit…proves a heartrending moment to a reader who knows that she is doomed to death. Consequently, he poetises her death on purpose, “For she was dead. There, upon her little bed, she lay at rest. The solemn stillness was no marvel now” (OCS, p.438).

It is known that Little Nell’s life and mainly her death have made a peculiar impression on Dickens’s audience. Tamai (2006, p.752) maintains, “Dickens uses the death of Nell to awaken a humane sensibility in the reader’s mind and to realize his vision in the real world beyond the world of fiction.” In fact, in Britain as well as in America, this death has afflicted many hearts. Among the accusations that have been directed against the author, Monod (1958, p.29) emphasises Dickens’s writing Little Nell’s death in blank verse. It would have been better if he had done so in rhymed verse to give a certain poetic unity around this death. I personally hold this death to be Dickens’s key for attraction; and for this, I owe much to Ruskin who alleges, “Nell was simply killed for the market, as a butcher kills a lamb”(Collins, 1965, p.176). In addition, Dickens was probably to let her survive into adulthood if his pen friend, John Forster, did not suggest this tragic ending of the heroine.

When Chesterton (1992, p.52) speaks up his mind with such dismay as, “It is not the death of Little Nell, but the life of Little Nell, that I object to”, one may infer that infant mortality in Victorian England occurred through mere negligence. In fact, as the story goes on, Little Nell’s health begins to deteriorate. The journey to the countryside is a one-way trip for her as she is intentionally doomed to death at the end of the novel. Before Little Nell’s death, Dickens could not help being heartbroken as well as he could not choose but write words of comfort to the heroine’s mourners.

2- A Try at Consoling Little Nell’s Mourners

Many people have strong reactions to Little Nell’s death as Dickens portrays it. However, those reactions vary widely from person to person. Some readers were greatly moved by her death, others were not. Wilde (1989, p.269), the famous British dramatist, said of this death, “One must have a heart of stone to read the death of Little Nell without laughing.” As Dickens was writing it, he felt as though he were experiencing the death of his own child. It also brought back painful memories of the death of his sister-in-law, Mary Hogarth.

In 1837, the pretty Mary Hogarth, his sister-in-law, at seventeen, came to share the joys of these honeymooners, Catherine and Dickens. Mary was a favourite with the couple and had become like a little sister to Dickens. On the evening of May 6th, Mary went with the couple to the St. James Theatre. The group returned late in the evening and Mary retired for the night. Shortly after that, Dickens heard a cry from Mary’s room. She was ill. Despite her doctor’s care, Mary passed away in Dickens’s arms on May 7th. On her tombstone, Dickens wrote these words, “Young, beautiful, and good, God in his merci
numbered her with His angles at the early age of seventeen.” To Forster, Dickens wrote, “Old wounds bleed afresh when I think of this sad story.” What Dickens wrote in the preface to The Old Curiosity Shop already betrays what his portrayal of the child would be like:

I had it always in my fancy to surround the lonely figure of the child with grotesque and wild, but not impossible companions, and to gather about her innocent face and pure intentions, associates as strange and uncongenial as the grim objects that are about her bed when her history is first foreshadowed. (OCS, Preface, iii)

A child’s death is among many things in real or virtual life that move people the most. In “Variety of Death Scenes in Dickens”, a study by Halldórsdóttir, Avery and Reynolds (https://oatd.org/oatd/search, Retrieved December 2018) argue, “Of all deaths, the deaths of children arouse the strongest emotions and may lead to the deepest questionings. When Dickens writes of them he brings us face to face with our own deepest convictions.”

The fact that “American dockworkers met the chip carrying the instalment wherein Nell died with shouts of: Is Nell still alive?” may well be a legend (Smiley, 2000, p.28), and is a “rumor” to Dunn (http://caxton.stockton.edu, Retrieved December 2018). But is it a true or false rumour? The essential point is, however, that Dickens has made Little Nell never-to-be-forgotten in the readers’ hearts and minds. Metaphysical concerns are therefore revealed in his comforting description of Little Nell’s death, which is, beyond its heart-rending aspect, the greatest and most fascinating English metaphysical passage ever written in prose. We can add hereby that in matters of child death Dickens was walking on the footprints of the metaphysical poet John Donne whose words, “One short sleep past, we wake eternally, /And Death shall be no more: Death, thou shalt die!” (“Death Be Not Proud”, Holly Sonnets, 1611) may be applied to children’s immortality.

While serialising The Old Curiosity Shop, Dickens complained to Forster in these words, “I am inundated with imploring letters recommending poor little Nell to mercy” (Bachman, 2007, p.307). However, shortly after her sorrow, because she thought she would be forgotten after her death, and after the comfort given by Mr. Marton, she resolutely declares:

There is nothing (...) innocent or good, that dies and is forgotten. Let us hold to that faith, or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and will play its part, through them, in the redeeming actions of the world, though its body be burnt to ashes or drowned in the deepest sea (...) (OCS, p.330)

Such a declaration is an anticipation of comfort by Little Nell herself. Words of comfort may appear effectless when said by someone else after a given fate, but when uttered by the victim herself, make witnesses, like Little Nell’s mourners, feel stronger.

No writer can have such an unstinting love for a child like Dickens’s, and remain in the portrayal of her eternal loss. He or she must do everything to rescue her, give her shelter, facilities, people and the like she may stand in need of. Such is Dickens’s attitude towards his Little Nell. The refusal of her departure from this life and the comfort for her mourners being Dickens’s reasons for poetising her funeral, to which devices has he recourse in this poetisation?

3- THE WHOREFORES OF THE POETISATION OF LITTLE NELL’S FUNERAL

The stylistic elements used by Dickens in this poetisation consist most in phonological and semantic devices to which is added imagery known not only as metaphor and simile, but also as the image of Little Nell’s immortality that Dickens creates in readers’ minds.

1- Sound and Meaning of Words

As we read it, Dickens’s poetisation of Little Nell’s funeral echoes around our ears through the sounds of the words he uses. He juxtaposes these words to achieve specific kinds of effects, and the sounds that result from this cluster strike us as clever and pleasing, even soothing. In doing so, he has recourse to alliteration, those similar repeated consonant sounds at the beginning of the words as evidenced in the last lines of the second and fourth stanzas:

What was the death it would shut in, / To that which still could crawl and creep above it!
Sang sweetly all day long.

Another example of this device is in the last phrase of the first stanza: “— Rung its remorseless toll, for her.” It is not only the repetition of initial
consonant sounds, repetition of the entire word comes in this poetisation. In fact, when Dickens sounds the death knell for Nell, ‘bell’ is used twice. It is a purposeful re-use for an effect, which simply explains the fact that in loving memory of our dear deceased Nell we observe a minute’s silence. This silence is symbolised by the use of dashes in the whole passage and throughout the novel. Tillotson (1966, p. xxxviii) argues, “Working over the text of 1841, Dickens constantly substituted colons and semi-colons for commas and dashes (…) of course, with the consequent reshaping of a sentence.” Dickens’s unstinting love for Little Nell, as we notice it through the following simile, compels him to a sort of human attributes to the bell (as a living voice). We also notice that the second dash preceding the past participle “Rung” is symbolically the elliptical use of the auxiliary “has”. In the way this past participle is used, the ringing bell understandably loses its active effect for a passive one thereby weakening the effect of its “remorseless” toll on readers’ ears.

Other repetitions include those of “so” in the last words of the first stanza, followed by “and” in the first words of the second stanza. Dickens associates metaphor with polysyndeton (excessive insertion of the conjunction and where one is enough) for people from every walk of life, who attend Little Nell’s funeral. The disabled, in spite of their condition, attend this funeral, so do the living dead, who are the child’s hosts of the hereafter. He uses polysyndeton (Decrepit age, and vigorous life, and blooming youth, and helpless infancy, poured forth—on crutches) for a rhythmic and euphonic effect to convey a sense of beauty and harmony to his description and the people who gather at Nell’s tomb. This polysyndeton is built like a plot with the exposition of the issue at stake, that is Little Nell’s funeral, the rising action expressed by a sort of pyramid built with a soaring enumeration of people from the weaker old age to the stronger adulthood, the falling action with “helpless infancy”, and the resolution or relaxation of the rush of these people round her tomb.

Another figure of repetition Dickens uses in this poetisation is epanaphora, which is another term for anaphora. Obviously, Dickens repeats the phrase “in the” according to the definition provided by Brook (1970, p.30), who has it, “From time to time Dickens made use of the figure of speech known to medieval rhetoricians as epanaphora, a series of parallel phrases each beginning with the same word or group of words.” In fact, all the words following this device convey the idea of force and suggest the liveliness that lies in Little Nell. It is no wonder that he use simile to compare her to “the newly fallen snow” in the first sentence of the third stanza.

All these devices taken together belong to figures of repetition, which has been a central part of poetry in many cultures. In this connection, Lodge (1992, p.92) writes, “Repetition is also a favourite device of orators and preachers, roles that Charles Dickens often adopted in his authorial persona.” Apart from the sounds of words, this repetition lies in the words which are spelled the same in their final syllables (as if they rhymed), but are pronounced differently. Dickens uses these sight rhymes or eye rhymes with “now” and “snow”, “through” and “boughs” respectively in the first line of the third stanza, and the last line of the fourth stanza.

In the fourth stanza, the arrival and laying of Little Nell’s corpse on the pavement with a reference to where she used to play, the recalling of the shining light (and not of darkness, which would correspond to her death) and of the ever-singing birds are as well images showing that her death is swallowed up in her survival and eternity. The girl’s wish, “When I die, put near me something that has loved the light, and had the sky above it always” (438) brings to our minds, the image of such a saint as the Virgin Mary, whose painting, among other things, makes her immortal.Schiefelbein (2001, p.94) argues:

Nell becomes, like the Virgin Mary engraved on her bed, finally elevated to the level of legendary. Just as the Virgin lives on in the popular Marian cult that celebrates her Assumption, so Nell gains immortality in the great death-bed description in which she is preserved exactly as she was in life.

2- Imagery and Immortalisation of Little Nell

Numerous are the circumstances in which Dickens’s child characters are survivors. He tends to pile on such circumstances to invigorate his depiction of Little Nell’s immortality. That children died, mattered little because he reacts with energy only against their plight in Victorian England. What is worthy of note is that the green colour or the evergreens with which he paints their death, is the symbol of his implicit evocation of Little Nell’s immortality. This colour gives Little Nell the surviving force whenever she has ghastly thoughts. One can see that to her question of knowing the owner of that grave during her visit in the churchyard, her child friend answered, “that was not its name; it was a garden - his brother’s. It was
greener, he said, than all the other gardens (…)” (OCS, p.320). Horne (1993, p.498) says:

What is comparable to God's holy city lies outside the bounds of the novel. This is the place to which Nell's spirit goes after death. But the lesser spot-paradise, the place of the saints — is something very much akin to the place of the graveyard and the church. The church and its landscape stands in relationship to Nell's heavenly afterlife as paradise does to the holy city.

Children’s association with graves in The Old Curiosity Shop is but a rite of passage to everlasting life. This shows besides that the novelist was a very religious man. He did profess Christianity, a religion whose belief in resurrection and eternity for the righteous is no more to be proved. Some critics have failed to labour Dickens’s child characters’ immortality through their association with Heaven. In fact, while he depicts child environment, with a far-fetched style, one can read sentences such as, “the children yet at their gambols down below – all, everything, so beautiful and happy! It was like passing from death to life; it was drawing nearer Heaven” (OCS, pp.323-24). This simile could well mean immortality although the author did not go straight to the point. It is easy enough to understand that to Dickens, death means nothing but forgetfulness, and that immortality means remembrance.

One of the elements of poetic construction being diction, we can see, when it comes to write on the yard on which children are buried, how surprising Dickens prefers the word church to grave. In fact, looking at the word grave and its components throughout the novel, we realise that there are 34 occurrences for grave, 63 for church, 17 for churchyard, and 0 for graveyard. In fact, Dickens does not describe Little Nell’s funeral like a pauper’s, nor is she buried in a pauper’s graveyard, but in a churchyard. The churchyard here is for him, a sort of Machpelah in the Old Testament (Genesis 23: 19) where resurrection is possible. Like Moses who ordered the Israeli not to leave Joseph’s bones behind in Egypt, Dickens prefers to bury her in the Promise Land. Refusing to accept the child’s loss, Dickens takes the place of her grandfather, who goes to and comes from her grave:

And thenceforth, every day, and all day long, he waited at her grave, for her. How many pictures of new journeys over pleasant country, of resting-places under the free broad sky, of rambles in the fields and woods, and paths not often trodden—how many tones of that one well-remembered voice, how many glimpses of the form, the fluttering dress, the hair that waved so gaily in the wind—how many visions of what had been, and what he hoped was yet to be—rose up before him, in the old, dull, silent church! (…) ‘Lord! Let her come to-morrow!’ (OCS, pp.444-43)

Dickens makes this poetry of child survival possible through the association of words such as God, and angels respectively understood as the Author of everlasting life, and purity. Hence, Lester (2005, p. 22) concedes, “In creating Nell, Dickens pickles Mary, immortalising her purity”. After Dickens, people have searched for Little Nell as if she were a real person. This search only justifies their love for such a wonderful child and their disbelief in her eternal oblivion.

4- CONCLUSION

This article was premised upon the investigation of the whys and wherefores of Dickens’s poetisation of Little Nell’s funeral. It is worth noting that if this initially prose passage has been put to verse, it is that people have perceived its poetic nature. Therefore, the author’s description of this funeral likely to arouse feelings, emotions, and images in means of cadences, sounds, and figures of speech, has motives of personal, familial, and social nature. The inability to bear the sudden loss of his young sister – in – law Mary Hogarth coupled with the high child death toll in Victorian England, are his reasons for beautifying his description of Little Nell’s funeral.

A stylistic analysis has also attempted to show the devices Dickens uses in this description. They consist most in phonological and semantic features. Effort, energy, enthusiasm and liveliness are felt everywhere in this description. The sentimentality for which Dickens has often been indicted in Little Nell’s portrayal dates, in fact, back to the eighteenth century novelists Fielding, Mackenzie…on the footsteps of whom he was walking. Dickens has somewhat taken their javelin and thrown farther with the poetisation of Little Nell’s funeral thereby making her immortal.
REFERENCES


Learning the writing skill is a challenging task for second or foreign language learners. This difficulty stems from the fact that students required multiple skills and knowledge while writing. They need, for example, enough vocabulary inventory, grammar knowledge, and other discourse strategies to organize the text. Students are also in need for background knowledge about the subject matter of the writing task, so they generate their ideas accordingly.

To achieve all these targets and to meet the challenges, a need for an approach that meets the requirement of the written task and enhances the students' abilities and linguistic background is a must. The aim of this research is to investigate two of the available approaches; namely, the TBL approach and the conventional 3Ps model, to improve Saudi EFL students' writing skill in Jouf university. The focus is on finding out the effect of the two approaches, the differences between them, and what are the aspects of improvement that TBL approach can achieve. The data were collected experimentally through writing pretest and posttest after students received training using the two approaches for 6 weeks. The findings revealed that using TBL approach is significantly effective in learning writing skill. It was also found that TBL approach is more effective than the conventional model. Furthermore, findings demonstrated that employing TBL approach on teaching Saudi EFL students' writing skills improved five writing sub-skills including organization, content, mechanism, grammar, and vocabulary with the organization and content the most improved areas.
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cohesive, and meaningful. To achieve these elements of writing, Saudi EFL students must write in an organized format that follows a clear pattern, keeps smooth transition among the sentences and paragraphs, selects appropriate lexical devices, and maintains an overall well-formed structure of the sentences in relation to the word order and word forms. Once these writing elements are achieved, it can be said that the Saudi EFL students are able to deliver their ideas and thoughts more smoothly and effectively to the reader.

Most EFL classrooms in Saudi context of education employ the so called 3Ps approach of teaching which stands for (present, practice, and produce) (Hamoudeh, 2016). 3Ps approach is “an approach for teaching language items which follows a sequence of presentation of the item, practice of the item and then production (i.e. use) of the item” (Tomlinson, 2011a: xv). The teacher role in this approach is principal as he or she is responsible for providing information and guidance about the topic and content of writing. The student’s role in this approach is limited to apply the information and guidance received from the teacher to produce the writing. Accordingly, this approach tends to be more into teacher-centered. Moreover, this approach does not require students to interact or discuss with other students in the same class. This makes this approach more suitable to learn the aspects of writing that do not require much communication, such as grammar and vocabulary. However, it is less effective in learning other aspects of writing such as planning the content.

Although 3Ps approach is one of the well-established methodologies in the academic arena, it has its critics and a couple of relatively new methodologies start gaining popularity such as TBL (Task-Based Learning) approach. TBL approach is a new approach to learn the language through structured activities and tasks that aim to give students a space to communicate while they are learning and to be more responsible for their learning. Accordingly, the focus of TBL approach is on the actual tasks that stimulate the interest of students since learning would be built around that particular task (Nunan 2005). According to Willis (1996), who provided a framework of this type of approach, the teacher’s role is limited to guiding students during the activity by selecting and sequencing the tasks, preparing learners for the tasks, and raising students’ awareness. In this process, the role of teacher is to adopt real-life tasks and problems as teaching materials to stimulate students to use cognitive ways of thinking (Hung 2014). The students’ role is to discuss, perform, and evaluate the task and then produce what is required from the task.

It is an integrated system with multidisciplinary teaching and learning approach and offers the students rich learning opportunities in different disciplines (Harden 2001). In the teaching process of TBL, students are often placed in complex situations where they should analyze problem by themselves and learn necessary knowledge to solve problem (Qing, Ni, & Hong 2010). Moreover, the students need to work in pairs or groups to solve the problems in the tasks.

Based on the above-mentioned arguments, this research is an attempt to employ TBL approach in Aljouf university particularly in EFL classroom to find out the effect of using task-based learning (TBL) approach and a conventional approach (3Ps) on the Saudi EFL students’ writing skill, the difference in the Saudi EFL students’ writing scores as a result of using the two learning approaches, conventional (3Ps) and task-based learning (TBL) and the aspects of improvement in the Saudi EFL students’ writing performance that are achieved by using the TBL approach.

2- STATEMENT OF PROBLEM

To meet the Saudi EFL students’ needs in developing their English writing skills, there is a crucial need to adopt prominent teaching approach that meets the requirement of the written task and that enhance the students’ abilities and their linguistic background. Accordingly, two main learning approaches are proposed and researched namely Task-based learning approach (TBL) and conventional approach (3Ps).

Several researchers had employed TBL and 3PS approaches to find out the possibilities of using one of these approaches in developing students’ learning skills. TBL and 3Ps were investigated in various areas of language learning, such as in speaking (Hasan 2014; Shafaei, Salimi, & Talebi 2013), vocabulary acquisition (Fallahrafie, Rahmany, & Sadeghi 2015; Javanbakht & Yasuj 2011; Thanh 2012) and listening (Urmia 2012). One of these attempts was made by Assalahi (2013), who administered an interview with lecturers to find out the reasons behind adopting the conventional approach in a grammar classroom on the account of the more communicative one, the TBL lecturers reported number of reasons that justified their use and preference of 3Ps approach in learning. Lecturers showed consistent beliefs that they prefer the 3Ps to TBL as they think that the use of a communicative approach like TBL will make them lose their central role in the class, lose the control over the class, and
eliminate the students’ needs for them as sources of knowledge. Other contextual factors were also reported by lecturers. They noted that TBL is time consuming and the classrooms are not equipped with the aids and materials that are needed for explanation.

Although the study conducted by Assalahi contributed to our standing of the possible barriers of using the TBL approach, it was not without gaps. First, the focus of comparison was on teaching grammar with little attention given to writing. Second, the findings were based on the lecturers’ point of views and perspectives. The students’ performance as a result of using either of the approaches was not measured. These two gaps are filled in the present research by comparing the outcomes of the two approaches in learning writing skills. Moreover, this is very significant to direct English lecturers toward the importance of using TBL approach in the Saudi context of education. By comparing the effect of the two approaches (TBL and 3Ps) on the Saudi EFL students, this will raise the lecturers as well as the students’ awareness of the numerous advantages and disadvantages of the two approaches and their impact on students’ writing development.

3- RESEARCH QUESTIONS
3.1 What is the effect of using task-based learning (TBL) approach and a conventional approach (3Ps) on the Saudi EFL students’ writing skill?
3.2 What is the difference in the Saudi EFL students’ writing scores as a result of using the two learning approaches, conventional (3Ps) and task-based learning (TBL)?
3.3 What are the aspects of improvement in the Saudi EFL students’ writing performance that are achieved by using the TBL approach?

4- LITERATURE REVIEW
4.1 Task-Based Learning Framework
The notion of task-based learning is derived from the concept of vocational education, which relies on practice and gaining experience over practice. The theoretical background for this approach is ‘cooperative learning’, which assumes that learning can be achieved through doing learning activities in groups. In each activity, a learner can exchange their ideas and information to motivate other groups’ members. In this sense, the cooperation among the group members makes the source of learning and improves the learning outcomes (Olsen & Kagan 1992).

Since it was established in the mid-1970s, TBL approach has received attention from several researchers, such as (Ellis 2003; Hung 2014; Nunan 2006; Willis 1996) and others. The main idea in this approach involves giving students an academic task in the form of “classroom work” that aims to involves students in a dynamic and communicative process, so they become able to comprehend, manipulate, produce or interact in the target language (Nunan 2006: 5). In this sense, TBL is a contextual process that requires students to achieve the given task based on a ‘workplan’ Ellis (2003). It is a kind of a communicative activity in which the target language is used to achieve communicative purposes that are crowned by authentic production (Willis 1996). As proposed by Clark, Scarino, and Brownell (1994), performing any learning task successfully requires the following:
   o A real-life purpose that justify performing the task.
   o A real or imagined context of the event in which the task takes place.
   o Doing and thinking processes to perform the task.
   o Producing the results thought of and practiced using the skills and knowledge obtained from practicing.

Compared with the other conventional approaches such as the 3Ps, TBL approach assumes that the four language skills are integrated in learning process. In this sense, TBL focuses on both, the meaning achieved through interaction and form expressed by grammar accuracy (Nunan 2004). Consequently, it is expected to control the potential threats of the conventional writing learning approaches. However, this approach is not without limitations. The execution of TBL takes longer duration to be implemented and it does not focus much on grammatical accuracy. These limitations make TBL to be used in English writing classrooms in a narrow range.

The present research adopts Willis’s (1996) framework of task-based learning as the theoretical learning framework. Willis developed this framework first in 1996 as consisting of three stages or classroom activities (1) pre-task, (2) task cycle, and (3) language focus. While the first and second stages are communicative and focus on meaning, the third stage is productive and focuses on the form. The pre-task involves students to prepare prior to performing a certain task. This preparation is usually made by the teacher, who provides students in this stage with the useful information, such as the meaning of certain words and phrases that facilitate students’ mission. He or she also introduce and explain the task through certain demonstrations, such as pictures, audio or video recordings. The purpose of doing this is to add to the students’ background knowledge of the topic in hand.
Task cycling involves students to work in groups, or pairs if their number is very small, to discuss the task. The teacher’s role in this stage is to monitor students while they are communicating and negotiating the topic without interference. This is important, as monitoring students from distance would achieve student-centered based learning. In this stage, the students plan the task, finish it in specific time allotted for this purpose, write their notes, elicit agreement from other group members, exchange their ideas, and come up with the first draft of their task.

In the language focus stage, the students in each group produce a report of their production and share it with the class. The teacher’s role in this stage is to sum up the language points in the task prior to assigning homework that should be done individually.

### 4.2 Task-Based Learning Approach in Learning Writing

There are various designs that have been proposed for a task-based lesson (e.g. Lee, 2001; Prabhu, 1987; Skehan, 1996; Willis, 1996). However, they all have four principle phases in common as following:

- **Pre-task phase:** the teacher introduces the topic to be learned by learners where he/she utilizes tasks that help learners learn useful words and phrases. In this phase the teacher should check the learners’ understanding of the task instruction.

- **During-task phase:** in this phase, the students perform the task either in pairs or in small cooperative structures. This phase depends on the type of task to be tackled. The teacher role in this phase was as a monitor and a motivator for students to be involved in the task.

- **Post-task phase:** in this phase, students present their reports depend on the nature of the task either in speaking or writing.

- **Feedback and evaluation:** the teacher may wish to conduct a feedback session to discuss the success of the task and consider suggestions for improving it. He may give brief feedback on content and form. And he may play a record of others doing the same task. Evaluation of the task would provide useful information for facilitator when planning further tasks.

This research adopts the task-based learning (TBL) approach by Willis (1996). The selection of this approach was made on the basis that the use of this approach in learning the four skills in English language revolutionized the learning process. Instead of being dependent on the conventional learning that is dependent on mastering the forms of the language, which requires more memorizing abilities, through TBL, learning becomes more dynamic, communicative, enjoyable, and fruitful.

According to this framework, learning is built upon giving learners a variety of learning tasks. Each of these tasks consist of communicative activities about real life situations in the target language, which require learners to interactively involve in critical thinking and problem-solving procedures to construct their knowledge and achieve the required task.

Although Willis (1996) did not focus on writing as a skill in the scope of her approach, adopting this framework in the current research hopes to give an opportunity to the students in the experimental group to practice writing in fluent and spontaneous ways of using the language, and to guarantee producing more accurate form of the language.

### 4.3 Conventional Learning Approach (3PS)

As opposed to TBL, conventional learning approach focuses on the form rather than the meaning. The process unusually passes into three stages; namely, presentation, practice, and production known as 3Ps model. The teacher, who is dominant in the classroom, usually begins the lesson by providing the new forms and meanings to be learned. According to Skehan (1998: 9), 3Ps is conducted into three stages. In the first stage, the structure of a grammatical point is presented to facilitate understanding of the underlying rule. This would develop the “declarative knowledge” of the learner. Skehan added that the second stage involves moving from gathering knowledge into practice. In this stage, the focus is on the accuracy, which is “subject to the teacher’s careful supervision or control”. In the third stage, Skehan noted that the declarative knowledge obtained from the first stage is converted into “procedural knowledge” to produce the language. This production is not guaranteed as students’ control on their learning is “gradually loosened” when they move from stage to another (p. 93).

As it is shown by Skehan, the procedures and focus in 3Ps model are quite different from the steps, procedures, and focus in TBL in many aspects. While the focus is on the teacher-centered method in 3Ps, the student is the centered of leaning in TBL. In the latter, the teacher’s role is limited to guiding students during the activity by selecting and sequencing the tasks, preparing learners for the tasks, and raise students’ awareness. Meanwhile, students’ role in TBL is to discuss, perform, and evaluate the task and...
produce what is required from the task on their own pace.
Another difference between the two methods is that 3Ps focuses on the form and accuracy, whereas, the TBL focuses on the form and meaning at the same time. In comparison to conventional learning approaches, TBL is more communicative, which entitles students with more engagement, motivation, and critical thinking skills (Qing et al. 2010; Zhaochun 2015). In 3Ps model of learning, students are only following the teacher’s instructions without much interference in the learning decision and in a way that is not communicative. Little space is left to them to discuss, plan, and share their ideas and planning with others.

This research applies the two approaches on two groups of students. The first group practices learning using the 3Ps and the other practices the TBL. The purpose is to verify the effect of the two learning approaches and the difference between them in improving the learners’ writing skill.

4.4 Research on TBL Approach
Several studies attempted to find out the effect of using TBL approach on students’ writing performance. In a study conducted by Bantis (2008), the researcher investigated the use of TBL in teaching writing. The focus of Bantis’ research was to find out the problems connected with using TBL pedagogically as a base of teaching English communicatively and the influence of such instructions on student with mixed ability. Moreover, the focus also was on finding the effect of using TBL approach on L2 acquisition of writing. The researcher used a mixed method design that employed qualitative data collection and quantitative data analysis. The data were collected in the forms of 35 students’ written transcriptions of writing conferences, writing samples, and interviews. One teacher and 10 school students were also interviewed. The descriptive analysis showed that the TBL approach can be used a means of instruction to provide with differentiated teaching. It was also found that this approach can be used pedagogically as a means of instruction following the constructivism theory in which the teacher is the model and the students who construct their knowledge. Finally, the results showed that TBL proved to be a useful vehicle of second language acquisition to address the diverse needs of second language learners.

Another study was conducted by Alavi and Tabar (2012), who examined the effect of the task type and pre-task planning, as one aspect of TBL, on the level of writing accuracy among Iranian EFL students. The first focus of the study was on determining whether there was any significant difference in the level of accuracy in the students’ writing production across two types of tasks: personal and decision-making. The second focus was on finding whether the accuracy is significantly important based on the various planning types are performed: no planning, individual, pair, or group planning before performing the task. To achieve the aims of the study and answer the research questions, the researchers recruited 120 Iranian EFL students whose level of English was intermediate. The subjects were selected in a random sampling technique and then assigned to three 3 experimental groups and one control group. The data collected from students in the form of written productions were analyzed descriptively and inferentially using the 2-way ANOVA test in SPSS. The use of this test was to determine the single and tandem effect of two variables addresses in the study (task type and planning condition). The findings showed that the task type affects learners’ writing accuracy in a way that the greater accuracy is realized in the cognitively more complex decision-making tasks. Moreover, the pre-task planning conditions had great effect on the students’ accuracy; the experimental groups enjoyed a higher accuracy in the tasks than the control group which confirmed the effect of pre-task.

Moussaoui (2012) conducted a qualitative and quasi-experimental study on second year undergraduate students from Setif University English department in Algeria. The study sought to investigate the effect of working in pairs, as one form of cooperative writing, in fostering undergraduate students writing autonomy and attitude. The result of pre and post training in writing tasks showed that most of subjects’ essays in both control group and study group were lacking cohesion and logical organization. On other hand the finding also showed that there is a significant influence of peer work on improving students writing, thinking skills, hence, develop their writing autonomy.

In another study by Cao (2012), the researcher aimed at finding out whether the use of TBL approach in Chinese university students’ context is feasible to train students on writing. Building on the students’ old practices and difficulties in writing, the researchers asked about the possibility of adopting TBL as an approach to improve the students’ writing competence. The researcher used two questionnaire and two tests (pre and post). The pre-treatment questionnaire showed that the students face difficulties in the content and organization. The students also showed less difficulty in using vocabulary, structuring the sentences, and fluency. The analysis of the students’ scores in the posttests
showed that the use of TBL was effective in promoting students’ competencies in writing, as the students’ scores in the posttest were significantly different from their scores in the pretest. The students in the experimental group also performed significantly better than the students in the control group. The students’ scores in the control group remain constant without any noticeable change.

In another study, Han (2014) investigated the effect of using TBL approach on the writing performance of university students in China. Two treatment groups were created, control and experimental with 48 and 46 students respectively. After receiving 2 hour-training a week for the whole semester, an open-ended 3 item questionnaire was administered to students. The three items attempted to elicit answers from students regarding the TBL effect, students’ beliefs, and TBL strengths and weaknesses. The qualitative analysis showed that the students who received training on using TBL were more active than those students received conventional training. The students also believed that using TBL approach was an interesting and new experience that motivated them to use English more. They maintained that using such an approach helped them improve other skills, such as vocabulary and speaking. This study was important as it revealed the extent to which the TBL approach can be useful in learning writing. However, the students were not tested practically to confirm what they have achieved. The present research while assuming the effect of this approach was keen to test students to see whether the use of TBL can practically improve students’ writing performance.

Hai-yan (2014) investigated the extent to which the use of TBL approach is useful in teaching big number classes in a university setting in China. The data collected for the study through a questionnaire that administered to 196 first year university students. After receiving training for one year using TBL approach, the analysis showed that the TBL approach can be used in classes with big number of students. The findings also revealed that the students become more aware of the importance of using their method on their writing process improvement. However, they were less aware of the teachers’ roles. The students positively affirmed that using such an approach was effective and useful to their learning of English writing. Although the analysis approved the effect of TBL approach, the findings were based only on the students’ responses in the questionnaire. No writing tests were conducted to investigate the effect empirically. This calls for further investigation that exposes students to real tests that measure the impact.

This study closes this methodological gap by testing the effect of TBL approach by conducting a pretest and posttest after giving instructions using this approach. It also compared the use of this approach with another conventional approach to have clearer picture of TBL approach effect on students writing.

As explained earlier, TBL approach is one of the applications of cooperative learning. This approach is conducted into three stages, pre-task, task cycle, and language focus. In the first task, the students are required to plan before doing a written task, which is essential for this approach to succeed. Pre-task planning might affect the students’ production in writing once it is guided by carefully selection of words or sequences. To investigate the effect of planning, Mohammadnia and Ayaz (2015) placed the students into two pressure planning situations, a guided group, who were provided with key words and expressions, and unguided one without being given any guiding words and expressions. The subjects were 30 male and female Turkish EFL students studying English language in an institute in Iran. The students were in the upper-intermediate level of language proficiency. They were asked to describe a process in a picture in writing depending on a sample process picture given to them. However, the guided group was provided with markers written or underlined in the sample picture while the unguided group was only given the sample picture without any markers. The statistical analysis showed that the planning guided pressured group outperformed the unguided pressured planning group indicating that planning given to students can positively affect EFL learners’ writing production. Although the study provided important insights on the effect of planning the task before writing on writing production, the findings were built on the planning designed already by the teacher. In other words, it is still unknown whether the students are able to plan for themselves without relying on their teachers marking on the papers, which is in the core of task-based learning. Students in the task-based learning are supposed to plan their writing and come up with their own ideas following the training they have received from their teachers. They should be responsible for their writing and able to construct their knowledge by themselves. In the current study the students received training on planning and executing the writing task. They were then asked to use what they have learnt to construct their knowledge by producing writing.

Zhaochun (2015) applied Willis’ (2003) approach of TBL to find out whether the use of this approach can improve the English writing of Chinese students and
whether it is more effective than conventional teaching approaches. Fifty university Chinese students were recruited as a sample in the study. The students’ mean scores in the language proficiency level were assumed by the researcher as the same after administering a language placement test to the students. The subjects were then assigned to two intact class groups, experimental and control. Three instruments were used in the study: pre-test, posttest, and an interview. The two groups were asked to answer two writing tests: pre-experiment test and post-experiment test. The statistical analysis showed that the use of TBL approach which lasted for 16 weeks was effective as the students in the experimental group, who received training using this approach, were improved significantly in comparison to the students who received conventional teaching using the 3P’s approach. The aspects of improvement included a general development in the students’ role from being passive recipient to more active participants. This result was confirmed by the students’ answers in the interview. The study was well done although the individual differences of the students were not considered in relation to their individual achievements. The reliance in the study was on the mean scores of the students. Moreover, the study had another limitation, as it did not consider the students’ gender, which might have affected the students’ scores.

Although all of the above-mentioned researches had investigated different academic contexts in different educational contexts, none of these studies found in literature as far as the researcher is aware addressed the case of Saudi EFL students in any academic context. Therefore, this research was conducted in order to fill the gap by investigating the effect of using TBL approach on writing production of Saudi EFL students in Jouf university.

5. METHODS

5.1 Research Design

Since the main purpose of this research was to find out the effect of using two learning approaches namely: TBL and 3PS approaches on developing the Saudi EFL students’ writing skills of argumentative essay, a quasi-experimental design was employed. According to Creswell (2002), this design enables the researchers to find the differences between groups (difference between the control and experimental) and within subjects’ differences (differences in performance among the students of the same group: the control or experimental). In this research, this design helped the researcher to find out the effect of each approach on the students’ writing performance in the control group (those who used 3Ps approach) as well as the students’ writing performance in the experimental group (those who used TBL approach). This was achieved by finding the differences in the students’ scores of each group in the pretest with their scores in the posttest. Moreover, this design helped the researcher to compare the effect of the two approaches on the two groups of students after receive training. This was made by comparing the students’ writing mean scores in the experimental with the mean scores of the control group students.

The students in this research were categorized into two treatment groups; control and experimental. All subjects in the two groups were asked to write an essay before receiving any training as a pretest. This pretest was important as a point of reference of the current writing performance of the students in the two groups before receiving any training. The subjects in the two groups then received two types of training. The subjects in the control group received training using the conventional approach (3Ps) in which the students learnt how to present, practice, and produce their writing. The students in the experimental group, on the other hand, received writing training using Willis’s (1996) TBL approach, which consists of a pre-task, task cycle, and language focus. At the end of the training period, which lasted for 6 weeks, the subjects in each group were asked to write a posttest.

The data collected from the pretests and posttests were calculated to answer the research questions. Therefore, in order to answer the first research question which targets the effect of each approach on the students’ writing performance, the students’ scores in the pretest and posttest of each group were compared. To answer the second research question which targets the differences in impact between the two approaches, the means of the scores obtained from each group were also compared. To answer the third question, which targets the aspect of improvement as a result of using TBL approach was analyzed qualitatively by providing instances from the students’ writing in the pretest and posttest.

5.2 Sampling Method

Students were selected in a convenience sampling (i.e. selection based on the availability of students). Since the sampling method is convenience, the findings in this study are only generalizable to the subjects in the present study (Creswell 2011). The subjects of this research were divided into two groups where 25 students were in the control group, and 25 students were in the experimental group.

5.3 Data Collection Instrument

The data in the present study were collected quantitatively using three instruments: (1) a writing
Employing TBL and 3PS Learning Approaches to Improve Writing Skill Among Saudi EFL Students in Jouf University

5.3.1 Writing pretest
Prior to the training that was given to the students using the two approaches (TBL and 3Ps), the subjects in the two groups (control and experimental) were asked to write a 200-word argumentative essay on ‘the advantages and disadvantages of eating fast food and home-made food’. The selection of the topic was made since it was argumentative and derived from the course book (Writing from within by Curtis Kelly and Arlen Gargagliano). The purpose of this instrument was to determine the students’ writing performance before receiving any training on writing. The score obtained from pretest were kept to be compared with the students’ scores in the posttest after receiving training.

5.3.2 Training
After exposing students to the pretests, the subjects in the two groups, control and experimental had received training using the TBL approach and 3Ps for 6 weeks where they attended 8 writing lessons. The training sessions consisted of the following:
- 1 session was specified to conduct the writing pretest.
- 8 sessions were specified for giving students instruction on writing argumentative essays using the two approaches.
- 1 session was specified to conduct the writing posttest.

5.3.3 Writing posttest
After receiving training using the two approaches (TBL and 3Ps) for 6 weeks, the students were asked to write a posttest on the same topic that was used in the pretest. The selection of the same topic was to ensure the validity of the experiment as the difficulty of the tasks remained the same (Creswell 2011), so comparable findings are reached. The purpose of the posttest was to find out whether the adoption of Jane Willis’ TBL framework in writing classes can improve the Saudi EFL students’ writing competence or not. This was achieved by comparing the students’ scores in the control group with their counterparts’ scores in the experimental group prior and after training. The mean scores obtained from the posttest of each group of students were employed to answer the research questions.

5.4 Data Analysis
To analyses the data in this study, the following instruments were employed:

5.4.1 Marking analytical scale
The students’ writing production in the pretest and posttest were analyzed by marking their writing production against a marking analytical scale (see appendix A). This instrument was adopted from Alderson, Clapham, and Wall (1995), who developed a marking scale of writing based on five writing features: content, organization, vocabulary, grammar, and mechanism (punctuation and spelling). Each writing feature was given a score of 5 scores with a total score of 25 across the five features. Under the content feature, the students were rated based on the relevance and adequacy of addressing the content. For the organization, the students were rated based on the evidence of using organization skills, such as using an adequate number of paragraphs and the clarity of the internal structure of ideas in the paragraphs. The vocabulary feature was assessed based on the relevance, appropriateness, and adequacy of the used vocabulary to the topic. The grammar feature was assessed based on the accuracy. For the mechanism, the students’ use of punctuations and spelling mistakes were marked for accuracy.

5.4.2 Statistical Tests
After marking the students’ writing production using the aforementioned criteria and to analyze the data obtained by means of the two writing tests (pretest and posttest), the students’ scores in the control and experimental groups were keyed into the Statistical Package for the Social Science (SPSS V.22) to prepare for analysis. Two statistical tests were used, (1) SPSS Paired Sample T-Test and (2) SPSS Independent T-Test.

6- FINDINGS
6.1 Effect of Using TBL Approach on Students’ Writing Performance (RQ1a)
The students’ scores obtained from the pretest and posttest were compared using the paired T-Test. This test was used to find the differences in the performance of students of each group before and after receiving treatment. The focus of comparison was to find out whether students in the experimental group and control group had improved after training them using TBL. As shown in the descriptive statistics in Table 1, the mean score of the 25 students in the experimental group in the pretest ($M=15.6, SD = 1.435$) were much below their scores in the posttest ($M=23.16, SD =1.7$).
These findings are visually illustrated in Figure 1. As it can be seen, the students’ scores have improved from 15.68 in the pretest to reach 23.16 in the posttest. The difference in the mean scores between the two types of writing tests give initial impression that the training that students received influenced their writing performance.

To determine whether the improvement in the student’s scores as a result of using TBL approach during training in the experimental group was significant, a Paired Samples T-test was conducted using SPSS. As shown in the inferential statistics (see Table 2), \( t (24) = 19.963, p = .000 \), since the significant value was smaller than alpha, it can be affirmed that the training had a significant effect on the students’ achievement in writing.

<table>
<thead>
<tr>
<th>Experimental Group</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest Scores</td>
<td>15.68</td>
<td>25</td>
<td>1.435</td>
</tr>
<tr>
<td>Posttest Scores</td>
<td>23.16</td>
<td>25</td>
<td>1.700</td>
</tr>
</tbody>
</table>

Table 1. Effect of Using TBL Approach on Students’ Writing Scores in Experimental Group

It can be noticed that the students who received training using TBL in the experimental group had improved significantly due to the treatment. This indicates that the use of TBL was effective in improving the Saudi EFL students’ writing performance.

6.2 Effect of Using 3Ps Approach on Students’ Writing Performance (RQ1b)

For the students’ scores in the control group, the descriptive statistics (see Table 3) shows that the mean score of the 25 students in the control group in the pretest (M = 18.33, SD = 3.088) were a little bit higher than their scores in the posttest (M = 18.37, SD = 2.151). These findings are visually illustrated in Figure 2.

<table>
<thead>
<tr>
<th>Control Group</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest Scores</td>
<td>18.33</td>
<td>25</td>
<td>3.088</td>
</tr>
<tr>
<td>Posttest Scores</td>
<td>18.37</td>
<td>25</td>
<td>2.151</td>
</tr>
</tbody>
</table>

Table 2. Significance of Effect of Using TBL Approach on Students’ Writing Scores in Experimental Group

As it can be seen, the students’ scores have improved from 18.33 (49.95%) in the pretest to reach 18.37 (50.05%) in the posttest. The difference in the mean scores between the two types of writing tests give initial impression that the training the students received using conventional learning model (3Ps) had a very small effect on improving their writing performance. This difference is clearly not significant. However, and to make sure that the difference is not important, a further test was needed to find out whether the improvement was significant and could be counted for.

<table>
<thead>
<tr>
<th>Experimental group</th>
<th>Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest Scores - Posttest Scores</td>
<td>-7.480</td>
<td>-19.963</td>
<td>24</td>
<td>.000</td>
</tr>
</tbody>
</table>

Table 3. Effect of Using 3Ps Approach on Students’ Writing Scores in Control Group
To determine whether the improvement in the student’s scores as a result of using 3Ps approach during training in the control group was significant, a Paired Samples T-test was conducted using SPSS. As shown in the inferential statistics (see Table 4), \( t (27) = -.093, p = .926 \), since the significant value was larger than alpha, the null hypothesis is accepted. It can be confirmed that the treatment using 3Ps had no significant effect on the control group students’ writing achievement.

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control Group</td>
<td>-0.037</td>
<td>-.093</td>
<td>26</td>
<td>.926</td>
</tr>
</tbody>
</table>

*Table 4 Statistical significance of Effect of Using TBL Approach on Students’ Writing Scores in Control Group*

Although the students, who received training using the conventional model of learning, known as 3Ps in the control group, had improved a little bit, the difference in their scores between the pretest and posttest was not significantly important. This indicates that the effect of the 3Ps approach is very limited in comparison to the effect of using the TBL approach.

### 6.3 Difference between Using TBL Approach and 3Ps Model in Improving Students’ Writing Performance

The posttest scores obtained from the two groups of students were keyed into SPSS to be compared in order to find the group differences as a result of training. Since the comparison is between two diverse groups of students, the Independent T-Test in SPSS was used to compare the students’ posttest scores in the control and experimental. The test aimed at finding out which group had obtained more benefit of the approaches used in training whether being TBL in the experimental group or 3Ps in the control group.

As shown in the descriptive statistics in Table 5, the mean score of the 25 students in the control group in the posttest \( (M=18.37, SD = 2.15) \) were much lower than the scores obtained by the experimental group in the same test \( (M=23.16, SD =1.7) \). This difference in the mean scores indicates that there is a difference in the improvement effect on behalf of the use of TBL as a learning approach.

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control Group</td>
<td>25</td>
<td>18.3704</td>
<td>2.15100</td>
</tr>
<tr>
<td>Experimental Group</td>
<td>25</td>
<td>23.1600</td>
<td>1.70000</td>
</tr>
</tbody>
</table>

*Table 5. Difference between Using TBL Approach and 3Ps Model on Students’ Writing Posttest Scores in Control and Experimental Groups*

These findings are visually illustrated in Figure 3. As it can be seen, the students’ scores in the control group 18.37 (44.23%) in the posttest are very much lower than the scores obtained by the students in the experimental group 23.16 (55.77%) in the same posttest. The difference in the mean scores between the two groups indicates that the training using the TBL approach was more effective in improving the students writing scores than the training using conventional learning model (3Ps).
To determine whether the difference in effect between the two approaches was significant, an Independent samples test was conducted using SPSS. As shown in the inferential statistics (see Table 6), \( t (24) = -8.154, p = .000 \), since the significant value was larger than alpha, the null hypothesis was accepted. It can be confirmed that the training using TBL is significantly more effective than the training using 3Ps model in improving students’ writing achievement.

### Table 6. Statistical significance between Using TBL Approach and 3Ps Model on Students' Writing Posttest Scores in Control and Experimental Groups

<table>
<thead>
<tr>
<th>Protests Scores</th>
<th>Mean</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control group</td>
<td>-4.720</td>
<td>-8.154</td>
<td>24</td>
<td>.000</td>
</tr>
<tr>
<td>Experimental group</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

6.4 Aspects of Improvement Achieved by Using TBL Approach

A close inspection of the students' writing based on the five-element criteria; organization, content, vocabulary, mechanism, and grammar was made. The distribution of each student’s scores was weighted out of 5 points with a total of 25 points for the five elements (see Table 7). The total number of students in the experimental group was 25, so the total scores for all students in each criteria element were 125. The analysis of the students’ scores showed that the students in the experimental group scored 93/125 points under the element organization which was raised up to 119/120 after receiving training. Under the mechanism criteria, the scores increased from 88/120 to reach 108/120. In the vocabulary, the increase was from 94/120 to 115/120. The students’ use of grammar rose from 95/120 to 113/120. In the last criteria, the content scores were 91/120 and rose to 116/120.

### Table 7. Scores Distribution, Weight, and Increase in Students Writing Scores across 5-point criteria

<table>
<thead>
<tr>
<th></th>
<th>Organization</th>
<th>Mechanism</th>
<th>Vocabulary</th>
<th>Grammar</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest totals</td>
<td>93</td>
<td>88</td>
<td>94</td>
<td>94</td>
<td>91</td>
</tr>
<tr>
<td>Protest totals</td>
<td>119</td>
<td>108</td>
<td>115</td>
<td>113</td>
<td>116</td>
</tr>
</tbody>
</table>

7- CONCLUSION

The subjects’ writing performance in the experimental class was improved noticeably after 6 weeks of using the TBL approach. This method of learning has affected them greatly as they improved in the five aspects of English writing; organization, content, mechanism, vocabulary, and grammar. However, the improvement was more in certain writing skills, such as organization, vocabulary, and content. The other aspects of grammar, the mechanism and grammar were not developed noticeably. The following are the aspects of improvement.

Based on the discrete rating of the students answers in the pretest and posttest as obtained by the experimental group students (see Figure 4), it was found that the students generally improved across the five criteria; organization, content, vocabulary, mechanism, and grammar. However, the improvement was more in certain writing skills, such as organization, vocabulary, and content. The other aspects of grammar, the mechanism and grammar were not developed noticeably. The following are the aspects of improvement.
REFERENCES


APPENDICES
Appendix A: writing analytical scale
Adopted from (Alderson et al. (1995: 109-110))

<table>
<thead>
<tr>
<th>Score</th>
<th>Criteria</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>The answer bears almost no relation to the task set / Totally inadequate answer</td>
</tr>
<tr>
<td>1</td>
<td>Answer of limited relevance to the task set / Possibly major gaps in treatment of topic and/or pointless repetition</td>
</tr>
<tr>
<td>3</td>
<td>For the most part answers the task set, though there may be some gaps or redundant information.</td>
</tr>
<tr>
<td>5</td>
<td>Relevant and adequate answer to the task set.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>5</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td>inappropriacies and/or repetitions</td>
</tr>
<tr>
<td>-----------------------------------</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grammar</th>
<th>0</th>
<th>Almost all grammatical patterns inaccurate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Frequent grammatical inaccuracies</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Some grammatical inaccuracies</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Almost no grammatical inaccuracies</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mechanism (Punctuation/spelling)</th>
<th>0</th>
<th>Ignorance of conventions of punctuation / Almost all spelling inaccurate</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>Low standard of accuracy of punctuation / Low standard of accuracy in spelling</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Some inaccuracies of punctuation / Some inaccuracies in spelling</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Almost no inaccuracies of punctuation / Almost no inaccuracies in spelling</td>
</tr>
</tbody>
</table>

/25 Total
The Effectiveness of English Club as Free Voluntary Speaking Activity Strategy in Fostering Speaking Skill in Saudi Arabia Context

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English Club, free voluntary activity, Speaking Skill Strategies, Remedial Classes, English Teachers’ Awareness, Self Confidence, Social Environment

ABSTRACT

This study investigates the significance of English club in fostering speaking skill in Saudi Arabia context. It hypothesizes that Saudi university students are enthusiastic to learn authentic English and English club as free voluntary speaking activity with low anxiety assists Saudi university students practice English joyfully. This study aims at identifying the advantages of activating English club in promoting speaking skill and raising university English teachers’ awareness of the importance of using it. The study method used was the descriptive analytic method. The study concludes that English club assists Saudi students be free from language anxiety and traditional boring routine classroom activities, it helps them practice speaking English joyfully and English club fosters critical thinking, persuasive and argumentative skills among students. It recommends that English club should be scheduled as the essential part of a course in the semester not as academic activity. English club should conduct remedial classes concerning speaking strategies and skills which assist students communicate tactfully and the native speakers should help conduct the English club in order to create realistic language context in terms of phonological aspect.

1- INTRODUCTION

Learning English language as a foreign language entails comprehension and production. Comprehension involves cognitive process and decodification of language substance whereas production entails language creativity and generation of thoughts and expressive values using language tools (Celce-Marico, 2001). One form of production is speaking which involves cognitive, physical and psychological processes (Hadley, 2001). Intuitively, the ultimate aim of most Saudi university students, studying intensive English courses, is to speak English fluently enabling them to conduct casual and careful interpersonal communication. Speaking English language is an accumulative skill which requires heavy language input in terms of language exposure, scaffolding, drilling, and classroom vivid interactivity and supportive effective environment (Patsy, Lightbown&speada, 2011). Thus, Stephen Krashen’s 1986 theory proposes that language is best learned through natural communication and speaking skill involves a silent period. Pedagogically, Saudi students have been taught English for nearly seven years in terms of schooling, but most of the students can hardly speak English quite well from day-to-day interpersonal communication and classroom educational linguistic perspective. At College of Sciences and Arts –Dhahran Aljanoub, King Khalid University, the college’s administration recommends conducting English club assisting students practice English language based on ‘more practice more perfect’. As a result, English department has conducted an English club for two semesters. Furthermore, pedagogically, English teachers activate it aiming at grasping student’s attention to civic global which involve argumentation, persuasion, tacit speaking skills and critical thinking. Furthermore, English teachers premise that English teachers is best strategy for providing students with appropriate time for practicing speaking and upgrading fluency rate among students (Brantmier, 2008).

The aim of this paper is to explore the advantages of conducting an English club at College of Art and Sciences –Dhahran Aljanoub. The study describes the processes of conducting the English club and the participatory aspect of the students.
1.1 Statement of the Problem
Saudi university students can hardly speak English well notwithstanding; they have learned English for nearly seven years. This problem is due to the lack of practicing English language in and out the classroom in regard to those students needs more English practice outside the classroom. Moreover, the teacher centered approach and lots of TTT (Teacher Talking Time) impede students’ speaking skill. In addition, it makes English class tend to be humdrum and teacher centered based.

1.2 Research Questions
- How far does English club as free voluntary speaking activity with a low anxiety method assist Saudi university students practice English joyfully?
- How do Saudi university students improve their self-confidence when participating in English club?
- To what extent does English club activity provide Saudi university students with social environment which assists progressing self-confidence and colleague acquaintance?

1.3 Hypotheses of the Study
- English club as free voluntary speaking activity with a low anxiety method assists Saudi university students practice English joyfully.
- Saudi university students improve their self-confidence when participating in English club activity.
- English club provides Saudi university students with social environment which assists progressing self-confidence and colleague acquaintance.

1.4 Objectives of the Research
This study aims to:
1. Identify the advantages of activating English club in promoting speaking skill.
2. Raise university English teachers’ awareness of the importance of using test based teaching strategy.
3. Highlight the importance of English club in promoting speaking skill and self-confidence in terms of performance.

1.5 Significance of the Study
The findings will hopefully assist English instructors and administration understand the importance of English club in promoting speaking skills among Saudi learners and creating a form of harmonic relationship and acquaintance among students.

1.6 Research Methodology
The instrument of data collection for the study was a questionnaire consisting of fifteen statements. The subjects were chosen purposively from College of Sciences and Arts –Dhahran Aljanoub, King Khalid University. The researcher conducted a pilot survey and used statistical techniques through which validity and reliability of the questionnaire were verified. The overall research method used was the descriptive analytic method.

1.7 Delimitation of the Study
The study was conducted in College of Sciences and Arts–Dhahran Aljanoub, King Khalid University. College of Sciences and Arts –Dhahran Aljanoub is currently composed of two sections, computer sciences and business section. The research was conducted in the academic year 2018 - 2019.

2- LITERATURE REVIEW

2.1 Definition of English Club
An English club is an organization of people with a common purpose or interest, who meet regularly and take part in shared activities. Otherwise, it is a group or association of people with common aims or interests. (Marinova, Marshall, and Snow, 2000). An English Club is a place for language learners to use English in a casual setting and it is in a spare classroom at an English school. After classroom hours, most schools remain open for an hour or two so that teachers can prepare for their classes. (Paltridge, 2001). The researchers in an English club paper illustrate that it is a group activity that occurs regularly. According to the researchers context, English club is conducted four times a week starting from Sunday to Wednesday for one hour. Its emphasis is to practice speaking English spontaneously and casually rather than the development of a strict set of English language skills. In the English club, students are engaged in hands-on fun activities in keeping with the overall team spirit. English club aims at helping the students develop a positive attitude towards the English language and to be sensitized to the speaking in English (Shrum and Glisan, 2000). The aim of helping learners develop a positive attitude towards the English language is in line with Krashen’s (1986) affective filter hypothesis. According to Krashen, learners can have a mental block towards a language caused by affective factors. The English club has strived to help learners avoid the mental block by engaging in fun communicative club-style activities in English. Through English clubs, learners develop an awareness of the English language communication, classroom instructions, and basic vocabulary. This
awareness is designed to facilitate learning of English language skills when learners begin formal instruction (Chase, 2002). English Clubs tend to be more fun when they are multigenerational and multicultural. English clubs are an alternative to traditional classes that focus on paper and pencil tasks and it is stress-free exposure to English with considering communicative value.

2.2 English Club Orientation and Objectives

Students are encouraged to take part in English club activities because they help students practice speaking and improve their communicative skills (Abott, 2001). Thus, students must participate in the club at least twelve times each semester. College of Sciences and Arts –Dhahran Aljanoub’s administration grants certificates of club participation and achievements for each club member.

English club aims:
- To encourage students’ participation in English club;
- To give students practice speaking skill;
- To foster the current club’s continuity;
- To establish mutual care of activities between students and administration. (Hadley, 2001).

The effectiveness of English club activity entails the following activities:
- Discussing graded topics in English
- Individual presentation of particular topic in English
- Positive enthusiastic participation in club activities at least 80% from attendance and taking part perspective

2.3 English Club Advantages

An English Club is a place for students to use English in a fun environment and the students will have an opportunity to practice speaking skill based on real situations.
- Encouraging students to practice English authentically in terms of real life situational context
- Inculcating self confidence among students
- Broadening students’ communicative competence in terms of primary socialization process - Creating friendly social atmosphere among students (Carter and Nunan, 2001).

2.4 The principles of a successful English club

- Regular attendance must be regulated from Sunday to Wednesday
- Topics must be chosen in regard to ethical values and Saudi Arabia’s principles
- Functional language must be activated in the English club
- To create a relaxed environment for the students to practice English
- English language must be spoken by both teachers and students while conducting English club
- English club should be student –centered and English based in terms of communication.
- English club must be based on casual speech lacking immediate corrective feedback
- A good English club should be participant-centered.
- A good English club plays and important social role.

2.5 English Club at College of Sciences and Arts – Dhahran Aljanoub

Students are imposed to study an intensive English program which is taught in twelve hours per a week. The course is composed of three textbooks embodying three skills, listening, reading and writing. The program is based on separated different textbooks orientation from syllabus design perspective. Moreover, the textbooks of the program are linear form with no learners’ needs consideration; for instance, the textbook nominated as Well Read does not match the level of the students in terms of syllabus strands, vocabulary breadth and comprehensible learnability perspective. The duration of the program is two semesters, so students can study six books at two levels. The college’s administration sets its objectives relying on SMART technique to promote students’ level. As the result, the administration imposes starting an English club aiming at creating a realistic English literacy environment.

Accordingly, English department embarks preparing for the club by setting the objectives, materials, communicating students to inform them via texting them through cellphone messages, deciding the location, specifying the time, deciding the days, assigning the teachers, deciding the motto of the club and documenting.
After the preparation, the teachers started the club and the number of the students was so limited about 35 students out 260. By the end of the semester, the number of the students participating reached 165 students. The club starts from 12:00 to 1:00 p.m. from Sunday to Wednesday. The topics discussed in the English club were graded from simple topics to complex topics such introducing yourself, talking about things you like to do and things you do not like to do, describing your town or city, life in village and city, driving so fast, a book you have read and other vivid topics. The discussed topics are selected carefully with high consideration to the ethical, social, political, religious, culture and intellectual security factor. In addition to the students’ level, interests and motivation are considered from different perspectives.

3. METHODOLOGY

3.1 Introduction
The method used to conduct this study was the descriptive research and exploratory method. A student questionnaire was designed and used for data collection. The researchers used Microsoft Office Program, “Excel 2010”, for analyzing the data.

3.2 Subjects
The population used in this study, was chosen randomly from the English language students at College of Art and Sciences –Dhahran Aljanoub, King Khalid University. It consisted of forty five students who majoring in management and computer sciences.

3.3 Instrument
The instrument, which was used as a data-collecting tool, was a questionnaire and the researchers’ observation. The questionnaire included fifteen items in order to attain the objectives and the aims of the study.

3.4 Validity and Reliability
After the researchers designed the questionnaire, they conducted a pilot survey. Some modifications were made to the questionnaire. The questionnaire was sent through e-mail to a number of judges. The judges set many comments and corrections which are considered by the researchers. The judges were from Saudi Arabia universities and they confirmed that the questionnaire was valid and the items were accurate.

3.5 Procedure
The questionnaire was given by hand to the sample. They responded by putting a tick in the appropriate space opposite to an item in one of the following choices: strongly agree, agree, neutral, disagree and strongly disagree. After that ‘strongly agree’ and ‘agree’ were summed up and ‘disagree’ and ‘strongly disagree’ were summed up. The responses became only three columns: agree, neutral and disagree. These three responses were given values as ‘excellent’, ‘v. good’, and ‘good’. The responses below ‘good’ were rejected. According to the scale, which was designed by the researchers, the general mean was (3.57).

4. DATA ANALYSIS
In this section, the collected data will be presented, analyzed, discussed and interpreted. The collected data were transformed into graphs and tables to facilitate interpretation.

4.1 Discussion of the findings
The items (1 to 5) tested students’ tendency toward learning authentic English. The statements examined how the students are internally motivated to learn authentic English language instrumentally or from integrative perspective. The items (5 to 10) tested students’ opinions about the importance of English club in improving their self-confidence and speaking skill. The items (11 to 15) examined the students’ feeling toward the English club. These fifteen items converted into numbers and tables to facilitate analysis, discussion and interpretation as follows:

Table (4.2.1)

<table>
<thead>
<tr>
<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Value</th>
</tr>
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<tbody>
<tr>
<td>Agree</td>
<td>43</td>
<td>95.5</td>
<td>209</td>
</tr>
<tr>
<td>Neutral</td>
<td>1</td>
<td>2.2</td>
<td>3</td>
</tr>
<tr>
<td>Disagree</td>
<td>1</td>
<td>2.2</td>
<td>2</td>
</tr>
</tbody>
</table>

Table (4.2.1) shows that forty-three respondents (95.5) % agree on using authentic material connecting them with real life situation. One disagreed and another was neutral. These two respondents presented 4.5 % of the sample. This means that Saudi learners desire to learn authentic English language enabling them to communicate with the native speakers in real life context.

Table (4.2.2)

<table>
<thead>
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<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Value</th>
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<tbody>
<tr>
<td>Agree</td>
<td>27</td>
<td>60.0</td>
<td>119</td>
</tr>
<tr>
<td>Neutral</td>
<td>6</td>
<td>13.3</td>
<td>18</td>
</tr>
<tr>
<td>Disagree</td>
<td>12</td>
<td>26.7</td>
<td>21</td>
</tr>
</tbody>
</table>
In table two (4.2.2), about 60% of the subjects were satisfied that English club as free voluntary speaking activity with a low anxiety method assists Saudi university students practice English joyfully. Twelve students were not satisfied and six of them were neutral.

Table (4.2.3)

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<th>Frequency</th>
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<th>Value</th>
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<tbody>
<tr>
<td>Agree</td>
<td>25</td>
<td>55.6</td>
<td>103</td>
</tr>
<tr>
<td>Neutral</td>
<td>9</td>
<td>20.0</td>
<td>27</td>
</tr>
<tr>
<td>Disagree</td>
<td>11</td>
<td>24.4</td>
<td>11</td>
</tr>
</tbody>
</table>

Table (4.2.3) shows that forty subjects agree that Saudi university students improve their self-confidence when participating in English club activity. Two students were neutral and three teachers disagreed.

Table (4.2.4)

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<th></th>
<th>Frequency</th>
<th>Percent</th>
<th>Value</th>
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<tbody>
<tr>
<td>Agree</td>
<td>27</td>
<td>60.0</td>
<td>128</td>
</tr>
<tr>
<td>Neutral</td>
<td>6</td>
<td>13.3</td>
<td>18</td>
</tr>
<tr>
<td>Disagree</td>
<td>12</td>
<td>26.7</td>
<td>24</td>
</tr>
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</table>

Table (4.2.4) shows that twenty-seven respondents (60.0%) agreed, six respondents (13.3%) were neutral, and twelve respondents (26.7%) disagreed that English club caters Saudi university students with social environment which assists progressing self-confidence and colleague acquaintance.

5- CONCLUSION

5.1 Summary

Based on data analysis, English club and test based teaching strategy foster Saudi university students promote their speaking skills. The study recommends that teachers need continuing pedagogical support and conducting the English club and test teaching based.

5.2 Findings

The study concludes that:

- Saudi university students are instrumentally motivated to learn authentic English language which coheres them with real life situations.

- English club assists Saudi students be free from language anxiety and traditional boring routine classroom activities and it helps them practice speaking English joyfully.

- English club enhances student–student engagement and teacher–student engagement. As the result, self-confidence and self-esteem in terms of learning process increases among students.

- English club creates a form of familiar social environment which assists progressing self-confidence and colleague acquaintance.

- English club enhances speaking skill among students by progressing automatic language generation according to the situations.

- Test based teaching and English club fosters critical thinking, persuasive and argumentative skills among students.

5.3 Recommendations

In the light of these findings the researcher recommends that:

- English club should be scheduled as the essential course in the semester not as academic activity.

- Native speakers should conduct the English club in order to create realistic language context in terms of phonological aspect.

- English Club should conduct remedial classes concerning speaking strategies and skills which assist students communicate tactfully.

- Workshops should be conducted to evaluate this experience and to obtain new ideas which can develop English club.

- Oral presentations and seminars should be embodied in the English club in order to promote the academic skills of the students.

- Guest professor and academicians should be invited to the English club to inspire students and motivate them for better future in terms of language proficiency.

- Presents and prizes should be given to the talented brilliant students in the English club.
The Effectiveness of English Club as Free Voluntary Speaking Activity Strategy in Fostering Speaking Skill in Saudi Arabia Context

Dr. Ayman Hamad Elneil Hamdan, assistant professor at King Khalid University - College of Sciences & Arts – Dhahran Aljanoub. Ph.D. in Applied Linguistics – Discourse Analysis.


REFERENCES


College of Sciences and Arts – Dhahran Aljanoub is one branch of King Khalid University and it has two sections, management and computer sciences. English is a major instruction medium in computer sciences section and most of the instructors are Indian who can hardly speak Arabic; hence, fostering speaking skill is a must and crucial.

Acquiring a language requires excessive language exposure via real life contact and aptitude regardless the age factor from critical period perspective. Moreover, personal disposition is a major factor to acquire language. The input factor, context and output aspect are inventible in acquiring language particularly second language in native context. (Birdsong, 1999)

The textbooks are Open Forum which is designed to promote listening skill, Touch Stone which is based on communication development from communicative teaching approach perspective and Well Read which focuses on reading skills.
"I have Caused a Miracle": The Textual Politics of the Fantastic in Toni Morrison's The Bluest Eye
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ABSTRACT
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This research examines critically Toni Morrison's use of the fantastic in her first novel The Bluest Eye (1970). This aspect of Morrison's text did not receive due attention in the critical reception of the novel. In fact, the term 'fantastic' appears nowhere in the ever-expanding bibliography of Morrison's oeuvre in general and The Bluest Eye in Particular. This aspect, instead, is treated under other headings like characterization or dialogue and epistolary elements. This research, therefore, addresses Morrison's fantastic in The Bluest Eye through the critical methodologies of the leading contemporary theorists of the fantastic, notably; Tzvetan Todorov and Rosemary Jackson. Because these theorists align the fantastic with the act of reading, this research invokes a wide range of reader's response, deconstructive, and phenomenological approaches in its reading of the inherent, and subversive, ambivalence of Morrison's fantastic. Morrison uses the fantastic in The Bluest Eye as a textual space where reader's response and expectation are negotiated to break the passive pattern of the process of reading and pushes her reader to actively engage in the production of meaning.

KEYWORDS
Fantastic, Reader's Response, Textual Play, Toni Morrison

At the conclusion of her first novel, The Bluest Eye (1970), Toni Morrison cites the fantastic as the only possible way for her protagonist Pecola Breedlove to exist in a land where the "soil is bad for certain kinds of flowers" (Bluest Eye 186). Morrison uses the fantastic for its subversive potential, to quote Rosemary Jackson "'turn over' 'normal' perceptions and undermine 'realistic' ways of seeing," and erases the "rigid demarcation of gender and of genre." (48)

On two interrelated, but separated, occasions, towards the conclusion of The Bluest Eye, Morrison incorporates the supernatural but in a highly ambiguous context. When the little black girl Pecola Breedlove asks the fortuneteller Soaphead Church for a new pair of blue eyes the latter, shortly after her departure, declares, in a queer prayer letter to God, that "I, I have caused a miracle. I gave her the blue, blue, two blue eyes." (Bluest Eye 163). The reliability of this statement, and therefore the supernatural act it epitomizes, remains questionable as the reader has no clue to whatever happened to Pecola till the final pages of the novel where Pecola is shown as marveling at her new blue eyes in the mirror while engaging in a fervent stichomythia-like exchange with an unnamed friend about them. But this does not qualify for a confirmation of Soaphead's supernatural act because the inherently monological nature of Pecola's dialogue and the highly ambivalent friend detain the reader in a temporary hesitation as to what to make of this.

By making the reader's hesitation the defining characteristics of the fantastic Morrison gives primacy to the reader and the reading act over the supernatural. The fantastic, in The Bluest Eye, adumbrates in the act of reading rather than in the materiality of the supernatural as narrated event. This stance is similar to Tzvetan Todorov's reconceptualization of the fantastic in his ground-breaking book The Fantastic: a Structural Approach to a Literary Genre (1970). For Todorov, as for Morrison, the fantastic as a literary genre is defined by the "hesitation experienced by a person who knows only the laws of nature, confronting an apparently supernatural event" (25) Although this 'hesitation' is essentially a disruption in the act of reading, it is never an interpretive crux because it occurs on the level of basic cognitive comprehension rather than hermeneutic interpretation. Faced with a highly de-contextualized supernatural event reader hesitates between a natural and a supernatural explanation of this event. This hesitation, according to Todorov, requires the the world of the text where the supernatural event is narrated should operate.
"I have Caused a Miracle": The Textual Politics of the Fantastic in Toni Morrison's The Bluest Eye

Morrison's fantastic fulfills the first two conditions strictly but keeps silent on the third. The world of The Bluest Eye is shaped by the rules of formal realism characteristic of the novel genre. The world where Pecola lives and suffers is historically verified as the year 1941 in Loraine, USA. The novel proper starts with the following temporal marker: "Quite as it's kept, there were no marigolds in the fall of 1941." (Bluest Eye 10) This functions to distance Pecola's narrative into a real historical context. That world is too naturalistic and can afford no room for the irrational and the supernatural. It is a world governed by environmental conditioning and heredity, forces that shape a highly racialized and materialistic society that reproduces the spirit of America at that particular historical moment. Patrice Cormier-Hamilton (115), for instance, claims that The Bluest Eye serves as an example of “black naturalism” and in the character of Pecola, Morrison most emphatically “incorporates the naturalist theme of the 'waste of individual potential' due to environment circumstances.”

Although the supernatural is not probable in such a world, its occurrence would, most probably, be open to symbolic and allegorical interpretations in that it is set to urge the reader to go beyond its literal meaning far into the semantic and symbolic texture of the narrative itself. But such a possibility is completely ruled out in The Bluest Eye because Morrison employs inherently ambivalent 'supernatural' events. The supernatural act occurs only as narrated event but its context and agency remain highly unreliable. This would never allow the reader to slip into the dark hole of interpretation by keeping him/her entrapped at the literal level of the meaning. The reader does not question the happening of the supernatural event but is puzzled over the issue of how to re-align, or more accurately re-integrate, it in the pattern of meaning he/she has already established in the act of reading.

Although Soaphead’s miracle and Pecola’s marveling at her new blue eyes in the mirror are wide open to symbolic interpretations, the reader can never go this direction unless he/she can pass a categorical decision on their literalness as material happening. Todorov considers this decision-making as the point at which the reader exits the fantastic. The reader opts for one solution or another; he/she either rationalizes the supernatural event to make it comply to the logic of human world or accept the event as supernatural. Todorov calls the former the uncanny and the latter the marvelous. (41) Critics (Chiefly; Suranyi 15, Peach 34, Duvall 28-30) and readers of The Bluest Eye unanimously exit the fantastic towards the uncanny, basing their judgement solely on the unreliability of Soaphead and Pecola. It would be logical to assume that the traumatized Pecola after such suffering and rape has descended into split personality and eventually madness. So she is quite delusional in the mirror scene. Similarly, Soaphead is unreliable as he is a fortune-teller. He is also a delusional personality who is obsessed by queer notions of himself as a god and hater of humanity.

In the case of Soaphead’s supposed miracle, almost all the critical literature supports an 'uncanny' reading. Critics, as readers, tend to rationalize this supposed miracle in terms of symbolism and interpretive patterns. One classic example of this tendency is the set piece on Soaphead Church by Gena Elise Chandler in The Toni Morrison Encyclopedia (82-3). She works hard to rationalize this queer situation by taking Soaphead himself and Pecola's desire for a pair of blue eyes to be purely symbolic of the desire "to be loved." But when it comes to the supposed miracle Chandler, in a gesture typical of much of the critical literature on this issue, offers two contradictory rationalizations: Literally, Soaphead deceives the already disturbed Pecola "with the belief that she has blue eyes." Symbolically, the letter he writes to chastise God demonstrates nothing but "his ability to give her, and other little girls, the love that they want." But Chandler further contradicts her symbolic interpretation by casting Soaphead as mad and disturbed on an equal level with Pecola. So how can a mad person trick and give love on that grand scale?

Logically, the uncanny, in this issue, is based on the premises thatSoaphead is either a deceiver or mad person or, at worse, both. Unfortunately, Morrison herself does not support this view of Soaphead. In an interview in The Washington Post (as Qtd. In Lister 25) Morrison said the following on Soaphead's function: “I had to have someone who could give her the blue eyes. And there had to be somebody who could, who had the means; that kind of figure who dealt with fortune-telling, dream-telling and so on, who would also believe that she was right, that it was preferable for her to have blue eyes.” Assuming that Morrison is talking factual, it would be quite logical that she accepts the materiality of the act of giving, i.e., miracle. Her emphasis on the extraordinary psychic qualifications of seems to support this assumptions. This provided incentive for critics and
The diviner and the shaman is, for sure, there deeply repressed in Soaphead's personality. Their traces resurface in the dialogism of his behavior and speech. The effaced ritualism of the language he uses to address Pecola betrays the shaman and diviner in his figure. This is inherent in the quality of his verbal response to Pecola's request: "I can do nothing for you, my child. I am not a magician. I work only through the Lord. He sometimes uses me to help people. All I can do is offer myself to Him as the instrument through which he works. If He wants your wish granted, He will do it." (Bluest Eye 158) In spite of the deep Christian note, the hybridity of this speech is clear and loud. The deity, referred to as 'He', is the Christian Lord but Soaphead is not a Christian priest. He identifies himself with the African or West indies diviner and shaman, a medium through him the high powers communicate with human world. However, Morrison is too complex novelist to allow this full play. She downplays this strand in Soaphead's figure while maintaining it simultaneously to highlight the ambivalence through the ironic: "We must make, ah, some offering, that is, some contact with nature. Perhaps some simple creature might be the vehicle through which He will speak. Let us see." (Bluest Eye 158) Soaphead invokes primitive cults rites but his earnestness is highly questionable. Does he meanly manipulate Pecola to murder the old dog Bob? This is in violent contradiction of the deep genuine sympathies that Soaphead shows for Pecola, notably, when she asked him for the blue eyes and in his letter to God. He was earnestly moved by her dilemma: "For the first time he honestly wished he could work miracles. Never before had he really wanted the true and holy power—only the power to make others believe he had it. It seemed so sad, so frivolous, that mere mortality, not judgment, kept him from it. Or did it?" Such genuine feelings may contradict what the reader takes to be deception on the part of Soaphead in the offering case. Yet, it is a direct admission of his inability to perform Pecola's request. But, once again, this admission is in direct contradiction with his outcry in his letter to God: "I, I have caused a miracle. I gave her the eyes. I gave her the blue, blue, two blue eyes. Cobalt blue. A streak of it right out of your own blue heaven." (Bluest Eye 163) Probably this is the locus of the reader's hesitation and, simultaneously, the threshold to exit this hesitation. The natural option for the reader is to weigh these two statements and search for textual and contextual clues for probation.

The reticent interior monologue of the former statement is eclipsed by the scripted textuality of the letter, making the miracle in question to be 'caused' rather than 'performed'. Causation presupposes the
agentive and the instrumental whereas performance presupposes the performer as the originator. So, Soaphead is not an originator of Pecola's miracle but he is a catalyst for Pecola to believe that she had her miracle of blue eyes. Morrison provides important clues in the former two contradictory statements by Soaphead to support this conclusion. The unexpected tag question "Or did it?" (Bluest Eye 158) forces the reader to bracket the part on Soaphead's desire for 'holy power' as a desire to perform rather than being an instrument for this performance. Because Soaphead defines performance by effect rather than by materiality of the act itself the parenthetical structure is used to rephrase divine performance as hinging on the recipient's belief in the performer's ability to perform miracles rather than in the material happening of the miracle. The tag question, which behaves like a rhetorical question, caps this logic by rejecting the hold of mortality and judgement, as markers of human limitation, on Soaphead. Soaphead reasserts this logic at the end of his famous ejaculation when he qualifies his 'causing a miracle': "No one else will see her blue eyes. But she will. And she will live happily ever after. I, I have found it meet and right so to do." (Bluest Eye 164) This is another way to say that what he calls a 'miracle' has no material manifestation. It strictly applies to Soaphead's ability to nourish Pecola's conviction that he can do miracles. Such conviction is essentially born out of Pecola's despair and nourished by Soaphead's manipulation of 'dread' and the ceremonial rites of the primitive religious cults.

However, this argument soon finds its assertion in Soaphead's closing of his letter: " You see? I, too, have created. Not aboriginally, like you, but creation is a heady wine, more for the taster than the brewer." (Bluest Eye 164) Soaphead's notion of creation is closely modelled on the romantic conception of the poet as holy creator. The romantics believed in the divine power of the poet to reconstruct reality through the power of imagination and language, as Coleridge spells it out in his characterization of imagination as 'esemplastic' in nature. The poet, for the romantics, is a visionary and seer who is endowed with divine gifts of the imagination. The wine metaphor of creation is romantic in appeal as it epitomizes the sense of ecstasy underlying the act of creation, whether divine or imaginative. What is at stake is a completely different level of reality that can only be perceived either through divine power or divine-like sense of spiritual awareness. Soaphead uses the wine metaphor to defend his sense of creation which he takes to rival that of God. He believes that it is the effect rather than the artifact that matters most. Soaphead's approach, here, is phenomenological which affects a relocation of the locus of the supernatural from divinity or higher powers to human conviction and perception. This has two-folded bearings on the reader's ultimate resolution of the sense of hesitation attendant on the fantastic. First, the reader has reached a point where the materiality of Soaphead's miracle is ultimately negated. Second, paradoxically enough, the act of creation as caused by Soaphead still holds, at least for the reader, because Pecola, the subject of creation/miracle, is completely absent from the scene. This absence is quite functional as it jars the reader's complete resolution of the fantastic. Although there is no miracle in the supernatural sense of the word, the reader accepts that the now absent Pecola is experiencing the effect of this miracle but with no definite or clear grasp of how or what.

The delay of the appearance of Pecola after this episode till the ending of the novel is deliberately employed by Morrison to sustain the reader's unstable resolution of hesitation. When Pecola appears the scene is highly minimalist: the girl is gazing at her new blue eyes in the mirror while talking with a friend. The critical reception of this narrative situation rationalizes the scene as an instance of Pecola's ensuing madness. Almost all readings offered on this scene abound with such psychological terms as split-personality, schizophrenia, hallucination, mirror stage, trauma,…etc.(Chiefly; Bloom,2, Gibson,89, Kuenz,106) This means that the critics, as readers, may have experienced the fantastic briefly and resolved it into the uncanny or, alternatively, carried their former exit in the uncanny over to this scene as an after affect.

Although each of these two scenarios should account for the consensus on the madness rationalization, each scenario presupposes a totally different textual politics in regard to the reader's horizon of awareness. The narrative gap after the Soaphead episode is crucial to the reader's exit of the hesitation attendant upon the fantastic. This narrative gap as silence is meant to push the reader further into the pursuit of reading as interpretation rather than reception. The gap precipitates into ways: the gap, on the one hand, narrates the tragic rape of Pecola by her own father provides a strong incentive for the reader to read the last fantastic moment as one of madness and hallucination. On the other hand, this same reader is 'forced' to push things further back in the novel in search for a context that fits with the madness rationalization. The Soaphead episode does not hold long for such a context because this episode seems more farcical than realistic where the 'blue eyes' miracle is not the bone of contention as much as the egotistical and sick personality of Soaphead. One
The extended dialogue is designed skillfully to distract the reader's attention from the issue of credibility to more immediate issues of narrative exposure. The dialogue commences in medias res with the usual humdrum of everyday life:

How many times a minute are you going to look inside that old thing?  
I didn't look in a long time.  
You did too—  
So what? I can look if I want to.  
I didn't say you couldn't. I just don't know why you have to look every minute. They aren't going anywhere. (Bluest Eye 171)

With the absence of names and internal perspective this give and take is a mere girlie talk and the final 'they' may be any beauty ornament, say a pair of earrings, but a new pair of blue eyes.

But such a reading can only occur as an after affect to the uncanny exit of the hesitation of the fantastic moment. The reader has to resolve his/her hesitation into rationalization before stepping in the threshold of symbolic and allegorical interpretation. So far the only available rationalization that this scene is the product of Pecola's hallucinations is less an act of cognitive processing on part of the reader than a response to his/her desire to 'tame' a textual 'ambivalence.' For Morrison has crafted a piece of highly realistic dialogue that is quite resistive to interpretation but remains at the same time a natural extension of the novel's chaotic narration. This results in 'ambivalence,' in Bhabha's sense of the word, which simultaneously advertises and effaces its 'double articulation.' At one moment Pecola's new blue eyes are genuine but the next moment this readerly allusion is soon dissipated in what amount to a deconstructive deferral.
As if Morrison is trying hard to 'ambivalize' the attendant's identity. But soon the question of the attendant's identity melts down under the impact of Pecola's tragic disclosures of her repeated rape by her father and how everybody is ignoring her very existence. Probably, the reader's motivation to push for a psychological rationalization of Pecola's behavior in this dialogue. The reader's inability to identify Pecola's attendant and the tragic impact of her revelations cause the reader to reconfigure the whole dialogue through a recoil into the early resolved 'fantastic' hesitation of the blue eyes miracle. That means the reader is forced to read, rather than process, this dialogue in the light of the Soaphead scene which would lead the reader further into the direction of the uncanny. The reader focuses Pecola's traumatic experience primarily for the aim of negating the materiality of the attendant friend and not vice versa as the mainstream of literary criticism of The Bluest Eye advocates. Schizophrenia, split-personality, or whatever psychoanalytical epithet may be used to denote Pecola's psychological disorder, are essentially frames to rationalize, rather than interpret, the dialogue's inherent 'ambivalence.' This is the inevitable result of the reader's innate desire for fixation of meaning and cathartic closure. The dialogue itself is torn between a desire to bring to completion Pecola's narrative and, simultaneously, undermine its teleologies. Her confessional voice of guilt and reticence over her father's rape and her subsequent fate fill in the narrative gaps that Morrison deliberately left behind in Pecola's narrative. But by bringing voice to these textual silences Morrison risks destabilizing her narrative boundaries by giving materiality to Pecola's newly acquired blue eyes not as an object of desire but as a cultural artifice:

Prettier than Alice-and-Jerry Storybook eyes?
Oh, yes. Much prettier than Alice-and-Jerry Storybook eyes. (Bluest Eye 181)

Her blue eyes transcend, at least textually, the cultural subtext of the Alice-and-Jerry frame of the novel. And this transcendence is the final step in the deconstruction of this subtext in the epigraphical introduction of the novel and its Finnegans Wake-like chapters' titles. The omission of spaces among words and punctuation in the second and third repetition of this extract from the famous Dick-and-Jane Primer and chapters' titles is meant to efface 'difference' as source of uniqueness in Pecola's world. Alternatively, Pecola's obsession and worries over her eyes are stated in comparative and superlative terms as if they exist but needs to be appreciated comparatively where 'difference' is invoked as the basis of uniqueness. "Really, truly, bluely nice?" (Bluest Eye 173) screams her attendant desperately to the infinitude of Pecola's metaphysics of blueness. Mere blue color for Pecola is no longer a signifier of difference/or its lack. Hence, Pecola's final desperate cry for the ultimate 'blueness': "Please. If there is somebody with bluer eyes than mine, then maybe there is somebody with the bluest eyes. The bluest eyes in the whole world." (Bluest Eye 183) Blueness does not materialize here as a metaphor because Pecola's dissemination of this attribute becomes a myth of origins in search of the ultimate floating signifiers in the teleological order of things in her world. Blueness and blue eyes function in a manner reminiscent of the Jamesian figure in the carpet, a thwarted signifier denied the privilege of signification into metaphoricity but remains too amorphous to materialize into an object of intentionality.

With this at stake, the reader is no longer confined in the textual space of the fantastic as he/she is forced to negotiate the ethics of representation rather than the represented. Reader's response is actively subverted from 'being' to 'existence' in the phenomenological sense of the term. The reality of the new blue eyes is by now beyond question. Attention, instead, is focused on the teleological nature of their existence because blue eyes in Pecola's world are attributes rather than bodily properties in the material sense of the word. Like any attribute, Pecola's blue eyes can only exist as a phenomenon in the context of Pecola's, and the reader's, awareness. This is affected by the relocation of the blue eyes in question from the realm of biology into culture. The subtle textual investment in Pecola's blue eyes, more specifically in her desire to 'own' them, commodifies the blue eyes as an object of cultural articulation where the question of their material 'being' becomes of no consequence in the process of reading. The best, and probably the only possible, option available to the reader, at this point, is to suspend judgement rather than trying to opt for an exit from the state of undecidability.

Although the uncanny can never affect a real exit from the fantastic, generations of readers preferred to rationalize the fantastic scenes in The Bluest Eye because their existence in the text violates its very genre expectations. Hesitation persists in the reader's mind long after the assumed resolution of the fantastic occurs because human mind can never accept ambivalence as it works through binary oppositions only. Reader's response to the fantastic in The Bluest Eye is shaped by an either/or binarism, i.e., either accept the supernatural or rationalize it according to the logic of the reader's,
not the text’s, world-view. But Morrison's fantastic destabilizes this binarism by obliterating textual boundaries between what is realistic and what is represented. The reader may force his way out of the act of hesitation when faced with the fantastic in The Bluest Eye by asserting his/her own world-view. Yet, it is there deeply buried in language and human cognition of it as a trace or echo in the very response of the reader.

REFERENCES


Shift of Politeness Strategy made by The Indonesian Caregivers in Japan

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<th>ARTICLE INFO</th>
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| Received: December 02, 2018  
Accepted: December 29, 2018  
Published: January 31, 2019  
Volume: 2  
Issue: 1  
DOI: 10.32996/ijllt.2019.2.1.30 | This article addresses the shift of politeness strategy made by the Indonesian caregivers in Japan. This current study focuses on two things; they are the strategy of politeness chosen and the shift of politeness strategy made by the Indonesian caregivers. The Indonesian caregivers used as the subjects of the study totaled 68. They were employed at eight homes for the elderly where the elderly people they served stayed, located in Osaka, Toyohashi, and Yokohama Japan. The data in the form of conversational text which was gathered in natural setting when the caregivers interact with the elderly people. The result shows that the Indonesian caregivers used more than one politeness strategy in the process of communication between them and the elderly people. They used both the negative and positive politeness strategies. Even in one event of communication, they alternated the two strategies, indicating that the context of situation in which one utterance was made caused them to shift from one strategy of politeness to another. As already known that Japan is a country with a “high context culture”, meaning that the context in which one event of communication takes place is highly important in the social culture where the Japanese language is used. |

**KEYWORDS**
Politeness Strategy, Japanese Honorific, Indonesian Caregivers and Elderly People in Japan

1. INTRODUCTION
The dispatch of the Indonesian caregivers to Japan through the Jakarta-based IJ-EPA has been inspired by the Japan’s need for caregivers resulting from the increase in the number of elderly people in Japan. Based on the result of the research conducted by the Aging Research Center (in Mutiawanthi, 2016), it is predicted that in 2030 the Japanese people who are older than 60 years old will probably total 36.67 million (31.8% of the Japan’s whole population, and that in 2050 they will probably total 37.64 million.

This current study focuses on the politeness strategy used by the Indonesian caregivers when they conversed with the elderly people for whom they were employed. Therefore, the current study is a pragmatic study as its analysis focuses on how speeches are differently applied in different cultures, different speech communities, different social situations, and different social classes. Several linguists who have explored politeness in the Japanese language are Usami (2001), Haugh (2003), Backhaus (2009), Holmes (2017), and Culpeper (2017).
The negative politeness strategy indicated by the form of politeness is always used by the Japanese people when they serve others. They show formality and enthusiasm to show that there is a distance between the speaker and the addressee (Usami, 2001; and Aryanto, 2011). The research conducted by Backhaus (2009) explored the domain of the service provided to the elderly people, in which the strategy used by the residents in Tokyo area was compared with that used by the German people. It was found that both the residents in Tokyo area and the Germans used jokes and praises to neutralize the interaction between them and the elderly patients. In this way, the process of interaction could take place fluently without threatening the elderly patients’ faces. The result of the study conducted by Janson (2016) was the same as that of the study conducted by Backhaus, his predecessor. Janson investigated the nursing homes in Sweden and Denmark, and found out that the caregivers used jokes when they interacted with the elderly people to avoid them from being face-threatened.

From the preliminary study conducted in April 2017, it was observed that the caregivers more frequently used the strategy of positive politeness, which, in the Japanese language, was indicated by the non-formal style (*futsuukei*) when they interacted with the elderly people in the nursing homes in Japan. This phenomenon refutes the concept of the speech level in the Japanese language, in which it is stated that when communicating with someone who is older the honorific form (*keigo*) is used by the speaker. It is this fact which inspired the writer to conduct this current study.

2. LITERATURE REVIEW

2.1 Politeness

The theory of politeness proposed by Brown & Levinson (1978, 1987) is the first compared to the other theories of politeness in the pragmatic studies as far as the discourse analysis is concerned. According to Brown & Levinson, politeness is defined as a linguistic study used to create a harmonious relationship between the speaker and the addressee. This theory is related to notion (face). Furthermore, they mainly divide the concept of face into two; they are the concept of the positive face and the concept of negative face better-known as FTA. Based on the theory, what politeness strategy is used depends on the extent to which the face (F) is threatened from three variables; they are the social distance (D) between the speaker and the addressee, the power (P) which the two have, and the loading level (R). The more threatened the face becomes the more polite strategy will be used (Brown and Levinson, 1987, pp. 61-84).

This theory of politeness has been argued by several linguists since it was firstly proposed. It cannot be fully applied in the eastern countries such as Japan as in the Japanese language specific expressions should be used to express social distances. On the other hand, several other linguists are convinced that the approaches it has can cover every language and that the concept of the negative politeness strategy can be applied to all the Asian languages. They are strongly convinced that its universal characteristics can explain the Japanese discourses better (Usami, 2001; 2002). In the current study, the theory of politeness proposed by Brown & Levinson (1978; 1987) was employed to analyze the shift
of the politeness strategy made by the Indonesian caregivers.

**The History of Keigo and Its Development**

*Keigo* was born in Japan in the 13th century. Before the 13th century, all the governmental systems adopted the Chinese governmental system. During the Nara period (710-794), Japan started having characters, although they were still adopted from China. During the Heian period (794-1192) the *kana* characters adopted from the Chinese characters started being introduced in Japan. *Genji Monogatari* has been one of the oldest literary works in Japan. It is in this literary work that the honorific language, whose usage was based on the social context, including the status and proximity, started being used. The use of *keigo* is more dependent on age and the honorific words used when interacting with the older people. In 1986 the Japanese people began having the same opportunity in the public employment, leading to the gender-based honorific language. Since then the Japanese women have tended to use more honorific language than the men.

Bilingualism, a linguistic situation in which both the local language and national language are used at the same time, has also contributed to the usage of *keigo*. When the national language is mastered, the *keigo* system will disappear from every regional dialect. Since World War II the usage of *keigo* has changed its function. *Keigo* has tended to be used in business communication. It has shifted from the absolute system to the relative system, as explained by Tsujimura (1971 quoted from the Nagata’s work (2006:12). As far as the Japanese honorific history is concerned, the shift from the absolute honorific expression system to the relative honorific expression system cannot be neglected.

One example of the shift from the absolute *keigo* system to the relative *keigo* system is the word *father*. When a child calls his/her father, he/she will use the word *otousama*, but when he/she talks to someone else, he/she will refer to his/her father as *chichi*. The conclusion which can be drawn from the above explanation is that the *keigo* system started from the Japanese literary work, namely the *Genji* Story adopted from China. As at that time *keigo* was used within the kingdom territory, it is clear that it was used based on the social context in the form of the social status relationship between the royal families and the common people. As time passed by, *keigo* was then used based on the social status within the government, meaning that the language variety used by the government was different from that used by the common people. The basic similarity between the *keigo* used in the past to that currently used is that it is an honorific style of language used based on the social status differences.

*Keigo* can be broadly classified into three main groups; they are *sonkeigo* (the honorific language), *kenjōgo* (the speaker humiliating language) and *teineigo* (the formal language) (Kikuchi, 1997:29-42).

1. *Sonkeigo* is a group of honorific expressions used to refer to the addressees or the third people, what they do and everything which belongs to them. These expressions are only used while they are superior to the speakers. The speakers express their respect using the honorific expressions to refer to
everything which belongs to them by treating them superior to themselves.

<table>
<thead>
<tr>
<th>Jishokei (Dictionary Entry)</th>
<th>Sonkeigo (Respectful Language)</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>する (Suru)</td>
<td>なさる (Nasaru)</td>
<td>to do</td>
</tr>
<tr>
<td>くれる (Kureru)</td>
<td>くださる (Kudasaru)</td>
<td>to receive</td>
</tr>
<tr>
<td>言う (Iu)</td>
<td>おっしゃる (Ossharu)</td>
<td>to say</td>
</tr>
<tr>
<td>来る・行く・いる (kuru ・iku ・iru)</td>
<td>いらっしゃる (Irassharu)</td>
<td>to come • to go • to be present</td>
</tr>
<tr>
<td>見る (Miru)</td>
<td>ご覧になる (goran ni naru)</td>
<td>to see</td>
</tr>
<tr>
<td>食べる・飲む (taberu ・nomu)</td>
<td>召し上がる (Meshiagaru)</td>
<td>to eat • to drink</td>
</tr>
<tr>
<td>知っている (Shittetru)</td>
<td>ご存知 (Gozonji)</td>
<td>to know</td>
</tr>
</tbody>
</table>

The morphological forms as the sonkeigo markers are o/go~ ni naru, ~(ra)reru, and go~nasaru (Kikuchi, 1996; Kaneko, 2010; Kabaya, 2010). This pattern cannot be applied to every verb when they are changed into the sonkeigo forms.

2. Kenjōgo refers to a group of expressions used to express the speaker’s modesty. The speaker shows his/her respect and modesty and what they do using kenjōgo, treating the addressee or the third person to be superior to him/her. Kaneko (2010) gives some examples of the kenjōugo lexical items in the following table, and terms this kenjōugo as “watashi ga” ‘I’. Here, the term “watashi ga” is intended to indicate that kenjōugo is addressed to oneself or it can also be used to express a language for one family/oneself. The kenjōugo lexical items are highly limited as shown in the following table.
Table 2. The Kenjōugo Lexical Item Markers

<table>
<thead>
<tr>
<th>Jishokei (Dictionary Entry)</th>
<th>Kenjōugo (Humble Language)</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>行く iiku 来る kuru いる ru</td>
<td>まいります mairimasu おります Orimasu</td>
<td>to go to come to be present</td>
</tr>
<tr>
<td>言う iu</td>
<td>もうします moushimasu (人にお)もうしあげます (hito ni) moushiagemasu</td>
<td>to say</td>
</tr>
<tr>
<td>見る miru</td>
<td>拝見します Haikenshimasu</td>
<td>to see</td>
</tr>
<tr>
<td>飲む nomu 食べる taberu</td>
<td>いただきます Itadakimasu</td>
<td>to drink</td>
</tr>
<tr>
<td>知っている shitteiru</td>
<td>ものをぞんじております/知っております mono oonzjiteorimasu/shitteorimasu 人をぞんじあげております hito oonzjiagetorimasu</td>
<td>to know</td>
</tr>
<tr>
<td>思う omou</td>
<td>ぞんじます Zonjimasu</td>
<td>to think</td>
</tr>
<tr>
<td>する suru</td>
<td>いたします Itashimasu</td>
<td>to do</td>
</tr>
<tr>
<td>あげる ageru</td>
<td>さしあげます Sashiagemasu</td>
<td>to give</td>
</tr>
<tr>
<td>もらう morau</td>
<td>いただきます Itadakimasu</td>
<td>to receive</td>
</tr>
<tr>
<td>あう au</td>
<td>お目にかかります o me ni kakarimasu</td>
<td>to meet</td>
</tr>
<tr>
<td>きく kiku</td>
<td>うかがいます Ukagaimasu</td>
<td>to listen</td>
</tr>
</tbody>
</table>

The *kenjōugo* sentence is formed by adding the prefix *o/go-* followed by *futsuukei* lexical item into the *kenjōugo* form ~*shimasu/moushiagemasua* as the verb marker.
Table 3 The Morphological Form of the Kenjōugo Markers

<table>
<thead>
<tr>
<th>Jishokei (Dictionary Entry)</th>
<th>Kenjougo (Humble Language)</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>買う Kau</td>
<td>お買い物します okaishimasu</td>
<td>to buy</td>
</tr>
<tr>
<td>聞く Kiku</td>
<td>お聞きします okikishimasu</td>
<td>to listen</td>
</tr>
<tr>
<td>書く Kaku</td>
<td>お書きします okakishimasu</td>
<td>to write</td>
</tr>
<tr>
<td>待つ matsu</td>
<td>お待ちします omachishimasu</td>
<td>to wait</td>
</tr>
<tr>
<td>立つ matsu</td>
<td>お立ちします otachishimasu</td>
<td>to stand</td>
</tr>
<tr>
<td>飲む nomu</td>
<td>お飲みします onomishimasu</td>
<td>to drink</td>
</tr>
<tr>
<td>読む yomu</td>
<td>お読みします oyomishimasu</td>
<td>to read</td>
</tr>
<tr>
<td>呼ぶ Yobu</td>
<td>お呼びします oyobishimasu</td>
<td>to call</td>
</tr>
</tbody>
</table>

3. As opposed to the first two groups, teineigo is not used to express respect; instead, it is used to express formality by the speaker to the addressee based on their relationship or situation. Teinego is formed with the copula desu and the polite verb masu. In addition, it can also be formed with the copula degozaimasu, which is more polite than the first two and is usually used in a very formal situation or a very specific situation (when answering telephone in the workplace). Desu is the formal form of the auxiliary da and is attached to verb and adjective, and masu is the formal form of verb. How the speaker speaks, whether he/she will use an honorific expression or not, whether he/she will speak based on the speech level or not, whether he/she will use specific lexical items or not and so forth, is closely related to the theory of politeness proposed by Brown and Levinson (1978; 1987), based on which the strategy of politeness is used when the speaker intends to maintain a harmonious relationship with the addressee when they communicate with one another. Kabaya (2009:3) formulates the communication situation in this honorific language by classifying the communication variables into two; they are ningen kankei (人間関係) and ba (場) as shown in the following chart;
3. METHODOLOGY

Participants
This study was conducted to observe the interaction between the Indonesian caregivers and the elderly. The 68 caregivers which were the subjects of this study were from Java, Sumatera, Bali and their mother tongue was Indonesian language. These participants had been working for one until five years. All of them held certificates indicating their ability in communicating in Japanese language was in level 3. The caregivers who had been working for three and a half years until five years also held certificates of national nurse which was obtained by taking state nursing examination, which they did after working for three years. The average age of the caregivers who were the subjects of this study was 20 until 30 years. In average, they worked for 8 hours a day with three shifts. The elderly which were the subjects of this study were from 65 until 105 years old. They had various employment background, namely civil servant, bussinessman and farmer.

Data Collection
Data were collected by recording the interaction between the Indonesian caregivers and the elderly for 4 hours a day in average. The interaction then was divided into different types of scene. Guided interview was used to ease the interview process so that in-depth interview could be conducted well.

Data Analysis
1. The recorded data were coded based on the analysis needs. They were then transcribed based on the research problems.
2. The data included in the data corpus were the utterances of the Indonesian caregivers, which then were analyzed by taking into account their contexts.

4. RESULT & DISCUSSION
Politeness is one of the pragmatic popular studies in different language in the world. As a pragmatic phenomenon, politeness cannot only be seen from words but it can also be seen from
the function and social meanings they refer to; it is affected by the situational and social context.

The analysis of two examples of the utterances in which the Indonesian caregivers shifted the strategy of politeness when they were interacting with the elderly people as can be seen in data (1).

(1)
The Speech Context
The Interactants:
The Indonesian Caregiver: Wati (aged 21, years of service: 2.5 years)
The Elderly: Miyake san (aged, 67)
Location: Dining Room
Situation: Serving breakfast for the elderly
Date: 14 April 2017
The Speech Context: Caregiver (-P), Meeting intensity (-D), Imposition Level (+R, Formal Situation

The speech is as follows:
ICG:みやけすずるさんや。今日は、おやこどんなんですが、ごはんのうえに食べても大丈夫？ (a)
Miyake Suzuru san ya. Kyou wa, oyakodon nan desukedo, gohan no ue ni tabetemo daijoubu?
[Miyake Suzuru. The today’s menu is oyakodon; is it ok if it is served over the rice?]
EP: [Say nothing]
CGI: 良やけさん。
Miyake san.
[Mrs. Miyake]
のせてもいいですか。 (b)
Nosetemo ii desuka.
[Is it ok if it is separated?]
EP: あー うん。
[Ah, yes]
CGI: じゃ、のせますよ。 (e)
Jya, nosemasu yo.
[If it is, I’ll spread it over oyakodon, ok.]

In example (1) show that the conversation took place in a formal situation in which an Indonesian caregiver named Wati served breakfast for an elderly named Miyake Suzuru. In speech (a) the caregiver used a non-formal style (futsuukei) indicated by the absence of the copula desu and the question word gimonshi ka in the utterance. In the Japanese language, the utterance without the question word gimonshi characterizes the use of the non-formal style (futsuukei). In utterance (a) the caregiver used the rising intonation to indicate that the utterance was in the form of an interrogative sentence. If utterance (a) is related to the concept face proposed by Brown & Levinson (1978; 1987), such an utterance could threaten the elderly’s
face. However, in the domain in which the caregiver served food for the elderly, it was possible to use utterance (a) in the beginning of the conversation in order that the elderly could easily understand what was meant by the caregiver. In utterance (b) the caregiver changed the strategy of politeness she used; in the beginning she used the positive strategy and then she shifted to the negative strategy of politeness, indicated by the use of the formal style (teineigo) characterized by the presence of the copula desu. Through an interview, the caregiver said that it was possible to use different utterance styles in one event of communication. The caregiver intended to make sure that her message could be understood by the elderly. As an illustration, in utterance (a) the elderly patient did not give any response; as a result, in utterance (b) she used the formal style (teineigo).

Apart from that, the repeated utterance reflected the attempt made by the speaker to ask the addressee for his approval (Takiura, 2008: 186-204). Takiura classifies it as the fifth strategy of positive politeness, namely the strategy used by the speaker to ask his/her addressee for approval of the topic they are discussing. This can be reflected through both a safe topic utterance and a repeated utterance. As a comparison, in the following conversation the caregiver used the strategy of negative politeness in the beginning of the conversation before she shifted to the strategy of positive politeness.

### The Utterance Context
The interactants:
ICG: Apri (aged 25, years of service: 3 years)
The Elderly Patient: Oshima san (aged 80)
Location: Dining Room
Situation: Serving lunch for the elderly patient
Date: 20 April 2017
The utterance context: the Caregiver (-P), Meeting intensity (-D), Imposition Level (+R), Formal Situation

<table>
<thead>
<tr>
<th>Utterance</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ICG: 今日のみかんですよ (a)</td>
<td>Kyō no mikan desu yo. [Today is orange]</td>
</tr>
<tr>
<td>EP: みかん要らない</td>
<td>Mikan iran [I don't want orange]</td>
</tr>
<tr>
<td>ICG: へえ～？いつも食べてるじゃん。 (b)</td>
<td>Hee ? Itsuno tabeteru jyan? [Heh? You consume (it) everyday, don't you?]</td>
</tr>
<tr>
<td>EP: あまり好きじゃない！</td>
<td>Amari suki iya nai. [I don't like it]</td>
</tr>
<tr>
<td>ICG: 何が好きなの？ (c)</td>
<td>Naniga suki na no? [What do (you) like?]</td>
</tr>
<tr>
<td>ICG: ええ、りんごあってないよ。この時</td>
<td>Eee, attenai yo. Kono jikan wa jikiganai to omou yo. Arukedo, takai. [Yah, there’s no Apple. I think it is not in season now. If there is, it’s expensive.]</td>
</tr>
<tr>
<td>EP: わかった</td>
<td>Wakatta [I know]</td>
</tr>
<tr>
<td>ICG: 今、あのうとこといい、いいですよ。</td>
<td>Ima, anou koto ii, ii desuyo</td>
</tr>
</tbody>
</table>
Shift of Politeness Strategy made by The Indonesian Caregivers in Japan

[Now, this is good]
EP : [Nodding while taking the apple in front of him)
ICG : [The caregiver approached the elderly patient when she found that it was difficult for the elderly patient to eat the orange]
おしまさん、食べにくいじゃないですか。 (f)
Oshima san, tabenikui jyanai desuka?
[Oshima san, is it difficult to eat the orange?]
EP : すみません
Sumimasen
[I’m sorry]

In data (2) show that the conversation between the Indonesian caregiver and the elderly patient took place in a formal situation and in the dining room. The elderly patient ate an orange after finishing having lunch. In the beginning of the conversation the caregiver used the formal style (teineigo) in utterance (a), indicated by the copula desu in the end of the sentence. The – く added to the end of the utterance is usually used in the Japanese language to emphasize what is intended to convey. In utterances (b-d) the caregiver shifted to the strategy of positive politeness, indicated by the non-formal style (futsuukei).

In the Japanese language, the use of the non-formal style (futsuukei) is acceptable if the speaker has more power than the addressee. The reason is that the concept of the speech level is affected by the hierarchical relationship. However, such a concept cannot be applied to the speech context involving the caregiver and the elderly patient. In the domain in which the elderly patient was served, the non-formal style was used although the addressee (the elderly patient) had power over the caregiver. Based on the information obtained through the questionnaire, the caregiver used the strategy of positive politeness to show empathy, to shift the elderly patient’s attention, to reduce the social distance, and to show tolerance.

The above conversation shows that the caregiver changed the strategy of politeness after the orange offered was refused. Utterance (b) was intended to express the caregiver’s surprise at the elderly patient’s refusal. She attempted to remind the elderly patient of the fact that the elderly patient had frequently consumed oranges. However, the elderly patient refused what had been reminded of by the caregiver by saying “あまり好きじゃない 1”, meaning ‘dislike’. In utterances (c) and (d) the caregiver used the futsuukei style again to show family relation by telling the usefulness of oranges and ascertaining that the fruit, which the elderly patient wanted, was not in season.

The caregiver used the non-formal style to reduce the social distance between her and the elderly patient. After the elderly patient nodded and said that he had understood, as can be seen from utterances (e) and (f), the caregiver shifted to the strategy of negative politeness again. This is in accordance with what is stated by Brown and Levinson that the speaker can create the social distance between him/her and the addressee using the strategy of negative politeness, for example, the formal style. The formal style, according to them, also shows that the speaker does not want to interfere with the addressee’s personal domain.
5. CONCLUSION
The conclusion that can be drawn from the current study is that the Indonesian caregiver used more than one strategy of politeness, namely the strategy of negative politeness and the strategy of positive politeness in the process of communication between him/her and the elderly. Even in one event of communication the Indonesian caregiver alternated the two strategies of politeness, indicating that the caregiver shifted from one strategy of politeness to another when he/she conversed with the elderly, depending on the context of situation in which utterances were made. In the domain where the elderly was served, the strategy of politeness used shifted from one to another in the situations ranging from the eating activity (shoku kaijo), the activities in the bathroom (ofuro) to the mouth cleaning activity (hamigaki and ugaau). This also took place in the activity of going for a walk (sanpo), the recreational activities such as singing and listening to music, and the activity of playing sports. Both interactants were aware of their social distance, as shown by the initial use of the honorific forms showing their social statuses, ages, and unfamiliarity. They shifted from one strategy of politeness to another to show empathy, as can be seen from how the speaker behaved to reduce the social distance between him/her and the elderly as the addressee. In other words, the shift from the strategy of negative politeness to the strategy of positive politeness mostly resulted from the situation in which the speaker found empathy or in which the speaker intended to draw the addressee’s attention to him/her or the topic being discussed.

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The Language Ideology through Declarative Sentence Strategy: The Opening Statement
Text Structure in Indonesia’s Courtroom Text

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ABSTRACT

This paper examines the ideology through declarative sentence strategy: The opening statement text structure in Indonesia courtroom text. Some theories are used to support the analysis: the theory of ideology (Barthes, 1973) declarative sentence by (Verhaar, 2012), and text structure (Coterril, 2003). This study adopted the descriptive qualitative method that refers to language ethnomethodology. The data collection is based on non-participant observation accompanied by further techniques such as recorded technique and transcript into Indonesian language orthographically. The findings of this study show that there is a declarative sentence strategy as an opening statement to state objectively based on the text structure in Indonesia’s courtroom text.

1. INTRODUCTION

A declarative sentence is a sentence to give a statement to another person and it does not need an answer (Verhaar, 2012). This declarative sentence tends to be used in text structure in Indonesia courtroom text. In other words, before starting the courtroom, the judge must state spokenly in using opening statement in order to deliver the meaning to the participants. It means that the judge has to open the courtroom by using a declarative sentence to make the participant understand and know the court room was begun. Opening phase in courtroom is part of procedural of text structure. There were three parts of text structure such as opening text, body text, and closing text (Coterrill, 2003). In text structure of courtroom, it must follow by every participants. In this process, it has hidden ideology as power to run each phases well. This research focuses on opening text structure in Indonesia courtroom text. Courtroom is part of text which is influenced by law and court context and use somelinguistic features as using declarative sentence, imperative sentence, and interrogative sentence. To make the participant understand the meaning of courtroom, the judge needs to imply and state something to open the process of courtroom.

Some studies have discussed the language ideology through declarative sentence strategy as opening statement text structure in courtroom. For example, Coterrill (2003) discussed the framing courtroom narrative through strategic lexicalization; the opening statements in rape and criminal trial, especially Nicole and O.J Simpson marital case. He constructed the prosecution and defence crime narrative through lexical choice. The prosecution argument presented a manslaughter case, constructed the life of baby whereas the defence conceptualized the case in terms of a foetus. Collocate list for incident strongly produced connotations of aggression. Collocate list for dispute bitter is associated with violence and police involvement. Collocate heated is potentially describe verbal than physical interaction refers to political and business context using semantic positive prosody, denotative meaning, and connotative meaning. The result of his research showed that from representation to interpretation: the view from the jury room were presented during opening statement form. The lexical choices made by lawyer and prosecution to exploit their respective in opening statement form in order to orient the jury towards their side’s version of the trial narrative. He found in opening statement, lawyer manipulate represented denotative meaning and connotative meaning are analyzed by Barthes’ ideology (1973). This lawyer description is to exploit connotative meaning and collocational
properties of lexical items. This study creates a very influence courtroom context by using denotative and connotative meaning as further meaning of ideology in semiology, so it has many contributions to this field of study.

Al-Gublan (2015) in his research discussed a linguistic study of language power and strategy used by Jurists. The data were analyzed using critical discourse and systemic functional approach. The data were taken from English Jurists of Saudi Arabia. The results of the study showed that the judge and jurists used linguistic strategy such as modality, synonymous nouns, distinctive words, hedging language, and repetition of the same keywords. Second, the judge and counsel used linguistics strategy such as striking words, imperative sentences, and interrogative sentence in order to ask the council to clarify the meaning. Third, the lawyer also used linguistics strategies, namely imperative sentences, rhetorical question in order to confirm the fact to witness in his interruption. Fourth, critical discourse explained power in legal context involve hierarchical dimension of some people by other. Fifth, CDA is connected to ideologies through text and triggered by linguistic features of text.

To make clear the concept in this research, so declarative meaning as opening statement in text structure through ideology of meaning, such as connotative meaning and denotative meaning.

2. LITERATURE REVIEW
   The concept of ideology
   Ideology is the hidden meaning in the text. According to Barthes (1973), myth has denotative meaning and connotative meaning. Denotative meaning means literal meaning of sign and refers to word, whereas connotative meaning refers to socio-cultural or personal association. Denotative and connotative meaning are called second-order of semiotic system. Moreover, ideology takes position in the first level namely first-order of semiotic system.

   Context
   According to Halliday and Hassan (1992), context is a unit of text which includes a verbal environment where text is uttered.

   Text
   Text refers to spoken or written language, and it may involve one or more text producers, then it may be viewed as structure and is regarded as a process (Trosborg, 1997)

   Text Structure
   Another opinion about text structure explained by Purmananto (2011). He categorized text structure into eight phases in courtroom process: (1) opening structure text phase, (2) an examination of defendant’s identity phase, (3) indictment defendant’s letters by prosecutors phase, (4) objection from defendant phase, (5) an examination of witness and expertise testimony phase, (6) prosecute defendant’s letters by prosecutors phase, (7) final judgement phase, and (8) closing structure text phase.

   Text type
   Text types can be referred to as modes. Modes sentence consists of seven types: a declarative mode, optative mode, imperative mode, interrogative mode, obligatory mode, desiderative mode, conditional mode (Verhaar, 2012). Declarative mode is to identify the objective action or neutral. Based on the content of mode, the Indonesian language is divided into declarative sentence, interrogative sentence, imperative sentence, and interjective sentence (Chaer, 2009). Declarative sentence is to deliver a statement addressed to other people. This sentence doesn’t need an answer.

   Based on the theoretical framework above, in this research all the concepts are applied into courtroom to find language ideology from denotative and connotative meaning which is influenced by law and court context as spoken language. Furthermore, this research tries to analyze the text structure in opening structure text phase like the examination of defendant’s identity phase, and indictment defendant’s letters by prosecutors phase to find declarative sentence as opening statement.

3. METHODOLOGY
   The research uses qualitative descriptive method to refer language phenomena in courtroom text. The data gathered from 17 audio-visual in Jessica-Mirna Cyanide case courtroom in south Jakarta district court were formed of sentences. The method of data collection is non-participant observation accompanied by further techniques such recorded technique and transcript into Indonesian language orthographically (Sudaryanto, 2015:13-15, Creswell, 2009:184). The following procedures were followed to analyze the declarative sentence as opening statement text structure in Indonesia’s courtroom.

   (1) First, collecting the data recorded from audio-visual in Jessica-Mirna courtroom
   (2) Classifying data into each declarative sentence based on text structure into segmentation
4. RESULTS AND DISCUSSION
The analysis of this study is related to identification of the language ideologies by using declarative sentence as opening statement text structure in courtroom text. The analysis of the language ideology consists of three phases of opening text structure. It can be seen in the table below.

<table>
<thead>
<tr>
<th>Data 1</th>
<th>Opening structure text</th>
<th>Declarative sentence</th>
<th>Denotative meaning 1</th>
<th>Connotative meaning 2</th>
<th>Ideology 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opening structure text phase</td>
<td>Judges declared that the court trial was opened for public in south Jakarta district court</td>
<td>It means judges already collected all the evidences from prosecutors and investigators</td>
<td>Thus case begun from report of the victim’s father to investigator. They need to collect all evidences and give it to prosecutors before going to judge</td>
<td>Judge has power because to decide and declare opening structure text in courtroom text. It’s based on investigators and prosecutors evidences</td>
<td></td>
</tr>
</tbody>
</table>

From the table of data 1 above, in the opening structure text phase, the judge produced the following declarative sentence: ‘Judges declared that the courtroom was opened for public’. It means that the judge adjudicated the defendant “Jessica” in the courtroom. The ideology behind this declarative sentence in opening structure text phase from the judge is that he/she has power to open courtroom because he/she has given authority and the power of law by criminal code procedure to open the opening structure text. The opening structure text of the whistle blower coming from father’s victim gave report to investigators that her daughter “Mirna” died because cyanide in coffee. Before prosecutor stated that all evidences complete from investigator, the judge will not open the courtroom process.

<table>
<thead>
<tr>
<th>Data 2</th>
<th>Opening structure text</th>
<th>Declarative sentence</th>
<th>Denotative meaning 1</th>
<th>Connotative meaning 2</th>
<th>Ideology 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>an examination of defendant’s identity phase</td>
<td>Judges asked defendant complete identity</td>
<td>It was proposed to convince defendant about accused as murder her friend dead because cyanide in coffee drunk by Mirna as victim</td>
<td>The judges asked defendant to get attention about courtroom process</td>
<td>The judges didn’t wrongly claimed her as defendant</td>
<td></td>
</tr>
</tbody>
</table>

Based on table of data 2 above, it showed that in examination of defendant’s identity phase, the judge asked the defendant to give complete identity, for example name, nationality, address, place of birth, religion, and job profession. It was to convince the defendant that she is accused as murder make her friend died because cyanide in coffee. The defendant gave an answer, saying that she know about that cyanide case. This is a very important case for defendant to get attention about courtroom process because she will get punishment, if she really proved that she is her guilty. The ideology of judges’ asked in from of declarative sentence ‘Judges asked defendant complete identity’ is to not make wrongly claimed that she was really as defendant being accused in cyanide case to make clear enough clarification about defendant’s complete identity.
Data 3

<table>
<thead>
<tr>
<th>Opening structure text</th>
<th>Declarative sentence</th>
<th>Denotative meaning</th>
<th>Connotative meaning</th>
<th>Ideology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indictment defendant’s letters by prosecutors phase</td>
<td>Please, prosecutors read indictment defendant’s letters in courtroom</td>
<td>Defendant needs to get listening about indictment defendant’s letters</td>
<td>indictment defendant’s letters consist of evidences was collected by investigators</td>
<td>It was came firstly from whistle blower, all evidences collected by investigator by confirmed prosecutors and justify by judges</td>
</tr>
</tbody>
</table>

Based on the above table, the prosecutors, in this phase, read indictment defendant’s letter in courtroom because the order from judges to give the clear accused as murder to defendant. It has denotative meaning, the defendant has to listen carefully to the indictment because it wasn’t her mistake to make her friend dead in cyanide case. Indictment defendant’s letters is based on many evidences that is already collected by investigators. The meaning of ideology from declarative sentence in ‘Please, prosecutors read indictment defendant’s letters in courtroom’ is the basis of criminal code procedure the investigator must collect all evidences that are justified by prosecutors and judges. Then, the case cyanide before judge adjudicated the defendant in courtroom process and not make wrongly claimed her as defendant.

5. CONCLUSION
Based on the discussion above, the declarative sentence is produced by judges to open courtroom process. It means the declarative sentence is opening statement to further phases of courtroom process. It can be seen in further explanation of each phases in opening structure text in courtroom process. First, denotative meaning in this analysis is clear when she becomes defendant because all evidences and get accused to her ‘Jessica’ as murder make her friend died because cyanide in coffee. Second, connotative meaning is evident when the prosecutors give her indictment letters that defendant must listen carefully to all evidences that make her accused and evidences were collected by investigator from witness testimony when her friend died because cyanide in coffee. Third, the declarative sentences in each phase dominantly started by the judge because he gets the power of law and authority from criminal code procedure to adjudicate defendant. This cyanide case came firstly from the victim’s father making a report to the investigator.

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The Language Ideology through Declarative Sentence Strategy: The Opening Statement Text Structure in Indonesia’s Courtroom Text


Sweetness in the Belly: A Saidian and Post Saidain Post-Colonial Reading

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ABSTRACT

This study aims to offer a postcolonial reading of Camilla Gibb’s Sweetness in the Belly based on the critical theory of Edward Said’ Orientalism as well as his advocate, Albert Memmi’s post-post-colonial notions. To that end, the study commences with a detailed explanation of Edward Said’s theory of postcolonial literature considering the descriptions of “orientalism”, “culture and imperialism”, “hegemony”, “othering”. This research also casts light on Sweetness in the Belly with Albert Memmi’s ‘mythmaking’ and ‘nominal generalization’. To commence with, the researcher believes that the character of Lilly as the alter-ego of the writer Camilla Gibb is consciously trying to depict the people of Africa in a positive attitude. However, using the critical theories, the researcher delves into analyzing the novel with a critical Saidian eye and claims that Lilly represents Africans not as the way they really are but, in contrast, as an imaginary construct which consists of some inferior creatures compared to their European counterparts. Furthermore, although Lilly seems to be considering herself as one member of the African community, she is, in fact, making them an “Other” although this process of Othering is depicted in a way that Lilly is both the other and the one who displays others to the reader. The researcher, at this point, turns towards the question of discourse and argues that the colonial discourse causes nominal generalizations and myths about the Africans and Muslims, resulting in their subjugation and suppression.

1. INTRODUCTION

The Western representation of Muslims and their faith in Islam has often been erroneous and stereotypical. There are chockfull of examples about their representations as backward and religiously violent and many other instances about Muslim women as victims of these acts of violence. The trajectory of such misrepresentations has been far extended after the attacks in the United States on 9/11. In this regard, postcolonial studies has tried to challenge the common denominations in the power relations between the colonized and the colonizer, the homeland and the hostland, the diasporic and the centralized by unearthing the ideological forces behind the representations of the non-Westerners by the Westerners. Writers such as Camilla Gibb, who have been driven into the periphery due to the Western standards of literary creation, are increasingly attracting more critical attention and cast doubt upon the idea of nationalism and cultural unification.

Gibb was born in 1968 in London and she is currently living in Canada. She has studied at different universities including North Toronto Collegiate Institute, the Jarvis Collegiate Institute and American University in Cairo. Finally, she received her PhD in social anthropology from the University of Oxford. It was not until the publication of her first novel, Mouthing the Words in 1999 that she was publically known as a novelist. Her second novel was also published in 2002 called The Petty Details of So-and-So’s Life. However, Sweetness in the Belly in 2005 established her position as a novelist with profound multicultural concerns. Sweetness in the Belly was shortlisted for Scotiabank Giller Prize, longlisted for the Dublin IMPAC award, and finally won the Trillium Award for best book in Ontario.

Sweetness in the Belly is a multi-layered novel addressing a spectrum of cultural, religious, and social dilemmas via its protagonist Lilly, who is born to hippie parents, but raised at a Sufi shrine in Morocco after her parents are murdered because of their involvement in drug dealing resulting in her
lifelong entanglement with Islam. For the most part, the events in the story take place in Morocco, Ethiopia, and England. As a young woman, she goes to the walled city of Harar, Ethiopia, where she starts teaching the Qur'an to children and finally falls in love with an idealistic doctor. However, recognized as a Western woman, she is always mistreated as a foreigner and utterly ironically, is forced to flee Ethiopia for England, where she faces the riddle of who she is and where she belongs to.

The novel displays consciousness of its attempts at falsifying notions of unity, purity, and solidarity of community by the means of the question of social identity and dislocation. Gibb is adamant in exposing the interconnection of discourses of race, gender, class, religion, and ethnicity to refute the myth of unified and pure identity. Accordingly, the novel depicts two divergent cosmos and their concomitant ideologies; the one identified with Europe is illustrated as real and toned with logic; the one associated with Harrar is downgraded as primitive, exotic, and unfathomable. But the major point to probe into is that Lilly repeatedly intends to be approved by the so-called primitive Harraris. Such a dualism between the European and the African, the Christian and the Muslim, the home and the host can be investigated through the lens of Edward Said’s postcolonial postulations. In his writings, he has attempted at revealing the violence against the Easterners in the hands of the Western imperialism and its jaundiced portrayal of the Other or the Oriental. Orientalism, according to Said, pertains to a myriad of discourses and institutions that guarantee a hegemonic and unifying representation of the West, which is, to a great degree, achieved via the “othering” process; “locating” Europe’s others in order to define the West as the homely “self” (Said, Orientalism, p.17).

Thus, constructability of the Western and non-Western identity in Said’s terminology is going to be discussed in Gibb’s novel. Moreover, the possibility of resistance against the dominant ideology is to be speculated in this research. The question is whether Lily’s struggle to put an end to the prejudiced depiction of the Muslims in the West can be considered as a token of cultural resistance.

2. LITERATURE REVIEW
Lisa Grekul in “Innate Civility: Whiteness in Camilla Gibb’s Sweetness in the Belly” criticizes an essay by Binyavanga Wainaina in which he gives advice to Westerners on how to write about Africa as a land of exoticism and far-fetched experiences. However, Grekul refutes this argument and asserts that such an outlook perpetuates the Western ideology. She takes the instance of Sweetness in the Belly arguing that personal experience and encountering the culture upfront is the only way on can write about Africa as done by Gibb (p.1).

“Not Quite Ethiopian, But Not At All English: Ethnography, Hybridity, and Diaspora in Camilla Gibb’s Sweetness in the Belly” written by Hannah McGregor deals with the question of hybridity and ethnography focusing mainly on Lily’s character, her hybrid subjectivity and the way she is accepted by the British. McGregor contends that Lily is treated like an African as she faces the same difficulties that other black characters encounter in the novel (p.95).

In “Transnationalism in Camilla Gibb’s Sweetness in the Belly” by Esra Mirze Santesso, the questions of identity and nationalism are scrutinized side by side. Santesso argues that the concept of nationalism has proved successful in limiting, labeling, and categorizing people. She rejects such an essentialist view of nation and puts forth the idea of borderlessness. To provide evidence for her argument, she adheres to Gibb’s Sweetness in the Belly and maintains that transnationalism is only possible to obtain through disorientation and stepping beyond the limits of borders (p.132).

In Complicit Witnessing: Distant Suffering in Contemporary White Canadian Women’s Writing (2013) Hannah McGregor discusses a new trend that Canadian writers have partially initiated. She stresses that these writers teach Western people about the life conditions of distant others. According to McGregor, the white innocence as the trademark of most of Western novels tampers with the reality of minorities from Eastern or African countries (p.74).

3. METHODOLOGY AND THEORITICAL BACKGROUND
This article delves into Sweetness in the belly with the help of Edward Said’s notions of postcolonialism, Orientalism, and the modern reading of postcolonialism in light of Albert Memmi’s notions. In this article, a qualitative reading of almost all previous works done regarding the topic are presented. These article are derived from prominent journals and reviews that can be found with exact referencing in each paragraph. It is attempted to present a new perspective on this novel with applying Edward Said’s Orientalism as the main source and Albert Memmi’s The Colonizer and The Colonized as supplementary source. Following is a concise
To commence with, turning to the details of theories, Said asserts that the rich culture and civilization of the East has been undermined and downgraded by European historiography in which the Oriental is always already associated with the inferior: “We know it further back; we know it more intimately; we know more about it. It goes far beyond the petty span of the history of our race, which is lost in the prehistoric period at a time when the Egyptian civilization had already passed its prime. Look at all the Oriental countries. Do not talk about superiority or inferiority” (Said, 2006, p. 32). Therefore, the Orient is a construction of different disciplines and functions underlying the Western ideology as all the complexities and intricacies of the Oriental are narrowed down to the simple question of power and imperialism. The “Western cultural institutions are responsible for the creation of those ‘others’, the Orientals, whose very difference from the Occident helps establish that binary opposition by which Europe’s own identity can be established” (Ashcroft and Ahluwalia, 2009, p. 61).

In this respect, the discourse of Orientalism is committed to create binary oppositions between the West and the East such as rationality and knowledge/primitivism and darkness. Western civilization has always been regarded as the owner of the highest cultural values, while the non-Westerns are represented as the subjects in dire need of such acculturating parameters or in Said’s terminology, “myths” or narratives on both colonizer and colonizer or hostland and homeland. The mythology attributed to the colonized is composed of a long list of faults, foibles, and deficiencies in character, social conduct, and cultural norms. In the works of many Western writers about the Africans and the Asians, there is a roster of stories, anecdotes, and myths in which they struggle to imitate the high standards of the Occident (Memmi, 2016, pp. 205-206).

With this introduction, the main concern of this study is to survey the identity formation of the main character, Lilly, in Gidd’s novel according to Said’s seminal postcolonial concepts including “the Oriental”, “hegemony”, “othering”, and “mythmaking”. Lilly’s attitudes and reactions toward the Muslims, Africans, and English vary radically to the extent that she cannot rely on her national and religious grounds. The opposition between West and East, the essentialist outlook toward the Oriental, and supremacy of the white culture, and the possibility of establishing a hybrid identity are all the targets of scrutiny in this essay.

In this example, Balfour’s statements as representations of British Emperor do not refer only to knowing the history of a place or a country for a long time but it refers to the power that lies behind it and it is the ability to recognize a place; in Edward Said’s terms it refers to:

- Egypt is what England has occupied and now governs; foreign occupation therefore becomes “the very basis” of contemporary Egyptian civilization;
- Egypt requires, indeed insists upon, British occupation. But if the special intimacy between governor and governed in Egypt is disturbed by Parliament’s doubts at home, then “the authority of what . . . is the dominant race—and as I think ought to remain the dominant race—has been undermined.” Not only does English prestige suffer; “it is vain for a handful of British officials—endow them how you like, give them all the qualities of character and genius you can imagine—it is impossible for them to carry out the great task which in Egypt, not we only, but the civilized world have imposed upon them.” (Orientalism p.34)

The world has always been divided into West and East and this binary opposition is what the western philosophy has always been about and which Orient has been based on from the time of its first appearance. But the problem is that in this division only one side has had the right to talk about reality; that is, in this process, only West has the power to determine what Orient is and what should be real about it.According to Jane Hiddlestone, ‘Colonizer and colonized are pitted against one another in the form of a rigid binary opposition, and there is no possible communication or mediation between them’ (p.36). The knowledge about orient was the product of this cultural and political position, created the orient and its surroundings, mentality, being and structure.

**Culture and Imperialism**

Firstly, what would be critical to say is the matter of geography as well that later became one the most important literary concerns as Szeman in his book *Zones of Instability* reveals ‘the areas that Said addresses in much of the rest of the decolonizing world, and especially in the former countries of British Empire, nationalism and transformation of space suggested by nationalism continues to be an important determinant of literary production well into the 1960s and 1970s’. It is defined as a phenomenon that we are taught and also brainwashed to value, respect and learn from (p.10).
Moreover, not only did Said appreciate this correlation, but he also mentioned that ‘Imperialism’ is undoubtedly ‘Culture’ and vice versa. At first sights they might be opposite but Said’s discussions are pragmatic but not theoretical and these binary oppositions were no longer contrasting but comparative. Critics suggest the importance of the title, Culture and Imperialism: ‘What is at work in this sense is a critical sensibility that is striving to transcend the paralyzing binary mode of blame on the one side and guilt on the other. The reason for Said’s collocating both culture and imperialism within the same thought is pragmatic and strategic, and not just theoretical’ (Radhakrishnan, 2012, p.30).

**Hegemony**

Hegemony is an important concept in colonialism and imperialism because the ability of the colonizer to make impact on the thought, mind and mentality of the colonized is the most important and powerful operation that colonizers and imperialists do in the colonized counties. Since ‘Said points out that there is an asynchronous or a disjunctive relationship between our theoretical refutation of nationalism and our continued reliance on the rationale of nationalism at the level of politics and political economy’, the empire is not the domination of some states by a single state through exerting power by force and fight but, on the other hand, it is controlling other states by the effective way of cultural hegemony (Radhakrishnan, p.53).

The outstanding features of Edward Said’s understanding of culture are the notion of hegemony and its good or bad results and the power of culture to legalize and legitimize. Edward Said in The World, the Text, and the Critic follows the same notion and argues:

> Historically one supposes that culture has always involved hierarchies; it has separated the elite from the popular, the best from the less than best, and so forth. It has also made certain styles and modes of thought prevail over others. But its tendency has always been to move downward from the height of power and privilege in order to diffuse, disseminate, and expand itself in the widest possible range. In its beneficent form this is the culture of which Matthew Arnold speaks in Culture and Anarchy. (p.9)

In other words, whether one believes or not, culture exerts power ending up in either good or bad results. In the above citation from Said’s The World, the Text, and the Critic, he cites Mathew Arnold’s view about the role of culture having a significant and positive impact on society. Arnold argues that ‘The great men of culture, are those who have had a passion for diffusing, for making prevail, for carrying from one end of society to another, the best knowledge, the best ideas of their time’.

**Othering**

Othering as a concept in postcolonial first surfaced in the analyses of western colonialism. It was observed that ‘there was a widely articulated conviction that “not-quite-white” ethnics lacked the self-control necessary for fulfilling the appropriate role of a citizen’ so this conviction has helped the dominant power to rule quite every aspect of life and it is such dominant power which determines what should be told, should be excluded and how it needs to be interpreted (Traber, 2016, p.40). The discourse of the orientalism, therefore, in order to strengthen and prove the violence of its own actions need to see the oriental as barbaric and savage. For Said, however, it is the binary created by the west which creates new concepts about non-westerners when he utters the following words:

> Writers as Carl Peters, Leopold de Saussure, and Charles Temple draw on the advanced/backward binarism so centrally advocated in late nineteenth-century Orientalism. Along with all other peoples variously designated as backward, degenerated, uncivilized, and retarded, the Orientals were viewed in a framework constructed out of biological determinism and moral-political admonishment (Said, Orientalism 207).

It can also be said that Othering can be done completely through knowledge and understanding when ‘the knowing happens, that the Other is inferior, or antique, or incapable of fitting into the progressive era of Reason: in other words, through the operation of knowledge to deny co-evalness to the Other’ (Radhakrishnan, p.97).

**Mythmaking and Nominal Generalization**

Mythmaking would be dubbed as a violent and dangerous act committed by the colonizer. Within them, there is a hidden power in that act which enables the colonizer to wield power and influence at a greater range and ‘this is what Edward W. Said has defined as ‘How you supply the forces of world-wide
accumulation and rule with a self-confirming ideological motor. ‘To cite an example, regarding the question of religion, what the western writer does is to create a myth about magic, conjuring genes, sorcerers and devil and, by their own mythmaking, they condemn them due to their belief in the supernatural’ (Memmi p.19). In other words, western white writers have repeatedly reproduced the same or similar myths whenever it comes to the question of African’s origins, birth, love, death and almost anything they can think of.

The title of a large number of books written by western whites is utterly suggestive about their attitude towards the non-westerners. A quick review will show that most titles of works about non-westerners, if not all of them, include words or phrases which show and suggest negative ideas, outlooks and mindsets toward their subjects. In this regard, there are many writers who take generic and holistic approaches and use, for example, titles that tend to generalize everything about them. Radhakrishnan emphasizes ‘whereas a secular solidarity motivated by affiliation seeks to build a community based on shared and negotiable differences, fundamentalist nationhood deploys spurious notions of origin, forever discrediting refugees, exiles, immigrants, and basically any group that is not identified as part of the original providential covenant between a mythical people and their mythical god/s’ (Radhakrishnan p.82).

4. RESULTS AND DISCUSSION

Orientalism in Sweetness in the Belly
It has recently been a controversial issue when a white person writes about non-whites. Almost all scholars, Hannah McGregor among all, give a complete reaction towards this fallacy and emphasizes ‘the insistent embedding of authorial bodies in foreign locales offers an embodied link between the “us” of the implied readership and the “them” of the subject matter’ and they agree that even writers with the best intentions writing about non-white writers fall into a trap that their ideology has set for them and it is the question of privileging their ideas, structures, morale, ideology, race and people (McGregor, p.5).

One of the main critical issues in writing about nonwhites by whites is the question of times; that is to say, white writers tend to place the other cultures in a different time and they prefer to show their backwardness through attributing to them characteristics that are reminiscent of past. In fact, they are required to show how much they are secluded from the modern time so that they can perpetuate their colonizing. Not only does this fact show us some traceable clues but Grekul also mentions that the story “comes to its climax, the life Lilly leads in London become more vivid” she would become more suspicious of whatever she once called values and depict her real understanding (Grekul, p.111). In contrast, Gibb describes her time in Ethiopia as existing not in a specific time which is between past and future:

My white Face and white uniform give me the appearance of authority in this new world, though my experiences, as my neighbors quickly come to discover, are rooted in the old. I’m a white Muslim woman raised in Africa, now employed by the National Health Service. I exist somewhere between what they know and what they fear, somewhere between the past and the future, which is not quite the present. (pp.8-9)

Hegemony and Diaspora in Gaining an Identity
As the novel unfolds, Lilly becomes an instance of a subject that is affected by diaspora. Although Lilly’s parents have been nomads in search of nothing, Lilly has gained an identity of herself in the name of Islam and she has become someone who has faced diaspora. Said in The World, the Text, and the Critic argues the power of culture as a device to create dominance and it is observed that Lilly takes shelter of Islam since it is the most considerable pillar of the culture of the local people through which she might find the existence of her ideas (p.16). However, Lilly’s parents, Alice and Philip, are different in terms of their choice of inhabitance due to the fact that they had chosen Africa themselves while Lilly had to flee the country without any options of her own:

For them, the journey ended in Africa, while for me it had only just begun. After several months in Tangier, where I’d played in the streets of the medina while they lay about naked and high in the unbearable heat of our room in a crumbling hotel, we made our way south, to the Sufi shrine of Bilal Habash on the Moroccan edge of the Sahara.(pp.9-10)

Lilly does not seem to have any root at all and all her remembrances of her childhood are according to herself some ‘conversations’. She has been constantly dislocated from place to place and this becomes her personality. This displacement has been defining character as we read the novel:
Nomads, may father called us, though there was no seasonal pattern to our migration. I was born in Yugoslavia, breast-fed in Ukraine, weaned in Corsica, freed from diapers in Sicily and walking by the time we got to the Algarve. Just when I was comfortable speaking French, we’d be off to Spain. Just when I had a new best friend, the world was full of strangers again. Until Africa, life was a series of aborted conversations, attachments severed in the very same moment they began. (p.10)

The feelings and dialogues occurred among characters at the beginning of the novel reveal what Said mentions as ‘making distinctions’ and the adversities to adapt to a new place. Lilly’s life is separated by a great break when her parents are killed and now she has no options except to live where she is which is Africa. Considering all these facts, Lilly has “the ability to decide that race is not relevant” and that is why she sees the world as a stranger (McGregor, 2013, p.47). This makes her empowered to complain about her current situation and speaking a European language suited her so that she could find her best friend.

Orientalism and False Expectations in Lilly’s Observations
When Lilly enters Harar for the first time and sees the people, she behaves as a white foreigner who sees everything far below her expectations and too disturbing:

I wanted to disappear, to blend into the stench in the air, melt into the high white walls of the compounds that flanked us on each side, be an observer, not the observed. My life was now in the hands of a woman who was leading me left and right and right and left through tangled streets until I was sure we had come full circle. (p.41)

Here Lilly wishes she had been an observer which in fact is, that is to say, Lilly is apparently fed up with the behavior and kind of living of the people and she wishes she had finished with such people which do not seem to have any sense of reality. Admittedly, Lilly does not see any physical beauty and the only thing she sees is the bad condition of the place and the ugliness of the people. It is clear that the term Said uses ‘barbarianism’ which is mostly viewed through the eyes of dominant powers at work. Moreover, Lilly is the only person who commences expressing her ideas to talk about the binary she may feel but a bit dramatizes the reality since the power is in her hand despite her little understanding of the whole cultural differences and values (Said, Orientalism p.34). Lilly seems to be viewing this scene as a barbarian scene and it conveys a feeling of malaise in being among such people and such a place:

We came to a less congested part of town, a rundown neighborhood where the compound walls were crumbling and dust colored. Makeshift shacks made of tin siding and wood scraps had been erected between broken walls. The streets reeked of urine, and there were people missing limbs who could not even be bothered remarking at the sight of me. (p.41)

At different points in the novel, Lilly seeks to evince her superior place over the others and one of them is when in one of the first scene of the novel, she helps Amina who is an Ethiopian refugee to bear her child during a rainy night in an alley located behind a hospital in London which is called Lambeth Hospital. Lilly goes on to talk about the history of the hospital and during this story she declares her coming from a different history, identity and culture and in this way she attempts to prove herself as the center and the other women as marginal.

Othering and Contradictions in Black and White Dialogues
Lilly’s existence is like a motley of contradictions; she is both white and black and neither of them at the same time, she is both African and European and neither of them, she is both Muslim and Christian and neither of them and finally she is both at the center and at the margin while neither of them. Said as one of the pioneers of introducing Othering in postcolonial literature contends in case White standards ‘We’ is regarded as a main criterion and everything against the standards can be what he calls ‘Othering’. However, Gibb with the complex uncertainty showed by Lilly’s thought, a new othering procedure is at work. That is to say, in the sense of identity, she seems to be an Other who dominates not on the ends of the spectrum but in the middle while the middle is a void place which does not give full meaning to her life. Moreover, even until the end of the novel, this hybrid character, Lilly, finds nowhere to belong to as Daniel Traber states ‘A hybrid is built upon fragments and disparate parts, manifesting itself as a decentered identity. By
withdrawing from rigid lines of social identity the hybrid is not easily contained within any single category’ (p.62). England is the exact place where her parents were born and called home but it is not a place that she can call home; on the other hand, Africa is a place where she was raised and brought up and not surprisingly, it is not a place that she can call home either (Said, Orientalism, pp.209-211). Once in the novel, she likens the trips to Africa to those colonizers who wanted to tame the country:

It felt like betrayal, but in truth it was simply Muhammed Bruce’s lament for the passing of an era. A time when Europeans had roamed the earth in pursuit of adventure, largely oblivious to the lives and laws of the people in the countries they picked through like cherries. (p.250)

Albert Memmi has tried his best to exemplify a privileged one who admits the colonized but is a colonizer, when Lilly tries to forget about the reality of being black and covers her eyes so as not to see all negative points to be an African. In other words, Lilly even forgets her parents and sees Great Abdal and Muhammed Bruce Mahmoud as what she has had. As a result, this is what Memmi says ‘no matter what happens, he justifies everything’ and this is exactly what Lilly did (p.51)

**Culture and Imperialism in Lilly’s Judgments**

When Lilly talks to an Indian doctor called Robin, she tells the story of her upbringing and she talks about Muhammed Bruce Mahmoud and the way played the role of her parents and led her to study the real thing she needed. Lilly had studied works by Charles Dickens, Jane Austen, Rumi and other works like Alice’s Adventures in Wonderland and also Arabian Nights which have shaped the ideas and ideology of Lilly in a way that is not similar to those of Africans and that she used to live with; however, Lilly finds these learnings enjoyable at first as Albert Memmi in his book *The colonizer and the colonized* stresses that for colonizers ‘no matter what happens he justifies everything—the system and the officials in it … he is interested only in creating a position for himself, in obtaining his share’ (p.52). Here is an example:

Muhammed Bruce’s choices were more deliberate than I’ve ever realized. He supplemented my diet of Islam with doses of other realities. He must have envisioned a time when I would have to make my way in the wider world; the books he presented offered lessons about war and morality and disease and love and betrayal and, perhaps most important, survival.

As we see here in this excerpt, at first it is apparent that Said’s observation of our response towards texts should not be the text only. The texts should be analyzed from hegemony of cultures, politics of the colony and the colonized. In this excerpt which is also stressed by Radhakrishnan, the usual belief towards black and Muslim people is observed. Gibb as white writer either consciously or unconsciously declares the norms of skepticism by the white. Lilly who repeatedly takes shelter of Islam starts questioning the values she even taught to people and even doubts whether they are from an unreal world or not (p.29). Lilly is once again judging Islamic countries and England and gives England the superior position. For her, they are only the western works of literature which take human beings much closer to reality and the things that one needs in the outer world are those written by western writers; they are only such books that help one to be able to survive in difficult situations.

When Lilly arrives at England, she describes the people there and how they treat the Africans but she never argues that she shares their beliefs about the Africans. In this regard, Szeman in his book *Zones of instability* describes such issue as ‘resistance’ which once described to the world of post colonialism by Said and says “Resistance is rather a way of preserving or defining the integrity and autonomy of one’s own community against threatening outside forces” (p.26). Although she talks as if she does not believe in what is said about them and apparently does not approve of that, it can be contented that what Lilly relates is what she thinks due to her superior status in England compared to that of black people which can be dubbed a resistance. For instance, she talks about Amina’s baby not by her own husband but a man who has raped her in Kenya as a mark of Africa; in fact, she sees Africa as a place where women are raped and Africans who rape women left alone:

“He must have been afraid that I, this dirty Galla, would give birth to someone who looked like him,” she told me. “But it was the end of Africa for me, in any case,” she said, wiping her hands across the Formica table as if to obliterate the past. “I
In Gibb’s account, as Lisa Grekul in her article ‘Innate Civility: Whiteness in Camilla Gibb’s Sweetness in the Belly’ points out that, Lilly is the most suffered character when Lilly, “by contrast, has nothing: no husband, no children, no future to look forward to, no reason to hope. The suggestion is that she suffers more than any other character”. The objectives of strategy are manifold; that is to say, it includes many points where all others except white Europeans have been stigmatized due to the strategy they have implemented (p.17). Finally, it has been effective and efficient only through the last phase of their strategy which is control. They act of controlling whatever might happen in the colonies will strengthen and solidify their own position and status as superiors.

Subject and Nominal Generalizations of the Whites
One of the most important aspects regarding the existence of the others through the eyes of white westerns would be the fact that they tend to generalize about almost anything. That is to say, there is an inherent aptitude among them to see the black people as a unity where no change can be seen (Memmi, p.211). For example, when they are described they are called primitive and they disregard the many different differences which exist among the nations of Africa, the cities of countries and from person to person. One way or another, this is the exact same way that Lilly sees the African people when she talks about being a member of their community as ‘It is unclear in several texts that the search for an identity emblematic of an anti-“civilization” narrative simply relies on defining these varied Others through stereotypes buttressing the mythical norm’ (Traber, p.15). Followed by that, Gishta tries to change Lilly through giving her an Islamic appearance by piercing her ears, using henna to dye her hair and nails and also using honey for her arms. For Lilly, these are things used by Muslims to assimilate her and she goes on showing Muslim generalized as follows:

So the trousers were not simply a fashion statement. I had been gently chastised: conformity is induced through gifts. Through flattery. And gossip. Once I was wearing these trousers, the remaining rumors seemed to subside. I was now fully dressed. (p.130)

In addition, as this quote illustrates, Lilly argues that believing in the evil eye and the fact that all people are frightened by the evil eye that may cause danger is something shared by all people and this is another mark that Lilly attributes to the totality of the African people. In the same vein, Lilly seeks to depict another false characteristic of the African people and to generalize that and Albert Memmi also mentions that the colonizer force their ideas since it is not sufficient for them to be the privileged one, but they should also dictate the inferior role of the colonized so in order to show this ideology, nominal generalization also takes its power to dictate the world the role of the colonized though social matters like novels and any literary pieces. In this novel Gibb unconsciously sees Africans as misogynists (p.214). Many of the students in Quran decide to take the courses taught by Sheikh Jami’s apprentice called Idris and as a result she has fewer students to instruct. When Lilly comments on that fact, she refers only to the myth that Africans are misogynists and do not see women as the level of men while there are surely many other reasons for that fact. Obviously Idris has been one of the best students of Sheikh Jami’s and since all people praise Sheikh, they also praise his student and send their children to his classes to learn Quran; however, Lilly sees it as nothing more than a sign of misogynist attitudes and speaks Idris when he tells that men are privileged in his country:

To my face parents said, “Times are uncertain; we would rather keep them home,” but then, as I shortly discovered, my students had been turning up at the Bilal al Habash Madrasa instead, their teacher none other than Idris—Sheikh Jami’s other apprentice, a man who, in our couple of encounters, had not hidden the fact that he despised me. “When times are uncertain, people prefer the authority of a man,” (p.359)

Lilly believes that she has been an other to the Ethiopian society and attempts to show this on many occasions in her narrative; many times in the novel, she seeks to show the superior position of the white race, community and people through different strategies that she implements in her stories. However, when she migrates to England where she seems to belong to, there are many troubles that she encounters. At the exact time that she arrives in England, the English nationalism discourse is at the peak of its power during 1980s and it seems that Lilly
is also called an other due to her Islamic appearance. Muslims in England have so-called Friday Prayers and there she is insulted by many people for being a Muslim:

The world beyond is, of course, full of alien encounters, contradictions that people cannot or do not wish to reconcile. When Amina is dropping the children off at school. Friday prayers, the one time a week I wear a veil. Would you look at 'is cunt! A white fu’in Paki! A lout with a lager can mock-triggered to his head. Master race. Go’ it? (p.165)

Here lies the greatest contradiction of the story when Lilly who has been feeling the superior position regarding her status in Ethiopia is called an inferior by the very same people she believes she is one of them as this reaction towards black-skinned people traces back to history and it now became part of white ideology as it is mentioned that ‘The Middle Ages were characterized by a symbolism that associated otherness with blackness, wildness, and the monstrous. In Christianity, there had developed associations between darkness and evil (Rattansi, 2011, p.17). This illustrates the consciousness, ideology and racism of the British people who see themselves almost above all other people and a sense of hatred towards Islam and Muslims.

Mythmaking and Essentialism in the White Discourse
Albert Memmi in his book Racism (2000) mentions that ‘nothing can describe well enough the extraordinary deficiency of the colonized’ and then insists that black culture should be portrayed in a dark manner so that the colonized and the colonizer admit its mythical unreal ideology (pp.205-206). Lilly is rather someone who takes advantage of everything she has to gain a higher position in every society. While she used Islam and Islamic leanings to be assimilated in the black Ethiopian society although she felt superior to them, here she has the real source of power which her race and skin. While in London, Amina had no option for saving herself due to her black skin, Lilly is able to use her white skin to be assimilated in a society which she deems superior. Lilly even goes so far to argue that Lilly had better not wear the Islamic veil since it gets more attention:

She dons a heavier, darker veil, and even though she says she feels more protected, I fear it also draws more attention. She kisses the children goodnight, leaving lipstick on their foreheads and a trail of Chanel No. 5. (p.142)

Although Lilly seems to have sympathy for the black community in England, she justifies their racism every time by comparing it to those of black Ethiopians. According to Albert Memmi in Racism, a defined system is behind this movement as he emphasizes ‘racism, as the systematic attempt to justify the invasion and domination of a people proclaimed to be biologically inferior by another group that thereby judges itself superior, dates from the birth of colonialism’ and asserts biological differences are centered (p.185). Therefore, as is observed, Amina’s daughter Sitta has a black cheek mole that attracts almost everyone on first seeing her, especially those of little white kids. Lilly tells us of a fight between Ahmed and Sitta when Ahmed makes her angry by making fun of her mole; However, Lilly does not talk about British kids tease Sitta and uses Ahmed as the one who ridicules her and exactly after that she travels back to Ethiopia where they used to ridicule each other:

Ahmed’s been teasing her about her mole, saying it looks like an ink stain. It’s not the worst of what kids say. I’ve heard other Ethiopian kids call her nig nog, Galla, Shankilla. They have twice as many cruel words as their parents: the insults of both the old world and the new. Sitta buries her face in her father’s neck, and Yusuf strokes her cheek. (p.352)

On many and different occasions, Lilly points out to the question of race and its impact on the way people see each other. However, almost all the times that she touches on that issue, she does not indict the white people for their biases against color but she addresses that question in an African context. This is exactly what Memmi states and believes that a colonizer rejects the idea that the colonized ones should not be deemed even a person and ‘you cannot count on them’ so this belief is when the colonizers find themselves the righteous to judge them (p. 211). For example, instead of focusing on the way whites see black people different from themselves, she argues that the Harari people tended to see Aziz as an other due to his too black skin. She tells of the fact that those people used to call Aziz as ‘black savage, African, barbarian, pagan’ which make Lilly annoyed because Aziz is her lover. Such negative adjectives are used by Hararis against Aziz but nowhere in the novel Lilly points to those adjectives to be used by white people against black people.
5. CONCLUSION

This study delves into Sweetness in the Belly mainly with the help of post-colonial points and theories of Edward Said’s Orientalisms well as Albert Memmi’s criticism of post colonialism when is applied in a society. The notions of cultural hegemony as well as imperialism are used to display the power of culture in making a new identity and British Emperor to directly influence the cultures in the world. At the beginning of the novel, the understanding Lilly’s conversations are in favor of Christianity and its people since she is recalled as a nomad whose character is shaped in this culture. However, by applying what Edward Said first invented as oriental notions, other layers of meanings are meticulously analyzed that reveal that Lilly’s dominant white ideology made her an ‘Other’ to her roots although she repeatedly states that she belongs to nowhere. Furthermore, new analytical postcolonial concepts, mythmaking and nominal generalizations are discussed when Lilly allocates negative adjectives to Muslim and Black people. It is displayed in this article that white writers who are concerned about non-whites could face dissimilar facts that their creations come from the dominance of their western ideology. This study would be considered unique when it comes to its neo-othering and hybrid characteristics of Lilly. That is to say, Sweetness in the Belly was chosen to be applied by more challenging notions of post colonialism due to changes occur during the course of novel even if analysis of even black characters are concerned. All in all, the colonized and the colonizers represent quite a novel features in the world of post-colonial literature.

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English Language Anxiety and Stress among Saudi Students in the First Year at College of Sciences and Arts in Dharan Aljanoob

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ABSTRACT

This study investigates English language anxiety and stress among Saudi students in the First Year in College of Sciences and Arts in Dharan Aljanoob who study an English intensive course. It demonstrates the major causes of language anxiety and stress in English class. The study is based on descriptive analytical approach. The researchers used a student questionnaire as a tool for data collection. The study aims at eradicating and reducing English language anxiety and stress among Saudi students studying an English intensive course at College of Sciences and Arts in Dharan Aljanoob. The study concludes that fresh students feel anxious of making mistakes in English class and they scare of their colleagues’ jest comments. The study recommends that making mistakes in English class is familiar and part of learning process and students are recommended to learn that all the students and the teachers are learners and colleagues’ jest comments should not affect learning process.

KEYWORDS

Language anxiety, stress, daily stress, English intensive course, socio-cultural factors.

1. INTRODUCTION

Feelings of anxiety are often prevalent in English language classes in Saudi Arabia and most of Saudi students learning English as a foreign language express anxiety and stress in their English classes. Thus, most Saudi learners sound reluctant to participate in English class, passive engagement and overly dependent on their teacher. This study investigates English language anxiety and stress among Saudi Students in the first year in College of Sciences and Arts in Dharan Aljanoob. The feeling of anxiety appears in the sensation of vague fear, nervousness, discomfort and apprehension and the stress is characterized by everyday life irritating, frustrating, distressing demands that some degree which characterizes every transaction with the environment. Daily stresses can be financial, family, academic, cultural and the many events in the daily life which demand that the individuals should be able to manage their and be able to cope applying different mechanism to struggle against external and internal adversities conflict and intense emotion. (Jennifer & Miller, 2004).

Statement of the Problem

Students in the first year in College of Sciences and Arts in Dharan Aljanoob show anxiety and stress in English class which hinder benefiting from an intensive English course which aims at upgrading English language proficiency among students. The students feel anxious and stressed to participate in English class and they are scared of making mistakes. In addition, they are scared of their colleagues, jest comments; as a result, they do not participate in English classes and they feel anxious. Pedagogically, it is crucial to investigate how Saudi students can eradicate and reduce English language anxiety and stress.

General objectives

The general objective of this study is to eradicate and reduce English language anxiety and stress among Saudi students studying an English intensive course at College of Sciences and Arts in Dharan Aljanoob.

Specific objectives

1- To understand the causes of English language anxiety and stress among first year students in College of Sciences and Arts in Dharan Aljanoob
2- To specify techniques and strategies to reduce English language anxiety and stress among first year students at College of Sciences and Arts in Dharan Aljanoob

Research Question

1- Why do most of the freshman students studying at College of Sciences and Arts in Dharan Aljanoob feel anxious in English classes?
2- To what extent do freshman students feel stressed when speaking or writing English?

3- What are the socio-cultural factors that cause language anxiety for the freshman students in learning English Language?

Study Hypotheses
1- Most of the freshman students studying at College of Sciences and Arts in Dharan Aljanoob feel anxious in English classes which hinders their learning.
2- Freshman students feel stressed when speaking or writing English because of scaring of making mistake or being a source of fun.
3- Some socio-cultural factors cause language anxiety for the freshman students in learning English Language.

The Significance of the study
This study is important because it provides the students with techniques and strategies which help students reduce anxiety and stress. Moreover, it provides students with anxiety coping strategies.

Study Design

Geographical Area
This research is based on geographical area at College of Sciences and Arts, King Khalid University in Dharan Aljanoob.

Target Population
This study consists of students in the first year and studying at College of Sciences and Arts in Dharan Aljanoob.

Study Sample
The sample constitutes 30 1st male students.

Tool of data collection:
The study uses a student questionnaire as a tool of data collection.

Plan of Data analysis:
The plan of data analysis is divided in two ways namely: the computer program (SPSS) used to analyze the structured questions and the codes and patterns for the unstructured questions.

Limitation of the study
The study is limited to only Saudi students studying in the first year and studying at College of Sciences and Arts in Dharan Aljanoob.

Time Frame:
Research starts in February, 2018 and ends in October, 2018.

2. LITERATURE REVIEW

Introduction
This section includes the theoretical framework, literature review related to this study and discussion of the previous study.

Definition of Language Anxiety
Anxiety is an emotion characterized by strong feelings of tension, worries and some physical changes including occasional increased blood pressure. (Encyclopedia of Psychology, 2000). Scovel (1991:18) defines anxiety as a psychological construct, commonly described by psychologists as a state of apprehension, a vague fear that is only indirectly associated with an object. Gardner, Tremblay and MacIntyre and Gardner (1994) proposed that anxiety in the context of foreign or second language learning differs from and independent of personality trait anxiety and state anxiety. Young (1992) stated that foreign language anxiety (FLA) is a complicated psychological phenomenon specific to language learning. Whereas, MacIntyre and Gardner (1994) defined it as the feeling of tension and apprehension specifically associated with second or foreign language contexts, including speaking, listening, and learning, or the worry and negative emotional reaction when learning or using a second or foreign language.

Horwitz, and Cope (1986) mentioned that foreign language anxiety has a negative influence on language learning and students with any level of anxiety in foreign language face great difficulty in speaking language due to Xenoglossophobia, a sign of extreme anxiety when exhibited with strange speech lacunae, in written or spoken course.

Butler (1997) assumed that anxious students sound uncomfortable and they may choose to withdraw from the activity. Burden added that some learners believe they cannot perform in English and thus form negative expectations, which in turn lead to decreased effort and the avoidance of opportunities to enhance their communication skills. Anxious students are generally less willing to participate in learning activities and perform worse than non-anxious students (MacIntyre and Gardner, 1994). Moreover, Virginia (2000) described anxious language learners as those having manifestations in
class that include panic, indecision, anger, and a sense of diminished personality.

**Sources of Language Anxiety**
Language anxiety appears to be the most important variable in language learning as many learners endure discomfort and frustration because of it. There are numerous anxiety-provoking situations in the language classroom. Burden (2004) identified three components of foreign language classroom anxiety. The first component is communication apprehension, which refers to “a type of shyness characterized by fear of or anxiety about communicating with people”. The second component is the fear of negative evaluation, which is an apprehension about others’ evaluations, avoidance of evaluative situations, and the expectation that others will evaluate one negatively. The third component is test anxiety. Young (1992) attributed foreign language classroom anxiety to six sources: personal and interpersonal anxieties, learner beliefs about language learning, instructor beliefs about language learning, instructor-learner interactions, classroom procedures, and language testing.

**STRESS**
Stress is a state of physical and psychological arousal produced by internal or external stressors that are perceived by the individual as challenging or exceeding their ability or resources to cope. Individual exposure to stressful situations is common human experience with daily stress or hassles that are relevant to the events such forgetting locker key or missing the bus and the longer lasting such as the loss of a significant relationship or being victims of violent, this is situations and event can bring term of stress.

*Daily stress*
Jennifer (2004) maintains that it is daily hassles rather than major events that result in cumulative stress. Research studies have found that daily hassles are strong predictor both physical and psychological. Experience for more daily hassles or daily stress also tends to lead to more symptoms for people who are already suffering from disease and more symptoms of physical and mental health problems (Virginia, 2000). She proposes that physical health problem such as: headaches, back hatches in relation to mental health mood disturbances especially increase daily hassles and the individuals affect for that different from one to another. studies have also found that accumulation of daily hassles can contribute more physical or psychological health that significant life event such as getting divorced or death of loved one (Susan,2011.) involves change that forces individuals to adopt to new circumstance ,loss of as significant relationship ,living home ,living friend, new career and change school.

Rodriguez and Abreu (2003) identify four factors associated with job stress:
1- Environment physical and social conditions of the work place
2- Job complexity the nature of the tasks to be done.
3- Role conflict the implication of the status positions we hold because of our job.
4- Job responsibility the consequences that flow from our doing or not doing the job.

Freshmen often have difficulty adjusting to college life so many changes occurring fast.

**Socio-Cultural Factors and Foreign Language Anxiety**
Foreign language learning can be acquired in two divergent types of social backgrounds: community which does not use target language as L1 and community which use target language as L1. In the former type of background, foreign language learners are exposed to narrow and defective input. The later type attains unlimited exposure to target language inside the classroom and outside the classroom. Intercultural and interethnic interaction also triggers communication anxiety. When people interact with individuals of other cultures and face cultural differences, they incline to view people as strangers. (Young, 1992).

**Previous Studies**
Mohammed (2017) in his study, Anxiety and Relation with Learning English as A Foreign Language, concluded language anxiety impacts directly learning English language also the second study by Omer (2015) in this study sources of Language Anxiety and Coping Strategies among English Language Under Graduate Students, agreed that anxiety impacts the students psychologically and physically. Denovan and Andrew (2013) also conducted a study on An interpretative Phenomenological Analysis of Language Anxiety and Stress among English Learners. He concluded that language anxiety and stress negatively affected English learners and they lead to avoidance and stabilization. The study conducted by Yahya M. (2013) is of special significance in terms of its context being carried out in the Arab culture.
background. He investigated the factors which lead to speaking anxiety among the Arab EFL learners in English language classroom. The findings of his study revealed that the fear of negative feedback received the highest mean (2.93), followed by communication anxiety (2.80) and test anxiety received the lowest mean (2.68). Some studies assured the role of the teacher, classmates, techniques, time, content, fear of getting bad grades, worry, types of activities and lack of preparation may increase students’ anxiety in the language class. Studies clearly show that speaking English before the class or delivering their presentations, reported to be a major cause of anxiety as students fear of making mistakes before their peers. No studies were conducted in the Arab World in general and Saudi Arabia in particular. This emphasizes the vital need for conducting such studies. These previous studies are in line with recent studies in terms of the effect of anxiety and stress on the student’s learning and hence make them feel anxious.

3. STUDY DESIGN AND METHODS

Introduction

This section presents the research methodology and explains the methods used for collecting and analyzing the data needed for this study.

Study design

This study is based on quantitative formal methods, providing a systematic process in which numerical data are used to obtain information about the work in hand. Quantitative methods were applied by conducting the study among a convenient sample of students studying at first year at College of Sciences and Arts in DhranAljanoob. A student questionnaire is used as a tool of data collection. The researchers conducted this study at College of Sciences and Arts which is located in DhranAljanoob(male section). The college is composed of two departments – computer science and business administration.

Target population and sampling:

The target population selected constitutes male freshman student studying in the first year at College of Sciences and Arts in DhranAljanoob(male section). The sample size constitutes 30 male freshmen. The researchers use a student questionnaire as a tool for data collection.

Questionnaire Procedures

After the construction of the questionnaire, the tool was taken to a consultant who revised the questions in terms of their reliability in relations to the objectives. The questions were then tested against a sample of 10 students in the college to create a standardization of the tool in terms of the questions and procedure to collect the data. The questionnaire was submitted to a statistical expert to be tested against as of how would it be analyzed. After the piloting, the last edited version forms were distributed to the students.

Structure of the questionnaire:

The questionnaire consists of four parts including the demographic descriptions of the population of the study as well as the three other parts relevant to the different objectives. The questions consist of open questions and close questions relevant to each objective break down.

Data analysis

After the data was collected the analysis was done using two methods, namely the self manual analysis for open questions and the computer analysis by SPSS program (statistical package for the social science) in terms of the close ended questions. For the open ended questions the researcher analyzed the data using codes and patterns.

4. FINDINGS AND DISCUSSION

Introduction

This is chapter describes and analyzes data through using statistical package for the social science.

Table (4.1): Demographic data

<table>
<thead>
<tr>
<th>Variable</th>
<th>1st year</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Age group</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19 years</td>
<td>1</td>
<td>6.7</td>
</tr>
<tr>
<td>20 years</td>
<td>7</td>
<td>46.3</td>
</tr>
<tr>
<td>21 years</td>
<td>11</td>
<td>72.7</td>
</tr>
<tr>
<td>22 years</td>
<td>7</td>
<td>46.7</td>
</tr>
<tr>
<td>23 years</td>
<td>4</td>
<td>26.6</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.0</td>
</tr>
<tr>
<td>Residence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abha</td>
<td>5</td>
<td>33.3</td>
</tr>
<tr>
<td>Khamis Mashait</td>
<td>17</td>
<td>83.0</td>
</tr>
<tr>
<td>Dharan Aljanoob</td>
<td>8</td>
<td>53.0</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.0</td>
</tr>
<tr>
<td>College Level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st year</td>
<td>30</td>
<td>100.0</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
<td>100.0</td>
</tr>
<tr>
<td>Marital</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>0</td>
<td>0.0</td>
</tr>
</tbody>
</table>
Table (4.1) illustrates demographic data of the respondents, and revealed that the majority of the respondents (72.7%) were 21 years old in their 1st year, and most of the respondents live in Khamis Mashit (83.0%). Most of the respondents were single.

Table (4.2): The most frequent types of stress that student daily face

<table>
<thead>
<tr>
<th>Variable</th>
<th>1st year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq</td>
</tr>
<tr>
<td>Speaking</td>
<td>20</td>
</tr>
<tr>
<td>Writing</td>
<td>2</td>
</tr>
<tr>
<td>Classroom</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
</tr>
</tbody>
</table>

Table (4.2) shows the type of anxiety facing the respondents daily, and it revealed that the majority of them were facing anxiety while speaking (66.7%) while just one of them faced anxiety in writing (6.7%).

Table (4.3): Learning English as a foreign language in the university cause anxiety and stress on students.

<table>
<thead>
<tr>
<th>Variable</th>
<th>1st year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq</td>
</tr>
<tr>
<td>Yes</td>
<td>24</td>
</tr>
<tr>
<td>No</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
</tr>
</tbody>
</table>

Table (4.3) demonstrates learning English as a foreign language in the university causes anxiety and stress for students, and it revealed that the majority of them feel anxious and stressed -(80%).

Table (4.5): Freshman students feel stressed when speaking or writing English language

<table>
<thead>
<tr>
<th>Variable</th>
<th>1st year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Freq</td>
</tr>
<tr>
<td>Yes</td>
<td>18</td>
</tr>
<tr>
<td>No</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>30</td>
</tr>
</tbody>
</table>

Table (4.5) illustrates whether the students feel stressed when speaking or writing English language. The findings showed that the stress affected the performance of the majority of the respondents in 1st (60%), while (40%) in 1st year they are not affected by daily stress.

5. CONCLUSION AND RECOMMENDATION

Introduction

This chapter presents the findings of the study and recommendations.
Findings of the Study
1- Freshman students feel anxious of making mistakes in English class.
2-Most of the freshman students scare of classmates’ comments and kidding while participating in English class.
3-Students hesitate and feel worried when speaking English in the classroom.
4-Most of the students feel anxious when they do writing task or exercise due to the lack of confidence in writing skill.
5-Students feel anxious when practicing English because of their sociocultural background which involves perfect performance in exam.
6-Students feel anxious when discussing issues related to sociocultural aspects such as talking about family or role of women in society.

Recommendations
1- Freshman students should be learnt that making mistakes in English class is familiar and part of learning process.
2-Students are recommended to be learnt that all the students and the teachers are learners and colleagues’ jest comments should not affect learning process.
3-Students should be motivated to feel relaxed while practicing speaking English.
4-Students should learn that writing skill involves mastering particular skills and it is not a source of anxiety.
5-Students should learn that learning English entails various graded performance; as a result, learners sometimes might attain lower degree which requires exerting efforts to upgrade it. Moreover, they should learn that learning English is not an exam oriented.
6-English teachers should select appropriate topics which suit students’ sociocultural aspect.

REFERENCES
The Role of M-Learning in Decreasing Speaking Anxiety for EFL Learners

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ARTICLE INFO

ABSTRACT

This study examines the role of m-learning in decreasing speaking anxiety for EFL learners. The researchers believe there is a relationship between Mobile Assisted Language Learning (MALL) and anxiety. In other words, using mobiles to learn speaking can decrease the amount of anxiety the learners have and motivates them to speak in public. The study included 9 participants (6 females and 3 males); they are either students or graduates of different departments at Aleppo University. First, the learners took a FLCAS pretest. Then, they joined a group on WhatsApp for four weeks, where they had to respond to three tasks a week. At the end of the course, the learners took the FLCAS posttest. Then, 4 participants were interviewed to see their opinions, feedback, and notes about the experience they underwent. The results show that m-learning has significantly decreased the learners’ anxiety in speaking English as a foreign language.

KEYWORDS

M-learning, MALL, Anxiety, EFL

1. INTRODUCTION

Mobile assisted language learning MALL is widespread approach and considered one of the 21st century skills. The need for having new methods for teaching, which implement the latest technology, has made the recent literature full of studies about the effectiveness of MALL in teaching English as a foreign language. The use of m-learning to facilitate learning English can decrease the boredom, which usually arise from the traditional ways of teaching, as well as the time and place limitations. As technology is used more in the world and people use it everywhere, there is a need to make use of such tools for learning, rather than restricting it to the leisure activities.

2. LITERATURE REVIEW

Mobile Assisted Language Learning MALL

Mobile Assisted Language Learning MALL is a recent field that came up with the technological developments. Its old definition was early mobile projects which tend to use “formally-designed activities” in teaching (Kukulshak-Hulme& Shield, 2008). This means that the programs on the mobile phones which can be used to teach languages. However, with the development of the wireless technologies, such as smartphones, tablets, etc., the new definition is “any device that is small, autonomous and unobtrusive enough to accompany us in every moment”. (Trifanova et al. (2004:3). This definition enlarges the MALL field to cover any small device that can have some programs installed for the sake of learning. Sharples (2006) defines it as the mobility of the learner. Traxler, (2005) defines m-learning as “any educational provision where the sole or dominant technologies are handheld or palmtop devices”. Kukulshak-Hulme (2012) states that “the anytime, anywhere learning slogan has since been very successful and continues to inspire in the 21st century”. This flexibility in place and time of learning motivates the learners to practice the EFL activities. Although there is no limited time or place for the m-learning, Kukulshak-Hulme confirms that when the appropriate activity is done in a suitable time at the right place, learning can be effective and results become better. Kukulshak-Hulme Shield (2008) consider that it is the learners who take the responsibility for their own learning, while teachers’ part is restricted to facilitate and direct this learning. Teachers are not the only source of knowledge, controllers of the learning process, or the ones to initiate and end the learning process. This means that m-learning is a learner-centered, where learners are the ones to control their learning and the teachers become monitors, facilitators, or models. The use of learner-centered approach collaborates with m-learning in achieving the goal of practicing the language out of the traditional class.
Xu, et al. (2017) conducted a study about learners’ perceptions about the role of mobile feedback for oral production of English as a foreign language. The results showed that the learners are positive towards receiving feedback about their speaking via mobile applications. The learners who experienced the mobile feedback had more self-confidence when speaking. Although the results of this study show that the use of m-learning is efficient in receiving feedback for oral production in a foreign language, the literature doesn’t have a lot of studies that examined the role of MALL in learning the communication skills. Few studies deal with teaching listening or speaking via MALL (Kim, H. & Kwon, Y., 2012; Altun, A., 2005). On the other hand, many studies have been done about teaching language skills via MALL. They proved to be efficient in improving learners’ performance and attitudes. Furthermore, m-learning motivated the learners to practice more, as they have the freedom to do the activity the time they want in any place they find to be appropriate for them. However, most of them concentrate on teaching vocabulary (Basoglu, E.B., & Akdemir, Ö., 2010; Çakmak, F.,& Erçetin, G., 2017; Lu, M., 2008; Kassem, M. A., 2018; Wu, Q., 2015) and grammar (Li, Z., & Hegelheimer, V., 2013; Wang, S., & Smith, S., 2013; Baleghizadeh, S., & Oladrostam, E., 2010).

M-Learning and Speaking
Hwang et al. (2014) conducted a study about the effects of mobile devices in teaching listening and speaking for elementary students. The study showed that the learners’ performance in speaking and listening improved. The study even found that m-learning positively affected the learners’ perceptions and intentions towards the mobile activities. Hwang et al. (2016) carried out a study to explore the role of m-learning in promoting listening and speaking through games. The study contained two groups: control group, which had traditional methods, and an experimental group, which used the mobile system. The results showed that the experimental group did better in the posttest than the control group in the speaking activities. However, the listening posttest showed that the two groups were equal. Lee (2016) did a study about the junior school students’ attitudes about the use of mobile applications in learning speaking. The program equipped with automatic speech recognition feature (ASR), which interacts with the learners’ speaking and gives the learners’ comments about their performance. The 60 participants expressed positive attitudes towards the use of this program in improving their speaking skill. Saran et al. (2009) conducted a study about the role of mobile phones in improving pronunciation for EFL learners in Turkey. The study divided the learners into three groups according to the method they learn pronunciation through: mobile phones, web pages, and handouts. The mobile phone group received multimedia messages for learning and practicing pronunciation. The results showed that the mobile group has improved pronunciation better than the two other groups. The qualitative and quantitative data collected gave positive feedback about the role of mobile phones in promoting pronunciation.

Foreign language Anxiety
Anxiety is defined as “an uncomfortable emotional state in which one perceive danger, feels powerless, and experiences tensions in the face an expected danger (Blau, 1955). Tanveer (2007) defines anxiety as “a state of apprehension a vague feat that is only indirectly associated with an object”. Horwitz, et al. (1986) consider that anxiety in foreign language classrooms is similar to anxiety in any math or science class; it is mainly related to the classroom situations.

Anxiety has three main types. The first one is trait anxiety, which is the one that is related to the personality of the learner. Some people feel anxious by nature. In other words, their anxiety is internal rather than external. The second type of anxiety is state anxiety. This refers to the anxiety which arises as a response to a definite situation (Spielberger, 1983). The last type of anxiety is situation-specific anxiety, which is a kind of apprehension comes out in a specific situation (Ellis, 1994). This means that when a learner of a foreign or second language, who is not professional in that language, needs to speak in a certain situation (Gardner & MacIntyre, 1993).

Current studies confirm the existence of foreign language learning anxiety (Horwitz, Horwitz, & Cope, 1986; MacIntyre & Gardner, 1989). Horwitz, et al. (1986) conducted a study about anxiety in foreign language learning classes. The study stated that there are three main varieties for anxiety. The first one is communication. Learners feel anxious when speaking a foreign language in front of others, and this makes some of them decide not to speak to avoid that feeling. The second variable is test anxiety, which refers to the tests they may take, being oral or written, in a foreign language. The last variable is the fear of negative evaluation. Learners double think before speaking in front of others, if they don’t have a good command of the foreign language they speak. The study designed a scale for measuring the
classroom anxiety for foreign language learners. This scale consists of 33 questions.

Yan & Horwitz (2008) conducted a study to examine the English language classroom anxiety. The study covered 532 students in a Chinese university. The results revealed 12 major variables related to anxiety. One of these variables is foreign language anxiety. In other words, foreign language is a source of anxiety; yet, it is not the only reason for anxiety in learning. The other variables included: regional differences, language aptitude, gender, language learning interest and motivation, class arrangements, teacher characteristics, language learning strategies, test types, parental influence, comparison with peers, and achievement learning outcomes. A very interesting result from this study is that anxiety plays a role, similar to motivation, in achieving the main goal of learning a foreign language.

Young (1991) conducted a study about the effect of foreign language anxiety. The study shows that there are three main sources of FL anxiety. The first source is ‘learners’ and teachers’ beliefs about foreign language learning; in other words, when teachers and/or learners have positive beliefs about the language they learn, the level of anxiety decreases, and vice versa. The second source of anxiety is classroom procedures; the classroom rules, techniques, etc. affect the level of anxiety. This coincides with Yan’s results about ‘class arrangements’ as a variable of English classroom anxiety. The third source is tests; learners feel more anxious when taking a foreign language test due to the feeling of not understanding the instructions, questions, or procedures.

AIM OF THE STUDY
As it removes the time and place limitations of learning, m-learning has proved its efficacy in motivating learning a foreign language, especially vocabulary and grammar. However, very few studies examined the efficacy of m-learning in motivating speaking. As Horwitz et al. (1986) state that one main source of anxiety is communication, foreign language learners can experience higher levels of anxiety when speaking. Therefore, the aim of this study is to examine the role of m-learning in decreasing the anxiety sourcing form speaking for EFL learners. As speaking is one of the main sources of anxiety, and m-learning has proved improving the attitudes and performance in many different competences of English as a foreign language, there may be a role of m-learning in decreasing anxiety when speaking English as a foreign language. Furthermore, m-learning is expected to provide the learners with more practice time as the lecture time doesn’t allow for practicing speaking in class.

3. METHODOLOGY
This study adopts the triangulation of tools of research, which refers to the use of “a variety of techniques in combination…so that information obtained in different ways and from different sources can be compared” (Johnson, 1992, p. 146). The use of different methods, techniques, or tools makes the integration of many views related to the same phenomenon as much as possible. (Bailey & Nunan, 1996). This strengthens the validity and reliability of the data collected.

Therefore, this study had a mixed mood method, qualitative and quantitative. The students had a pretest and posttest of FLCAS, to measure the difference in the learners’ anxiety before and after practicing speaking. The researchers then examined the learners’ performances during the practice.

Participants
The study included 15 participants, 6 males and 9 females. They either do or obtained a BA from different departments (Math, Education, and Civil Engineering) at Aleppo University, Syria. The participants took an English placement test to decide on their level of English, and this group was chosen from 50 candidates who failed to reach the minimum level required for the course, intermediate. Then, the participants had an interview to see their speaking abilities in order not to have a multi-level class. They were divided into two groups on WhatsApp, male group and female group for some cultural concerns. This is because females feel shy speaking in front of strange males and vice versa. In the middle of the course, 3 males and 3 females withdrew due to time limitations. Thus, the total number of the participants is 9.

Data Collection
The learners first responded to the Foreign Language Classroom Anxiety Scale FLCAS designed by Horwitz et al. (1986). Then, they had a course for one month. Every week, the learners had three speaking tasks. The learners recorded their voice and listened to it before sending it in the group. The recordings lasted between 3 and 15 minutes. The learners then received feedback about their strengths and weaknesses in their performance in terms of grammar, pronunciation, vocabulary, and fluency. Then, the researchers commented on their ideas.
expressed in the responses. To personalize the topic the participants talk about, the researchers asked them some reflective questions based on their responses. This increased the time allocated for speaking and made the participants more comfortable to talk as they feel the question is for them and touches on their answers. At the end of the course, the learners took the FLCAS survey again. Then, the researchers chose four learners for a semi-structured interview.

4. RESULTS

Quantitative Results
The researchers divided the results of the foreign language classroom anxiety scale FLCAS into three main parts as they were in Horwitz's study (1986): Communication comprehension, fear of feedback by peers or teachers, and fear of language tests. In the pretest, the participants were all in the medium anxiety range (between 85 and 126) except participant 3, who had a high level of anxiety (Table 1).

Communication Comprehension
The pretest results show that there is a level of anxiety in communication comprehension for nearly all the participants. The lowest average is 2.81 while the highest is 3.72. The mean of the pretest changed from 3.27 in the pretest to 2.89 in the post test with a standard deviation of 0.38 and 0.42 respectively (Table 1). The results show that anxiety decreased for all the participants except P7 and P9 who reported to have more anxiety in their communication comprehension (2.81 to 3.09 and 3.45 to 3.72 respectively). On the other hand, participants 2, 3, 4, and 8, who had the highest levels of anxiety reported a significant decrease in the posttest.

Fear of Feedback by Peers or Teachers
The level of anxiety was the highest in this category compared to the other categories for all the participants except participant 6. The pretest has 3.52 which changed to 2.98 for the posttest with a standard deviation of 0.8 and 0.65 respectively. The highest result in the pretest is for P2, P3, and P9 (4.57, 4.57, 4 respectively). Participant 6, on the other hand, had a low level of anxiety (2.14). The results significantly changed for the participants, except P5 and P7 who reported an increase in the level of anxiety and P8 who has no change (Table 2).

Fear of Language Tests
This category didn't have significant change in the results between pretest and posttest. The results are the same for P1 and P5 while the level of anxiety increased after the course for P7, P8, and P9. The mean of the pretest is 2.97 while it was 2.76 for the posttest. The standard deviation was 0.34 and 0.21 respectively.

| Table 1. Mean and standard deviation of the pretest and posttest of FLCAS. |
|---------------------------------|-------|---------------|
|                                | Mean  | Std. Deviation|
| Communication Pre-test         | 3.2767| 0.38984       |
| Communication Posttest         | 2.8944| 0.42015       |
| Fear of Feedback Pretest       | 3.5211| 0.80275       |
| Fear of Feedback Posttest      | 2.98  | 0.65355       |
| Fear of Tests Pretest          | 2.9744| 0.34239       |
| Fear of Tests Posttest         | 2.7667| 0.21225       |

<table>
<thead>
<tr>
<th>Table 2. Results of FLCAS of the Participants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>P1</td>
</tr>
<tr>
<td>P2</td>
</tr>
<tr>
<td>P3</td>
</tr>
<tr>
<td>P4</td>
</tr>
<tr>
<td>P5</td>
</tr>
</tbody>
</table>
The Role of M-Learning in Decreasing Speaking Anxiety for EFL Learners

### Qualitative Results
The researchers interviewed four participants, two males and two females, based on their results to find out their views about the course and whether it decreased their level of anxiety or not (P2 and P3 for the high difference between the pretest and posttest, and P7 and P9 for the increase in their anxiety).

P2: "I can't express my happiness of the development I achieved in the course. I really feel confident now and I can speak without feeling afraid."

Participant 2 considers that the course helped him a lot to improve his language skills. For him, his anxiety was really high before participating in the course. Later, he started feeling that he is eager to speak fearlessly. This development was of a great effect over his personality as he considers that speaking is not an obstacle any more.

P3: "I used to feel embarrassed when speaking in English. I used to think a lot before saying the sentence... I mean the ideas are in my mind, but I can't say them".

Participant three confirmed the improvement in her speaking is great. Before the course, she used to know how to write well, and she was able to organize the ideas she wants to say in her mind. Yet, she feels anxious once she tries to speak them out. Yet, her results changed significantly, and she is able now to speak fluently.

P7: "I think that I need more practice. The time allocated for speaking in this course is not enough..... And the feedback we receive...mm.. needs to be more about our grammar and vocabulary."

Participant 7, on the other hand, stated that she still has a problem when speaking despite the improvement she has. For her, the feedback she receives is not enough; when feedback is more focused on grammar and vocabulary more than fluency and pronunciation. For her, there is a need for more time to practice in order to have better results.

P9: "I really enjoyed everything in the course. I had the chance to practice my English and receive feedback.... I even listened to the responses of the others in order to improve my listening skills and get different points of view about the same question."

Participant 9 stated that the course was really good for him to improve his speaking skills and decrease his level of anxiety. When the interviewer asked him why the results in the FLCAS posttest doesn't reflect his response here, he confessed that he didn't answer the posttest with much concentration. He preferred to be "on time rather than late but accurate". Thus, he answered the test haphazardly.

### DISCUSSION AND CONCLUSION
This study examines the role of m-learning in decreasing the learners' anxiety when speaking English by foreign language learners. The results show that the course designed for this purpose significantly decreased the level of anxiety for the participants. Only two participants reported an increase in their level of anxiety. Furthermore, the interview showed that one of the participants who reported an increase in their level of anxiety had positive stance towards the course considering it to improve his language skills. He confessed answering the posttest haphazardly due to lack of time.

The use of WhatsApp to decrease the language anxiety of the EFL learners was successful in the first two categories "communication comprehension and fear of feedback by peers or teachers". The difference in the results between the pretest and posttest show that the learners decreased the mean of the participants' anxiety from 105.44 to 94.33. Although the learners are still considered in the medium group of anxiety, their mean is nearer to the low anxiety group rather than the high group. The study even shows that m-learning didn't significantly decrease the level of anxiety in the third category "fear of test". This could be due to the fact that the course didn't have any real test for the participants. In fact, this point suggests having future courses which include real tests rather than interviews only.

### REFERENCES


Gendered Space in Chinua Achebe’s Anthills of the Savannah
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ABSTRACT

This article provides a critical overview of the treatment of the question of
gender in Chinua Achebe’s Anthills of the Savannah. In other words, it probes
the implication of women in postcolonial Nigeria, with regard to how their
political marginalization constricts the public sphere in Nigeria. It matters to
note that the feminist movement eventually contributes to strengthen and
consolidate the ideals of democracy and good governance in the country. Yet,
the low participation of women in government and politics is due to the
gendered political system which is dominantly patriarchal. Thus, claiming for
their integration in the political process, women should stand together in order
to voice up their aspirations.

KEYWORDS

Gender, marginalization, feminist, equality, matriarchy, colonial, patriarchy

1. INTRODUCTION

Life in post-colonial Africa is characterized by a great deal of socio-political disillusionment. Indeed,
the post-independent of Africa is bedeviled with social corruption, gender, autocracy, foreign-
dominated economy, as well as the betrayal of human ideals among others. Accordingly, like all good
African writers, Chinua Achebe tries, as faithfully as possible, to present the Nigerian society. Thus, the
main concern in this paper is women’s image in Achebe’s Anthills of the Savannah. In his early
novels, Chinua Achebe tends to belittle women substantially in addition to being very gendered-
sarcastic. However, his views on women had changed gradually in his subsequent novels. This might be due
to the feminist movements taking place in the society in which he lived. As a matter of fact, the feminist
movement is a set of actions undertaken by women for social, political and economical equality.

However, the issue of gender, especially in African context has already been approached by a great deal
of critics. Accordingly, in connection with our analysis a few of them can be listed: Uzoechi Nwagbara,
Udomukuw Onyemaechi, Olayinka Forward, Sonia Chouki Bouziani, Nyamndi George, Finchinchong Charles C, and Abdalatif Mamoun Hassan. They conducted research works raising the issue of gender in post-colonial Africa.

It is certain that for long, the women were left behind to mind the homes, the children and the farms. Their
erstwhile dependence on the men deepened as their consumerist status heightened. The men had all the
money and the power. For many, colonialism is blamed as a whip horse but it is colonialism that
eventually offered the beacon of light of women’s Western education and exposure which propelled to
the outer wider world and recognition of the commonality of women’s subjugation world-wide. From then, started the feminist quest for rights, opportunities, governance, and equality, seeking
women emancipation towards men. It is this facet that we intend to reveal through the main female
character of the novel with the central question stated as follows: How are women viewed in Chinua
Achebe’s Anthills of the Savannah?

2. BACKGROUND TO THE STUDY

Chinua Achebe’s Anthills of the Savannah, is a postcolonial novel set in Kangan, where Sam, the
military Head of State, has come to power via coup d’état and without any preparation for political
leadership. The story is principally relayed by three people: Beatrice, Ikem and Chris. The novel refracts
military dictatorship and usurpation of power by the political class to the detriment of the masses in
Kangan as well as the maltreatment of women. However, in connection with my study, the
complexity of the term ‘gender’ shows a confusing understanding according to periods. Indeed, facts
reveal that during the pre-colonial era African societies were matriarchal in nature. This system of society saw a significant change in the colonial period when the African women received a back seat and males took the lead in becoming the head of the families and clans. During the Independence struggle women stood side-by-side with men to fight for their
nation. Since then women had struggled to be a part
of the political system of their country; though they had not been successful until the recent past. Women try to give their best to the tasks that come their way, but they are not always rewarded or praised for it. In Achebe’s texts, women are given menial tasks to perform. If they plant crops, they are not allowed to plant Yam and if they work in offices, they are hired as assistants to the males. If they wish to work shoulder-to-shoulder with men, they have to earn a scholarship to study abroad for which it is expected of them to offer their bodies. This is the reason why in No Longer at Ease every time Obi has to face women who would offer themselves to him in order to get a scholarship. In A Man of the People, female characters have been used more as objects than helping hands. One of the critics, Chinyere Nwagbara (2003:345) has questioned the menial roles assigned to women by Achebe:

Women are introduced into politics. They are used as political campaigners. Although Mrs. John raises important questions about Chief Nanga, she remains more of a physically loud person....She is said to be a wealthy princess, she plays a minimal role. She is truly a bundle of good looks and strong determination, but has no formal school education. This, however, does not justify the “ludicrous” role assigned to her.

This signifies the status of women in the traditional Igbo society lies on their hard work playing minimal role, but this image of African women changes with the passage of time. Women began to realize their worth during the colonial and the post-colonial era. This changed image of women has been projected in Anthill of the Savannah in which women are strong and self-willed, and are valiant enough to voice their opinion in public. Chinyere Nwagbara analyses the status of women in A Man of the People and Anthills of the Savannah and finds out that in the latter text, Achebe tries to redefine the role of African women. The status of women had been aptly portrayed in a number of fictional and non-fictional works of both the African male and female writers. In traditional environment patriarchy overpowered matriarchy. This paper seeks to find out the role played by Beatrice Okoh in Anthills of the Savannah that described the changed status of women in modern African society. Indeed, women’s rights and women’s being have always been taken for granted, nicely and safely tucked away under the bed of patriarchy. Silence was the virtue of women and passivity their garner, but it was not always so. Traditional societies in pre-colonial times had spheres of power and influence for women in closely-knit organizations that helped them maintain a voice. Noticeably, matriarchy makes place to patriarchy in modern Africa. Colonialism has its merits but its new culture of ascendancy through education, white-collar jobs and money-driven economy relegated women down the ladder.

However, colonial impact on all the colonized nations including Africa had not been disadvantageous throughout. Where the colonized races endured the pangs of slavery and torture, they also learned the art of reading and writing. The Africans took advantage of this and set out to explore the “New Horizons”. Neither the males, nor the females lagged behind in this act of gaining wisdom through learning. This experience opened the African females a room that they made use of. They merged their tone with the voices of the “Shrieking White Women”, who had been trying hard to make their presence felt in the male-driven world. For the Black women, it was “double-trouble” as they had to face dual oppression, that of being women and that of being black. They tried to prove to the world that they are beautiful in the way they were born and are no less than the males. The Black women were suppressed because of their gender and colour, by the colonizers as well as by their own black men. Due to this dual oppression that they endured, it took them some time to come to the forefront and make African men realize that they too held a significant place in the society. Ultimately they succeeded in making everyone realize that they are to be treated as equals in the governance of the society despite the fact that from the genesis of civilization god created men different from women; a universal truth that will no longer change. This leads to understand that equality between the two sexes is relatively possible. It also matters to note that African realities are different from Western’s. As a matter of fact, European women have dropped out the concept of motherhood and they would like to play male role even in marriage so as to marry other women.

**Feminist prospects for African woman**

In this section we are going to trace the aspirations of African women concerning their treatment. But it matters to recall that African women arrived on the literary scene much later than their male counterparts. Cultural impediments to the education of women, coupled with the Western sexism of the colonial system, kept girls out of the earliest missionary schools. Broadly speaking, a woman is considered as a factor of impact and influence in many levels: social life, relationships, career, and sense of self-worth. Put otherwise, she is the basic formation of families, communities and even nations. From this
standpoint, we can notice that a woman has a significant impact on the continuing human offspring and also has a role in the development of the areas of human life, be it culturally, socially, economically, and politically. Thus, talking of Nigeria, the dimension of power dissonance within socio-political and cultural turf following sexist political paradigm has left a balance sheet of androgynous lore and order, decline in the true worth of women and their indigenous institutions, marginalization, underdevelopment. In the light of this acceptation, the contention put forward by Kunle Ajayi (2007:13) is relevant:

The Nigerian women have, since independence, been denied opportunities of assuming political leadership at all levels of governance in their nation’s federal set-up.

Consequently, feminist writing is informed by the need to break the patriarchal mould which contrives discriminatory political roles to Nigerian women by assigning negative stereotypes to them by men. Obviously, the movement of feminism played a major role in the process of human liberation, thus feminism as a movement was organized around the belief of social, economic, and political equality of the sexes. It aims to highlight and to fight against oppression. And the feminist theory serves as an instrument of social utility. Feminism as a movement was organized around the belief of social, economic, and political equality of the sexes.

In this light, the significance of early feminist writers in Nigeria is a canonical revolution to transcend the tradition that shores up the rhetoric of female oppression and inhumanity. This attempt has widened the public sphere as well as deconstructed discourses in Nigerian literature, politics and philosophical thought as Chukwuma (2007:135) puts in the following passage:

The early novels of Flora Nwapa, Efuru (1966) and Buchi Emecheta’s Second Class Citizens (1975) and The Bride Price (1976) are replete with stories of the subjugation of women and their maltreatment. These novels placed women in conflict of sorts and showed how they resolved their various dilemma.

Yet, Chinweizu’s assertion in his book tellingly titled Anatomy of Female Power is also of much interest. Indeed. His thesis is that women are powerful and exercise that power over men contrary to general belief and acceptance. Accordingly, he (1990:12) writes:

Because every man has as boss his wife or his mother, or some other woman in his life, men may rule the world, but women rule the men who rule the world. Thus contrary to appearances, woman is boss, the overall boss, of the world.

Furthermore, talking of the distinction on power between male and female, Chinweizu (1990:12) goes on writing:

Generally then, whereas male power tends to be crude, confrontational and direct, female power tends to be subtle, manipulative and indirect. Whereas aggressiveness is the hallmark of male power, maneuver is the hallmark of female power. And where man is the great physical aggressor, woman is the great psychological maneuver. From a male-centered point of view of what power is, it is easy to be misled into thinking that a female form of power does not exist at all; and even when female power is recognized, it
is easy to dismiss it as power of an inferior type, just because it is not hard, aggressive or boastful like the highly visible male form.

Without any doubt, the above quotations serve as fitting prelude to the appreciation of female self-assertion in fiction by select African women to show the various stages and locations of the feminine encounter. The whole objective is to give women a voice and locus in their own affairs especially within the marriage institution and in other affairs of their own concern. Flora Nwapa (1930-93) is one of the African female writers who breaks the silence of women subjugation. Though first published Nigerian and African female writer when she started writing 1966, her writing interest was women and her motive for writing was to correct the disparaged image of women in male-authored novels. She started from the grass-roots and situated her women characters in the village environment with its masculine supremacy and dominance where gender roles and relationships were strictly circumscribed by norms and tradition. She is the author of several novels among which Efuru (1966), Idu (1970), One is Enough (19...). In all these novels Nwapa approached the exploration of the woman’s opinions in the face of subjugation and victimization in marriage. On the issue of marriage, for instance, Nwapa claims the women’s rights when advising Chinwe, the daughter of Dora, one of the three protagonists who divorced her husband of dwindling means and concentrated on her own affairs. Accordingly, she (1984:188-199) writes:

Chinwe had done the right thing. Her generation was doing better than her mother’s own. Her generation was telling the men, that there are different ways of living one’s life fully and fruitfully. They were saying that women have opinions. Their lives cannot be ruined because of a bad marriage. They have a choice, a choice to marry and have children, a choice to marry or divorce their husbands. Marriage is not THE only way.

Noteworthy significant in African feminist scholarship, Nwapa’s Efuru signals a long awaited departure from the stereotypical female portraiture in male-authored African literature. Lately, the prolific Buchi Emecheta joined the fray with The Joys of Motherhood in 1990. It is in this vein that the female Nigerian critic, Chikwenye Okonio Ogunyemi (1988 : 62) writes:

If Nwapa is the challenger, Buchi Emecheta is the fighter… For the first time, female readers through female characters are aware of their subjugation by their fathers, uncles, husbands, brothers and sons.

In Olayinka’s wordings, the silent feminist revolution enacted by Achebe’s women is a systematic advancement of democratic project in Nigeria, where the masses, especially women are politically imperiled. To this effect, Olayinka (2006:IV) writes:

If women, who constitute at least 50% of the total population, should bear any burden, it can only be reasonably expected that the rest of the society will have to either directly or indirectly bear part of the burden.

Truly, like that of other African female writers, Buchi Emecheta’s writings are of great value for the African women as far as the issue of gender is concerned since they expound the theme of female oppression, the slave girl becoming her leitmotif -- the archetypal African woman buried alive under the heavy yoke of traditional mores and customs. As one can see, Africa has produced a number of female authors who were, and still are, able to assert themselves as writers, both on a national and international scale.

African feminism concerns itself not only with the rights of women from Africa but is also inclusive of those living in the Diaspora as many of the contributors to the literature have often lived “abroad”. Therefore, let our inquiring minds not be limited by a geographical location as the name would imply. However, the debates, practices and implementation are most credibly pursued on the African continent. On this account, Ama Ata Aidoo, an authoress of African literature states,

“I should go on to insist that every man and every woman should be a feminist
— especially if they believe that Africans should take charge of African land, African wealth; African lives and the burden of African development. It is not possible to advocate independence of African development without also believing that African women must have the best that the environment can offer. For som
e of us this is the crucial element of feminism”.

Some interviews conducted with African female writers show their commitment on the fight for women place in the society. Maria Frias (1989: note 16) interviewed Ama Ata Aidoo on the issue as we can learn from this extract:

**MF:** You are the author of an often-quoted-article “To Be an African Woman Writer” (1988). What is it to be an African Woman writer nowadays? I am asking this because you have been witness to the literary atmosphere in colonial, post-colonial, and independent Ghana. Is it different now to be an African woman writer?

**AAA:** I actually wrote “To Be an African Woman Writer” in 1975. I had been asked for this piece, as well as many other women around the world, to help the UN put together a position paper for women, for the Conference at Copenhagen. I don’t think it is much different now. I think there is more awareness, but by and large the position of the woman is about the same. There are more African women writers, but this is a very interesting country, María. I did that paper, but I also know now that the Ghanaian society is one of the most liberal societies in this world when it comes to the position of the woman in society. It has always been like that. But it does not change. What I was actually trying to do in the article was to point out that instead of what people think -they say, what do you Ghanaian women worry about, if you are all over the place? - which is true.

Another interview with Buchi Emecheta is conducted by Joice Boss in Ufahamu: A Journal of African Studies as this excerpt reveals:

**JB:** An interesting point you brought up in your talk yesterday is the question of whether women have progressed. You say that in some ways, women are going around in circles, but it seems you education as a way out of this circle.

**BE:** Yes, that is the key. Once a woman is educated up to a certain level, then, she will have the confidence to communicate with her sister outside of that culture, and be able to compare notes. And maybe they can learn from each other. Until that is available to almost all women, we will be going around in circles.

In a word, the movement of feminism played a major role in the process of human liberation, thus feminism as a movement was organized around the belief of social, economic, and political equality of the sexes. Feminism seeks to highlight and to fight against oppression. Feminist theory is an outgrowth of the general movement to empower women worldwide, it is theoretical structures that compose convictions about the nature and the reasons for women’s mistreatment and imbalance and that propose techniques for killing abuse and securing gender disparity. Therefore, the concept of feminism is to criticize the supremacy of male and to make women become equivalent to men. From this, we find that the main goals of feminism are to reinforce the importance of women and to bring about gender equity. Having said that, the aim of the following lines is to provide the reader with Beatrice’s implications on the issue of African women treatment in Chinua Achebe’s *Anthills of the Savannah*.

**Embodiment of gender in Anthills of the Savannah**

This section deals with the gender issue in Achebe’s *Anthills of the Savannah*. However, before tackling the subject matter it is interesting to understand what gender is. Among the many acceptations given to gender, the simplest and most convenient is “the condition of being male or female”. In connection with the topic, it implies a socio-cultural development of male and female roles as well as relations between men and women. Thus, in their writings the male African writers use gender as the metaphor for class distinctions and political chaos depicting the exploitation and barrenness of women as symbolic of the same occurring in their nation. As evidence, Achebe’s novels focused upon the superiority of the male characters whereas his women characters are portrayed only in the backdrop of the opposite gender although that perception of the issue has been reconsidered. To this effect, this paper views Beatrice as projecting a new role for the woman in modern African literary narratives:

> The women are, of course, the biggest single group of oppressed people in the world and, if we are to believe the Book of Genesis, the very oldest. But they are not the only ones. There are others – rural peasants in every land, the urban poor in industrialized countries, Black people everywhere including their own continent... (1987:98).

However, the analysis made by George D. Nyamndi on women’s treatment corroborates the above projection. Indeed, assessing Elechi Amadi’s novelistic attitude to gender relations in his novels of the 60s and 70s, when traditional African society was still very strongly male-dominated, Nyamndi (2004:218) writes:

> The Concubine portrays a society in which the woman’s image conforms to the stiff dictates of tradition. Cast in a strait jacket, the woman in
Omokachi village cannot venture one step outside the social path traced for her. All attempts at self-expression by women are checked by the overriding interests of the masculine gilds and ritual castes.

As a matter of fact, the lesser the emphasis Achebe’s other novels gave to its female characters, the more Anthills of the Savannah highlighted and upgraded the female personae epitomized by Beatrice who has been portrayed as a headstrong girl who was not willing to cheapen herself. As one of the leading characters of this novel, Beatrice Okoh, is a feminist who becomes the epitome of rebellion, and through this, she desires to make place for women in the patriarchal society of Africa. She is depicted as a dauntless girl who does not find it hard to put forth her arguments in public and defend them through logical claims. In this light, gender issue is synonymous with womanhood or even feminism as they all aim at revaluing the female sex and setting equity among the two genders. In this connection, we share Udumumukwu (2007:7)’s words about the significance of feminism when she writes:

**Feminism as a method and discourse is animated by a desire to reconstruct history in order to reconstruct the woman as subject. This implies that the woman is presented or represented not as a mere object of history, put at the margin.**

Accordingly, Maduka (1981:11), labelling the importance of literature in Nigeria’s political process writes:

... There is a direct relationship between literature and social institutions. The principal function of literature is to criticize these institutions and eventually bring about desirable changes in the society

Moreover, the craft of Anthills of the Savannah finds substance in Achebe’s women’s political participation with Beatrice’s feminist activism which is central in resolving the postcolonial Nigerian politics. To this effect, Fonchingong’s wordings are meaningful when he (2006:45) writes:

**It should be noted that Achebe moves from the peripheral role women assume in the earlier novels to playing a central role in shaping and mediating the realms of power in Anthills of the Savannah... Beatrice is the fulcrum of social change right in the nucleus of socio-political schema... The portrayal of Beatrice represents a woman shouldering the responsibility of charting the course of female emancipation.**

Anthills of the Savannah is full of instances where Beatrice fruitfully pleases people with his witty observations and arguments upon the status, role as well as condition of women in the African society. The narrator unveils that Beatrice claims and advocates the rights and freedom of African women that they deserve but are unhappily deprived of. One of the vivid cases is the one Beatrice named a child instead of a man as we can realize:

**In our traditional society... the father named the child. But the man who should have done it today is absent... What a man knows about a child anyway that he should presume to give it a name... 'Nothing except that his wife told him he is the father,' said Abdul, causing much laughter.**

...Exactly. So I think our tradition is faulty there. It is really safest to ask the mother what her child is or means or should be called. So Elewa should really be holding Ama and telling us what she is. (AOS: 213)

It is significant that, at the naming ceremony of Ikem and Elewa’s baby, Beatrice does the naming, even though that role is traditionally fulfilled by a man. Even more significantly, she gives the girl child a boy’s name, "Amaechina", which means "May the Path Never Close". The content of the above passage converges to the re-establishment of the African women’s rights. This breaking with custom proposes a fresh start, a subverting of Western convention, as well as African too. Beatrice drives the change, driving the others to adjust with what is available. Achebe seems to have seen the deficiency of his past feelings, understanding the requirement for women pronounce their own particular place in African culture, in the event that it is ever to recuperate itself and advance onwards. He seems to cede whatever control over prevalent supposition he may have been seen as having through the old man’s words toward the end of the novel, “in you young people our world has met its match. Yes! You have put the world where it should sit” (210). Beatrice serves as wellsprings of energy and motivation to the men around her; she helps to revamp or adjust her society for the future. This state of being free, equal from men claimed by Achebe through Beatrice is also backed up by Helene Cixous who rather talks of the new woman, the changed woman who is no longer chained in the confines of her home. Indeed, Cixous talks of new dawn by liberating the traditional
women from the clutches of patriarchy in these terms:

It is time to liberate the New Woman from the Old by coming to know her – by loving her for getting by, for getting beyond the Old without delay, by going out ahead of what the New Woman will be, as an arrow quits the bow with a movement that gathers and separates the vibrations musically, in order to be more than herself. (Online).

In addition, the creation of the character of Beatrice as a mediator foresees a change in Achebe’s view of womanhood. As a matter of fact, it is obvious that Chris and Ikem are fighting a common threat from the official quarters unknowingly, while also having to deal with their personal resentments. Beatrice wades in to mediate between Chris and Ikem. In doing this Beatrice does not decide who is right or wrong neither does she force the disputing parties to reach agreement or to accept particular settlement terms. She uses persuasion and conviction to make Chris assess the danger lurking around them and make him to shift his mindset on Ikem even as he complains. Through Beatrice, Achebe strives to affirm the moral strength and intellectual integrity of African women especially since the social conditions which have kept women down in the past era are now largely absent. Optimistically, ‘Achebe’s newly envisioned female’s roles are to be expanded, articulated and secured by women themselves, and the modern African woman is doing just that. Therefore, Beatrice represents the true spirit and heart of the new woman with new roles in the scheme of things. Attesting to the exceptional prowess possessed by Beatrice, Bunali Tabbidar writes that

Achebe creates Beatrice, as a strong, independent-minded, and politically empowered Nigerian woman while Kanaganayakam praises Beatrice as the most important female character that Achebe has created and that the modern Beatrice is also a goddess and a muse. (Tabbdidar Online).

From there, one can see in the woman the real force of stability and progress. Through highly successful narrative incidents Achebe demonstrates how women succeed where men might stumble, especially in conflict resolution and home management. This view brings its relevance to bear on the present-day scene where attempts are made, both within the African milieu and on the international stage, to endow women with a new role. From now, it becomes evident that Beatrice is a perfect embodiment of gender as she seeks equality between men and women. She is determined to make something of herself and saying that every woman wants a man to complete her is a piece of ‘male chauvinist bullshit’ she completely rejected throughout Anthills of the Savannah. Committed to her job Beatrice rejects the notion that men define women in traditional societies. In addition, Beatrice understands the limitations of the men in the novel, who are portrayed as arrogant and flawed as she tells the three main characters, Sam, Ikem, and Chris, "Well, you fellows, all three of you, are incredibly conceited." It is only Beatrice who has the foresight to see that women must be given a role in the government if their country is to make progress. Accordingly, she says:

...The way I see it is that giving women today the same role which traditional society gave them of intervening only when everything else has failed is not enough, you know, like the women in the Sembene film who pick up the spears abandoned by their defeated menfolk. It is not enough that women should be the court of last resort because the last resort is a damn sight too far and too late!(1987:91).

It matters to recall that Anthills of the Savannah is a text that seeks to restore women in African society. It’s in this sense that the inexorable winds of change have caused Achebe, a consummate pragmatist, to make a volte-face. The secret of his revisionist stance can be deduced from the central theme of his two tradition-based novels, Things Fall Apart(1958) and Arrow of God (1964). In a world of change, whoever is not flexible enough will be swept aside. Profiting from the mistakes of his tragic heroes, Achebe becomes flexible. In Anthills of the Savannah (1987), speaking through his alter ego Ikem, a journalist and writer, Achebe acknowledges that the malaise the African party is experiencing results from excluding women from the scheme of things. Beatrice, who has an honor degree from Queen Mary College, University of London, projects Achebe’s new vision of women’s roles and clarifies Ikem’s hazy thoughts on the issue. Ikem accepts that his former attitude towards women has been too respectful, too idealistic. In the same vein, Beatrice gives Ikem insight into a feminist concept of womanhood, with feminist as a belief in the principle that women should have the same rights and opportunities as men. On this account, Professor Marius Basile Ngassaki’s article entitled ‘Anglophone African Female Writings as a Talking Cure’ is of great interest. Accordingly, Ngassaki (2005:159):

Women writers use literature to voice out their feelings in different forms. This is the case with African women writers who have the tendency to struggle against the
oppression which is backed up by African tradition. And they have to fight against repression where they are required to control their inner feelings and to keep silent as much as possible. Fortunately, literature provides them with the opportunity to express their opinions, emotions and feelings without any constraint.

Evidently, Beatrice is articulate, independent, and self-realized, and she re-evaluates women's position, asserting, “It is not enough that women should be the court of last resort because the last resort is a damn sight too far and too late!” (91-92). In Beatrice, Achebe now strives to affirm the moral strength and intellectual integrity of African women, especially since the social conditions which have kept women down in the past are now largely absent. Urbanization and education have combined to broaden women's horizons. Therefore, Ikem tells Beatrice,

_I can't tell you what the new role for Woman will be. I don't know. I should never presume to know. You have to tell us_ (98).

Achebe's newly envisioned female roles are to be expounded, articulated, and secured by woman herself; and this is what the modern African woman should do for the remaining time.

Thus, it can be concluded by saying that African women are perceived as inferior beings who hold a secondary position in the clan irrespective of their insurmountable contributions to the society. They are submissive and oppressed by their ruling males. But, this subjugated image made of them does not lessen the expectation from them and not only are they meant to remain confined to the chores of their respective compounds but also they are expected to lend a helping hand to their husbands and fathers for the smooth functioning of their household. However, the modern women in the post-independence era are different from the traditional women. They not only believe in the equality but also take pains to make men realize their worth so that men do not take them for granted. In _Anthills of the Savannah_, Beatrice sees the flaws of the men running the country and knows that they have failed because they are not providing the people with what they need or embracing the power of women. As such, she becomes an intelligent and perceptive character who represents the promise and morality of women in the novel.

3. CONCLUSION

In a nutshell, this piece of work has examined the view of gender inequality in African society in Chinua Achebe fictional novel _Anthills of the Savannah_. It has been an attempt to document the progress made in the search for equality as seen from the lenses of fictional literature of the author’s societies. Indeed, a cursory look at the place of women in Achebe’s other works confirms a diachronic development as the case is now different compared to earlier days. Therefore, it becomes worthwhile to note that African literature has been enriched by the voices of women expressing their concerns. From the sixties to the present, various inhibitions and encumbrances of women exercising their human rights have found expression in the literature, mainly in fiction written by women. It results that women play an important role in _Anthills of the Savannah_, and through the character of Beatrice, Achebe develops the theme of the importance of women in the future of Africa. This leads to talk of Achebe’s progressively changing attitude towards women’s role. The least we have labelled has been that African women, aware of their situation which tremendously disadvantages them for being marginalized within both local and global societies, should through the feminist movement continue to liberate and defend themselves from limited notions of womanhood. However, education remains a mighty step forward for women in the various nations of Africa today and the reality on the ground is that girls are encouraged to read by their parents and have various governments’ and agency’s sponsorship. From then, we can believe in a new trend, another image granted to women, what hardly existed in the author’s former novels.

REFERENCES


Comparative Study of Korean and Indonesian Morphological Transformation
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ABSTRACT
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The aim of this study was to find the morphological typology of Korean and Indonesian Language which is employed in novel. The data which was represented in this qualitative research came from relevant translation in writing form. The writing form involves a Korean-language novel and its translation in Indonesian language novel. The findings reveal that Korean and Indonesian morphological transformation in the application of affixation process is not different. However, studying Korean language is challenging since its writing system (hangul) is quiet distinctive compared to Indonesian and its suffixes indicate the hierarchy, mood, tense, and vice versa unlike Indonesian.

KEYWORDS
Comparative study, Morphological transformation, Indonesian Morphology, Korean Morphology

1. INTRODUCTION
The development of Korean language is on its height which is in line with the growth of Korean Wave. The consequence of that in language is the need to learn Korean which is emerged than before. All the teaching and learning process needs the material which is well-made; but since our country is in the early period of adapting to a new learning of language type, the academicians should take place for providing the materials and features of Korean language which may vary and distinct if compared to Indonesian. Comparative language study could be applied in order to simplified the learning and acquisition process of Korean language.

Korean language is an agglutinative language which has rich characters and less complexity in its structure (Byon, 2009; Matteson et al., 2018). It has inflectional morphology, subject-object-verb syntax and polysyllabic-word phonology (Lee, 2016; Sohn, 2001). Writing system in Korean is called Hangul which is unfamiliar for another language users as well as Indonesian. In response for lack knowledge of Hangul for many people, Romanization system is an option as a better and easier way to read and learn Korean language. As mentioned before, study of comparing features of language is so beneficial for learners since its function is to suggest of how to overcome and minimize the difficulties in acquiring new language which is diverse to native language of those learners; academicians and linguists would have the best interest in studying it.

Every language in all over the world has two major classes of word formation. Those classes are content which deals with the aspect of lexical, and also function which involves with grammatical features; Korean language is not an exception and it means that possible kinds of morphemes in Korean language are also content and function morphemes (Lee, 2016). Both content and function word formations have free and bond morphemes, although some exception may be applied in certain languages; several languages may have both of free and bond morphemes, but another only has one of those morphemes and it is interesting to be studied.

THE OBJECTIVE OF THE STUDY
There are some objectives of conducting comparative linguistic study (Saryono, 2011). One of those objectives is finding the typology of languages which observes the similarities and diversities of languages features in the context of current language usage without consideration of its historical aspect. The typology could be specified to an aspect of language such as phonologies, morphologies, syntactic or structural, semantics, and lexical. The researcher has desire to conduct the comparative linguistic study which is focused on the morphological typology. Therefore, the objective of this current study is to find the morphological typology of Korean and Indonesian Language which is employed in novel.
2. LITERATURE REVIEW
There are several related studies which had been conducted by other researchers. Those studies were analysed the morphological aspect of Korean and Indonesian languages which are distributed in concentration areas of derivative verb transformation (Adnyana, 2017), classifier construction (Prihantoro, 2011), and plural number marking (Lee & Lardiere, 2016). However, this current study has main concern of finding the morphological features in term of inflectional and derivational morphemes in Korean and Indonesian languages and exploring how those morphemes could be transformed; furthermore, it will investigate whether the translation script which is employed in novel is able to give clear information about how those morphemes are constructed and transformed.

Inflectional Morphemes
The Korean words are divided into two categories in general: inflectional and derivational words. Inflectional refers to the to the process of adding affixes but it does not change word classes (Byon, 2010; Rowe & Levine, 2009). This process is occurred in verbs and adjectives in Korean language; those word classes function as predicate in sentence through combining stem and ending. Korean stem has either vowel or consonant bases, and the ending has grammatical information and roles such as tense, aspect, speech level, sentence type, conjugation and so forth; moreover, ending should be attached to stem since it could not stand by itself as shown in Example 1 (E1).

E1:

Korean | Indonesian
---|---
말하다 (V) → Bicara (V) (Talk)
말애요 (V) → Ber-bicara (V)
al다 (V) → Tahu (V) (Know)
al야요 (V) → Mengetahui
슬프다 (AdJ) → Sedih (ADJ) (Sad)
슬프해요 (AdJ) → Bersedih

(Byon, 2010, p. 205).

As shown in E1, both Korean and Indonesian stems have the ability to be combined with affixes, either in form of prefixes or suffixes without any changing of word classes, four words are in verb word class. In spite of that, Korean stem ‘mal’ is divided from dictionary form ‘malhada’ and it could not stand by itself. Meanwhile, Indonesian stem is identical to its dictionary form ‘bicara’ and it possible to stand by itself.

Beside of the mentioned examples, the researcher would explain about word classes which are contributed in inflectional morphological transformation such as number marking and classifier in more detail as shown below.

Number Marking and Classifier
Prihantoro (2011) had founded that morphological transformation also occurred in numeral, classifier, and noun. Numerical marking is available in form of free morpheme in Korean while Indonesian has both free and bond morphemes as shown in Table 1.

<table>
<thead>
<tr>
<th>Language</th>
<th>System</th>
<th>Function</th>
<th>Type</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indonesian</td>
<td>One</td>
<td>Indistinguishable</td>
<td>✓ ✓</td>
</tr>
<tr>
<td>Korean</td>
<td>Native</td>
<td>Some are distinguishable</td>
<td>✓ -</td>
</tr>
<tr>
<td>Sino</td>
<td>Indistinguishable</td>
<td>✓ -</td>
<td></td>
</tr>
</tbody>
</table>

Table 2. Numerals from 1-10 in Korean and Indonesian.

<table>
<thead>
<tr>
<th>No.</th>
<th>Native Korean</th>
<th>Sino Korean</th>
<th>Indonesian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hana</td>
<td>Il</td>
<td>Satu</td>
</tr>
<tr>
<td>2</td>
<td>Dul</td>
<td>I</td>
<td>Dua</td>
</tr>
<tr>
<td>3</td>
<td>Set</td>
<td>Sam</td>
<td>Tiga</td>
</tr>
<tr>
<td>4</td>
<td>Net</td>
<td>Sa</td>
<td>Empat</td>
</tr>
<tr>
<td>5</td>
<td>Daseot</td>
<td>SAME</td>
<td>O</td>
</tr>
<tr>
<td>6</td>
<td>Yeoseot</td>
<td>Yuk</td>
<td>Enam</td>
</tr>
<tr>
<td>7</td>
<td>Ilgop</td>
<td>Sip</td>
<td>Tujuh</td>
</tr>
<tr>
<td>8</td>
<td>Yeodol</td>
<td>Pal</td>
<td>Delapan</td>
</tr>
<tr>
<td>9</td>
<td>Ahop</td>
<td>Gu</td>
<td>Sembilan</td>
</tr>
<tr>
<td>10</td>
<td>Yeol</td>
<td>Sib</td>
<td>Sepuluh</td>
</tr>
</tbody>
</table>
Moreover, Korean and Indonesian languages are distinct in expressing numeral. Korean has no bond morpheme and two systems of numeral which are Native and Sino Korean, while Indonesian has both form of free and bond morphemes. In referring word ‘one’, in other words, Korean is more rule-stricken to express numeral marking rather than Indonesian.

Prihantoro et al. (2011) explained that some words could lose those meaning when standing by themselves, for instance Indonesian bound word ‘se-’ in ‘seekor kucing’ would be meaningless when it stands by itself. Furthermore, there is a possibility of using ‘seekor kucing’, instead of free morphemes ‘satu ekor kucing’ as well as it could be ‘sebotol’ to replace ‘satu botol’ in Indonesian language. In other words, classifier in Indonesian language is more optional in certain degree.

E2:  
Prefix Han- (거양이한마리) → a cat  
Prefix Se- (Se-ekor kucing) → a cat  
Free morphemes (Satu kucing) → one cat  
(Prihantoro et al., 2011)

Numeral marking could be observed in more detail by explaining the plural form of quantifier. Lee and Lardiere (2016) had been conducted a study which focused in plural number marking and it had founded that quantifiers are optional in Indonesian but those are obligatory in Korean which is in line with Prihantoro et al. (2011). The broad rule in expressing plural number in Korean and Indonesian is diverse in which Korean uses ‘deul’ while Indonesian deals with reduplication as shown in E3. 

E3:  
들 (책들) → books  
Deul (Caek deul)  
Reduplication (Buku-buku) → books  
(Lee and Lardiere, 2016, p. 115)

Those broad rule of classifier for plural number marking in E3 shows diversity in Korean and Indonesian. However, the usage of ‘deul’ and reduplication as a non-numeric plural number marking vary and optional. Beside of the mentioned rule, another morphemes could take place to replace it. Another rules which are applied in plural number marking would be shown in E4.

E4:  
두책 (Korean)  
(du caek)  
/manheun caek/  
Dua buku (Indonesian)  
Banyak buku  
(Prihantoro et al., 2011)

As shown in E4, book which is expressed as ‘books’, however it could also be replaced by many books. It plural number marking would be translated to ‘manhi’ and ‘banyak’ in Korean and Indonesian. As those words are used to referring plural, then the broad rule in E3 is inapplicable; both forms ‘chaek deul’ and reduplication of noun word ‘buku-buku’ could not take place and disappear, instead it uses ‘manheun caek’ and ‘banyak buku’.

‘Manheun’ comes from ‘manhi’, it changes as it modifies noun ‘caek’ in Korean, the noun ‘caek’ is in singular form and combines with ‘manheun’. As explained ‘manhi caek’ and ‘manhi caek deul’ are not acceptable and ungrammatical. In line with that, Indonesian plural number marking is not different if compared to Korean rule, ‘banyak buku’ comes from ‘buku’ as a singular and it combines with ‘banyak’, then it becomes plural noun; but it is ungrammatical to represent it with ‘banyak buku-buku’ as English form ‘many books’.

Therefore, plural marking ‘buku-buku’ and ‘deul’ could be used to indicate plural in general as well as suffix ‘-s’ in English. Nevertheless, Korean language rarely used plural marker, but it could be occurred as intention of emphasizing (Byon, 2010; Lee & Lardiere, 2016). In other words, Korean and Indonesian have no grammatical category (feminism, masculine) for number marking since ‘deul’ and reduplication word ‘buku-buku’ could be applied in general to indicate plural (Lee & Lardiere, 2016). As an addition, word ‘God’ has no classifier neither in Korean and Indonesian (Prihantoro et al, 2011).
Derivational Morphemes

Derivational morpheme is occurred if there is a change of word class after the process of adding affixes. Both Korean and Indonesian language have derivational morphemes (Byon, 2009; Andyana, 2017). Transformation of words in Korean involves the suffix ‘ki’ (gi) in which verb and adjective could change into noun after the adding of suffix, as well as ‘reul’, ‘hada’, and vice versa which could change nouns become verbs. Moreover, it is also possible for any changes from positive into negative forms by using ‘an’ as the prefix, it changes adverb or verb to be noun. Word classes which are included in this process are nouns, pronouns, numbers, adverbs, and pronouns.

E5: 일음 (N) 일음을 (V) (Korean)
(IREUM) (IREUM-EUL)

Nama (N) Ber-nama (V) (Indonesian)

크다 (N) 크게하다 (V) (Korean)
(KEUDA) (KEAEHADA)

Besar (N) Per-besar (V) (Indonesian)
(Adnyana, 2017, p. 84)

As shown in E5, both Korean and Indonesian have the derivational morpheme after the process of affixation, noun could transform to be verb by adding suffix ‘eul’ in Korean, while prefix ‘ber’ could be used in Indonesian present that transformation. Another process of affixation are also possible to form derivational morphemes. Further explanation would be shown in findings section.

3. MATERIALS AND METHODS

Translational Identity method would be used in this research by comparing linguistic features of Korean and Indonesian languages. Comparing language features of two or more languages; in which both of similarities and diversities will be taken into account is called contrastive analysis (Lado, as cited in Troike, 2012; Sudaryanto, 2018). Nevertheless, Saryono (2011) mentioned it as comparing linguistic study which involves activity of observing language through comparing two or more languages. Saryono (2011) mentioned the activity of observing language through comparing two or more languages is called as comparative linguistic. In other words, the researchers suggested that comparative study is able to clarify and explain the same and diverse features of several languages.

The data which is represented in this research came from relevant translation in writing form—novel. The writing form involves a Korean-language novel and its translation in Indonesian language. Writing form is common to be used as the data by researcher who is interested in taking deeper knowledge of morphological and grammatical aspects (Coulmas, 2003). In addition, according to Jakobson (as cited in Bessie, 2017), translation which involves one language to another is defined as interlingual translation. Therefore, researcher would take into account the interlingual translation in form of Korean and Indonesian novels as the instrument for presenting the data in this comparative linguistic study.

4. FINDINGS AND DISCUSSION

Inflectional Morphemes

No Word Class Changing After Affixation Process

E6: Korean: “누구 만나려 오셨어요?” (Page 2)
(Do you want to meet someone?)

Indonesian: “Apa anda sedang mencari seseorang?”
(Page 9)
(Are you looking for someone?)

As shown in E6, Korean form of word ‘manna’ comes from the dictionary form of word ‘mannada’ and its stem is ‘manna’. When suffix ‘ro’ is added, then it is transformed to be ‘mannaro’. Meanwhile, its translation is ‘mencari’ which comes from word ‘car’. Both words in Korean and Indonesian are verbs. If we look at the translation form of the mentioned sentences, we could find the distinct word to express ‘manna’ (meet) and its replacement by using ‘mencari’ (looking for) in Indonesian, instead of ‘menemui’. However, its translation form is still appropriate and equivalent.

Therefore, inflection morphemes was applied in both sentences in two novels of Indonesian and Korean versions, ‘manna’ changes to ‘mannaro’ by deleting ‘da’ in order to be a stem, and then adding suffix ‘ro’ in Korean language. While Indonesian word ‘car’ transforms to ‘mencari’ by prefix addition
of ‘men’. Both morphological transformations do not applied any changes of word classes since both transformations still act as verbs (V).

E7:
Korean : “네, 오빠가 만들어줘요” (Page 166)
 Indonesian: “Iya, oppa buatkan untukku ya” (Page 311)

(Yes, brother make it (coffee) for me)

As shown in E7, as it was found in page 166 in Korean version and 311 in Indonesian translation novel, words ‘만들어’ (mandeuro) and its translation form ‘buatkan’ are consisted of verb and suffix in each, and that suffix could stand by itself. Therefore, these transformations do not imply the word class changing since both words still act as verbs.

E8:
Korean : “끝내, 오빠. 알았지?” (Page 23)
 Indonesian: “Cepat selesaikan, oppa. Ya?” (Page 42)

(Hurry up, finish it. Understood?)

E8 shows that word ‘arajji’ which its dictionary form is ‘arda’ and its stem is ‘ara’. Stem ‘ara’ is added the suffix of ‘jji’ in order to be ‘arajji’. Although, there is a process of suffixation, both ‘ara’ and ‘arajji’ are still remain as verbs. As explained, both words have no impact of word class changing as those words are still verbs. It means those are inflectional morphemes.

**Derivational Morphemes**
Word Class Changing After Affixation Process

E9:
**Noun → Verb**

Mal (N) → Malhada (V) (Korean)

Hal (N) → Mengatakan (V) (Indonesian)

**Noun**
Korean : “오빠한테서들은말중에서가장
남만적인말인것같네요.” (Page 225)

Indonesian: “Sepertinya itu adalah hal paling romantis yang pernah aku dengar dari oppa” (Page 422)

(Well, there is word class changing which is occurred in E9.)
Insa (N) → Insaro (V)

(Indonesian)
Salam (N) → Senang bertemu/menyalami (V)

Noun
Korean : “와서 제대로 인사” (Page 190)
: “Waseo jedaeo insa”
Indonesian: “Pulang dan sampaikan salammu pada nenek dengan benar” (Page 354)

(Go home and greet me appropriately)

Verb
Korean : “귀국환영 인사로 받을게” (Page 42)
: “Dwiguk hwanyeong insaro badeulke”
Indonesian: “Senang bertemu lagi danganmu”(Page 62)

(Nice to meet you)

As shown in E10, the transformation of Korean word ‘insa’ acts as a noun and its verb form ‘insaro’ which occurred after the addition of suffix ‘-ro’, implies the formation of derivational morpheme since it is resulted the word class changing from noun to verb. Those words were translated in Indonesian as ‘salam’ (noun) and senang bertemu (verb) which were employed in Indonesian version novel. As a common sense, it is apparent for word ‘salam’ to transform to be ‘menyalami’, instead of ‘senang bertemu’ in the rule of affixation. Hence it is the context of translation process and translator consideration, no further discussion will be given about it.

The meaning of those words are greeting (noun) and greet (verb). Although, the dictionary form is ‘salam’ as a noun, after the process of adding prefix ‘men-’ and suffix ‘-i’, it changes to be verb. It is also indicate the changing of sound [s] to be [y], once the affixation process takes place. Therefore, there is word class changing as an impact of affixation process in those words.

5. CONCLUSION
Considering all the above findings and discussions, it could be concluded that there are several similarities of how Korean and Indonesian words transform after the affixation process. The noun forms in both Korean and Indonesian are usually occurred in shorter word rather compared to longer length of verbs (insa-insaro, salam-menyalami); it is different with English (greeting-greet) which is on the opposite way.

Linguistic differences is one of the main difficulties in translating process, but it seems that Korean and Indonesian are relatively on the same rule in the aspect of morphology. Therefore, it is likely to be easier for Korean and Indonesian speakers to learn interchangeably. However, the challenging aspect of learning Korean will be its writing system (hangul) and the complex role of its suffixes such as hierarchy, mode, tense, and vice versa.

Beside of affixation process, there are some other ways of word transformation such as combining and borrowing word. Nonetheless, those were not in the scope of this study, so it is suggested for further reaching in morphological transformation.

REFERENCES
Comparative Study of Korean and Indonesian Morphological Transformation


A Linguistic (Discourse) Analysis of AROKO as Mon-verbal Communication among the Yoruba

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Using the linguistic (discourse) analysis, this study finds that aroko- an aspect of nonverbal communication that “speaks the loudest”- is fast losing its steam among the new generation of the Yoruba of South West Nigeria. Culture bestrides every facet of a people’s life, their social, religious, intellectual, artistic, linguistic and philosophical manifestations. Cultural determinists have argued that culture is the basic determinant of a man’s social behavior. This paper examines the use of aroko (non-verbal communication) among the Yoruba. The inference from the study is that aroko forms a veritable part of the linguistic behavior amongst the Yoruba, especially when compared with other nationalities across the globe. It finds that aroko is widely used in all nooks and crannies of Yoruba land. However, it is discovered that the use of aroko is fast losing its steam among the new generation of the people in focus. A case is therefore made for the rejuvenation of such cultural traits for the advancement of Yoruba cultural values.

KEYWORDS
Linguistic, discourse analysis, aroko, culture, non-verbal communication, the Yoruba

1.0 INTRODUCTION
“It is important to recognize though that it’s our nonverbal communication –our facial expressions, gestures, eye contact, posture, and tone of voice that speak the loudest. The ability to understand and use nonverbal communication, or body language is a powerful tool that can help you connect with others; express what you really mean, and build better relationships”

Language is man’s unique and chief means of communication. Bloomfield and Newmark (1963:3) describe languages as “fundamentally the means by which men communicate with each other and with themselves and by which they express themselves”. It therefore becomes crystal clear that language is an effective tool in socialization and social intercourse. From this standpoint, one realizes that language, broadly speaking, performs various functions: to inform; to entertain; to educate; to set matter in motion; to persuade; or even to deceive! On the other hand, communication involves a much broader phenomenon than does language. Language is perceived as a means of communication. According to Little (1977:63), “communication is the process by which information is passed between individuals and or organization by means of previously agreed to symbols”.

Interestingly, both language and communication are deeply rooted in the culture of a people. Culture refers to the patterns of human activity and the symbols that give significance to these activities. Culture can also be defined as the totality of socially transmitted behaviors, pattern, arts, beliefs, institutions and all other products of human work and thought”, Manali (2008:15). To Macionis (2000:35), culture refers to beliefs, values, behaviors, and material objects that constitutes a people’s way of life. He maintains that culture is a shared way of life, or social heritage and that society refers to people interacting within a limited territory guided by their culture. Thus, he reasons that neither society nor culture can exist without the other. Macionis (2000:35), therefore, concludes that not only does culture shapes what we do, it helps “form our personalities-what we commonly (yet inaccurately) describe as ‘human nature’.

If culture encompasses such a wide spectrum of human activities, one may be tempted to ask, “What are the components of culture?” We shall beam our searchlight, again, to the submission of Macionis (2000) who asserts that although cultures vary greatly, they all have common components, including
language, values and norms. He opines that the use of symbols underlie all the others. He submits:

...like all creatures, human beings sense the surrounding world, but unlike others, we also create a reality of meaning. Humans transform the elements of the world into symbols, anything that carries a particular meaning recognized by people who share culture

The use of symbols is so seminal to our understanding of aroko as nonverbal communication among the Yoruba. Symbols give distinct identity and coloration to nonverbal communication and, unlike discrete use of language, are open to wider and deeper interpretations.

Further to this, Linton (2004), cited in Haralambos & Holborn (2013), states that the culture of a society “is the way of life of its members; the collection of ideas and habits which they learn, share and transmit from generation to generation”. And, to Kluckhohn (2004), also cited in Haralambos & Holborn (2013), culture is “a design for living” held by members of a particular society. He argues that since humans have no instincts to direct their actions, their behaviors must be based on guidelines that are learned and that for a society to operate effectively, these guidelines must be shared by its members. He also contends that without a shared culture, members of a society would be unable to communicate and cooperate, thereby leading to confusion and disorder.

Thus, this study explores the relevance of aroko (non-verbal communication) as an integral part of the culture of the Yoruba, with a view to determining its socio-cultural functionality in the modern, globalized world. The inference from the study would also serve as yet another reference point in the growing research on African linguistics. It is to be noted that within the avalanche of theoretical postulate on culture, only two are strictly relevant to our study. The first is the Folk Culture which, according to the Marxist Theory of Culture and Identity “refers to the culture of the ordinary people, particularly those living in pre-industrial societies”. According to Dominic Strinati (1995), folk culture is often taken to arise “from the grassroots, is self created and autonomous and directly reflects the lives and experiences of the people”. It is dubbed the authentic culture and not the one that is artificially created. The second is the Structural-Functional analysis, which depicts culture as a complex strategy for meeting human needs. Borrowing from the philosophical doctrine of idealism, this approach views value as the core of culture, Parson (1966); William, (1970). According to the theory, cultural values give meaning to life and bind people together and countless other cultural traits are said to have various functions that support a way of life, Haralambos and Holborn (2004:53). This, in essence, is the fulcrum of this study. Aroko is an age-long means of communication among the Yoruba of Southwest Nigeria, and it involves the use of signs, symbols and objects as communication clues.

2.0 LANGUAGE, CULTURE AND COMMUNICATION

The importance of language, communication and culture in any society cannot be overemphasized. Language is a symbol of group identity and socialization. This explains why Paul De Pre, a French settler in South Africa (1660-1713), in his letter to other French settlers in the Cape, warns that:

The most sacred possession a man can have is his native tongue. To steal this is to steal his soul. A Huguenot thinks differently from a Dutchman and expresses this thinking best in his native language. If we do not protect our glorious French in church, in Law, in school, we surrender our soul. I say we must fight for our language as we would for our lives, Michener (1980:36).

Language provides the synergy for the transmission of the cultural values of a people and it is not merely a means of communicating information. Rather, it is an important means of establishing and maintaining social relationship with other members of the speech community, Ansary & Babaii (2009).Thus, the copious use of language and the shared cultural traits give vent to the distinct identity of members of the speech community. Hobsbawn (1996) has posited that language use and identity are conceptualized rather differently in a socio-cultural perspective on human action. He argues that identity is not seen “as singular, fixed and intrinsic to the individual”, but as “socially constituted, a reflexive, dynamic product of the social, historical and political contexts of an individual lived experiences”.

Even in the face of globalization and modernization, there are strident calls for the re-wakening of the living African heritage, the most veritable of which is
language and communication. Nkosi (1991:3) puts it succinctly:

The relationship between languages and national cultures cannot be too strongly emphasized. Like other peoples, black Africans possess a rich and living heritage in philosophy, ethics, religion and artistic creation, the deepest roots of which are embedded in the rich soil of African languages.

The United Nations Educational, Scientific and Cultural Organization, UNESCO, in its 1996 reports, stresses that all individuals must feel free to explore the uniqueness of their culture while developing understanding of the cultural diversity that exists in the world around them. The Reports further warns that “denying cultural expressions means limiting the expression of unique perspectives on life and the transmission of knowledge from generation to generation”. One can safely conclude that culture is “a defining feature of a person’s identity, contributing to how they see themselves and the group to which they identify with”, [UNESCO (1996) Learning: The Treasure Within]. It is against this background that this study examines “aroko”, as non-verbal communication among the Yoruba of Southwest Nigeria.

3.0 LINGUISTIC (DISCOURSE) ANALYSIS OF NON-VERBAL COMMUNICATION

Non-verbal communication is the use of signs, symbols and other gestures to enhance communication. Wertheim (2016) notes that oftentimes, what comes out of our mouths and what we communicate through our body language are two totally different things. He argues that when faced with these mixed signals, the listener has to choose whether to believe verbal or nonverbal messages and concludes that, in most cases, the listener would choose the nonverbal because “it is a natural, unconscious language that broadcast our true feelings and intentions in any given moment”. The pre-eminent position of nonverbal communication is further captured by Wertheim (2016):

…when we interact with others, we continuously give and receive wordless signals. All of our nonverbal behaviors - the gestures we make, the way we sit, how fast or how loud. We talk, how close we stand, how much eye contact we make- send strong messages. These messages don’t stop when you stop speaking either. Even when you are silent, you are still communicating nonverbally.

According to Tortoriello, Blott, and DeWine (2009) nonverbal communication is defined as “…the exchange of messages primarily through non-linguistic means, including kinesics (body language), facial expressions and eye contact, tactile communication, space and territory, environment, paralanguage (vocal but non-linguistic cues), and the use of silence and time”.

It is to be noted that, across cultures, nonverbal cues serve to reinforce communication. The way one listens, looks moves and reacts “tells the other person whether one cares, if one is truthful, and how well one is listening”. Blattner (2016) opines that when one’s nonverbal signals match up with what one is saying, there is increase trust, clarity, and rapport. And when they don’t, they generate tension, mistrust and confusion.

According to Wertheim (2016); Blattner (2016), nonverbal communication cues play five roles. These are discussed below:

Repetition: They can repeat the message the person is making verbally.

Contradiction: They can contradict a message the individual is trying to convey.

Substitution: They can substitute for a verbal message. For example, a person’s eyes can often convey a far more vivid message than words do.

Complementing: They may add to or complement a verbal message. For example, a boss who pats a person at the back in addition to giving praise can increase the impact of the message.

Accenting: Nonverbal cues may accent or underline a verbal message. Pounding the table, for example, can underline a message.

For the purpose of this study, the following types of nonverbal communication will be analyzed:

1) Parts of the body: head, leg/toes, hand/fist, mouth, nose and shoulders.

2) Colors

3) Numbers

4) Drum (drummification through gangan-the talking drum).

5) Talisman (horsewhip, rag, snail shells, cowries, corn stick).

It is to be noted that the scholarly interests in and focus on the Yoruba as a people and Yoruba as a language are not merely fortuitous. For example, Obayemi (1976), cited in Ajayi and Crowther (eds.) (1976:197), asserts that the Yoruba are among the better known peoples of Africa. This, according to him, is predicated on the fact that the Yoruba
constitute a sizeable population with sophisticated, large-scale, political organizations with a long tradition of arts and crafts. This view is corroborated by Bamgbose (1978), in Awoniyi (1978: IV) where he makes reference to the Ife six-year-primary project, involving the use of Yoruba language as a medium of expression for the full six years of primary education. He asserts that Yoruba is one of the few African languages that have had a long tradition of use in education both as a medium of instruction and as a subject in the school curriculum.

It should also be pointed out that Yoruba language is spoken natively in virtually the whole of Oyo, Ogun, Ondo, Ekiti, Osun and Lagos states,( southwest Nigeria), and in most parts of Kwara and Kogi states, (North central states of Nigeria), Taiwo (2007: 27). The language is equally spoken natively in some parts of the Republics of Togo and Benin, West Africa. In fact, Adeniyi (2004:17) captures the pre-eminence of Yoruba as a nation thus:

…the 40 million Yoruba ethnic group in West Africa is larger in population that 35 out of the 47 countries in Asia. Larger than 52 out of the 56 countries in Africa. Larger than 19 out of 22 countries in North America. Larger than 35 out of the 43 countries in Europe and larger than 13 countries in Oceania... The Yoruba within the present Nigeria multi-nation state is larger than 164 countries and only surpassed by 27 countries in the whole world...

Consequently, therefore this study seeks to examine aroko as a non-verbal communication among this mega ethnic group with a view to ascertaining its status, features, and functions among the users.

4.0 STATEMENT OF RESEARCH PROBLEM

One of the characteristics of culture is that it shared or propagated through generations. As we have in the military, there may arise occasions when communication participants wish to shut out others from the flow of communication. In the Holy Bible, II Samuel 11: 2-27, King David employed non-verbal communication to order for the execution of Uriah. Ironically, Uriah himself delivered the message! The study seeks to find answers to these following questions:

- Do these have positive impacts on communication?
- Do they complete the cycle of communication?
- Do they have any relevance in this age of globalization?

4.1 OBJECTIVE OF THE STUDY

The objective of the study is to demonstrate the relevance of non-verbal communication as an integral part of normal linguistic behaviors among the Yoruba.

4.2 Corpus Materials (Non-Verbal communication)

These consist of the following:
- Parts of the body (head, leg, toes, hand, mouth, nose and shoulders)
- Colors (white, blue, black, red, green)
- Numbers (three, six and nine)
- Drum (drummification through gangan-the talking drum)
- Talisman (horsewhip, rag, snail shells, corn stick, etc).

Twenty respondents were selected for the study. The respondents fall within four (4) age brackets:
- 6year – 11years
- 12years – 18years
- 19years – 30years
- 31years and above

These respondents were selected at random. But the researcher applied a test hypothesis before the final choice of the respondents. The test ensured that urban rural dichotomies were carefully considered. Respondents from the rural areas-Odeyinka, (Ikire), Ilese, (Ijebu-Ode), Igbo Nla (Ajase Ipo), and Akoda (Ede), are much more adept at the use and understanding of non-verbal communication than their counterparts from cities-Lagos, Ibadan, Abeokuta and Ilorin.

4.3 Sampling Procedure

The corpus materials were carefully selected from the commonest ones used throughout Yoruba land.

4.4 Testing Procedure

Each of the five corpus materials was presented to our respondents for comments with a view to ascertaining their recognition and understanding of the non-verbal communication.

4.5 Analytical Procedure

In order to accurately account for the conceptual representation which the non-verbal communication seeks to achieve, we adopt Braddock’s (1985)
Communication Model. This model is an extension of Professor Lasswell’s (1948) Model. The major thrust of Braddock’s (1985) Communication Model, cited in Oyedokun (2004), is in form of these questions:

Source: Braddock Communication Model

4.0 THEORETICAL PRELIMINARIES
For the purpose of this study, three different approaches to social constructionist discourse analysis will be introduced- Ernesto Laclau and Chantal Mouffe’s discourse theory, critical discourse analysis, and discursive psychology. All three approaches share the starting point that our ways of talking (here, non verbal) “do not neutrally reflect our world, identities and social relations but, rather plays an active role in creating and changing them”, Jorgensen and Philips (2005). The choice of these approaches is predicated upon the ground that they represent “particular fruitful theories” deeply rooted in research in communication, culture and society. As has been explicated in Jorgensen and Philips’ (2005), they can be applied in analysis of many different social domains and “in the exploration of the role of language use in broad societal and cultural developments”. And (they) are also based on “social constructionism”- an umbrella term for a range of new theories about culture and society.

Further to this, the overall analysis will also rely on Hermeneutic or Interpretative Theory, within the social constructionist approach. The social hermeneutic theory has, as its goal, the understanding of how those in an observed social situation interpret their own lot in that situation, Moerman (1998), cited in Baran and David (2002). The theory tries to understand how events in the alien world make sense to the aliens, how their way of life coheres and has meaning and value for the people who live it, Baran and Davis (2002). It is also worthy of note that the social hermeneutic theory “looks for hidden or deep meaning in people’s interpretation of different symbol systems”, Jorgensen and Philips (2005).

5.0 DATA PRESENTATION AND ANALYSIS
5.1 Data Presentation
5.1.1 CORPUS I (Parts of the body)
5.1.1.1 Head

DESCRIPTION
(i) Nodding (up/down)
(ii) Shaking (gently or vigorously)

5.1.1.2 Legs/toes
DESCRIPTION
(i) Stamping the foot firmly and loudly on the floor
(ii) Pressing a toe firmly on a person sitting close

5.1.1.3 Hand
DESCRIPTION
(i) Waiving hands in/to certain direction
(ii) Thrusting one or both hands up and down

5.1.1.4 Mouth
DESCRIPTION
(i) Opening it wide instantly
(ii) Spreading the lips without opening the mouth

5.1.1.5 Nose
DESCRIPTION
(i) Twisting the nose upward instantly
(ii) Closing it with upper lips

5.1.1.6 Shoulder
DESCRIPTION
(i) Jerking the two up
(ii) Jerking one up

5.1.2 CORPUS II: Color
5.1.2.1 White
DESCRIPTION
(i) Worn by person
(ii) Shown/sent as or on objects

5.1.2.2 Blue
DESCRIPTION
(i) Worn by persons
(ii) Shown/Sent as or on objects

5.1.2.3 Black
DESCRIPTION
(i) Worn by person
(ii) Shown/Sent as or on object

5.1.3 CORPUS III: Drum
Gangan- the Yoruba talking drum
DESCRIPTION
5.1.3.1 Different tunes/tones

5.1.4 CORPUS IV: Numerals
5.1.4.1 Number 3
5.1.4.2 Number 6
5.1.4.3 Number 9

5.1.5 CORPUS V: Talisman (Signs)
5.1.5.1 Horsewhip
Held by a pregnant woman

5.1.5.2 Rag
5.1.5.2.1 On top of an object or an article

5.1.5.3 Snail shell
5.1.5.3.1 Placed on top of an object or an article
5.1.5.3.2 Sent to a person as an object

5.1.5.4 Corn stick

5.2 Overall Analysis and Discussion
The following were the responses of our respondents:

Corpus I: (A) Head. (B) Toes/Legs. (C) Hand. (D) Mouth. (E) Nose. (F) Shoulders

Head (i). Agreement: The velocity (rapidity) of the movement reflects event of agreement.
   Head moves up and down.
   ii. Disagreement: the velocity here also reflects extent of disagreement.
      Head moves left and right, (cf. 5.1.1.1).

Toes/Legs
The stamping of foot (rather) noisily on the ground
   (i) Expression of annoyance
      Tapping somebody gently on toes/foot
   (ii) A warning to shut up or take cognizance of something, without the third party noticing, (cf. 5.1.1.2).

Hand
(i) To beckon to somebody to do something (moving the hand forth and back and pointing at something)
(ii) Especially with closed fists to hail somebody for lofty deed, (cf. 5.1.1.3).
(iii) In supplication (with the two hands stretched forward and palms opening), (cf. 5.1.1.3).

Mouth
(i) Expression of amazement.
(ii) A way of expressing disgust, (cf. 5.1.1.4).

Nose
(i) To regard something as worthless or unimportant or to indicate that somebody is telling lies.
(ii) An indication of an unpleasant odor, (cf. 5.1.1.5).

Shoulder
i. To express a lackadaisical or languid attitude to something
ii. (Now common among kids) expression of disagreement, (cf. 5.1.1.6).

Corpus II Color: (a) white (b) blue (c) black (d) red
   (a) White: i. It denotes peace and purity
      ii. It signifies victory, especially among white-garment churches, (cf. 5.1.2.1).
   (b) Blue: It denotes love, (cf. 5.1.2.2).
   (c) Black: It denotes death or mourning, (cf. 5.1.2.3).
   (d) Red: It denotes danger, (cf. 5.1.2.4).

Corpus III: Gangan (Talking Drum)
The gangan (talking drum) can be twisted, alongside the beating, by pulling the leather strings wound around the drum to produce certain sounds understood only by those accustomed to the “language of the talking drum”.(cf. 5.1.3)

Corpus IV: Numbers
(i) The number “3” is used exclusively by the adherents of *awo* cult. It signifies ability to disambiguate riddles of life, (cf. 5.1.2.1).
(ii) The number “6” is used to express love. In Yoruba language, “six” (*efa*) means “to draw close”, (cf. 5.1.2.2).
(iii) The number “9” is used to express blessing. The number “9” in Yoruba (*esan*) used in verb “esan” means to be a blessing, (cf. 5.1.4).

Corpus V: Talisman (Signs)
(i) Horsewhip held by a pregnant woman signifies that the pregnant woman’s unborn baby has been betrothed to a suitor, (5.1.5.1).
(ii) Rag indicates poverty and that this poverty shall be visited on whosoever trespasses on the property, (5.1.5.2).
(iii) Snail shell signifies emptiness, futility or bareness on anyone who trespasses on the property, (cf. 5.1.5.3).
(iv) Corn stick connotes gradual depletion of a trespasser’s fortune the way a piece of corn stick loses its seeds, (cf. 5.1.5.4).

6. CONCLUSION
This paper examined the importance of language, communication and culture in human societies and posited that nonverbal communication- the use of signs and paralinguistic features- reinforces the transmission and understanding of effective communication. The search light of the study was beamed on “aroko” as used among the Yoruba. In all, twenty respondents from diverse age brackets and geographical milieus examined five different corpuses. The inference from the study was that the use of *aroko* is prevalent among all classes of people in all nooks and crannies of Yoruba land, as in many parts of the world. The study also found that this important cultural trait is losing its steam among the new generation of the Yoruba. One major advantage of *aroko*, as inferred from our respondents, is that it completes or complements verbal communication. In fact, in this age of internet/information
communication technology, it has become a useful tool in sending and receiving coded messages. This phenomenology is a classical example of a sociological approach that perceives the social world and the knowledge about it, as a social construction. A deep understanding of the cultural aspects of a people’s life is a catalyst for social advancement. A case is therefore strongly made for the cultural renaissance of this very important aspect of the life of the people.

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Loneliness in S. T. Coleridge's Trio and "Dejection: An Ode"
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ABSTRACT
The aim of this study is to explore the paradox of loneliness in company with nature in Coleridge's Trio and "Dejection: An Ode." Loneliness plays the role of vital connector between nature and the poet or between nature and the characters within the poems under study. This loneliness leads to a communion between the poet and nature, and, consequently, the poet is able to create and be illuminated by a better understanding of himself and others. However, loneliness could not always bring the poet and nature into communion, and so there is sometimes a failure in connection. This success and failure reflect the fluctuations in the poet's life as a creator. This communion represents the organic relationship between the romantic poet and nature, which is a vital part of his survival as a poet. Nature is a container for the romantic poet, but a relationship with it cannot be established without loneliness.

1. INTRODUCTION
Loneliness is the salient feature of the four poems under study. However, there is nothing in Coleridge's writings that showed he differentiated between the loneliness of a man surrounded by others with whom he cannot establish contact, and the form of solitude in which man is physically alone. Consequently, in this article the two terms, loneliness and solitude, are used interchangeably.

There are two types of loneliness in Coleridge's poetry; I have termed the first "romantic or creative," and I call the second the "ordinary or fruitless." The former is the fruitful, which helps the poet to interact and have communion with nature. This communication between the poet and nature inspires his imagination and enables him to convey his message through poetic creativity. The second type, on the other hand, is experienced by common people. It cuts off the individual from others and has negative effects on the individual's psychology.

Readers can notice that both types of loneliness are present within Coleridge's poetry, the desirable with its associations and the ordinary which may lead to alienation. However, romantic loneliness is used to show the poet's solitude within nature, whom Coleridge and the romantics considered to be a mother, teacher, and their main source of poetic imagination and creativity. This communion with nature triggers the poet's creative imagination, which enables him to delve deeply into both his own soul and the spirit of nature itself. This organic bond between nature and the poet enables the romantic poet to penetrate the veil of appearances, to access the essence of nature, and to then merge with its spirit. There is not only a collaboration between the romantic poet and nature, but between the poet's individuality and nature as well. Therefore, the importance of loneliness is that it brings the poet and nature together in a special interaction that results in spiritual vividness. However, if this connection fails, the result is dryness. For example, the lonely Abyssinian Maid with her dulcimer in "Kubla Khan" represents a fruitful interaction with nature and, consequently, she is able to create music. In Christabel, on the other hand, the barrenness in nature reflects the fruitless loneliness of the title character and the unhappy events and sad consequences that later occur to her.

Coleridge's reflections on loneliness in the Trio, and other poems such as his Conversation Poems, are the manifestation of his integrity and represent a time when he was faithful to and in communion with nature. In "Dejection: An Ode," however, this connection is disintegrated. Coleridge changed his romantic outlook toward nature and began to view it as a collection of objects without spirit. He wrote in a letter (Griggs, 1957, Vol. 2, p. 797), "I were sunk low indeed, did they no solace give; But oft I seem to feel, & evermore..."
I fear, They are not to me now the Things, which once they were." The romantic poet expresses what he feels faithfully, beautifully, and accurately when he is in communion with nature in his loneliness. Psychologically, the romantic poet seems to be satisfied and contented with his relationship with nature. Lord Byron summarized his own romantic loneliness in "Childe Harold's Pilgrimage" in a magnificent way. "There is a pleasure in the pathless woods, / There is a rapture on the lonely shore" (Canto 4, ll. 1594-95). This romantic outlook toward nature is not dead due to the passing of time but rather (Read, 1963, 11, 16) "is still active" and alive.

Images of loneliness are abundant in the romantic poets' poetry because, as we know from their work, individualism was an important concept. Wilson (1967, p. 10) says that the romantic "writer is his hero, and the personality and emotions of the writer are presented as the principal subject of interest." The loneliness in Coleridge's poetry may have perhaps been intensified by his personal life. Even during his early childhood, Coleridge lived as an isolated student at Christ Hospital School. While there, he felt happiness only when he noticed the "film, which fluttered on the grate" (l. 15, p. 240). In Holmes' opinion (1989, p. 18), "the idea of being the abandoned," which strengthened Coleridge's loneliness, was born there. Loneliness was Coleridge's incurable disease, and he was (Worsley, 2014, p. 12) "particularly attracted to loneliness and lonely places."

He seemed to be fascinated by the idea of loneliness. This is clear in his description of a wild duck in a letter to his wife on 30 October 1798 (Griggs, 1956, Vol. I, p. 426):

At four o'clock I observed a wild duck swimming on the waves—a single solitary wild duck—you cannot conceive how interesting a thing it looked that round objectless desart [sic] waters.

Coleridge also realized the importance of loneliness in a letter to Matthew Coates (Papper, 1995, p. 96). He wrote, "the good and pleasurable thoughts, which had been the support of my moral character, departed from my solitude." Therefore, loneliness in Coleridge's poems is associated with creativity. Harper (1975) enlisted Coleridge's poem "Fears in Solitude" to be part of his "Poems of Friendship" because he realized that solitude, for Coleridge, was defined as a friendship with nature. The romantics (Hill, 1983, 53) see the "literary Nature," while others see the "literal" one. Therefore, solitude for the romantic poet is a moment of rich intimacy and unique companionship with his beloved nature. This intimacy is also the main source of his creative innovation and unique characteristics, such as his completely fresh emotional, intellectual, and aesthetic orientation. Isolation for the romantic poet is a new kind of solitude that is different from the associations common people have attached to it. Loneliness is a step toward a new social life with nature.

Not only is solitude present within Coleridge's poetry, but also within the writing of all the romantic poets. This is because they considered loneliness to be a path that enabled them to have a mutual understanding with nature. For example, Wordsworth writes in The Prelude, Book III (ll. 230-31), "Yet could I only cleave to solitude / In lonely places."

Contrary to the romantics' belief in loneliness, a number of critics were against this creed and practice. For example, Jeffrey (Hayden, 1991, 41) attacked their loneliness. He considered it to be a passive feature of the romantics and believed that "all the greater poets lived or live in the full current of society." Warren (1946, pp. 391-427) attempted to prove that the romantic poet was an outsider, an outcast, a wanderer cut off from the society of men. These allegations seem to be logical because it is easy to believe that the impulse that incites the romantic poet to seek solitude arises from his dissatisfaction with human society. However, this is not true. Throughout my extensive study of the romantic poets, and Coleridge in particular, I have not found any direct comment against society or social life.

In order to clarify the role of loneliness in connection with the poet and nature, I will examine the concept within each individual poem in Coleridge's Trio and "Dejection: An Ode."

2. Relations between the romantic poet and nature in brief

It is necessary to write something about the relationship between the romantic poets and nature because it is important in the understanding of their work. First and foremost, the romantic poet's outlook toward nature is revolutionary because he conceives nature as a living organism with a spirit and not as a static mechanism following rigid laws. The relationship between the romantic poet and nature may appear to be simple. In reality, it is the complicated
awareness of the poet's intimacy with nature that plays a vital role in nourishing and promoting his imagination. Therefore, they engage in a form of cross-pollination. This is clear within Wordsworth's declaration of his position on nature in his "Lines Written A Few Miles Above Tintern Abbey." In the piece, he writes that he knows "that Nature never did betray / The heart that loved her" (ll. 23-24). This love of nature forces the poet to imitate its spirit because, as Coleridge says (Biographia, II, p. 56), "we unconsciously imitate those whom we love." Wordsworth's famous autobiographical poem The Prelude depicts the poet as a lonely boy who communicated with nature. In the poem, nature plays the role of a nourishing mother and develops the poet's creativity through its beautiful "rocks and streams." At the same time, nature is a teacher who educates and punishes the poet, a concept that is manifested in the famous boat stealing episode:

I heard among the solitary hills
Low breathing coming after me, and sounds
Of undistinguishable motion, steps
Almost as silent as the turf they trod. (Book I, II. 329-332)

This is also true for Coleridge, who believed in ("On Poesy and Art," 1963, p. 253) "the power of humanizing nature, of infusing the thoughts and passions of man into everything which is the object of his contemplation; color, form, motion, and sound, are the elements which it combines, and it stamps them into unity in the mould of a moral idea." In Roe's opinion (2001, p. 263), there is "the beneficent influence of Nature to moral good." This creed, that defines nature as a living creature, is known as pantheism.

Because the romantic poets are tied with nature, nearly all the images they use to express what is within themselves are also reflections of what is in nature. Ontologically speaking, one cannot separate the romantic poet from nature, which is for him what water is for fish. Everything in nature is symbolic of what is within the poet. Coleridge wrote (Coburn, 2002, II, 2546):

In looking at objects of Nature while I am thinking, as at yonder moon dim-glimmering thro’ the dewy window-pane, I seem rather to be seeking, as it were asking, a symbolical language within me that already and forever exists, than observing anything new.

He believed (Biographia, II. 258) that in "every work of art there is a reconcilement of the external with the internal." Therefore, in Shepherd's opinion (2008, 22), Coleridge's "symbolic language" is "tied" to his "natural world" that "might be termed as the language of nature." Coleridge expressed this in a letter to Thelwall when he wrote (Griggs, I, p. 348):

My mind feels as if it ached to behold & know something great -- something one & indivisible -- and it is only in the faith of this that rocks or waterfalls, mountains or caverns give me the sense of sublimity or majesty! Therefore, nature promotes the poet's creativity and imagination.

Fry (2002, pp. 123-124) asserts the "ontological importance" of the "nonhuman" elements in the romantics' poetry and declares that "the sole purpose of describing the natural world in poetry is to illustrate human characteristics or thoughts and to enliven metaphors for human feeling." The romantic poet is not simply recording the information he has sensed in nature, but rather he is coloring these observations with his imagination. This process enables him to turn diversity into unity, which Coleridge calls ("On Poesy or Art", pp. 257, 262) "the unity in many fold" or "multeity in unity."

3. Loneliness in The Rime of the Ancient Mariner
Images of loneliness are abundant in The Rime of the Ancient Mariner. The ship is sailing alone through a lifeless, cold, icy sea in which "Nor shapes of men nor beast we ken— / The ice was all between" (ll. 57-58). The Mariner and the rest of the crew "were the first that ever burst / Into that silent sea" (ll. 105-106, 189). After days of sailing, the first life form to appear before the Mariner and the crew is a lonely bird, "an Albatross," which is described in Coleridge's marginal notes as "a bird of good omen" (p. 189). This creature is representative of the lonely Mariner, who will be singled out as a person with special powers. The killing of the lonely Albatross, without any reason, has a great impact on developing events. This act deepens the Mariner's loneliness because he has severed his relationship with the creatures of the universe. The Albatross is a symbol of all forms of life; therefore, the Mariner's (Coleridge, Biographia Literaria, Vol. 1, p. 168) spiritual intercourse is interrupted, not only with others, but even with himself. No wonder then, that he remains incomprehensible to himself as well as to others. No wonder, that, in the fearful desert of his consciousness...no friendly echo answers, either from his heart, or the heart of a fellow being.

The Mariner's extreme loneliness is tangible when we see him depicted alone on the sea. Coleridge writes, "Alone, alone, all, all alone, / Alone on a wide wide sea!" (ll. 232-33, p. 196). This feeling of ordinary loneliness and agony cannot be cured from without. The Mariner realizes this fact when he says, "And
never a saint took pity on / My soul in agony" (11. 234-35, p. 196). Therefore, the Mariner is spiritually paralyzed when he is won by "Life-in-Death."

The Mariner’s loneliness is heightened by the death of the crew. He is left as the only sufferer, and he describes the horror of their dead bodies, which he believes to be looking at him. "Each turned his face with a ghastly pang, / And cursed me with his eyes" (ll. 214-15, p. 196). The Mariner remains for "Seven days, seven nights, I saw that curse, / And yet I could not die" (ll. 261-62, p. 204).

The Mariner's loneliness reaches its peak when he pulls with his "brother's son" "at one rope" without speaking a word to him (11. 342, 344, p. 200). In this scene, the birds are also described as singing "like a lonely flute" (1. 365, p. 200). At this stage, the Mariner is experiencing ordinary loneliness and cannot communicate with nature.

After a period of inactivity, a lonely spirit, coming "From the land of mist and snow" (1. 379, p. 201), appears in order to torture the Mariner and avenge the killing of the harmless Albatross. The Mariner's ordinary loneliness is emphasized when he is compared to a lonely, frightened person being pursued by a fiend:

Like one, that on a lonesome road
Doth walk in fear and dread,
And having once turned round
walks on,
And turns no more his head;
Because he knows, a frightful fiend
Doth close behind him tread. (p. 203, 11. 446-51)

This ordinary loneliness paves the way to creative loneliness, which eventually carries the Mariner to a new level of spiritual communion with nature.

A new stage begins when the Mariner realizes and appreciates the beauty of the water-snakes around him. His former loneliness, which was the cause of his suffering, begins to fade. Although, at this new stage, the Mariner is still lonely, he is also elevated spiritually. His agony comes to an end because his loneliness is able to connect him with nature. This invokes within him an appreciation for beauty, and he begins to see the water-snakes with different eyes. They are elevated from being "slimy things did crawl with legs / Upon the slimy sea" (ll. 125-26, p. 191) in the first stage to "O happy living things! no tongue / Their beauty might declare" (ll. 282-83, p. 198) in the second. The Mariner's new loneliness, experienced in the company of nature, is the cause of his spiritual elevation. The Mariner declares, "A spring of love gushed from my heart / And I blessed them. Unaware" (284-85). In other words, in the first stage of his loneliness, he is deprived of nature's gifts. In the second, he is exposed to nature's spirit and to what nature is ready to offer. When the Mariner restores his relationship with nature through his appreciation of the water-snakes, the course of events changes. A gush of love comes from within the Mariner, and he is no longer experiencing ordinary loneliness but a romantic and creative one. In Zohdi’s opinion, this is a (2016, p. 32) "transformation from static mechanism to dynamic organism."

The Mariner undergoes a spiritual transition when the wind begins blowing, and his ordinary loneliness recedes. This is followed by the arousal of vague feelings, but these are still welcomed by the Mariner, because they represent a new type of loneliness that is connected to nature’s spirit. It is the wind of spiritual revival and imagination. The Mariner says, "It mingled strangely with my fears, / Yet it felt like a welcoming" (ll. 459-60, p. 204). Therefore, the reader of The Ancient Mariner realizes that the Mariner's loneliness is affecting him positively when the "breeze," the symbol of poetic creativity, "blew" on him alone, "Sweetly, sweetly blew the breeze— / On me alone it blew" (ll. 463-64, p. 204).

The lonely Wedding-Guest is especially important in this work because there is an analogy between his type of loneliness and the Mariner's. When the Wedding-Guest first meets the ancient Mariner in the beginning of the poem, he is in great agony. He wants to attend the wedding party, and he demonstrates his resentment at the Mariner's attempt to draw him away from his social life. "The Wedding-Guest he beat his breast" (ll. 31, p. 188). However, he could not leave due to the Mariner's mesmerizing power. This power forced the Wedding-Guest to not attend the wedding party and to instead be the Mariner's lonely addressee. This domination of the Mariner over the Wedding-Guest's will is useful at the end of the poem. The Wedding-Guest is elevated to a new, spiritually--higher level, which causes him to be wiser and more profound. Taken more broadly, the relationship between the Mariner and the Wedding-Guest, in the beginning, is representative of an outside power exercising special influence over a person's will. Later on, however, the relationship between the Mariner and the Wedding-Guest is similar to that of a lover and a beloved, as opposed to a more dominative relationship between a colonizer and a person who is colonized. The reader acts in a similar capacity to the lonely Wedding-Guest as they share the Mariner's experience. The reader is elevated to a higher level in his/her understanding of others and awareness of the importance of appreciating creatures. The role of the reader through
the Wedding-Guest is a post-modern element that Coleridge anticipated.

By the end of the poem, the Hermit, who is associated with holy loneliness and simplicity, mirrors and enhances the Mariner's fruitful loneliness. The Mariner is rewarded when he experiences illumination and can distinguish his path from the creatures in the universe. This form of love is represented by the appreciation the Mariner has for the beauty of the water-snakes. This leads the reader, in Coleridge's opinion (The Major Works, 2000, p. 49), to "contemplate in the mind, as in a picture, the image of a grander and better world." In Yarllott's opinion (1967, p. 167), the Mariner's voyage represents an "archetypal situation of utter loneliness" which "bore everywhere the stamp of Coleridge's individual touch."

4. Christabel's loneliness

In the beginning of Christabel, nature forebodes the character's painful experience with the hooting of owls in "the middle of the night" (ll. 1-2, p. 215). As is traditional in English literature, the owl and its hooting are linked with the sinister side of life and used to symbolize loneliness and melancholy. Coleridge, in Harding's opinion (1974, p. 66), accepted "the general convention of Gothic writing that owls are sinister." Coleridge used the owl in a similar way in other poems. For example, in "Fears in Solitude" "the owlet Atheism" is "hootings at the glorious sun in Heaven" and "Cries out, Where is it?" (p. 259, ll. 82, 85-86).

Christabel is alone on a trip outside a lonely castle and in a desolate place at mid-night when she meets Geraldine alone. "What makes her in the wood so late, / A furlong from the castle gate?" (ll. 25-26, p. 216). Loneliness is felt deeply in the chilliness of the night, the moaning of the old mastiff bitch, and the barrenness in nature, which is represented by the lonely oak tree outside the castle where Christabel first sits down. "And naught was green upon the oak / But moss and rarest mistletoe" (ll. 33-34, p. 216). The images of the owls and the lonely mastiff bitch are repeated to emphasize Christabel's loneliness. This loneliness is visible in nature through the:

The one red leaf, the last of its clan,
That dances as often as dance it can,
Hanging so light, and hanging so high,
On the topmost twig that looks up at
the sky. (ll. 49-52, p. 217)

This image represents fruitless, ordinary loneliness. Christabel cannot establish a relationship with nature in order to illuminate herself. Her feelings are too vague to determine whether her vision of Geraldine's horrible bosom is true or just a kind of hallucination.

"With such perplexity of mind / As dreams too lively leave behind" (ll. 370, 381, 385-86, p. 228).

Coleridge's survival as a poet, or the survival of any poet, was intertwined with his ability to access his lively imagination. When he could not express himself, he was similar to Christabel who could not utter but few words when she became spellbound by Geraldine's charm. "For this is alone in / Thy power to declare" (ll. 272-73, p. 225). Geraldine's mighty spell can be taken to symbolize the kind of loneliness that hinders the romantic poet from having communion with nature and, therefore, causes them to lose their ability to create. Christabel attempts to find redemption outside herself and from her father, Sir Leoline. This is useless because she needs, similarly to the Mariner, a fountain from within. Ordinary loneliness dominates Christabel's life, which is exemplified when she stumbles "on the unsteady ground / Shuddered aloud, with a hissing sound" (ll. 582-93, p. 223). For Christabel, creative loneliness is far-fetched. The powers that obstruct her imagination are so strong that Christabel "had no power to tell," and because of an incomprehensible reason, "so mighty was the spell" (ll. 474-75, p. 230). This crippling of Christabel's will may represent the danger that Coleridge in particular faced, and that any artist may face as well; that which would stop his imagination and cripple his creativity forever.

Ordinary loneliness is so intense that Christabel could not see any sight "but one!" (l. 598, p. 233). Over the course of time, Christabel's ordinary loneliness deepens, and she is compared with a lonely "hermitess" in a beautiful "wilderness" (ll. 320-21, p. 226). This also offers a ray of hope that Christabel may one day obtain a deeper spirituality, penetrate the appearances of nature, and, as the hermitess, see its spirit.

This loneliness does not only affect Christabel, but also the two intimate friends Lord Roland de Vaux of Tryermaine and Sir Leoline. The work reads that they were separated and "stood aloof" "Like cliffs which had been rent asunder" (ll. 421-22, p. 229). The relationship between these two friends reflects Christabel's situation, who finds it difficult to restore her own relationship with her father. Loneliness is a prominent feature in the description of Roland's castle, which would stand alone "and threaten Scotland's wastes" (l. 499, p. 231).

Leoline cannot see the evil influence Geraldine has upon Christabel, and he mistakenly believes that he is "Dishonored by his only child" (l. 645). He feels this way when his daughter asks him by her "mother's soul" to send Geraldine away (ll. 618-19). Her father
cannot understand his lonely, only daughter. Misunderstanding prevails, and the bond recedes that brings hope, illuminates hearts, and triggers the romantic poet to compose.

On the other hand, the poem also includes opposing images, which express ideas of spontaneity and hope. For example, the birds are still at night but eventually burst out singing. "The night-birds all that hour were still. / But now they are jubilant anew" (ll. 307-08, p. 226). This represents the hope that Christabel may one day triumph over Geraldine, and creative loneliness will bring her to a spiritual marriage with nature. Therefore, hope is always present, and spiritual dryness is not a permanent curse. There is an implied moral lesson in the poem that optimism is always present and possible no matter how often darkness prevails or dominates.

5. "Kubla Khan"

In "Kubla Khan," all inanimate things are unique such as Mount Abora and Alph. The same is true about the work's four unique and lonely characters: Kubla Khan, the woman wailing for her demon-lover, the Abyssinian maid, and the frenzied person at the end of the poem with "His flashing eyes, his floating hair!" (1. 50, p. 298). These characters are both isolated and in complete communion with nature, apart from the "woman wailing for her demon-lover!" (l. 16, P. 297) who Hogsette (1997) believed to not be a real human being. She is, instead, "a metaphor," or at least she belongs to a "world surpasses human understanding" and that (Jones, 2018) "transcends" readers' "familiarity."

Kubla Khan lives within his gardens, which are isolated and separated from the outside world by towers and walls. Everything in Kubla Khan's garden, such as the dome, the sacred river, and the chasm, are alone but also unique. They mirror the creative person's uniqueness, such as the poet or even Coleridge himself. At the end of the poem, a lonely, creative person is in complete harmony with nature. This reflects Kubla Khan's productivity at the beginning of the work when he "In Xanadu did … / A stately pleasure-dome decree (ll.1-2, p. 297). Furthermore, all images of loneliness are presented under the dominant image of the "pleasure-dome" and are associated with happiness. For example, there is the unique music of the Abyssinian maid, alone on her dulcimer. This is a prelude to the climax reached by the end of the poem, where the dominant image is that of a lonely, unique person, such as a poet, united in his loneliness with nature. However, according to Schelling (Delius, 2000, 79) "a new high synthesis could be reached" in poetic production represented by his special food, "on honey-dew hath fed. / And drunk the milk of paradise" (11. 53-54, p. 298). Therefore, we find only creative loneliness in "Kubla Khan." The poem is as unique as the unique person at the end, who procures what Coleridge has termed (Biographia Literaria, Vol. 2, p. 6), "the moment, which constitutes poetic faith."

6. "Dejection: An Ode"

"Dejection: An Ode" is different from the Trio because the entirety of the poem is devoted to explicitly expressing the poet's complete hopelessness in both his ability to compose poetry and his confidence in nature. Agony curbs the poet. In this state, he is unable to communicate with nature and, therefore, feels ordinary loneliness. This is clear in the response of the lute, which symbolizes poetic creativity, to the wind, which is no longer being used as it was in the past. Its sound is like a "dull sobbing draft" and it "moans and rakes / Upon the strings of this Eolian lute, / Which better far were mute" (ll. 5-7, p. 363). Its creative music is now no more than "a scream / Of agony by torture lengthened out / That lute sent forth!" (ll. 97-99, p. 367).

The concept of loneliness is present in the epigraph of "Dejection: An Ode," which mirrors the poet's dejected mood. The captain and his crew are alone on a stormy sea. There is no one to help them in the face of the expected and probable danger of drowning. The loneliness of the captain and his crew in the epigraph is reflected in the lonely elements of nature. The first of these elements is the moon. "You crescent Moon, as fixed as if it grew / In its own cloudless, starless lake of blue" (11. 35-36, p. 364). The second element is the wind, which is described by the poet as blowing over places that are all characterized by loneliness and impending difficulty. These places are:

- Bare crag, or mountain-tairn, or blasted tree,
- Or pine-grove whither woodman never clomb,
- Or lonely house, long held the witches' home. (11. 100-102, p. 367)

Coleridge's ordinary loneliness is extremely high when he compares himself to the lonely child in Otway's pathetic tale. The tale describes an image of a lost lonely child in "a lonesome wild" who "hath lost her way" and "moans low in bitter grieve and fear" (ll. 122-24, p. 368). This demonstrates Coleridge's isolation and bewildered spirit. He could not establish a relationship with nature, even though he was then, like the child, alone with nature. Her "screams" are in vain, similar to those of Coleridge's. This tale represents the poet's repeated endeavors and struggles to regain his lost poetic creativity. His attitude toward nature in this poem is different from that in the Trio.
because he viewed nature as no more than elements and spiritless objects:

O Lady! we receive but what we give, And in our life alone does Nature live: Ours is her wedding garment, ours her shroud! (ll. 47-49, p. 365)

This is, in Read's opinion (1963, p. 36), the result of his outlook in "a conscious dichotomy" of "what had, and had not."

There were perhaps a number of factors that caused Coleridge's dejection and spiritual crisis. In "Dejection," however, the main cause is his inability to practice romantic, creative isolation. There were other factors that caused his agony, as we know from several of his biographies, including James Gillman's Life of Samuel Taylor Coleridge. These factors may include his hopeless love for Sara Hutchinson, his addiction to opium, his large number of physical illnesses, and his procrastination. The poet's agony in "Dejection" reaches its highest peak because he "finds no natural outlet, no relief. / In word, or sigh, or tear" (ll. 23-24, p. 364). This excruciating suffering is the result of his cutting himself off from nature's gifts, and so he is, in Siferd's opinion (1995), "emotionally frigid" and "feels nothing in response." Because of this, Harper (1975, p. 198) described "Dejection" as "one of the saddest of all human utterances."

Coleridge's changed outlook toward nature is the cause of his creative crisis. When he ceased to communicate with nature and stopped viewing it as a living, organic creature, he felt the ordinary loneliness of other people. Consequently, his poetic imagination began to decline, became devoid of any value, and gazed "with how blank an eye!" (l. 30, p. 364). There is no reliable partner for the romantic poet apart from nature, which is a force deeply rooted within him. Nature and the romantic poet's creative imagination are organically intertwined. If the two are separated, the poet will also experience a spiritual death as a creator.

As a result of Coleridge's inability to access his creative loneliness, he could not have communion with nature. Therefore, he screamed because he considered himself primarily to be a creative poet. This is clear in his letter to Humphry Davy (Griggs, 1956, Vol. 1, p. 557): "We poets: Down with all the rest of the world!". Coleridge believed that poetry was his way to achieve immortality. He wrote in his notebook that (Sastra, 1971, p. 106) "poets leap over Death." His agony was so great because he considered the killing of the poet within himself to be an unbearable loss:

But oh! each visitation
Suspends what nature gave me at my birth,

My shaping spirit of Imagination.
(ll. 84-86, p. 366)

7. CONCLUSION

Coleridge and the romantic poets believed that, through solitude, a poet can pursue insight into nature's spirit. This then enables him to mingle with the whole universe. Coleridge began his poetic life with strong ties to nature. He operated within the romantic, creative loneliness that allowed him to produce his greatest poems. When he began to view nature as a collection of inanimate objects, however, he ceased to be a poet, or at least he ceased to produce great and unique poems. Instead of seeing the spirit in nature, which Coleridge ("On Poesy or Art," 1927, p. 257) termed "natura naturans," he began to view nature as a mass of spiritless elements, which he called "natura naturata." For the romantics, there is a moral virtue in loneliness because it teaches the poet new lessons through a fresh understanding of the universe, the illumination of the self, or both. This concept is what happened to the Mariner, when he understood the universal bond of love between all creatures.

In the poems under study, readers have found that there is a communion between the lonely characters and nature in "Kubla Khan." In The Ancient Mariner, on the other hand, this connection is interrupted and then restored. In Christabel, which is a fragment, readers are left without certainty on whether or not the communion will take place. In "Dejection: An Ode," there is a disconnect between the poet and nature.

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