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Founded in 2018, the International Journal of Linguistics, Literature and Translation (IJLLT) is a double-blind peer-reviewed, bimonthly, open-access journal published by International Society of English Language Studies. It covers the latest developments in the broad areas of linguistics, literature and translation. With its uniquely broad coverage, the journal offers readers free access to all new research issues relevant to linguistics, literature and Translation. While the journal strives to maintain high academic standards and an international reputation through the suggestions of the international advisory board, it welcomes original, theoretical and practical submissions from all over the world.

Mailing Address

Publisher

International Society of English Language Studies
Address: Amman, Jordan
E-mail: info@isels.org
Web: www.isels.org

International Journal of Linguistics, Literature and Translation

Address: Amman, Jordan
E-mail: editor@ijllt.org
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The Sophoclean Trilogy and Shakespeare’s King Lear in the Light of the Poetics

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ARTICLE INFO

Received: January 25, 2019
Accepted: February 20, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.1

ABSTRACT

The present article sought to provide a comparison between The Sophoclean Trilogy and King Lear, respectively produced by Sophocles in the 5th century BC Greece and by William Shakespeare in 1606 at the end of the Elizabethan era in Britain. The comparison was set to investigate the two playwrights’ adherence to the production of a good tragedy such as the one Aristotle described in his Poetics. Another attempt was to explain how tragedy evolved during Elizabethan times and measure the extent of deviation both from Aristotle’s and Sophocles’ conception of some essential tragic factors relating mostly to the hero’s hamartia and fall, learning and recognition, fate and free will, retribution and redemption, in addition to diction and style. As the comparison showed, some changes were, indeed, made in the tragedy of King Lear, namely at the level of form, including, among others, the division of the play into separate Acts and Scenes, the breaking of the unity of Action, the increase of the number of characters, etc. At the level of content, the changes appear to have equally touched some important issues, namely the role of fate and prophecies, the characters’ flaws, in addition to the nature of the relation between family members, to mention but a few changes. At a deeper level, however, Shakespeare’s tragedy mostly remained faithful to its classical heritage, namely through the punishment of the bad and the gratifying of the good. The gods were always omnipresent and ready to reestablish the status quo, restore justice and bring back prosperity and peace, though sometimes in an incomprehensible way, especially when their action was coupled with fate and bad fortune.

1. The Sophoclean Trilogy and Shakespeare’s King Lear in the Light of the Poetics

As the title suggests, the main aim of the present article resides in comparing The Sophoclean Trilogy (also known as the Sophoclean Tragedy, The Greek Trilogy, or simply Sophocles’ Oedipus Trilogy) with Shakespeare’s King Lear. This comparison, it should be explained, is primarily conducted according to Aristotle’s definition of tragedy as stated in the Poetics:

Tragedy, then, is an imitation of an action that is serious, complete, and of a certain magnitude; in language embellished with each kind of artistic ornament, the several kinds being found in separate parts of the play; in the form of action, not of narrative; through pity and fear effecting the proper purgation of these emotions.1 (Aristotle, qtd. in Hazard Adams, 1971: 51)

In addition to analysing the characteristics of the mentioned plays essentially from an Aristotelian perspective, the general views of other literary critics, namely Corneille and Dryden, will equally be considered to further highlight the similarities and expose the differing stylistic skills of the two playwrights without, however, pretending to draw a thorough overview concerning ancient Greek or Elizabethan drama. Even though the Theban plays will be analysed first owing to their interlacing plots and somewhat interwoven actions2; their comparison with King Lear mostly rests on an attempt to elucidate the following three questions:

1. To what extent was Aristotle’s conception of tragedy respected and implemented by both playwrights?

2. How did the artistic conception of tragedy evolve during Elizabethan times?

3. What changes, if ever, affected the Sophoclean notions relating essentially to the hero’s hamartia and fall, fate and free will, retribution and redemption, in addition the concept of nature of governance?
2. The Sophoclean Tragedy

Sophocles was born about 496 BC in Colonus Hippius in Greece and wrote his plays between 406 and 441BC. During his time, a tragedy was traditionally based on a set of principles, namely morality, myths, and religion, to mention but few relevant features, and essentially attempted to depict the true nature of man and to highlight his various occupations and struggles throughout life. The aim was mainly to strip all the characters (good or bad) off their masks and disclose all their flaws and secrets in a bid to both explain what had befallen them, and to allow the audience to either sympathize with them or condemn their actions.

As the following list of characteristics clearly indicates, the Sophoclean Tragedy largely corresponds to the Aristotelian conception of tragedy mentioned above and does to a large extent align with the criteria set in the Poetics:

- The main character or protagonist is either a king or one of his descendants.
- He is doomed right from the beginning.
- He suffers from a flaw (hamartia).
- This flaw is what causes his downfall.
- Alongside his fall, the main protagonist discovers his true nature and gets the ability to discern his flaw(s).
- Finally, the audience watching the play experiences some kind of purgation of emotions resulting from the scenes and actions on the stage.

In spite of their familiarity and acquaintance with the stories, the audience’s immediate reaction is expected to translate into fear and pity for what befalls the main characters who are all “famous and prosperous” if judged by the standards of the Poetics. The hero’s fall, which cannot be easily discerned in Oedipus At Colonus but which can still be thought to lie at a stage prior to the action of the play itself, is, generally speaking, brought about by a movement from a complete state of fortune and well-being into one of misery and misfortune, and from a state of sheer ignorance of self and others to one of high awareness and deep knowing of both.

The insistence on knowing and discovering, which is translated in the play by the profuse number of words like: "knowing", "seeing", "coming into light", etc., is not always straightforward, as knowing does not simply refer to who knows what. Rather, it equally represents an attempt to get to "true knowing" as can be inferred from the following repeated questions: "Do I see what I see?", "Do I know what I know?" "Are the seeing "truly" blind?" "Do the blind "truly" see?" etc. This quest for knowing is at times wrapped up in a certain kind of irony when the characters inquire about events or a special set of circumstances that they have directly or indirectly gone through as in Oedipus’s comment on Laius’s death:

You said he spoke of robbers-
That robbers killed him. If he still says robbers,
It was not I; one is not more than one. (King Oedipus: 49)³

Contrary to Oedipus’s claim above, his relentless inquiry for truth reveals that he is, indeed, the “many”: a father, a son, a husband, and a brother. Both knowing and learning do not, it must be explained, occur without suffering as when Oedipus discovers that he has indeed killed his father, married his mother and begotten her children who should, beyond all imagination, be considered as his brothers, sisters and proper children, all at once. When the whole story unfolds, Oedipus does not refrain from blinding himself at the end of the play, an act which can be interpreted as a form of atonement for the wrongs he committed, as well as a way of escape to another world where he may possibly find rest:

I would not rest
Till I had prisoned up this body of shame
In total blankness- For the mind to dwell
Beyond the reach of pain, were peace indeed.

(ibid. 64)

This kind of discovery (learning) is also witnessed in Oedipus At Colonus where the main protagonist’s long suffering and physical blindness have “brought him to a sense of his symbolic sacredness, as a person set apart, a sufferer in whom others may find redemption.” (E. F. Watling, qtd. in Sophocles: 16). The complementarity between these two plays (i.e. King Oedipus and Oedipus At Colonus) is equally paralleled in the Antigone play where both tremendous suffering and painful knowledge are the direct consequence of defying the gods’ laws (Creon), the moral principles (Oedipus’s sons) and the king’s authority (Antigone).

The protagonists’ fall, as it is depicted throughout the plays, is mostly attributed to an error of judgement inherent in the main characters, such as Oedipus’s hot and rash temper, when he accuses Teiresias and Creon of plotting against his power. The killing of his father is also a direct consequence of his hot temper and sheer stubbornness:

Quick as lightning, the staff in this right hand
Did its work; he tumbled headlong, out of the carriage.
And every man of them there I killed. (King Oedipus: 48)
In Antigone, Creon's hamartia does not so much lie in his motives, which can, to a certain extent, be qualified as noble and responsible- he was simply defending his city and punishing a traitor and rebel. Rather, his weakness mostly lies in his refusal to pay the barest rights of sepulture to a dead corpse. His speedy condemnation of Antigone though he had a choice not to do so and his failure to heed his son's words at the beginning of the play all constitute a significant part of his moral frailty.

As can be inferred from what preceded, the depiction of the main characters in The Sophoclean Trilogy seems to meet Aristotle's seeing them as being "both renowned and prosperous" in order to make them appear worthy of their suffering, and consistent with their actions. When the citizens of Thebes came to seek Oedipus's help in the opening of the play, for instance, his retort was no other than:

And while you suffer, none suffers more
than I.
You have your several griefs, each for himself;
But my heart bears the weight of my own, and yours
And all my people's sorrows. (King Oedipus, 27)

This elevation and loftiness of the main characters, who do not all deserve their adverse fortunes are, indeed, what stirs the audience's feelings of pity and fear about their fall: pity for what befalls the protagonists and fear lest the same misfortunes happen to them. As explained earlier, the adverse fortunes which later affected Oedipus were surprisingly decreed by the gods before his birth. As he exclaimed, he was manipulated by the gods, and his doom was none of his choosing:

I tell you, then, I have endured
Foulest injustice; I have endured
Wrong undeserved; God knows,
Nothing was of my choosing. (Oedipus At Colonus, 87)

In a similar way, Antigone was simply acting under the effects of compassion and piety when she decided to bury her brother's dead corpse. She did not as such deserve her speedy condemnation and nor did Haemon.

Secondary and minor characters, like the shepherd who saved Oedipus's life, do also appear noble and grand both in their actions and by their speeches which are often set within the frames corresponding to the Aristotelian criteria of consistency and conformity to type. When Ismene, for instance, warns her sister against any attempt at rebellion, she is simply conforming to type. Being a woman, she clearly reveals her inability to challenge Creon's decree and expresses her submissiveness and obedience to men:

Oh think, Antigone; we are women; it is not for us
To fight against men; our rulers are stronger than we,
And we must obey in this, or in worse than this. (Antigone, 128)
The same idea was expressed earlier in Oedipus At Colonus when Oedipus, bitterly criticising his two sons for not behaving like true men, could not restrain his anger:

Instead of troubling themselves about my business,
They sit at home like girls and let you two [Antigone and Ismene]
Bear all the burden of my calamities. (81)

Concerning the tragic burden, it seems that it was almost fully inflicted on the king in King Oedipus, with the rest of the characters taking turns in providing clues, heightening the mood and reporting Oedipus's tragedy and shattered integrity. As was mentioned above, he ended up fragmented and divided into four: a husband, a father, a son, and a brother. As for Jocasta's suicide, it can be interpreted as one form of atonement for the suffering she endured after knowing the truth.

In Oedipus At Colonus, however, the tragic burden was shared: both Antigone and to a lesser degree Ismene shared their father's suffering. In Antigone, the main characters sharing this burden were respectively: Creon, defied in his authority by a woman and suffering the loss of a son, Antigone, who was bereft of her two brothers both dead in a single battle, and who had to meet her doom at the hands of the very person who sat on her father's throne, and finally Haemon who died of grief and deep consternation.

With regard to the Chorus, it seems to play multiple roles through its multiple songs and lyrics. Indeed, it introduces the new characters and even addresses the audience directly as in: "Sons and daughters of Thebes, behold: This was Oedipus." (King Oedipus: 68) It criticises, substitutes for the audience and also comments on what is/was taking place: "Would you had never lived to read this riddle." (ibid. 63) It equally narrates what happened or is still happening behind the scenes as when Laius's death was reported: "He was said to have been killed by travellers on the road" (ibid. 33), thus offering various means to link the different scenes, relate the seemingly disparate events, and smoothly advance the action of the play.

In addition to its diverse roles, the Chorus is equally made to relay what takes place on stage to the audience: the protagonists' flaws, sufferings and
emotions are quite often elucidated and conveyed to the spectators through the Chorus, which might stir their fear and pity and even provide them with a direct access to the real moral principles the characters are carrying behind their masks. In spite of its multiple roles and live presence on the stage, this actor is not, however, completely devoid of making self-contradictions. A good example on his ambivalence is, on the one hand, the rejection of Antigone’s appraisal and rebellion against Creon’s refusal to bury her brother’s corpse and, on the other, the quite implicit justification of her behaviour on religious grounds. Both comments are, it should be reminded, made almost simultaneously:

Chorus: My child, you have gone your way
To the outermost limit of daring
And have stumbled against Law enthroned
This is the expiation
You must make for the sin of your father.

[...] But authority cannot afford to connive at disobedience. (Antigone: 149)

And later, addressing Creon:
Release the woman from her rocky prison.
Set up a tomb for him that lies unburied.
[...] The gods do not delay
The stroke of their swift vengeance on the sinner. (ibid.155)

Such apparently confounding comments and judgmental uncertainties, though emanating from a supposedly well-respected character, do, in fact, entail that as human beings, we are all actors and spectators at the same time, and as such, our allegiance and total obedience must not only be granted to the mortal rulers, but should primarily be dedicated to the revered and omnipresent gods who control and manipulate everything from above.

With reference to action in The Sophoclean Trilogy, its portrayal equally falls within Aristotle's criterion of completeness and proper magnitude. It has a beginning with the main characters portrayed as proud, prosperous and blind to their inner nature; a middle depicting the turmoil and punishment befalling the main protagonists due to their failure to see the truth and their stubbornness to heed the warnings of the prophets or more informed peers around them; and finally, an end where the punished finally relinquish their arrogance and acknowledge their former misbehaviour, therefore becoming humbler, more obedient and submissive to their god’s will, regardless of whether or not they were predestined to experience the stroke of adverse fortune that hit them. This, as it were, corresponds to the three stages mentioned in the riddle of the Sphinx and also to Oedipus's life- his infancy, maturity, and old age. In a like manner, action is complex if we measure it by the Aristotelian standards, in that reversal is accompanied with recognition as in King Oedipus, where the messenger bringing the news of Oedipus's father's death also revealed to him his true identity and precipitated his downfall.

Contrary to King Oedipus, Oedipus At Colonus does not appear to have a clear prologue, episode, or exodus and, if we judge by the Poetics, its less intricate action also appears to meet Aristotle’s definition of "An action which is one and continuous [...] I call simple, when the change of fortune takes place without Reversal of the Situation and without Recognition." (Aristotle, qtd. in S. H. Butcher, 2000: 15). As a matter of consequence, in Oedipus At Colonus, the main protagonist’s hot temper and stubbornness to stay at Colonus do not actually represent the real tragic flaw that ultimately causes his death towards the end of the play. Such frailties, it should be explained, do not seemingly cause any development or reversal at the level of the action. Oedipus is depicted as a doomed person right from the beginning. He has no other paths to follow and his death is therefore inescapable.

Considering the matter from another angle, whenever recognition occurs, it usually occurs through remembering as when the messenger asked the shepherd in King Oedipus:

Well then, maybe you remember a baby boy
You gave me, and asked me to rear it as my own? ( 57)

It is also brought about through tokens and signs as in the messenger’s talk with Oedipus:

The infirmity in your ankles tells the tale.
[ ... ] To it you owe your present name. (ibid. 54)

As described in the Poetics, the action in a Tragedy should, in addition to being serious, complete, and of a certain magnitude, be presented in language that is:

lofty and raised above the commonplace which employs unusual words. [...] the strange (or rare) word, the metaphorical, the ornamental, and the other kinds above mentioned, will raise it above the commonplace and mean, while the use of proper words will make it perspicuous. [...] Again, in examining whether what has been said or done by someone is poetically right or not, we must not look merely to the particular act or saying, and ask whether it is poetically good or bad. We must also consider by whom it is said or done, to whom, when, by what means, or for what end; whether, for instance, it be to secure a greater good, or avert a greater evil. (30, 36- 37).
Aristotle’s definitions above can very easily apply to the text of the *Theban Plays* where Sophocles mostly adopted the same artistic means in his plays, namely figurative language, metaphors, repetition, and rhythm to transcend commonality and stress the actions that the audience was in principle expected to remember the most. Given the great artistic similarities between the plays within the Trilogy, the following examples and comments concerning diction mostly refer to *King Oedipus*.4

As it were, a close look at how Sophocles manipulated style and diction will soon reveal that meaning is quite often channelled through the combination of words where the juxtaposition of terms such as ‘blind and see’r, ‘night and day’ and ‘light and dark’ is repeated again and again as can be illustrated by the following few excerpts:

-Chorus: “In Thebes, City of Light, from the Pythian House of Gold”(*King Oedipus*, 30).

-Oedipus’s response to Creon Toward the beginning of the play:

“I will start afresh; and bring everything into the light.” (*ibid.* 29); and later

-Oedipus raging at Teiresias:

‘Living in perpetual night, you cannot harm Me, nor any man else that sees the light’

(ibid. 36)

The aim of Sophocles was probably the simplifying of meaning, unveiling of the true personalities of the characters and guiding the spectators towards a better understanding of what was going on and off the stage. A good example is when blindness and seeing reveal the true character of Oedipus who was unable to see the truth presented to him by the unseeing Teiresias:

“You are pleased to mock my blindness.
Have you eyes,
And do not see your own damnation? Eyes,
And cannot see what company you keep?”

(ibid. 37)

Curiously, Oedipus seems to have regained his ability of discerning the truth after he became blind:

“How could I meet my father beyond the grave
With seeing eyes; or my unhappy mother,
Against whom I have committed such heinous sin
As no mere death could pay for?” (ibid. 63).

In a like manner, some key words like the word ‘crossroads’ associated with the figure ‘three’ are symbolically repeated several times through the play, highlighting different themes and raising a certain consciousness about concepts such as ‘free will’, ‘fate’ and ‘prophecy’ which ironically brought the downfall of the main protagonist in the end. As a matter of fact, the figure three may refer to the three parts of a good and complete action as described in the *Poetics*, to the three stages of a man’s life as suggested by Oedipus when he attempted to solve the Sphinx’s riddle, to the three meeting roads where Oedipus ironically and fatefully slain his real father Laius whom he was trying to flee, and to Oedipus’s tragic life as he exclaimed towards the end of the play:

‘Alas! All out! All known, no more concealment!
O Light! May I never look on you again,
Revealed as I am, sinful in my begetting,
Sinful in marriage, sinful in shedding of blood!’ (ibid. 58).

In relation to what preceded, style remained steady and faithful to the development of events and the gradual unfolding of the story. According to the examples given above, most of the characters remained ‘true to type’ in their exchanges and did not attempt to transgress their social ranks. When we hear the exchanges between Oedipus and Teiresias in *King Oedipus*, we notice the profuse use of the pronouns ‘we’ and ‘us’ by the former instead of the pronouns ‘I’ and ‘me’ by the latter:

-Oedipus

- “We all beseech you; we are all your suppliants.”(34)
- “Tell us all you know” (36)

Teiresias

- “Ask me No more. It is useless. I will tell you nothing.”(35)
- “I say that the killer you are seeking is yourself.”(36)

The chanting of the Chorus was equally informative, interpretative and suggestive. The various recitations quite often included metaphors, similes and references to Greek mythological gods as in:

-Chorus: “Speak to us, Daughter of Golden Hope! Come, deathless word!
Deathless Athena! First, Daughter of Zeus, on thee

We call; then on thy sister Queen.
Artemis, over our city enthroned in her majesty;
And Phoebus, Lord of the Bow;
Show us again your threefold power
This hour, as in ages long ago. ”(*King
Oedipus, 30)

- “The order flashed, to hunt a man from his hiding.
  And where is he?
  In forest or cave, a wild ox roaming the mountains […]” (ibid. 39)

In addition to the above, we notice that language is at times vague and susceptible to more than one interpretation on the part of the spectators. A good example is Teiresias’s retort to Oedipus:

Oedipus: Hear him! Such words - such insults to the State
  Would move a saint to anger.
  Teiresias: What will be
  Will be, though I should never speak again.
(ibid. 35)

Such vagueness and ambivalence is, so to speak, likely to force the spectators to use their imagination and make guesses concerning the real consequences such ‘daring’ words might incur on the sayer. However, in a bid to save the spectators from totally getting trapped in their own imagination and keep them focussed on the action of the play, Sophocles immediately put the following words in Oedipus’s mouth, which in a way clarified the speaker’s hidden intention and revealed his inner nature as someone who was simply seeking the truth and nothing but truth:

Oedipus: What is to be, it is your trade to tell.
(ibid. 35)

King Lear

At later times, however, significant changes about how tragedies were written and enacted on stage took place. In order to evaluate such changes and measure the extent of their deviations from the tragic principles as described by Aristotle, the second part of this article offers to look at a subsequent tragedy, King Lear, and at the way it was conceived and written by William Shakespeare around the year 1606. The first feature that strikes us when reading this play is its neat division into five acts, with each act being in turn subdivided into scenes. On the whole, this division appears to facilitate the transition between the various scenes and acts of the play. It is also likely to ease the mind of the spectator by not forcing him to listen to long introductory speeches such as the ones delivered by the Chorus in the Theban Trilogy and by granting him some time to reflect, when the curtain falls, “on what he has seen, to praise it or to find fault with it depending on whether he has been pleased or displeased”. (Corneille, qtd. in Hazard Adams, 1971: 222)

At the same time, the number of characters in every scene has not always been restricted to three characters as was the practice in Sophoclean tragedies. In Act One, Scene One, for instance, the play opens with three characters: Kent, Gloucester and Edmund, his “illegitimate” child. Shortly afterwards, they are joined by King Lear, the Dukes of Albany and Cornwall, Goneril, Regan, Cordelia and their followers. This profuse number of characters together with the division of the play into acts and scenes brings a touch of realism by Shakespeare who, in the words of Dryden's character, Neander, indirectly appears as "the man who of all modern, and perhaps ancient poets, had the largest and most comprehensible soul." (Dryden, qtd. in Hazard Adams, 1971: 247)

Besides, as they are portrayed in this play, the main characters do, without exception, come from families which are just as prosperous and renowned as those depicted in the Poetics, but with a few differences, however: Oedipus was presented as a man who was full of vitality, skilful at solving riddles and who even became sacred at the end of his life. On the contrary, Lear was presented as an old man who could be easily tricked and swindled by the very daughters he trusted the most. Moreover, whereas Oedipus's misfortune had been foretold by the gods, even before he was born, King Lear had the choice not to dispose of his Kingdom in the way he did. Similar to what happened in King Oedipus and Oedipus At Colonus, both he and Gloucester did not know themselves and their children very well, which later inflated the number of their flaws and intensified their suffering. On the one hand, Lear was fooled by his eldest daughters’ (Goneril and Regan) flattery and quite superficial praise as can easily be understood from the following two excerpts:

  Goneril:
  Sir, I love you more than words can wield the matter;
  Dearer than eyesight, space, and liberty; (I. i. 55-56)

  Regan:
  Only she [Goneril] comes too short: that I profess
  Myself an enemy to all other joys, Which the most precious square of sense possesses;
  (I. i.75-77)

On the other hand, he was totally blind to perceive Cordelia’s (his third daughter’s) sincerity and/or be touched by the true expression of her deep affection:

Unhappy that I am, I cannot heave heart into my mouth. I love your majesty According to my bond; no more nor less. (I. i. 95-97)

Both she and Kent, one of Lear’s loyal friends, ended up banished in spite of their loyalty and high esteem for the king. Gloucester, for his part, was unable to discern his children’s true inner nature: Edmond’s deceit and Edgar’s virtue. He even
intended to kill the very son who saved his life while disguising himself as poor Tom. His total determination to serve the King cost him his two eyes and led him into a state of misery and perdition. The husband of Goneril, Albany, was another character who suffered from some kind of blindness which prevented him from clearly discerning the wickedness of her motives and boundless greed. As in the Sophoclean Trilogy, it was, however, after nearing madness (Lear) and totally losing sight (Gloucester) that self-knowledge and the knowing of others were brought to the surface. Talking about his two ungrateful daughters, Lear bitterly used the following imagery:

Down from the waist they are centaurs,
Though women all above. (IV. vi. 124-25)

In the same manner, Gloucester, weeping his misfortune, affirmed in a stinging sensation:

I have no way, and therefore want no eyes;
I stumbled when I saw. (IV. i. 19-20)

For his part, Albany finally exploded when he uncovered Goneril’s devilish wickedness:

O Goneril, You are not worth the dust
which the rude wind
Blows in your face! (IV. ii. 34-35); and later:

Wisdom and goodness to the vile seem vile: Filths savor but themselves. What have you done?
Tigers, not daughters, what have you performed? (IV. ii. 42-44)

Like the Chorus in the Sophoclean Tragedy, Lear’s all licenced Fool, using a typical humourist and light-hearted speech, was not afraid of telling the truth even when it hurt. Indeed, after noticing what befell his Master, he could not refrain from criticising the King at the beginning of the play:

“If I gave them all my living. I’d keep my coxcombs
Myself.” (I. iv. 111-12)

And later,

“All thy other titles thou hast given away.
That
thou wast born with.” (I. iv. 153-154)
when he indirectly reprimanded Lear for having relinquished everything to his daughters without leaving anything for himself. He was even daring in some of his interventions, cladding his words in some metaphors, as when he criticised Lear for his fatal mistake and outrageous act towards himself and his disinherit daughter, Cordelia, when he left the door wide open for his other two daughters to unscrupulously exploit and manipulate him:

May not an ass know when the cart draws the horse? (I. iv. 224)
As it were, after having unwisely yielded all his possessions and lost all his kingship and prerogatives in favour of two ungrateful daughters, the former king became no more than a simple citizen:

“No, thou art an O without a figure. I am better than thou art now. I am a Fool. Thou art nothing.” (I, iv, 192-194)

As a fully attentive and lucid character, he also showed a clear discernment of Goneril and Reagan’s evil nature and the damage they were liable to cause:

“The hedge–sparrow fed the cuckoo so long
That it’s had it head bit off by it young.[sic]” (I, iv, 221 – 22)

Contrary to the language of the Chorus in the Sophoclean Tragedy, the Fool’s diction looks more informal and mundane. His addresses, though shrewd and wise, mostly relate to worldly matters and do not as such appear to directly relate to the heavenly and more sacred world. In addition to the limitation of his addresses to the King and rarely to few other characters, his behaviour seems, as it were, to clearly counterbalance Lear’s direct appealing to the forces of nature and to the heavenly, especially in moments of despair, as the following outcry during the storm indicates:

Blow, winds, and crack your cheeks; rage, blow.
Your cataracts and hurricanoes, spout
Till you have drench’d our steeples,
drown’d the cocks! (III, ii, 1-5)

Concerning the two stories of Lear and Gloucester, their overlapping seems at a first glance to break the unity of action, so dear to the Greeks. As Crites, one of Dryden’s four characters put it:

Two actions, equally laboured and driven on by the writer, would destroy the unity of the poem;
it would be no longer one play, but two." (Dryden, qtd. in Hazard Adams, 1971: 232)

A close look at the two intertwined stories does, however, reveal that although the events in both run parallel, the action is, in fact, one. Shakespeare uses various linking devices such as characters, time and place, in addition to some other themes, to unite the story of Lear and his daughters with that of Gloucester and his sons. Edmund’s schemes are directed against Lear and Gloucester, and so are the schemes of Goneril and Regan. The physical torment that is inflicted on Gloucester is also an attempt to highlight and counterbalance the King’s spiritual suffering and agony as he is slowly nearing madness.

In addition, this action can be divided into a beginning, with Lear trying to divide up his Kingdom between his three daughters; a middle, with Lear...
falling into madness and his discovery of the true nature of things; and an end, when Lear, after his reconciliation with his disinherited daughter, Cordelia, tasted real love and human warmth before his death. Though artistically laboured by Sophocles, such congruence and unity of action are, to a lesser degree, hard to discern between the Sophoclean Tragedy which encompass different times and do not as such represent a single play with one continuous action.

Concerning the unity of place, Shakespeare also seems to have innovated on the Greek playwrights by proliferating places to the point that the action was firstly started in King Lear's Palace but had to end in Dover. Unlike the Greeks who kept their actions more or less in the same place (in Antigone, for example, all the main actions took place in front of the royal palace in Thebes), Shakespeare even went further by changing scenes not only between acts but also within the same act, as in Act One which was divided into five scenes, all portraying quite different places; and it is such a variety of places which probably explains the diverse and profuse number of characters in each scene.

In the same line of thought, the multiple divisions and numerous scenes may also account for the alteration of the roles of the classical Chorus as they were performed by the old Greek playwrights. To bridge the gaps between far-off places and refer to what happened or was still happening off stage, Shakespeare, in fact, resorted to informants and reporters, as when a messenger and a gentleman reported the deaths of Cornwall and Lear's daughters. At a later time, Corneille, refusing to adhere to such practices, suggested two things:

[...] first that the scene should never change in a given act but only between acts [...] the other, that these two places should not need different stage settings and that neither of the two should ever be named, but only the general place which includes them both. (Corneille, qtd. in Hazard Adams, 1971: 226)

Due to such factors, then, the time of presentation can justly be said to exceed Aristotle's "revolution of the Sun". Likewise, Shakespeare's squeezing of the story of Lear's last days within the time of the play certainly defies the general concept of Mimesis in addition to the two principles of probability and possibility. As Dryden's character, Eugenius, talking about the historical plays of Shakespeare, explained:

If you consider the historical plays of Shakespeare, they are rather so many chronicles, of kings, or the business many times of thirty or forty years, cramped into a representation of two hours and a half;

which is not to imitate or paint nature, but rather to draw her in miniature, to take her in little [...] This, instead of making a play delightful, renders it ridiculous. (Dryden, qtd. in Hazard Adams, 1971: 240)

When Lear fell into madness essentially because of his daughters' ungratefulness, that too was improbable and not much convincing. As it were, Gloucester also witnessed a quite identical experience with Edmund, his "illegitimate" son, had nonetheless kept his sanity until the end. Similarly, the attempt by Edgar, Gloucester's second son, to persuade his father that he had jumped from Dover Cliff in addition to the unpredictable departure of the King of France, leaving his wife behind to face the British armies by herself were also two quite improbable and therefore unconvincing actions.

In a like manner, the blinding of Gloucester and the killing of Edmund before the public might either bring shock and aversion among the audience or simply draw attention to the artificiality of the action, therefore removing all feelings of pity or fear, and destroying any pleasure that might arise through the identification with the characters in question. As Eugenius put it:

I have observed that in all tragedies, the audience cannot forbear laughing when the actors are to die; it is the most comic part of the whole play [...]. There are many actions which can never be imitated to a just height: dying especially is a thing which none but a Roman gladiator could naturally perform on the stage, when he did not imitate or represent but naturally do it; and therefore it is better to omit the representation of it. (Dryden, qtd. in Hazard Adams, 1971: 241)

Commenting on the quotation above, at least three remarks can, indeed, be made: First, Sophocles seems to have avoided such practices by either reporting his characters' deaths to the audience or by simply making them retreat and die far from where they could be seen, as in Oedipus At Colonus and in Antigone. Second, although the used artistic practices in King Lear appear at times in contradiction with the very spirit of mimesis and the idea of realism invoked above, Aristotle's preference for a "convincing impossibility" to an "unconvincing possibility" (The Poetics, chp. 25) offers a certain justification for Shakespeare's depiction in that one action has primarily to look plausible and natural regardless of whether or not it draws a picture that is true to life. Third, the apparent discrepancy between Shakespeare and Sophocles in representing certain actions can also be ascribed to their dedication to fulfilling their audiences' expectations: contrary to Elizabethan audiences, the Greeks had no taste for violent actions produced on stage.
In relation to the above, and contrary to the Trilogy with its constant invocation of the gods as the real instigators and masters of what befalls human beings, Shakespeare’s tragic characters are given more freedom and often appear in full command of their fate. Their flaws are typically human and their tragic fall is to a great extent, their own deed. The gods were, so to speak, quite often invoked to reestablish the natural order and/or restore justice as in:

“O! Let me not be mad, not mad, sweet heaven; keep me in temper; I would not be mad!” (I, v, 40).

At other times, they were even used as scapegoats to be blamed for humans’ mistakes

When we are sick in fortune,—often the surfeit
of our own behavior,—we make guilty of our disasters the sun, the moon, and the stars: as if we were villains by necessity; fools by heavenly compulsion; knaves, thieves, and treachers, by spherical predominance; drunkards, liars, and adulterers, by an enforced obedience of planetary influence; and all that we are evil in,

by a divine thrusting on. (I, ii, 120-30)

Referring to diction in King Lear, one can easily discern three linguistic styles: First, the style associated with funny and sometimes simple-minded figures as in the King’s Fool’s messages. Second, the colloquial style associated with the free exchanges between some characters like Edmund and Gloucester, to mention but two names. Third, the alternation between plain language characterising madness and/or foolishness and verse mostly accompanying conscious and/or alert states as A. C. Bradley explained:

The idea underlying this custom of Shakespeare’s [sic] evidently is that the regular rhythm of verse would be inappropriate where the mind is supposed to have lost its balance and to be at the mercy of chance impressions coming from without (as sometimes with Lear), or of ideas emerging from its unconscious depths and pursuing one another across its passive surface (1905: 399).

Overall, language in King Lear proved to be a powerful arm in the hands of some characters like Goneril and Regan on the one hand, and Edgar and Kent on the other. However, whereas the former used words of flattery in order to fool the king and get properties from him, the latter chose deceit in order to help people and soothe their pains. Besides, Lear was “grand in his use of language, though foolish in some of his actions” (Neil. McEwan, 1984: 79), and his fool’s “cutting truthfulness counterbalances Goneril’s and Oswald’s hypocrisy as they half disguise their intentions.” (ibid. 117). The language of anger Lear used when invoking Nature to “convey sterility” on his ungrateful daughter, and to “dry up” her reproductive organs (I, 4) equally serves to portray his internal emotional state and feelings of bitterness and is, indeed, highly reminiscent of Oedipus’s loud cry and appeal for blindness reported above.

3. CONCLUSION

To conclude this article, a careful reading of King Lear and The Sophoclean Trilogy broadly reveals that, in spite of the subsequent alterations affecting mostly the confection and form of tragedy, the purity of the genre with its scope, characteristics, components, and settings did, to a great extent, survive in Elizabethan and Neo-classical times. As was explained above, the changes that took place during the time of Shakespeare mostly affected the form rather than the content. Increasing the number of characters, dividing the play into clear Acts and Scenes, altering the Chorus’s functions, introducing parallel actions, therefore lengthening the time of the performance, are some of the features that changed the form. Concerning the content, only fewer differences can be spotted: Shakespeare seems to have replaced fate with free will, As it were, Man’s feelings, weaknesses, blunders, and sufferings, in addition to the general principles of divine justice, retribution and repentance, among others, all portrayed in language that is “embellished with each kind of artistic ornament” and cleverly laboured, lie at the heart of both Shakespeare’s and Sophocles’ works.

The success of both playwrights does not so much lie in the narration of simple events or the recounting of mere old tales. Their real merit does, in fact, reside in re-enacting the actions and letting their audiences live the stories and share the characters’ feelings of abhorrence, fear, happiness, pity and sympathy, all conducing to the disclosing of their real identities and self-recognition. As has been explained throughout this article, both self-discovery and the disclosing of other peoples’ true identities, indeed, represent the crux of the matter in the two dramatists’ works.

According to both playwrights, life is no more than a big stage and human beings are its real actors. Regardless of whether they belong to renowned families or come from humble origins, whether they are responsible for their deeds or are
simply doomed right from the beginning without any apparent cause, whether they lead a happy life or experience denial and rejection, whether they are prosperous and feel greater than all the others or utterly miserable and live below the state of poverty, whether they are lucid and perceptive or fool and ignorant, whether they are defiant and aggressive or submissive and obedient, whether they are self-sufficient and satisfied with what they have or greedy and always plotting to lay their hands on what is not theirs, and finally, whether they are what they are or they are what they are not, they all have their place under the sun. They all have a role to play, be it veiled or unveiled, noble or mean.

Such was the message that the two playwrights appear to have incorporated in their two well-respected tragedies. No more, no less! Even the themes about fate and predestination that seem to have caused Oedipus’s fall and Lear’s misfortune can be interpreted within the general framework described above. In both plays, the gods were presented as careless, idle and merciless, whose main preoccupation was to “kill for their sport” as in King Lear (IV, i, 42), or cause “wrong undeserved” as in Oedipus At Colonus (87). A realistic reading of both assertions can, however, tell us that “knowing beforehand” does not exactly mean that the gods are “doing” or “executing” or even pushing the victim to perform this or that action. When Oedipus killed his father, married his mother, and begot her children, the decision was none but his. He was ignorant, arrogant and stubborn but he perpetrated all that was mentioned by his own proper hands. King Lear also disposed of his kingdom and of all that is precious simply out of short-sightedness and ignorance. The gods did nothing to lead him to madness and misfortune, as was mentioned above.

At this level, one may ask, if the gods are totally above this, what is/are their exact role(s) and why did the two playwrights mentioned them? These are legitimate questions especially when we consider the high number of the gods mentioned and/or invoked in both plays. To put it simply, the gods’ main role appears to lie in re-establishing order, rewarding the good and punishing the bad. The incurred punishment, as was explained all along, is no more than one form of cleansing and redemption from the sins and wrongs committed. After all, one can only reap what he/she sows.

ENDNOTES

1. Although the Poetics offers a broad observation on how poetry, tragedies, comedies, and some kinds of music are conceived or played, Aristotle's specific definition of a tragedy together with the components that contribute to its artistic success did not, however, escape criticism and even modification at later times.

2. The attempt to read the Sophoclean Trilogy chronologically and to consider their plots as highly uniform and closely related is a view which is, contrary to expectations, not supported by a significant number of literary critics. As Michael J. Cummings explained: “Because each play can stand alone as a separate dramatic unit and because Sophocles wrote the plays years apart and out of sequence, they technically do not make up a trilogy, although some writers refer to them as such. Most writers refer to them instead as ‘The Sophoclean Tragedy.’ However, even this name is a misnomer, since the second play takes place at Colonus.” (2003)

3. For ease of finding the quotations and relating them to their contexts, all in-text citations in this section will refer to their corresponding plays as they are included in the Sophoclean Trilogy.

4. The purpose being mostly a comparison between King Lear and The Sophoclean Tragedy in light of Aristotle’s Poetics, in addition to the fact that the works belonging to the trilogy were written at different times (Oedipus At Colonus was written between 405–406 B.C., King Oedipus around 430 B.C., and Antigone around 441 B.C.), I consequently saw no need to describe the artistic style and diction in each play separately.

5. The fact that Shakespeare was more cautious and restrained when referring to religion, can be ascribed to the passing in 1606 of a protective legislation by the parliament, which was called the “Acte to restraine Abuses of Players” aiming essentially to prevent all sorts of profanity or looseness towards religion on stage, particularly at a time when many religious upheavals took place. (The Oxford Companion to Shakespeare).

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The Application and Features of Animal Science Terms: Translation from English into Indonesian
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ARTICLE INFO
Received: January 28, 2019
Accepted: February 20, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.2

KEYWORD
Terms, scientific, translation, application, features

ABSTRACT
This study aims at finding the application of animal science terms and features of translation from the source language (SL) into the target language (TL). The application and features of terms in naturalness of languages was found structured. This study used qualitative method for the analysis that is presented descriptively. Terms were taken from two books, SL written in English and TL in Indonesian. Direct interview to scientists was conducted in order to obtain information of terms and find equivalences of terms in TL. The terms found with absorption from the SL into TL, terms creation, standardization, and motivation to be scientifically understood by target readership. Features of translation were found simplified in the form of language but some of them explicated in words of TL translation, however, absorption in adaptation cannot be avoided. In addition, the uniqueness of the languages showed from the plurality of language form in SL is not always translated within reduplication in TL. It can be concluded that the translation of two different languages have their own standard of writing and understanding, especially in scientific languages.

1. INTRODUCTION
Translating terms especially in a specific field of study tends to be challenging for a translator to discover their application from SL into TL. This is due to terms specificity and differences of SL and TL so a translator needs to know the background knowledge of study. Moreover, brevity and clarity of languages can be essential in the translation of scientific texts. Hanafi (1989: 16-17) conveys that scientific texts is commonly used with clear words, brief, and rarely use connotative words but often denotative. Moreover, the main purpose in universal of language is to be practical in communication so it intends to give clarity and convey language in a practical way. This should not be a problem in translating scientific works such as English to other languages.

The application of terms in a particular field of study depends on the text in which they are used. Newmark (1988: 151) states that specific term in a translation consists of: terms in politics, economy, trading, monetary, government, etc. So, animal science terms can be classified as specific terms concerning on animals as the object of study. These terms differ with other fields of study. Even though similar words can occur in any field of study, but they have differences in meaning and context. Moreover, Mastná (2010: 14 and 18) mentions that general features of translation are noticed to be logical sequence of utterances in scientific and technical texts including their style of language. He said that features can vary and depend on its recipients. In this case, misleading is actually avoided to be in translation of terms in order to understand the nature of the language.

In this study, there are varieties of application and features in translation since both languages have their own specificity. There are problems that arouse the type of application of terms found in the text and their effect to translation; the features of terms in translation.

2. LITERATURE REVIEW
The translation theory of Baker (2001: 251-256) is used for the analysis of terminology application. She conveys that the terms can be applied as structuring of terms, in special subject fields, terms creation, standardization, and motivation. She states that
structing of terms in special subject fields refers to those specific terms that belong to a particular subject that can be different in meaning and depends on their context of use. Terms creation is the term formation that occurs when a newly concept is created and has to be named. Standardization is the process of unifying and fixing each referent including its designation, motivation is the standardization that may come from all commercial reasons, safety considerations, or result of security. In addition, Pym’s (2010: pp. 78-81 and 127) theory for the universals of translation is used to support the analysis of animal sciences terms translation. He classified the features of translation into: a) lexical simplification is translation that tends to have shorter words; b) explication is used more syntactic markers than non-translation; c) adaptation is the translation which is able to adapt rules or norms of target language within its culture; d) equalizing is the process of mediation thus brings features toward midpoint that interpreting can be implied for written translations; e) unique items in translation occurs if such structure as of linguistics elements found in the TL but not found in the SL in order to show equivalences.

Furthermore, related articles and researches of translation support the analysis of terms. They give benefits to the application of terms in translation and features in translation for further comparison of result of findings in animal science terms even though they use different languages. Besides, solving problems were also presented in their findings which can be similar to the result of study from English into Indonesian. These can be further discussed as below.

Matamala (2010: 255), in her research translation of sciences documentaries English-Catalan combination found specific terminological problems and challenges in identifying the terms, understanding the term, finding the suitable equivalent, dealing with failing to find an adequate equivalent, dealing with denominative variation, “in vivo” versus “in vitro” terminology, and mistranscriptions. These problems can also be found in animal science terms, especially for the absorption from SL into TL including creating new terms when the translator unable to find the equivalent of terms.

Nicolae and Marinescu (2010: 167) in his article entitled “Translating Culture – Terminology and Communication” mention that terminology is often used by specialists in particular subject fields and intermediaries. They are mainly concerned with standardization of the definition of concepts and definition including terms. Therefore, glossaries and terminology dictionaries are essential to assist in translation. They said that communication within the specialists is needed to ensure smooth transferring of languages in the product of translation. In this study, standardization use dictionaries and experts to obtain information for the terms. This study of animal science also uses dictionaries and specialists who have the background knowledge of study in order to know the standard use of terms.

Ngobeni (2013) in his research entitled “An Analysis of Zero Translation in the Translation of Scientific Terms from English into Northern Sotho” concerning on translation of terms from English into Sotho shows that the absorption of terms from English is mostly found for the equivalences of terms i.e. microscope (SL) is translated into maekroskopo (TL). This absorption and adaptation of languages cannot be avoided in translation. This study is related to the finding of animal science terms since the results of finding can be similar but absorbed from English and adapted with the Indonesian as SL. The difference of languages lies in their uniqueness in each language as further discussed in the animal science terms.

3. METHODOLOGY
Animal Science terms were collected from the books entitled Small Ruminant Production in the Humid Tropics (1993) written in English as SL and its translation entitled Produksi Kambing dan Domba di Indonesia (1993) written in Indonesia as TL. The writer of SL is Tomazewska, M.W., Gardiner, S., Djajanegara, A., Mastika, I M., and Wiradaya, T.R. in which they also are the editor of the book, however, the translator of TL consists of Mastika, I.M., Suaryana, K. G., Oka, I G. L., and Sutrisna, I. B. in which the editor of TL is Mastika, I M. They were classified in terms of the specification and consultation to the experts who have a background knowledge conducted for additional information for the terms. Qualitative method was conducted and explained descriptively based on the application of terms and features found in translation. The meaning of terms can be searched using online application in the internet of Indonesian dictionaries, KBBI V and animal science dictionary.

4. RESULTS AND DISCUSSION

The Application of Animal Science Terms

The animal science terms found with varieties of application in the texts. In general, they have differences in structures application in both SL and TL, terms creation were conducted to obtain
The Application and Features of Animal Science Terms Translation from English into Indonesian

equivalences in TL including their meaning, and standardization that are considered to be used in special dictionaries and familiarity to the user of subject field, and motivation which is extremely different from general terms. In the structuring, most of terms in SL as nouns were translated as nouns in TL as well, except those in terms creation for terms related to Production and Social Economy. The translators found difficult to translate the SL so they consider translating them into explication in the TL. In this case, the form of noun in SL can explicate in TL for their equivalences of terms and meaning. Basically, they showed their special cases since SL standard of terms could reflect to the TL use as follows.

**a. Structuring of Animal Science Terms**

The structuring of terms can be found as nomenclature in special field of languages which is called animal science terms. They were found with absorption from English within specification of the terms translated in Indonesian. This absorption found in animal science terms is related to genetics and animal breeding, reproduction, nutrition, and social economy. SL terms showed with plural form and after translated this form majorly absorbed without showing their reduplication as happen in general text. The form of terms varied in the result of translation which consists of absorption in the structure of languages, standardization in the TL and adaptation based on KBBI V application and Indonesian grammar *Tata Bahasa Baku Bahasa Indonesia*. These can be further discussed in the following table.

**Table 1. Absorption in Animal Science Terms**

<table>
<thead>
<tr>
<th>No.</th>
<th>Animal Science Terms</th>
<th>English (SL)</th>
<th>Indonesia (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Genetics and Animal Breeding</td>
<td>genotypes</td>
<td>genotipe</td>
</tr>
<tr>
<td></td>
<td>selection</td>
<td>seleksi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>genes</td>
<td>gen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>heritability</td>
<td>heritabilitas</td>
<td></td>
</tr>
<tr>
<td></td>
<td>genetics</td>
<td>genetika</td>
<td></td>
</tr>
<tr>
<td></td>
<td>antibodies</td>
<td>antibodi</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Reproduction</td>
<td>intervals</td>
<td>interval</td>
</tr>
<tr>
<td></td>
<td>reproduction</td>
<td>reproduksi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>meconium</td>
<td>meconium</td>
<td></td>
</tr>
<tr>
<td></td>
<td>colostrums</td>
<td>colostrums</td>
<td></td>
</tr>
<tr>
<td></td>
<td>laxative</td>
<td>laxative</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Nutrition</td>
<td>legume tree</td>
<td>legume pohon</td>
</tr>
<tr>
<td></td>
<td>legume tree</td>
<td>legum pohon</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Social Economy</td>
<td>systems</td>
<td>sistem</td>
</tr>
<tr>
<td></td>
<td>margin</td>
<td>margin</td>
<td></td>
</tr>
</tbody>
</table>

The animal science terms absorption from English found related to genetics in the target language and adapted with the pronunciation in the target language, as of: genotypes translated into genotipe, selection translated into seleksi, genes translated into gen, heritability translated into heritabilitas, and legume tree translated into legum pohon, except genetics translated into genetika are nominals. There were no reduplication in the target language to show their plurality but translated as if they are singular however the meanings meant plural in general. This is due to the meaning of genotypes equivalence with genotipe based on KBBI V application as physical characteristics which could not be seen from the performances. So, actually the genes inside the animals body will influence to physical characteristics after interaction happened from the mating between parents. The term selection equivalence with seleksi since the meaning has a relationship on how the animals are being selected by farmers based on their performance in order to obtain a good quality of animals to be raised. It showed that the selection conducted can be meant in plural without reduplication in the translation of target language. Moreover, genes not translated in reduplication because gen refers to more than one gene inside the animals’ body. The term heritability equivalence with heritabilitas based on KBBI V application meaning is the ability of the animals to inherit the characteristics from their parents. In contrast, genetics equivalence with genetika based on KBBI V application is a branch of biology study and showed the name of branch of study in animal science concerns on characteristics of organism. Similarly, these result of translation can also be found in other animal science terms related to reproduction such as intervals translated into interval, reproduction translated into reproduksi, antibodies translated into antibodi. They have meanings that showed the measurement of birth for interval of
animals, reproduction of animals in majority, and *antibodi* for the immune of animals. However, *colostrum* translated into *colostrum* without adaptation of pronunciation in TL, similar to the terms *laxative*, *meconium*, *legume*, and *post-partum*. Actually, the term can still be accepted to its meaning because it has been written in italics and familiar to the user in animal science. The absorption of translation also found in animal science terms related to Social Econonomy which adapted with their pronunciation in target language. There were no reduplication for *systems* translated *sistem*, *extensive* translated *ekstensif*, *production* translated *produksi*, *ruminant* translated *ruminansia*, *curves* translated *kurve* which should be *kurva* to be accepted in application of KBBI V. The plurality in source language were not being translated into reduplication but contain plural meaning in the target language, i.e. *kurve* has the meaning that the curves can be more than one curve to show the demand of animals in a chart. In contrast, *margin* in the source language was totally absorbed in the target language with the writing of term but adapted with the pronunciation became *margin*.

b. Terms creation of Animal Science Terms

Terms creation were found in the translation of animal science terms related to Social Economy such as *diumbar*, *bero*, *lahan kritis*, *petani kecil*, *petani penggarap*, *petani gurem*, and *penggaduh*. These terms were accepted by the respondents but they gave comments that consistency of writing *diumbar* (TL) should be translated into *pengumbaran* as the translation of *extensive system* (SL) since related to the overall previous terms in sentences written in nominal. Meanwhile, *bero* should be replaced by *bera* as mentioned to be the suitable term in the application of KBBI V. Modification of terms and adaptation of culture were found in the translation since the translator intends to use local language as in the root word *umbar* from *diumbar*, *penggarap* from *petani penggarap*, *gurem* from *petani gurem*, and *penggaduh*. Actually, the whole terms above can be accepted with their translation in the TL even though in some cases needed consistency of translation that affected the form of terms. These were found in terms such as *extensive system* translated into *cara ekstensif (diumbar)* can be accepted to be understood in terms and meaning, however, the problem of consistency should be considered by the translator since there were two different terms found for the translation of *system* i.e. *sistem* or *cara*. In addition, the translation term of *diumbar* is suggested to be translated into *pengumbaran* based on the information by Prof. Harya Putra as the respondent of research dated on 25th February 2018. Furthermore, the term *uncultivated* translated into *lahan yang tidak diolah (bero)* can also be accepted as a familiar term in animal science even though *bero* is suggested to be revised into *bera* as mentioned in the KBBI V application. These terms are classified as terms creation that have been accepted by the scientists even though revision should be considered for the standard of writings. The term creation of *smallholder farmers* translated into *petani kecil* indirectly intends to define the economy condition of farmers. This is further discussed in the KBBI V application which has similar meaning to *petani gurem* as *petani kecil* or smallholder farmer who have less than 0.25 hectare of land. This term is familiar to the animal scientist and term meaning is related to the economic condition of farmer with lower income whose life also depends on raising livestock. The farmer got the animal with the system of borrowing from those who have higher income. Moreover, the term *marginal land* translated into *lahan kritis* classified into terms creation which is acceptable because the application of KBBI V mentioned in two alternatives, i.e. *lahan marginal* or *lahan kritis* is a land that does not have an ability to be reproductive whether as a media for water management or environment conservation. Those two terms have similar meanings and can be accepted. Terms such as *petani penggarap*, *petani gurem*, and *penggaduh* were also found as terms creation and adapted with the local languages. The culture adaptation was found in the target language such as *penggarap* from the term *petani penggarap* seem to be difficult in finding equivalence in the target language because it is affected with Indonesian cultural context so local language was used. The animal science terms, *landless* (SL) translated into *petani penggarap* (TL), *subsistence farmers* (SL) translated into *petani gurem* (TL) have been familiar based on the information from Prof. Harya Putra dated 6 March 2018. Similar result found with the term *caretaker* (SL) translated into *penggaduh* (TL) is a term creation that has been familiar in the society of Indonesia. The purpose is to be easily understood by the target reader based on its meaning. The system was conducted to share livestock and income after the owner who has the financial capital gives his or her livestock to the *caretaker* for raising the animal. Those terms showed that there were relationships between small ruminants, especially goat and sheep including *smallholder farmers, landless, subsistence farmers* can act as those who raise the animals. Their income is not so big because feeding cost for ruminants is expensive. They will get benefit when the ruminants are ready to be sold at the market but this depends on the ruminant performances, market price, and also agreement with the owner.
c. Standardization of Animal Science Terminology
The standardization of the terms is applied based on their familiarity which has been agreed by the user of the certain field, such as animal science. The standardization of the terms is found in the animal science dictionary or Kamus Istilah Peternakan and Indonesian dictionary i.e. Kamus Besar Bahasa Indonesia (KBBI) or KBBI V application as shown on Table 1 and Table 2 below. This is due to the fact that terms can be found with one of those dictionaries, including the Latin with their form and meaning. The animal science terms are found in the translation within the direct translation, combination of English and Indonesian, and also combination of Latin and Indonesian. Most of them were adapted based on the scientific texts and meaning. These combinations were found mostly in the animal science terms related to nutrition as feed for the small ruminants. The results of translation were made in order to receive the understanding of target readers.

d. Motivation in the Translation of Animal Science Terms
Motivation of the terms including their standardization in animal science was not found for commercial reasons or because of security consideration. Majorly, the whole of them are scientific terms even though terms creation can still be found for the reasons of culture adaptation and to give an understanding of target reader by translating terms with explication were conducted in the target language. The main reason is because of the specific of terms but not because of underpressure condition. In fact, it intends to convey a message of the knowledge to the reader and give an understanding of the content.

Features in Animal Science Terms
Table 2. Plural Form of Terms

<table>
<thead>
<tr>
<th>No.</th>
<th>Animal Science Terms</th>
<th>English (SL)</th>
<th>Indonesia (TL)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Genetics and Animal Breeding</td>
<td>tropical animals</td>
<td>ternak tropis</td>
</tr>
<tr>
<td></td>
<td>animal geneticists</td>
<td>ahli genetik ternak</td>
<td></td>
</tr>
<tr>
<td></td>
<td>breeding plans</td>
<td>rencana pemuliaan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>genes</td>
<td>gen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>carriers of a gene</td>
<td>pembawa suatu gen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>females of a local breed (L)</td>
<td>ternak betina setempat (L)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>crossing systems</td>
<td>sistem persilangan</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sires</td>
<td>tetua</td>
<td></td>
</tr>
<tr>
<td></td>
<td>indoor pens</td>
<td>kandang tertutup</td>
<td></td>
</tr>
<tr>
<td></td>
<td>kids</td>
<td>anak kambing</td>
<td></td>
</tr>
<tr>
<td></td>
<td>flocks</td>
<td>kelompok</td>
<td></td>
</tr>
</tbody>
</table>

There were features found in the result of translation from English into Indonesian in which most of them were in simplification with variety of sections (i.e. Genetics, Animals Production). Meanwhile, some of them were in explication especially those related with Social Economy. In addition, the uniqueness of both languages can also be found through the term of source language and target language. These can be further discussed as follows.

a. Lexical simplification of Animal Science Terms
The lexical simplification was found shorten in words as shown in Table 1 and one of them was found in the following table i.e. flocks which is being shortened into kelompok that if the translators would like to make a clear understanding to the target reader can be translated into kelompok ternak as group of ruminants. In fact, most of them were shortened in form of language translation of animal science terms whether in Table 1 or Table 2. Terms in SL seem to be in short terms but in TL they have different form of writing because most of them are used in a scientific language which are considered to have a practical understanding to be understood by the target reader who has the same background of knowledge. In the form of languages basically the terms in source language which is in plural showed different results in their translation of TL. The plurality of form in the SL was not always found in the TL but they seem to have adaptation. Based on the Indonesian grammar (Alwi et. al., 2003: 285) that words are not being reduplicated in sentences if referring to things in generic. information from the respondent direct interview editor dated on March 6, 2018, Prof. Harya Putra who is a lecturer, translator, and book editor conveys that terms of animal science in the SL which are presented in plural form do not have to be equally plural in the result of translation. They were found in animal science terms related to Genetics and Animal Breeding, and also Production that can be seen in the following table:
The whole of them were found being simplified in terms of lexical form, the plural of SL showed with the suffix –s but not being reduplicated in the TL for the adaptation. Terms in the SL were simplified in the TL but they still have the plural meaning in the TL i.e. 

SL: A feature of tropical animals is the thin pelage, (Tomazewska et.al., 1993: 65)


The above example showed that tropical animals translated into ternak tropis generally means that the tropical animals in the TL not only concern of a single species but for ruminants (small ruminants and big ruminants). These were similar to animal geneticists translated into ahli genetik ternak means that does not only concern with one scientist who understand about genetics but more than one, breeding plans translated into rencana pemuliaan indicates more than one planning of breeding for animals to improve the production (management mating, nutrition, etc.), genes translated into gen means that plurality shown from gen in TL consist of the gene in generic refers to be more than one either produced from the male or female, carriers of a gene translated into pembawa suatu gen which means gene from male and even female of the animals can carries the characteristics and effected to the performances of progeny depends on the mating and breeding, females of a local breed (L) translated into ternak betina setempat (L) means breed of ruminants especially the local breed, crossing systems translated into sistem persilangan means that system used in the crossing can be within local breeds (male and female), sires translated into tetua means more than a sire (male) as the parent of ruminants, indoor pens translated into kandang tertutup means the indoor pens for ruminants which is built in fences, kids translated into anak kambing means young goats which can be more than one, flocks translated into kelompok means more one animal in groups, interpartum intervals means interval kelahiran ternak means period of time for animals birthing, antibodies translated into antibodi is the preventive substances for immune and health of ruminants, semen from males of an exotic breed (E) translated into mani ternak pejantan yang didatangkan dari luar (E) is the sperms of males from exotic animals (foreign breeds), Etawah cross kids translated into anak kambing Peranakan Etawah is young goats as progeny from pure breed and exotic breed of Etawah, slaughter of breeding animals translated into pemotongan kambing bibit is the slaughtering of superior breeding animals, parturient females translated into betina yang melahirkan is the birthing females from ruminants, weaners is the process of separating the young ruminants from their mothers’ udders to drink milk. These showed that equivalence of terms found from source language translated into target language analyzed from the use of terms, translation, including their meaning. They have shown the brevity on the use of the language as scientific terms in translation.

b. Explication of Animal Science Terms
The explication was found in the translation animal science terms especially those related to Production and Social Economy through expanding use of lexical. Actually, the purpose is to give a clear meaning and understanding of the terms. These were found in terms of parturient females translated into betina yang melahirkan with additional of yang as conjunction, weaners translated into ternak yang baru disapih also added with the conjunction of yang in order to highlight the meaning of head of the term betina and element of explanation with the lexical of baru. The term Etawah cross kids in the source language expanded into anak kambing Peranakan Etawah in target language with the use of lexical in the translation. There was additional of lexical peranakan before Etawah in order to underline the progeny of Etawah goat from India mating with local breed (Kacang Goat from Indonesia) based on the information of Linda Doloksaribu on March 5, 2018. Animal science terms related to Social Economy such as extensive systems translated into sistem ekstensif
(diumbar) with the additional of lexical diumbar inside the brackets. Moreover, systems combining arable cropping also expanded with conjunction yang and dengan in its translation of sistem yang dikombinasikan dengan lahan pertanian for similar purposes. Then, the terms such as roadside, communal and arable grazing system explicated in the target language with additional lexicals sistem, pada, and lahan milik masyarakat translated into sistem penggembalaan dipinggir jalan, pada lahan milik masyarakat, dan pada lahan pertanian. Furthermore, terms of tethering in source language was explicated with additional phrases into ternak pada suatu tempat so the translation became mengikatkan ternak pada suatu tempat. Explication of lexical also found in the target language with additional phrase such as sistem pemberian and conjunction i.e. dengan, yang, dan, oleh, and nominal of petani in the translation of cut-and-carry feeding translated into sistem pemberian pakan dengan pakan yang dicari dan dibawakan oleh petani.

c. Adaptation of Animal Science Terms
The terms were found directly and indirectly adapted from SL into TL. Terms with directadaptation include earlier weaning (SL) translated into penyapihan dini (TL) but conception post-partum (SL) translated into pembuahan post-partum (TL) was adapted directly conception into pembuahan and post-partum was indirectly absorbed in the TL without adaptation.

d. Equalizing of Animal Science Terms
The equalizing of oral text was not found in this translation but is oriented as product and found in written texts within scientific languages. In addition, the equalizing was found in the whole terms, but some of them were in cultural adaptation related to Social Economy as of caretaker translated into penggadauh, peasants translated into petani penggarap, roadside system di dalam roadside, communal and arable grazing system translated into sistem penggembalaan di pinggir jalan, extensive systems translated into sistem ekstensif (diumbar) within the combination within adaptation of pronunciation and spelling in target language. Meanwhile, equalizing found also in the animal science term is related to reproduction such as weaning translated into penyapihan which seems to have cultural adaptation with the target language. This is due to the lexical penyapihan that has the influence of local language and is accepted as the national language of Indonesian.

e. Unique items of Animal Science Terms
The uniqueness in scientific texts translation that is not the whole terms can be found to the closest terms and meaning in TL. In some cases, they could not be found with the equivalence for their translation so the translator intends to explicate and or absorbed the term i.e. interval in interpartum interval translated into interval kelahiran ternak which is added with ternak to highlight the meaning for ruminants. In addition, the elements of linguistics in the SL should not always be simply the same in the TL but it depends on the context of text. It means that the terms will be used based on the types of text. The findings can be analyzed from the data on Table 2 in which the plurality terms in the SL should not always be reduplicated into the TL for their plurality meanings with reduplication such as Kacang and Etawah-cross goats translated into kambing Kacang dan kambing Peranakan Etawah (PE) without repeating the term of kambing become kambing-kambing, tropical animals translated into ternak tropis without repeating the lexical ternak become ternak-ternak tropis. heterozygotes translated into heterozigot without repeating heterozigot-heterozigot or with additional word beberapa to show plurality (in English beberapa means similar to some) so it becomes beberapa heterozigot, indoor pens translated into kandang tertutup without repeating kandang so becomes kandang-kandang tertutup, parturient females translated into betina yang melahirkan without repeating the lexical betina becomes betina-betina yang melahirkan, systems translated into sistem without repeating the lexical becomes sistem-sistem. All of them seem to be in singular but they have plural meaning. This is informed from the scientist, book editor, and translator. Prof. Harya Putra dated onl March 6, 2018. He said that plurality in source language shown from the prefix –s should not always be used in reduplication in the target language depends on the context of situation.

5. CONCLUSION
The translation from SL and TL seems to have their application and features. In the application, structuring of terms showed that terms in SL intend to use absorption in the TL since the translator could not find the most lexical equivalents to translate them. These are similar to term creation and adaptation because adapting the local language as term creation in TL accepted and familiar to the target reader understanding. Basically, standardization for SL and TL are recognized through dictionaries and motivation of using the terms only for the reason of sending messages and knowledge to the target readers so they could have the understanding of content. Moreover, features of
translation found with varieties for simplification and explication, adaptation and equalizing, and unique of languages showed the way how the translator makes decision and reflects to the result of translation.

ACKNOWLEDGEMENT

We would like to extend our sincere gratitude to Kemenristek Dikti, the Ministry of Research and Technology of Higher Education in Indonesia which have sponsored and gave funding to complete this study. Our special thanks are also given to LPPM, the Institution of Research and Public Services of Udayana University which have also supported us for the dissemination of works., the respondents Prof. Ir. Dewa Ketut Harya Putra, M.Sc., PhD. and Ir. Lindawati Dolokaribu, M.App.Sc., PhD. for their valuable information in this study.

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REFERENCES


The Socio-didactic Function of Oral Literary Genres: A Paremiological Perspectivism of Selected Ethical Proverbs

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ABSTRACT

Literature is an art, a product of society which produces and mirrors society as it looks at human beings at various levels, social and cultural sides out weighing the rest. Through its generic forms, literature depicts the human beings and how they cope with life. It is a mirror through which people perceive their behaviours, ape and correct where necessary and reject what is not benefitting them. With this regard, this study explores the social and didactic functions of oral literary genres with particular interest in proverbs from four languages used and taught in Rwanda viz. Kinyarwanda, English, French and Swahili. The choice of the four languages goes with the researchers’ domains as language teachers in higher education in particular. The study is qualitative and bears literary analysis. Using paremiological perspectivism, the researchers throw light on proverbs as the tools for learning and teaching society; source of knowledge and ethical values for people to cope with life issues. It was demonstrated that most of the proverbs discussed are ethically and socially didactic as they warn, caution and teach about wisdom, respect, and various human values. Those oral literary genres are source of knowledge and wisdom which are pedagogical materials for human lives from generation to generation.

1. INTRODUCTION AND BACKGROUND

Literature appears in many forms proverbs included. According to Frye, literature is "the place where our imaginations find the ideal that they try to pass on to belief and action, where they find the vision which is the source of both the dignity and the joy of life." And the critical study of literature provides a basic way "to produce, out of the society we have to live in, a vision of the society we want to live in."(Bazimaziki, 2017). Ordinarily, literature is a multifunctional art as it is a tool for artistic expression in human society. Particularly, oral literature augurs critical knowledge and wisdom for both literate and non-literate societies. Through its oral genres like proverbs and many others, pre-literate societies could express human values and their life experiences until it is still useful among literate societies from generation to generation. In this connection, literature - oral literature, and proverbs specifically, is a means of communicating ideas and human experience with much emphasis on warning, correction, advice and instruction on what people should do and how they should do it to better their community. As forms of oral literature, proverbs are pedagogical tools which serve to transmit knowledge and wisdom from a generation to another. That is, following Mieder (1997), proverbs are gems of generationally-tested wisdom which help us in our everyday life and communication to cope with the complexities of the modern human condition.

Proverbial literary forms will reveal that literature and society cannot be disconnected as it is a product of society about society for society. Analysing literature and the authors of literature, be it written or oral, aims primarily at finding truth and human experience in the world since various literary genres have various functions (Bazimaziki, 2017). Oral literature is a receptacle of knowledge and wisdom and holds human life. It is richer and has wider audience than written literature as both literate and non-literate audience can enjoy it. Inherently, African oral literature is community property, simply emerging from communal consciousness whereby four components comprising an oral performance: the composition, the transmission, the audience and the context; play an important part (Muleka, 2014). In Africa, the oral tradition has played a vital role by not only helping Africans to sustain their culture and
identity but also empowering their wisdom, dignity, aesthetic and poetic attributes (Kizza, 2010). Proverbs are not exception. Most of studies conducted on these literary forms contend that they are multifunctional. Ordinarily, these are wise saying often time short. They are succinct oral literary forms which constitute a socio - cultural and didactic tool in different situations. People from different historical and physical settings often resort to such genres to give a pithy warning or caution, advice and/or correction to those with whom they live and cope with life together. They are literary forms which help people to sustain their culture especially values and wisdom. In the present study, most of the proverbs discussed are ethically didactic as they warn, caution and teach about wisdom, respect, and various human values. They are thus pedagogical tools which serve to transmit knowledge and wisdom from a generation to another.

2. PROBLEM STATEMENT
While literature is concerned with human action and experience, in some African societies including Rwandan, the problem of illiteracy persists whereby many people are still unable to read books yet they are repositories or owners of wisdom. Their wise sayings are still relevant and didactic materials to the community in which they live, hence an inherent place that oral tradition still holds among African societies. While from time immemorial Rwanda has been distinguished by skillful and powerful oral expression in social scenes (Teta, 2016), the function of oral literary genres has not attracted attention of local researchers and has therefore been an under researched area. In this regard, this study sought to explore the socio-cultural and didactic function of oral literature in Rwandan context with particular interest in proverbs which teach unity, friendship, sharing and cooperation; patience and caution/ paying attention to different situations; right choice in life and respect; hardworking; saving and time management; among other ethical values. The researchers seek to answer the question about the socio cultural and didactic role that oral literature plays in Rwandan society having some people unable to read books yet they can teach others through wise mouth words. The researchers applied a paremiological approach framed on the belief that studies in proverbs are mainly concerned with addressing questions regarding the definition, form, structure, style, content, function, meaning and value of proverbs (Mieder, 2004). More importantly, researchers consider the belief that oral literature cannot be distanced from society simply because it is a product of society which produces for society in turn.

3. AIMS OF THE STUDY
Every research project starts with an idea; something that the researcher is interested in knowing more about or is worried about; something that is perceived as a problem or as a knowledge gap that needs to be filled (Hewitt, qtd in Bazimaziki et.al., 2017). The aim of this study is three fold. First, we wanted to demonstrate that literature is an art that depicts humans at social and cultural levels. Following closely, researchers wished to identify the didactic function of oral literature with particular interest in proverbs, thus, throwing a light on Paremiological approach and apply it in the study of oral literary forms. Second, we wanted to show that short oral literary forms can depict the human behaviours in the world they live and lastly to critically examine contextual meaning and socio- didactic function of some selected proverbs often time used among Rwandans through four languages spoken there. The study will mainly have a two-fold significance namely for academic literature and social literature studies.

4. METHODOLOGY
Research conducted on proverbs posit that these literary forms are multifunctional. Proverbs are old or freshly coined shorter and more allusive aphorisms whose dynamics are not well known (Vansina, 1985) but are very vital to human community. In this regard, the researchers deem necessary to critically analyse selected proverbs using a paremiological approach. Not all proverbs can be studied in this single paper. Rather, researchers dealt with some ethical proverbs as selected taking into consideration the four languages used in Rwandan society such as Kinyarwanda, a common local language to Rwandan people and used as an official language besides English, French and Swahili (Bazimaziki, 2018). The study is concerned with qualitative analysis of selected proverbs from four languages used in Rwanda. Using Paremiological theory, the researchers look into the socio-cultural and didactic function of selected proverbs. Analysis is systematic in the sense that proverbs which are bound to the same ideals and values are discussed together. Paremiology is deemed relevant to spearhead this study since it is concerned with addressing questions concerning the definition, form, structure, style, content, function, meaning and value of proverbs (Mieder, 2004). Researchers in this study framed on its relevance and usefulness to cement the discussion and beckon analysis. Many of the proverbs involved were defined and possible meaning were ascribed to them while analysing them basing on their social and educational role to the community in/ to which they
are used. By and large, the methodology is mainly qualitative literary analysis.

5. DISCUSSION

Various forms of oral literary genres have various functions. Proverbs range among these literary forms and claim to hold important rooms to depict human life experience and convey vital messages. Through these pitchy and often time metaphorical statements, both pre-literate and literate African societies conveyed wise messages when they interacted verbally. These social interactions teach people of different categories from various parts of the globe including African children, young, adults and old people as well. In the words of Mieder (1997), the educational and communicative power of proverbs in African societies lies in their use as validators of traditional ethics, procedures, and beliefs in teaching children as well as adults. Through proverbs, thus far, people could teach, warn and caution their peers, mates and or descendants; hence the inherent role of proverbs as receptacle of wisdom. Proverbs are didactic tools whose embodiment of knowledge and cultural/human values are undeniable. In Dunde’s view, a proverb sums up a situation, passes judgment on a past matter, or recommends a course of action for the future (Qtd in Mieder, 2007). In some societies, to cope with life challenges human beings should be patient and not cut moral. Thus, patience is a value that can help one perform well a toil work and achieve more in their life. Literature teaches a lot about these values particularly through various sayings. Mieder (1997) points out that proverbs contain much educational wisdom, and they have long been used as didactic tools in child rearing, in linguistic and religious instruction in schools, and in teaching about general human experiences. Saying for example “All things come to those who wait” reveals that a patient person will be satisfied in due time. It is similar to the common saying that “A watched pot never boils” which carries the idea that time feels longer when you’re waiting for something to happen. Thus, being patient in any situation and wait the ripe time to get what is reserved to us is a golden key to opening a window to successful ends as Rwandese often time say that “Uwitonze akama ishashi” equivalent to the French sayings that “Tout vient à point qui sait attendre” and closely related in meaning to the Swahili speech community saying “Mchumia juani hulia kivulini” (both meaning ‘Patience is a virtue’). The ideal is that the ability to wait for something without getting upset is a valuable quality in a person’s life. Elsewhere, the saying in English “Don’t cross the bridge till you come to it”, adds more to the already mentioned point. It carries the meaning of not crying before you are hurt or not being upset about a bad thing that might happen; only be upset when something bad really does happen. From this situation, getting discouraged before an event comes is a sign of weakness that people should try to avoid. In the similar vein, French ordinarily argue that “Petit à petit l’oiseau fait son nid” which can literally be translated as “Bit by bit a bird makes its nest”. The meaning, according to the Swahili saying, is that “Pole pole ndio mwendo” (Slowly but sure) much as a step by step process of doing things leads to effective results. From these proverbs, it is understandable that generally patience and much caution leads to positive ends.

More so, in a well built and united society, values such as making friend and holding together, doing well and comforting in case of trouble are, among other things, important factors for a more successful life. Various proverbs are at the center of these values. Saying for instance, “Inshuti nyayo iboneka mu byago” (A friend in need is a friend indeed) reflects that coming to one’s help in any trouble holds a lot as regard human values. This is similar to a common Swahili saying “Akupeke kwa dhiki ndiye rafiki” (A true friend is known in trouble). In fact, a trouble shared is solved in half and sharing the ups and downs among community members is what makes them hold together to cope with life hurdles. Elsewhere, Mieder (1997), one of the leading paremiologists, contends that proverbs continue to play a major role as a pedagogical tool in modern societies, especially among family members and at school. To illustrate, the Kinyarwanda saying that “Inkingi imwe ntigera inzu” (No man is an island) and the French that “Les petits ruisseaux font de grandes rivières” translated literally as “The small streams make long rivers” convey the message that union bears power as “two heads are better than one”, hence united people can stand firm and achieve a lot unlike divided ones whose scattered efforts can lead to failure. This is not distanced from doing well among peers and/or community members as the Kinyarwanda saying goes that “Gira so yiturwa indi” (one good turn deserves another) which implies mutual help and love reflected in lavishing give and take services among people.

Proverbs are important tools which admit various interpretations as they transmit social ideals and define standards and deviations from the [social] norms (Mieder, 2009); serve as repositories of wisdom and knowledge for many traditions that are mostly and predominantly oral. Saying “Akebo ni geramo” (One good turn deserves another) teaches much about a give and take situation which is an important value among human community. The saying expounds the idea of coping with selfishness among community members and teaches them that the culture of sharing can make society prosper. In
other words, something given in return for an item of equivalent value - like tit for tat is a sign that there is harmony and mutual understanding. Doubtlessly, this builds a well-made and inclusive society where people act as one by holding together.

Making the right choice in life is a way to success while wrong choice leads to serious effects. Choosing requires a critical thinking about what is beneficial and what is not. In other words, good choice makes human beings prosper while bad ones make them fall into serious losses and failures. Along the same line of interpretation, “The French statement that “Pierre qui roule n’amasse pas de l’or” (A rolling stone gathers no moss) propagates that someone who does not settle in one place rarely prospers. This proverb refers metaphorically to what is well known about mosses and lichens - that they are slow-growing organisms that don't thrive on disturbance. In that regard, a sure way to prevent a colony of moss from growing on a stone is to move it about. A 'rolling stone' refers literally to a wanderer, unable to settle to any job or lifestyle and therefore characterised as unreliable and unproductive. Thus, stability and sticking to a choice is what makes one stand and cope with hurdles. This idea is echoed in “Tout ce qui brille n’est pas de l’or (All that glitters is not gold) meaning that not everything that is shiny and superficially attractive is valuable. In many cases, people fall victims of external judgement of things and feel attracted by the outer parts which leads to further serious effects due to lack of deep analysis of the status of the things. Matching this is another good French saying “L’habit ne fait pas la moine” or Kinyarwanda statement that “Babona ishya itamba bagata urwo bari bambaye” or the Swahili proverb going this way: “Usiache mbachao kwa msala upitao” approximately meaning “All that shines is not gold”. In fact, the tool that has been used for long may be more important and harder than the newer that is often fragile and cannot last for long. From this situation, one can learn that we should not rely on appearances because they are sometimes deceptive. Rather, the quality of a tool is determined by its worth but not how it appears at its first sight. Elsewhere, the similar saying goes that “You should not judge the book by its cover”. Half a loaf is better than no bread: Something, even if it isn’t what you ideally would prefer, is better than nothing. Still in the same connection, “A rose by any other name would smell as sweet” meaning that what matters is what something is, not what it is called. In most of cases, appearances are deceptive and at first sight, one may be mistaken that something is good and s/he feels attracted yet it is the case of “All that shines is not gold”.

Saving and good time management are other important factors among those affecting human life and can change it in one way or another. Human being are then warned and taught about the two through oral literary genres. Proverbs are good genres to convey these messages. Saying for example, “A stitch in time saves nine” implies that time effectively used is very beneficial. The saying brings out the essence of doing the working time rather than postponing it for later. From this situation, it is important to know that one stitch at the right time saves nine or more others that one would be forced to stitch if they hadn’t done it at the expected time. Similarly, the Swahili saying “Chelewa chelewa utamkuta mtoto si wako” or the Kinyarwanda that “urabangira ikaguruka” (time and tide wait for no man) or the French saying that “Les retardateurs ne trouvent que les os” equivalent to “late comers eat bones” carry the same meaning implying that time well used is oftentimes fruitful. These proverbs are actually relevant to people in terms of teaching them that they should not waste their time or delay to doing things. In fact, how one manages his/her time affects greatly them in what they are doing. Here, the reduplicated stem, chelewa chelewa, (being late and late again) implies that there is something wrong with time management which can impede or affect one’s goal achievement. A similar proverb is “Time is money” which carries the idea of expecting a positive end when one manages well their time. We know that money holds an important part in the human lives and equating it to time effectively used means that the more you save time the less you run risks of not achieving what is targeted. In the same token, it is often said that ‘A penny earned is a pen saved’. Such saying is teaching how to save, not only time but also money as it is an important weapon to solving human needs, ‘a good servant but also bad master’, thus, say, a ‘golden key that can open many if not any door’. Without money, life can be affected and jeopardized in one way or another as it is central tool that helps human beings cope with life difficulties as, to quote Ayn Rand, “it is only a tool which will take you wherever you wish, but it will not replace you as the driver.”

There is no doubt that proverbs are gems of generationally-tested wisdom which help us in our everyday life and communication to cope with the complexities of the modern human condition (Mieder, 1997). In everyday life, for example, human beings are supposed to be held accountable and be responsible for the task they are assigned. In this regard, paying attention to what one is doing can serve as a weapon to carry it out in the best possible way and in case of failure, they should primarily lay
blame not only on the tool used and other external factors regardless of their role as performers. Some proverbs put it simple. Saying for example, “A bad workman blames his tool”, one literally means that when someone performs a task unsuccessfully, the blame is always laid on the quality of their equipment, or other external factors, rather than take responsibility for their own failure. As such, it is important to be responsible or held accountable in case one fails to fulfill a task assigned pretending that all is due to the materials used. Inherently, when one says in Kinyarwanda “Imbwa yarihuse ibyara ibihumye” or in French that “Rien ne sert de courir, il faut partir à point” (Haste makes waste), the idea is that rushing into a decision may cause mistakes that waste more time than would have been taken by proceeding more carefully. The idea is that we should be more cautious and pay much more attention before taking any decision which is more often than not affective in one way or another.

Additionally, Paremiologists acknowledge the general or universal truths and values embodied in proverbs as they convey messages about the world view about how human beings should behave and act among themselves. When one says “Il ne faut pas vendre la peau de l’ours avant de l’avoir tué” or “Don’t count your chickens before they are hatched”, there is a lot to learn from what is meant. Actually, in their daily life, human beings consider that the future will spring from the present and start planning for the future income. In this context, the core advice is not to be hasty in evaluating one’s assets. Ordinarily, chickens are products from eggs laid and hatched by a hen during twenty one days. Notwithstanding the context, one may have a hen that is set to hatch with, let’s say, eighteen eggs and feels that all will come out well. They will therefore start counting and hope to have in the end eighteen chickens while some eggs may actually be broken down or fail to be hatched or get spoilt or none at all will be hatched as all depends on the hen’s habit and other factors. This is a similar situation to starting enjoying the fruits of a work not done yet or an opportunity or a promise not delivered yet or celebrating an important day or event before it takes place. From this case, such proverb is didactic in that it teaches that it is better to wait for results before one can enjoy what they don’t already have. Waiting for a ripe time is what benefits more than anticipating with what one does not have in hand. In the same light, saying in French “Un tiers que tu as vaux mieux deux que tu auras “A bird in hands is worth two in the bush” will reveal that what you have is better than what you intend to have as the hand is nearer than the bush that is far. Catching a bird in the bush will take much more time than making use of what one already holds at hands. Thus, it’s better to have the certainty of a small thing than the possibility of a greater one which may come to nothing. This warns against taking unnecessary risks - it is better to keep what you have (a bird) than to risk getting more and ending with nothing (two birds out of your reach). This saying coheres with a Kinyarwanda and a Swahili sayings that “Amavuta y’umugabo ni amuraye ku munwa”/ “Chako ni ulichokula, kinachobaki ni cha mucimba kaburi (One’s ice or meal is the one s/he has already eaten) or more simply one’s expectations are what s/he already has at hands now rather than what they expect to have further. In fact, having consumed is better than waiting to consume. It is thus important to seize a chance or an opportunity at a ripe time before it fails us or is lost.

Literature involves people’s experiences in the world and this is depicted through different literary genres (Bazimaziki, 2017) be they oral or written. Among other genres, proverbs reflect human behaviours in some circumstances including difficult or times of hurdles. The above stand is congruent with another saying that “Lorsqu’on a pas ce qu’on veut, on se contente de ce qu’on a” (when you don’t get what you wanted, you better feel content with what you have) or more clearly “Necessity is the mother of invention” which conveys the message that once man in nature is at stake or is in a situation where there is no adequate solution to a problem they face, it is worth using the available means to cope with it. In the same token, people often say “He is poor who does not feel content” and much can be learnt from this saying. Human beings are always in need of goods and services. The one who has is the one who wants more as the saying goes that “The more you have, the more you want.” The question that one would ask is probably to know whether there are on earth many people who confirm that they are “satisfied”. A millionaire would like to become a billionaire; the owner of a cattle wishes to have two much as the bus owner would like to have the second while the house owner would be happy if he builds another or more. Despite these wishes of the ‘haves’, there might be some ‘have-nots’ who are contented with a very little thing they might get. The whole situation teach people to feel content although it is not easy to feel satisfied with what they have. All depends largely on human nature where the thirst of riches is never quenched.

More importantly, among the things proverbs are concerned with, motivating people to work hard holds another important place. Saying in French « Comme on fait son lit, on se couche (As you sow so shall you reap) serves as illustration of this point. In most of cases, one’s deeds, good or bad, will repay
them in kind. Similarly, “Early to bed and early to rise makes man healthy, wealthy and wise” implies that working hard bears fruit of what we have done as time well managed is more beneficial and fruitful. Elsewhere, the Kinyarwanda common saying that “Isazi y’ubute ntirya igisebe” (The early bird catches the worm) which succinctly means success comes to those who prepare well and put in efforts; is another saying which motivates people to work for effective ends. In similar context, “Il faut battre le fer quand il est encore chaud” (strike the iron while it is hot) teaches to act decisively and take opportunities when they arise. One can learn a lesson of not wasting the ripe and convenient time of doing things. The pragmatic allusion in this proverb is actually the blacksmith at his forge. Generally, when a farrier delays in shaping the iron when it is hot, a pliable metal soon cools and hardens and the opportunity is lost. The idea is that any delay in doing what one is supposed to do bears bad consequences as those resulted from a cool iron which is not easy to shape. “No pain no gain” or Kinyarwanda statement “Imbuto y’umugisha yera ku giti cy’umuruho (There is no sweet without sweat)” similar to French proverb “Aide-toi le ciel t’aidera” (God helps those who help themselves) are also pedagogical tools to enliven courage and aspirations into people and call them to work hard for a positive result before hoping and waiting for assistance without playing their part. Elsewhere, saying in French “Vouloir c’est pouvoir” (where there is a will, there is a way”) conveys the message that when committed and determined, one can achieve what they wanted whatsoever. Put another way, commitment and determination are key to success in what one has undertaken. From all these proverbs, humans can learn to endure pain and sorrow or to resist hardship and/or suffering without quitting.

6. SUMMARY AND CONCLUSION
The oral tradition can still be put to great use in the 21st century and even beyond (Kizza, 2010) although many societies have advanced with alphabetization, there are still people who are unable to read black on white yet they hold a lot about oral tradition including wisdom and knowledge embodied in their wise sayings known as proverbs, genres which play a vital role to people and those whom they live and cope with life together. They are literary forms that help people to sustain their culture especially values and wisdom. Most of the proverbs discussed are bound to social function and are ethically didactic as they warn, caution and teach about wisdom, respect, thus define and convey various human values and general truths about how human being should act and behave in various situations. The teaching they offer is thus a guidance to humans in the world they live. They give a pithy warning, correct and advise the community members how to cope with life and endure pain and sorrow or to last through hardship and/or suffering without quitting. Notwithstanding the discussion, we believe that this study is not exhaustive since studies on proverbs can outweigh the perspective used in the present. As proverbs have contextual application in that if they are applicable in one context, they may be inappropriate in another, we would recommend that the gaps in the current study be bridged by exploring proverbs using a contrastive analysis or contextual approach.

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The Socio-didactic Function of Oral Literary Genres: A Paremiological Perspectivism of Selected Ethical Proverbs

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Refining LSRW Skills of Engineering Graduates through the Digital News Platform

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ARTICLE INFO

Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.4

KEYWORD

Engineering; platforms; Technology; Skills; Reading and Writing

ABSTRACT

The present study aimed to develop the LSRW skills of the graduates with the help of digital scientific news platforms. The present study indicated that the digital news platforms play an important role in honing the English skills of graduate learners. The contemporary digital era has given rise to numerous multinational companies and burgeoning businesses. Transactions in businesses have made technology an inevitable component of communication. Technology has brought the shift from industrial society to information society and industrial economy to knowledge economy. Today, we cannot think about global businesses without the internet. Internet has made the digital revolution a reality. It has become an important mode for various business activities throughout the world. Internet, a valuable technological innovation, plays a crucial role in a wide range of business interactions. These interactions or communications are predominantly done in the English language.

1. INTRODUCTION

The contemporary digital era has given rise to numerous multinational companies and burgeoning businesses. Transactions in businesses have made technology an inevitable component of communication. Technology has brought the shift from industrial society to information society and industrial economy to knowledge economy. (Aferdita Berisha-Shaqiri 2015). Today, we cannot think about global businesses without the internet. Internet has made the digital revolution a reality. It has become an important mode for various business activities throughout the world. Internet, a valuable technological innovation, plays a crucial role in a wide range of business interactions. These interactions or communications are predominantly done in the English language.

The English language has become an inevitable facet in this digital era. Most communications happen through the English language. Email inboxes and business WhatsApp groups are flooded with business messages. Communication happens also through the voice chats, skype calls etc. Millions of messages are being transferred via these channels. This has also led to the demand for employees with adequate English skills. It is important that the corporate employees should not only be well-versed in their technical skills but also in the English language skills. Grooming the English language skills amongst graduates, which comprises of Listening, Speaking, Reading and Writing (LSRW), has also become the need of the hour. The onus has fallen on the Universities and Colleges to equip the engineering graduates with adequate English skills. The present study aimed to develop the LSRW skills of the graduates with the help of digital scientific news platforms. The present study indicated that the digital news platforms play an important role in honing the English skills of graduate learners.

2. LITERATURE REVIEW

The development of technology and business has led to the importance of the English language and Business English. “During recent years, globalization and computerization have redefined the industry, politics, culture, and social order”, says (Aferdita 73). Further (Aferdita 75) adds on to say “In recent times electronic business has developed in an important business discipline”. Sales and business have tremendously increased due to the internet era. Business communications that are done through e-commerce, e-marketing etc. have made organizations to depend on technology to flourish their businesses. Traditional business systems are being replaced by the online business system. The online medium has made interactions amongst organizations, clients, customers, stakeholders etc. uncomplicated and increased business profits. The e-business has become an aspect where the authority of customary information technology blends with the internet, and has brought a new foresight to run businesses.
Information technology has revolutionized the workplace environment, globally. Changes like: nine to five working time been shifted to 24/7 working hours, geography is no longer a concern; small companies can offer big projects and the demand for workforce with quality. It has become a challenge to companies to hire candidates with excellent proficiency and also retain and acquire the best services from them. (Elena-Julia 2014). This has also given rise to the need for quality workforce which will contribute to the progress of the organization.

Various factors determine the quality of the corporate employees. One such factor is - the way they communication within the organization and also with overseas clients. This has led to the importance of Business English, which is an effective mode for business communication. Business English is a branch of ESP (English for Specific Purposes). Business English is the kind of English used for business correspondences. The vocabulary and the language used in the business context vary from General English. The LSRW (Listening, Speaking, Reading and Writing) skills pertaining to the business context has gained importance in the present business context. When employees speak to clients, customers, colleagues etc., the speaking skill is given prominence. Speaking the right words in the right style and tone is essential for success in business.

Inculcating the LSRW skills in the graduate level is vital. Students need to be taught the nuances of language skills and its importance. Today, getting a job in a multinational company has become imperative. Students face the acid test and feel the corporate environment during their campus placements. Placement tests assess the students writing and speaking skills. Though the students have adequate technical knowledge, applying it in a placement process has become a challenging task. In most of the placement process, the candidates are required to clear the verbal section and group discussion before sitting for the human resource manager interview. These skills are tested in the placement tests, since the companies consider good writing and speaking skill as an essential component in employees for organizational growth and professional success. The speaking skill (which is a product of listening skill) the writing skill (which is a product of reading skill) and has become mandatory for success in the professional world. Enhancing the language skills of young learners (graduate students) has become mandatory. Thus, the online platform has taken an important role to play in developing the LSRW skills of graduate learners.

The online platform is an interesting means to cultivate the language skills in graduate learners. The digital platform is an interesting means to cultivate the language skills in learners. (Krashen 5) in 'Language Acquisition and Language Education' stresses that while anxiety and lack of motivation can impede language learning by acting as filters locking comprehension, the novelty factor or the very appealing features of multimedia renders autonomy and creates greater participation from the students. Educators need to focus not only on traditional teaching pedagogies, but also the digital mode of language teaching. According to Mangayarkarasi and Preethi “This concept of 'digital classroom' or 'smart classroom' provides effective learning experiences by helping the learners to comprehend information, reflect on how it will effect a change in their lives, compare how it fits into their own experiences and think about how this information offers new ways to act in their enhancement of English language”. The digital platform has revolutionized the language teaching pedagogy of English teachers. Further, Mangayarkarasi and Preethi say “Today's teacher must be intelligent, organized, creative, reflective, technologically savvy, and a learner by nature as teaching is not only a work of art but also science.”

3. METHODOLOGY
In order to enhance the language skills of graduates the present study selected a group of 60 engineering students as the sample. The study was conducted in the students' laboratory sessions. Two laboratory sessions (session 1 and session 2) were taken to conduct the study. Each session comprised of two hours. The study comprised of enhancing the LSRW skill of students. The study was conducted in the following order:

- Listening to online science news from websites like science daily and science direct
- Presenting (oral or power point presentation) the news that the students listened to
- Reading an online science news from websites like science daily and science direct
- Writing a summary of the science news read.

During the session 1, the students were requested to listen to science websites and prepare a presentation. The science websites were selected for the study since the sample belonged to the engineering field and the students preferred the online science platform to other
news websites. The listening time was approximately 5 to 10 minutes. Then they were given the option to do the presentation orally or through a PowerPoint. The students came forward with their presentations and presented for 3 to 5 minutes, on the topic which they listened to. They were instructed to deliver their presentation with clarity and appropriate presentations skills. The students were already instructed on presentation skills (a component of laboratory syllabus). In the presentation, the students attempted to highlight the news points which they heard and made their presentations informative.

During the session 2, the students were requested to read news from science websites and write a summary of it. The reading time was allotted as 10 to 15 minutes. Students were requested to read and write a minimum, of two science news and then write a paragraph on each of the news. The students wrote a paragraph on various science news topics. They were requested to take 10 to 15 minutes to write a paragraph. The students found the task useful since, paragraph writing was already a part of their English syllabus. The researcher instructed the students to write a paragraph on each news article they read, focusing on clarity, brevity, organization and appropriate content.

4. DISCUSSION
In Session 1 and Session 2, the online news platform was used to enhance the LSRW skills of the graduate students. Session 1 focused on the Listening and Speaking skills. The online news platform was a platform less explored by the students. But, this task enabled them to listen to a constructive online content and present it. The task was a new experience for the students since this was the first time they attempted to listen and present online science news. Session 2, focused on the Reading and Writing skill. Reading science online news and writing a paragraph about it was a task the students had not attempted before. This gave them interest and they participated in the activity with fervor and sincerity.

The speaking skill has become an important aspect of academic and career development of the graduate learners. Effective speaking skill is essential for doing technical proposal presentations, paper presentations laboratory presentations, group discussion or the interview process. The corporate arena also lays stress on effective oral communication for business purposes. Presently, the number of students reading newspapers daily has reduced to large extent. Lifestyle of the graduates has been tremendously influenced by the latest technological development. The emergence of WhatsApp and social media networks has impacted the reading style of graduates. Graduates are loaded with information load, be it academic or nonacademic. So, making them read online news is mandatory. They should be given awareness about the importance reading online newspaper, especially the science news. Exploring the digital platform not only enhances the students’ LSRW but also enlarges their scientific knowledge.

5. CONCLUSION
The burgeoning businesses along with technological developments, have given rise to the significance of the English language skills. Graduate learners with effective language skills have a have promising a career. So, it is important that the English language be seen as a means to global interactions and not just as a mere subject for exam purpose. Thus, the present study aimed to enhance the graduate learners’ language skills through the effective digital news platform.

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Blogs to Disseminate Literature
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ARTICLE INFO
Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.5

KEYWORD
Digital; audio; YouTube; internet; blog

ABSTRACT
Digital publications have popularized blogs both for Reading and writing. It has created an interactive method of sharing and publishing. The academicians make a hue over this as it kills Literature both in content and writing. No longer have the younger generation got a time to sit and read big classics; but they are still avid readers. The internet world is quick to absorb everything. The audio books, the YouTube have changed their world. They are ready to adapt them to their situation and time. Nobody can deny the benefits of BLOG such as serving a platform to quickly interchange the opinion and develop a new outlook though there is a change in the use of language such as from formal to informal and conversational. We have to accept the fact that language is changing and that is inevitable. The paper will present how this has occurred as days go by and how the youth look at it.

1. INTRODUCTION
The paradigm shift to digital publications from print publications has brought a radical change in reading and writing. The digital publications include our close interlink with the internet world. Twitter, Facebook, and blogs have infiltrated in our lives that used to be personal. The social media has opened new ways of writing. Not only has it managed to create a climate of discussion forum but also to influence the world of literature. Many authors today interact with readers through Tweets and blog posts. Nicholas Belardes has made a history by writing a novel through Twitter. He created “Small Places “through 900 Tweets from 2004 to 2008. It is an imaginative love story about one man’s journey to add meaning to his mundane life. It is interesting to note that Parody Twitter accounts have been created for great writers like Charles Lamb, William Shakespeare and Alexander Pope. Book tube, Book twitter and Book blogs have given an opportunity to find the favorite books and create a bond between the reader and the writer through this research paper, the researcher has planned to study the outlook of the youth towards reading classics and modern books. Her subjects were her own members of the Literary Seminary.

2. LITERATURE REVIEW
The weblog is relatively a new genre in publishing materials and sharing interesting feedback immediately. It has attained the level of digital personal diary. Many of them have become a tool for passive entertainment shared by academicians and students. They have emerged as an effective pedagogical tool and creative literary writing. This has opened a new way of freedom in expression unlike web page. It is not private like e-mail. Thoughts will be discursive and flowing which modify the opinion of these blogs are dedicated to journalism. Politics and tabloid study gossip showing different style, tone such as the Drudge Report, The Huffington Post, and Talking Points Memo. These posts vary in length. They can have simple links to other sites or embedded components like photograph, videos or audio files.

By 2004 blogging has proved to be very popular among undergraduates, graduate students and Professors. Most of them are young, male, having a free access to the high speed internet, having been online for more than six years. Daniel W. Drezen’s eponymous political punditry blog reflects both his academic work on political science and also departs from the academic standards. He has become the co-author of a book on Blog. Grand Text Auto is a group blog devoted to “procedural narratives, games, poetry and art” authored by six new media artists, theorists and technicians, most of whom hold high academic positions. Language Log “Chronicles and digests linguistic quirks “and two of its authors have published a book based on The contents of the blog.

Blogging may look superficial but it has its own depths. A columnist may write a report on a scientific survey but its credentiaity is to be verified. It becomes easier in web by giving a hyperlink to the original report that can be verified immediately. Even if the
writer misses the link, the reader can give a link supporting it or opposing it. The writer is not to argue but to absorb it into his writings.

Blogging has its own attraction to the academicians. In one way it has become a short cut to collect data for the researchers as a secondary source. The teachers use informal blogs for the classroom purposes shared by the students. Blog specific research tools have been established for further reading on certain topics interested to the students and scholars. Researchers in the literary community have begun to show interest in learning the link between diary form of writing and other general types. This has created an interest in cyber culture and New Media Studies. The Web log Research Center on Genre Projects offers a wealth of link to Research Projects such as Blogosphere and My Space. This Blogosphere offers a host of literary topics such as fiction, non-fiction, poetry, literary criticism. This includes science fiction and Many lit blogs feature book review session which may or may not feature in print journalism. This feature takes a new tone as it is not the work of one author but a group of authors. To archive the abandoned books and to popularize them the Lit bloggers had entered the Literary Prize. All titles are reviewed and shortlisted them which are reviewed by at the members of the Shadow Jury. This attempt was done as Abandoned Books have listed even classics like James Joyce, Rowling. But Shakespeare’s blog in different forms make his plays alive.

The top 30 blog winners of Shakespeare have highlighted various sides of him which were not thought by the traditional critics of Shakespeare.

This is a wonderful Blog solving the names of the characters of his play such as Shylock, Jessica, Olivia Linking them with his personal life. Here are discussions of his birthday and his contemporary Writers which make him alive even today. Digital Shakespeare blog is a close discussion on digital culture and Shakespeare. With this, audio and visual excerpts are available for the scholars to choose any of his works for adaptation. The imaginary conversation between two classic authors on modern writing makes it more interesting and even the modern scholars get involved Tweeting on Shakespeare and retelling the story from the character’s point of view in blogs that has made it popular. The World’s Greatest Books were retold Through Twitter in 2010. The Royal Shakespeare Company and the English Game Company Mudlark tweeted the story of Romeo and Juliet.

The SUP blogs serve as a new forum to republish the classics and share the opinion of scholars in group. The review on Jane Austen, Jane Eyre and Shaw’s Pygmalion has evoked a host of responses from young readers Pride and Prejudice Retold has attracted the young minds Neil Gaiman started an interactive novel inviting authors to continue in their own fashion. The BBC conducted this and it was published as an audio novel. These blogs share interesting facts about the authors. No young millennial would prefer to read My Experiments with Truth but for the facts given in the Blog how and why Gandhi wrote. The young will be surprised to note that it was written as weekly installments and published in his journal Young India. He wrote this as Swami Anand and his close associates helped him.

3. NEED OF THE STUDY
The choice of the topic for a National Conference in Dr. MGR ERI by the student members of the Literary seminary evoked a strong opposition from the Academia. The topic was “The Impact Of Digital Journalism On English Literature”. Though the topics for presentation included:
1. The Impact of Digital Journalism On English Literature
2. The Impact of Digital Journalism On comparative Literature
3. The Assimilation of English Language Teaching with Digital Journalism
4. The Impact of Blog on Modern Literature
5. The Evolution of Digital Journalism from Print Journalism

There was a spark of controversy. This had an open discussion with the students and they came forward to justify their choice through paper presentation

1. Whether the Digitalism has killed Literature?
2. Whether the young millennial have lost interest in Reading?
3. Whether they are interested in classics, if so how do they approach them?
4. Whether they write in aborted English?
5. What is their outlook?

4. METHODOLOGY
A survey study with the observation study data is collected and presented in this paper.

Adaptation of Shakespeare
In 2012, students came forward to celebrate the 150-year birthday of the Bard and an International conference was conducted on The Quintessential Shakespeare: The Zeitist. They conducted a theater fest on his plays. Here came the novel idea of their adaptation.
Two plays “the Merchant of Venice” and “the Comedy of Errors” were chosen and two groups played them in a popular theater of Chennai the Music Academy and two more colleges also participated. Tickets were sold and the Director of Crea-Shakthi assessed the plays. Dialogues were modified but costumes and the setting were made real by them. They were awarded for story, Direction and acting.

Adaptation of Comics

The next batch wanted to adapt comics. A lot of browsing was done not only had they brought comics on Sita, Draupadi which narrated the same story making the characters speak. The political satire such as Gulliver’s Travels inspired them and they created SIRJI, a subtle Satirist who commented on the social evils and a web on Sirji was created. Even now www.sirjicomics is read by everybody. Two volumes – one as observer and the Interrogator. The content was written by the students and also the drawing. They were launched in two comicons Bangalore and Hyderabad and won laurels.
The Blog gave an opportunity to be interactive and even today many post their opinion.

**Book Review**

Another activity of the students who used to have this session after 4PM. In each semester we would have at least 2 reviews. So a questionnaire was placed in Google form as some of them have been employed. Out of 25, 20 responded and the report is given below:

More than 55% are students and they have been avid readers on modern books while 4% read classics.
The subject of interest varies:

**Subject of Interest**

Mystery, Novels and thrillers are their priority.

Social media:

**If Social Media, which**

Most of them choose the book based on the Blog while Facebook and Twitter also attract their attention. 75% of them have done the review. They have given a list:

**If yes, Review Details (name of the book, author and publication)**

<table>
<thead>
<tr>
<th>Reviews</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book 1</td>
<td>The Hobbit by J.R.R. Tolkien</td>
</tr>
<tr>
<td>Book 2</td>
<td>The Hunger Games by Suzanne Collins</td>
</tr>
<tr>
<td>Book 3</td>
<td>Presented book review on various travelogues and fictional novels like harry potter etc with the help of PPT and written reviews</td>
</tr>
<tr>
<td>Book 4</td>
<td>The Da Vinci code</td>
</tr>
<tr>
<td>Book 5</td>
<td>The Hunger Games, Suzanne Collins, Scholastic</td>
</tr>
<tr>
<td>Book 6</td>
<td>The Hobbit by J.R.R. Tolkien. Has been published by various publishers.</td>
</tr>
<tr>
<td>Book 7</td>
<td>Jane Eyre</td>
</tr>
<tr>
<td>Book 8</td>
<td>I haven't done a book review</td>
</tr>
<tr>
<td>Book 9</td>
<td>Steve Jobs - Walter Issacson</td>
</tr>
</tbody>
</table>
Not only they have done the oral presentation but also written on Blogs and have shared it in Twitter.

They are happy that their review is interactive in Blog and Twitter. They strongly feel that the social media does not kill Literature.

Though collaborative writing has become popular in social media, our students conducted Online individual programme. Noteworthy are review of 9 poems of Angelouin 30 words Attracted many college students. This was followed by creative writing such as 8 line poems On any non-controversial topics and also story writing in 8 words related to Digital journalism.
Bleeding red in death for bleeding the truth in
blue, freedom of a conscientious journalist became a
question mark.

— Mridula, S

"I'll be home soon..." He said, looking
hopefully out the plane’s window.
The hijacker on the aisle smirked.

Was having a walk in a park thinking
about the words my crush said "u
are not as fair as me". Then suddenly
heard something "U r too good today"
said a man to his wife. "u r as good
as always" replied the lady. And then
both started walking using their blind
sticks. I realised what love is and
crushed my crush's thoughts there
WWW. Medium Digest is a popular blog in which the author shares her opinion, reviews the books and shares her travel which is linked with Facebook.

5. CONCLUSION
The above analyses answer the queries raised in the beginning:

1. Digital Literature has not killed the Literature
2. The youth has not lost its interest in classics but they are able to adopt it to their present situation
3. Though a few have the style and tone, English has not lost its originality

6. SUGGESTIONS
1. More classics should be abridged or simplified with more visuals.
2. Freedom should be given to the youngsters to spin their story or interpret in a different way
3. More of audio books and excerpts in Social Media would attract their attention

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Narrative Journalism in Truman Capote’s In Cold Blood

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ARTICLE INFO

Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.6

KEYWORD

Yield; demonstrate; interchangeably; perspectives; triple narrative

ABSTRACT

This paper deals with how Narrative Journalism influences the novels in literature with special reference to the non-fiction In Cold Blood by Truman Capote. The author is forced to yield a serious new art form in Literature through Narrative Journalism. To demonstrate the literary techniques of the novel, Capote applied Literary Journalism. In a simple definition, Narrative Journalism is a technique and stylistic strategy traditionally associated with non-fiction, and also it is at times used interchangeably with creative non-fiction. Capote learned of the quadruple murder in The New York Times, before the killers were captured. Then he decided to travel to Kansas and write about the crime with his fellow author Harper lee who has also written a few non-fictions. Here Capote brings out the true crime story for which he interviewed local residents and investigators assigned to the case and took thousand pages of notes. He also took extensive detail and simultaneous triple narrative. And the story is told from two alternating perspectives; the thought of the murderers and the people affected by the crime. Capote’s purpose of writing this novel was to let the readers know about the prior planning, thoughts and purpose of the crime by the murderers that would not be shown in a typical news report. Unlike other authors his objective was in showing the mindset of the murderers while committing the crime. The highlight of the study is how Narrative Journalism is applied in Capote’s In Cold Blood.

Narrative Journalism can be broadly defined as the genre that takes the techniques of fiction and applies them to nonfiction. The narrative form requires deep and sophisticated reporting, an appreciation for storytelling, a departure from the structural conventions of daily news, and an imaginative use of language.

Narrative journalism is a form of non-fiction that combines factual reporting with some of the narrative techniques and stylistic strategies traditionally associated with fiction and it is also called literary journalism.

In his ground-breaking anthology The Literary Journalists (1984), Norman Sims observed that literary journalism "demands immersion in complex, difficult subjects. The voice of the writer surfaces to show that an author is at work."

The term literary journalism is sometimes used interchangeably with creative non-fiction; more often, however, it is regarded as one type of creative nonfiction that contains precise, well-researched information. According to John Bak, “Literary journalism has often been marginalized as the bastard child of literature and journalism.” Literary Journalism are immersion reporting, complicated structures, character development, symbolism, voice, a focus on ordinary people, and accuracy. Literary journalists recognize the need for a consciousness on the page through which the objects in view are filtered.

Indeed, the addition of “literary” to “journalism” may be seen to be dignifying the latter, giving it a modicum of cultural class. While the media exerts enormous political, ideological, and cultural power in societies, journalism retains a precarious position within literary cultures and the academy. Journalism and literature are often seen as two separate spheres: the first one “low,” the other “high.” Complex factors (historical, cultural, ideological, and political) lie behind this. Since the emergence in the early 17th century in Europe’s cities, particularly London, the “news media” have been associated with scandal, gossip and “low” culture. According to Craven, these publications “brought sex and scandal, fantasy, sensationalism, bawdiness, violence and prophecy to
their readers: monstrous births, dragons, mermaids and most horrible murders.”

*In Cold Blood* is an excellent example of Narrative Journalism. It is cold but splendid piece of documentary realism. Capote draws all of the information that he uses to tell about the murders of Herbert Clutter family in the small farming community of Holcomb, Kansas. And he explains about the mindset of the murderers while committing the crime. When Capote learns about the murder in *The New York Times*, he decided to travel to Kansas and write about the crime. Capote goes to Holcomb along with his fellow author Harper lee. Together they interviewed local residents and investigators assigned to the case and took thousand pages of notes. He ultimately spent six years working on the book. He started to write the book after the two murderers were captured.

*In Cold Blood* made such a splash that lots of journalism departments started teaching courses on the subject in the seventies (as they will in the future on ‘fake news,’ probably)” (Sims, 2017).

Thomas B. Connery defined literary journalism is 'nonfiction printed prose whose verifiable content is shaped and transformed into a story or sketch by use of narrative and rhetoric techniques generally associated with fiction.' Through these stories and sketches, authors 'make a statement, or provide an interpretation, about the people and culture depicted.' Norman Sims adds to this definition by suggesting the genre itself allows readers to 'behold others’ lives, often set within far clearer contexts than we can bring to our own.' He goes on to suggest, 'There is something intrinsically political and strongly democratic about literary journalism something pluralistic, pro-individual, anti-cant, and anti-elite.'

*Operación Masacre* was the first “non-fiction” novel by Rodolfo Walsh completed in the year 1957. Followed by it in the year 1965, Truman Capote wrote *In Cold Blood*, the first English language book and it established itself as a historic example of literary Journalism in the form of novel. While holding to the guidelines of journalism, this novel helped to evidence writers the possibility of using creative techniques. Though Capote claims to have invented this new form of journalism, the origin of creative writing in journalism has occurred much earlier.

In the 18th and 19th century, works of Daniel Defoe and Mark twain have the characteristics of narrative journalism along with Ernest Hemingway and John Steinbeck writings also have the essence of journalistic narration during the period of World War II. Tom Wolfe wrote *The New Journalism* in 1947 and is being credited for popularizing discussion on the propriety of narrative in journalism.

When one attempts to define journalistic narrative, the first problem is the ambiguity between the terms narrative and story, often considered equivalent in everyday life. Without even entering into narratological distinctions, narrative and story must be distinguished in journalism.

A journalistic narrative can be defined as a story in which characters perform actions unfolding over time in a certain setting. The journalist uses writing techniques often considered as “literary.” These include the use of voice, techniques that allow creating a form of experience for the reader. The final goal of a journalistic narrative is to offer a better understanding of the real world, which implies that every detail has to be accurately reported.
If this conception of narrative should be distinguished from the reports, journalists usually refer to as "stories," it should also be distinguished from scholarly concepts such as the notion of récit médiatique, which is translated as "media narrative." Marc Lits, among others, introduced this notion because he thinks that a narrative prototype is central in the media, so central that it even pervades the other text types one can find in the media (1997, 45).

Media narrative is thus a notion much broader than narrative as narratologists or linguists define it. It is a text – in the very broad sense of an "abstract entity" (1997, 45) – that organizes real pre-existing material at least partly according to a narrative logic or around narrative elements (a beginning, middle and end, characters, etc.) and "whose individual and collective refiguration [the third phase of Ricoeur’s triple mimesis, during which readers “receive” the narrative], which creates identity, is taken into account, with its social roots” (1997, 45).

The primary genre Capote uses in this novel is a fairly new form of writing. New Journalism coined by author Thomas Wolfe, American author in 1960s. It combines elements of the genre of Journalism and Narrative Literature. Journalism aims to tell a factually accurate story, using carefully researched and collected information from a variety of reliable sources.

Predominantly, journalism is fact-based and reflects more than one point of view. Narrative literature strives to do none of the above. Instead, it strives to tell a compelling story through well-developed characters and an intriguing plot. In work of New Journalism, authors use the meticulous research methods of journalism to collect information that is then shared in the form of long, narrative story, complete with multi-layered characters and a plot that builds and eventually resolves. At the same time, they also strive to make a large social or political commentary.

Capote's structure In Cold Blood is a subject that deserves discussion. The book is told from two alternating perspectives, that of the Clutter family who are the victims, and that of the two murderers, Dick Hickock and Perry Smith. The different perspectives allow the reader to relive both sides of the story; Capote presents them without bias. Capote masterfully utilizes the third person omniscient point of view to express the two perspectives. The non-chronological sequencing of some events emphasizes key scenes. The third person point of view also reaffirms Capote's neutrality.

The victims, the murderers, the victims, the murderers, this is the pattern throughout the first two of the three parts of In Cold Blood. During these first two parts of the novel, the reader is gathering pieces of puzzle leading up to the slaughtering of the Clutter family. Ultimately, the paths of the murderers and their victims come together and climax in the multiple shotgun murders.

The alternating perspective enables the reader to assimilate both sides of the story. For example, inpart one, “Nancy and her music tutee, Jolene katz, were also satisfied...” (24), whereas the next section begins “The two young men Dick and Perry had little in common, but they did not realize it, for they shared a number of surface traits” (30).

This nonfiction work is for the most part unbiased. Capote's extensive research on this real-life event is not marred by his own personal feelings about the crime committed. The fact that he tells both sides of the story adds to the objectivity. Capote doesn't render judgment for two reasons: it is important for the reader to draw conclusions about the "philosophical-sociological-psychological circumstances of the mass murder," and Capote concluded that there should be no interference with the readers' judgmental process (Reed 107). The narrator, up to the criminals' day of execution, shows no bias whatsoever; the trial could have been an easy opportunity for the narrator to express his own opinions on how the criminals should be punished. Capote is adamant in giving the facts to the reader directly and letting the reader formulate his or her own opinion. For example, of the death sentence, Capote writes, "In March 1965, after [Perry] Smith and [Dick] Hickock had been confined in their death row cells almost two thousand days, the Kansas Supreme Court decreed that their lives must end between midnight and 2:00 A.M., Wednesday, April 14,1965"(336).
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ARTICLE INFO
Received: January 25, 2019
Accepted: February 20, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.7

ABSTRACT
Health Information Technology (HIT) is an electronic application of patient management system in health services that yield data for enhanced patient care. This literature review article examined the ability of nurses using HIT. Nurses being the highest proportion of population in the health sector, examining the extent of HIT use from nurses, will provide a clarified outlook on the implications of HIT. Evidential literature search was done in Pubmed, Google Scholar and Science Direct and collectively it yielded 1801 articles. The articles was carefully skimmed for applicability and relevancy. The deemed inclusion criteria was met by eleven articles and it was entirely reviewed and sorted. The findings revealed that for the HIT system to be successful, from the conceptualisation of HIT, to its planning, to designing, to the application of HIT and also at the feedback stage all the members involved and affected by HIT and its implications must be consulted, especially nurses being the major number of health workers in the health care realm, its crucial that nurses are involved in every stage of HIT management and its execution. Application of HIT was found to improve skill of nurse in informatics and electronic documentation. It was found that issues like medication errors, missing-out of service by the patients were reduced. Good standard of practice was also evident by continuation of care, and reaching the unreached remote marginalised communities was the best of all HIT’s benefit.

1. INTRODUCTION
In Health Service Institutions Media refers to the Health Information Technology (HIT). Towards the ultimate goal of safe patient care and to provide quality care, in India the advancement of Health Information Technology (HIT) has gained momentous support from the National Health Policy 1983 by the Indian Government (2). Among India’s healthcare system, the National Health Information system had led to a major reform. Substantial development had been progressed till date however, adherence of local sector and implementation of HIT across individual hospitals and health personnel’s by-enlarge is lacking. Every hospital have difference health information system, whistle enduring along the lines of core focus to achieve accurate and safe data sharing is a challenge. Getting connected with the organisational standard of practise to implement the national program must instigate health care participants to take proprietorship in safe health care delivery to achieve health for all status. Acquittance of information technology has influenced and shall continue to inspire the nurses to update their knowledge in various areas of healthcare (Ng et al. 213). Appropriate efficient use of HIT enable quick access to the required information for the patient care analysis and management. Particularly, in patient service, this shall reduce the reiteration of health information as the individual patient receive care, similarly the significant health care team will also have access to the required health information by maintaining privacy confidentiality of the patient’s identity. These aspects of development is promised to the users of the health system, through the process of information and the ability to use the HIT (Staggers et al. 195).

In this digital era if health care institutions to meet the health standards, major health care reforms, especially in information technology programs got to happen in the near future. In this line of thought, nurses being the majority of the healthcare sector must reflect on the health information technology which is a crucial indicator for better healthcare prospects in the future. Nursing is an area of specialisation which connects the nursing science with manifold information
management, analytical skills to define, identify, manage and communicate data, information, knowledge and insight in nursing practice. The term E-health as defined by the Royal College of Nursing ‘concerns to promote, empower and facilitate health and wellbeing with individual, families and communities and enhance professional practice using information management and information and communication technologies’ (RCN 1). It is expected that HIT will benefit by maintaining safe patient care by reducing medication error (Waneka & Spetz 513).

The commonly used HIT that are capable to retrieve patients results and records, and enhance professional education and development. In the field of nursing, at all levels of nursing care a significant and purposeful use of HIT depends on the resourceful availability of opportunity for which it is crucial for the nurses to effectively and diligently use the information technology.

2. HEALTH INFORMATION TECHNOLOGY AND NURSES

In India there are over 1.79 million registered nurses and midwives (Indian Nursing Council, 1). At an average the nurse to patient ratio in India is 1:475.14 which includes the registered nursing officers (staff nurses) and midwives ( Narang 1, INC 1). In the healthcare sector the conversion from paper to electronic records by due involved change, in India it is claimed as e-health. By enlarge nurses constituting a larger proportion of the healthcare population, these programs on health information technology will profusely impact the implications of the projects. In adhering to the change first nurses must overcome the natural resistance to change. For this nurses must insightfully learn to perceive that the issue with the system, and must reflect on the improved process that would exist. Next, the individuals or communities facing the change should be positive and adaptive to update their knowledge on the new process of learning and working and must feel safe with the learning pattern through the mentor, for some it could be self-motivation too. In addition, it will be crucial for the nurses to understand that innovation do exist and so evolve with time and they must also be convinced that their idea may also be benefitting. The individuals or group must later choose and decide to utilise the innovation and act towards the implementation of the change. Finally, there must also validate the innovative procedure and exemplify that innovation is a development of the previous version of practice towards a novel approach for the best practice in nursing science.

The strategy of current and future application and wider use of information technology in nursing service are uniform across the globe. Multitude of nurses as healthcare providers are influenced. For the process of the use of these applications to be useful and successfully implemented at the services, positive inclination of nurses towards the HIT is an important step. In this perspective nurses opinions on using technology must be appraised before applying any system modification. Nurses must believe that the electronic system in suited at the health care institutions over paper record will improve patient care services and at the same protect nurses lawfully. For this nurse administrators and policy makers must provide comfortable learning atmosphere and maintain sufficient feedback and follow-up support to the nurses when the system is in place (Ifinedo 317).

As we have entered and are in the digital era of information technology, this literature review paper has examined the influence of information technology and the effective application of these technologies by the nurses. This will further enhance the nurse administrators and managers to plan strategically for incorporating HIT with the health services for better nursing care delivery.

3. LITERATURE REVIEW

The main keywords used for the literate review string was nurse, patient service and information technology in PubMed. Articles published in English study was chosen from 1st January 2008 to 1st September 2018 pulled 1801 articles. The Google Scholar search string of same keywords yielded 181 articles and Science Direct pulled 208 publications. The article titles were again carefully read and sorted for relevance and abstract was carefully read for pertinent articles. For to be analysed for the review, the articles were to be based on original research publication, published in peer-reviewed journal. The criteria framed for the review considered articles that were focused on registered nurses adherence to technology for patient-care-services. For instance, if multidisciplinary studies were found, the nurses data was interrogated from the results. Other studies done with allied health workers, physicians and per say nursing students were not included, and the evaluation criterion tool was developed. The studies were also not limited to the registered (staff) nurses and nursing officers practicing at India. 11 articles adhered to the mentioned review inclusion criteria and they were subsequently reviewed.

4. LINGERED USE OF HEALTH INFORMATION TECHNOLOGY

Health information technology is commonly utilised in health care sector from hospitals extending to the community health care setting. It also enables accessed care and delivery that widens health care network from public hospitals to specific remote
regions, where it might be largely unfeasible to provide consistent health services similar to urban cities. Modern electronic devices for communication, permits nurse to access patient record, have a look at the information and jot-notes on patient care, plan service appropriately from anywhere from the world. Telenursing is also another aspect of nursing services with HIT, which facilitate the information technology to a higher level of patient care. It enables to reach-out to patients in rural and remote regions, dealing patients by delivering audio-visual support in health care. The manifestations of telenursing include home-monitor, assessment of physiological measure, and provide support to self-management of chronic ailment and video conference. The information pertinent to clinical aspects can shared (with patients consent) with other professional team members from national and international expertise (Loh et al.) 25. Telehealth is a means of health care delivery by utilising technology over a distance with telecommunication. In consideration of the HIT lingered by the nurses there seems to be a positive adherence to it, and the fact that it grant to the hospital, residential and community patient care is enormous.

5. DEMOGRAPHIC INDICATOR

The perception of the nurses as along with their ability and knowledge in using HIT influences nurse use of HIT and this directly and/or indirectly was supporting the nurses to apply these technologies for patient care (DesRoches et al. 164). The demographic variable of the reviewed article pulled data from full time and part time nurses, informing their gender and educational status. However, these were not deemed to be indicative of nurses adhering to use HIT. Though it wasn’t proven statistically but positive correlation was found for those nurses who had computer skills (Kossman and Scheidenhel 73). It was also found that lesser the nurses’ age group, more significant there were inclined in using HIT, at the same time rest of the staff including senior nurses were also found to show keen interest in updating their knowledge in HIT, this reflected their dedication for patient services adhering with the mandate standards of health care (Ng et al. 210). As per the precepts of patients dignity, nurses signposted the threat in desensitising patients health services and it was perceived as an intimidating factor (Huryk 610). Nurses with more life experience and nursing background did have trust in the confidentiality of the system and this enabled them to use HIT to the need as required to the fullest. Those nurses who believed the system may have gaps in intimidating the patients image and privacy exhibited restrained use of the system. The resistive nurses were also found to be more cautions in using information technology and they were worried on the legal implications (Staggers et al. 194). In addition, the frequent concepts that popped up was the disappointments with the system and the system interruptions influenced by compromised HIT literacy of the users (Eley et al. 1155). Nurse researchers were linking the system capacity compared with other nurses. Pain nursing care team nurses also appreciated the HIT in comparison. Commonly oncology unit nurses, used it to monitor the patients pain management, followed with the renal nurses and then the others (Loh et al. 3).

The bar coding system was together applauded by all the nurses, and this was a factor maintain the confidently of patients with the core health care team members. It was also shown that subsequent staff development programs on HIT and the use of updated system of health care management was found to be more useful (Waneka and Spetz 512). Decades before writing the nursing care plan was an effort and using the HIT with imbibed system management of patient care was positively acknowledged by the nurses. At the same time it was highlighted that the nurses were not involved and weren’t consulted in making improvements in the patients HIT system, this was reflected on the poor and repeated system update (Ifimo 317). Other impeding factors referred by the nurses was the competing availability of the computer system, as other health care team members also had to use the computer at the same time (Unertl et al. 396).

It was reported that the automatic notification of the scheduled procedure for instance giving medication, pre-operative management of patient, getting the progress chart of the patients health status etc. was a remarkable use of HIT. Though the time spent by individual nurses for the HIT was variant, many nurses felt that it uplifted the nurse-patient rapport by nurses being able to inform the patients on the tailored health care services depending on the condition of the patient (McCullough et al. 654). It was also found that patients were given the choices of services and they can choose the one that would best suit the patients’ own need.

6. FACTORS CONTRIBUTING HIT IN PATIENT CARE

Investigation of the registered nurses application and the usage level of HIT among nurses for the patients was carried out. Results from statistical analysis indicated overall nurses were optimistic in using the technology. Level of acceptance of HIT was predominantly high among the nurses who had higher level of knowledge in using information technology. Consistently the nurses informed the trait of using HIT for patients was mostly influenced by the nurse managers, whereas the Nurse Director provided the environment for the application of HIT for patient-care services. It was also evident that if the nurses were allowed to use HIT in a positive environment, their
competency in using HIT was also higher. There was also positive correlation between familiarity of nurses to use HIT with their intended ability to use HIT (Huryk 610). Nurses who were acclaimed to use information technology, had positive feedback on the system when they encounter system downtime and slowness. Overall, in the recent decade use of HIT for patients by the nurses is increasing and nurses also remark that their repetition of care was not required to be repeated.

7. INTEGRATION AND IMPLICATION OF HIT
The influence of information technology is inevitable and so it has influenced the health care as along as HIT. The cruxes of successful application of HIT in patient services rely on the capability of the nurse to learn and integrate HIT in the system of health service. For which the nurse administrators have to take leadership and work with the team in designing the HIT, provide the resources and make feasible user friendly, at the sometime maintain the confidentiality of the patients. There must be provision for an ongoing learning and supportive measure. The end users, such as the nurses must be involved right from the beginning of the system designing, operation and management. Most importantly the HIT must be an integrated process imbibed with the workflow of nursing services professed as an advanced system as opposed to the prerequisite. Adequate scheduled safe learning environment and training on HIT to the nurses will enhance the nurses effective uses of HIT for patient care, and training must also focus on advanced skill before application and subsequently as required. Insufficient training upsurge discomfort in using the system, and it may possibly lead to unsuccessful HIT project execution. There must also be a channel for feedback and provision to update the system with quality output. As along keeping the nurses and clinicians updated with the outcome of HIT on the prospects of patient care will inform the nurses to realise the use of HIT and it will also motivate them to continue using HIT to its best (Ifinedo 317). To advance the system of HIT, it must keep evaluating itself and finding the gaps in the system must improve its performance by closing the system gap. Further research can also be done in understanding the HIT system gaps and address it with actionable strategies for implementation.

8. REFLECTING ON THE HIT SYSTEM GAPS
It is true that not every aspects of HIT could be constructive. The pitfalls might be lack in getting adopted with the mundane working system of patient care, may be its possible that there could be doubling of records and reports, else it might be challenging to maintain confidentially of patient’s information. Currently with continuous system update, the issues might be minimal, however no error can be neglected. Capacity to be adoptive to the ever changing technology could be a challenge. Adequate technical support, reaching the unachieved and taking the HIT services to the underprivileged health services in remote regions should be a target to achieve in the near future.

9. DISCUSSION
The study findings revealed that nurses were well acquainted in using HIT for patient care, they illustrated optimistic views on the progress of HIT. Factors associated with effective application and use of HIT involved nurses confidence in using general information technology, adequate support system while using HIT, enhanced patient care, easy adoption of system and provision of safe and sound HIT in conducive environment and reduced duplication of documentation. The nurses echoed more time for patient care, and informed that they were able to visualise the continuity of care that was and will be provided for the patients (Huryk 608). They also highlighted that medication error, negligence of service and overseeing patients report were lesser. Overall nearly the nurses informed that, their involvement in HIT, right from designing the application will minimise the risk of the system not being used. It was also informed that it was better than paper documentation, where in retrieving archived documents for continuity of care was a positive mark of HIT. It was insisted that nurses new to the HIT system, with addition training will guarantee adequate use of HIT (Ifinedo 317). It was recommended to have concurrent feedback on the system, to make the best use of the technology in a safe way.

10. CONCLUSION
Incorporating HIT in the healthcare system is possible to improve patient services in a cost effective way. Ongoing training program to updates nurses’ knowledge and skill in using HIT will enable achieve the purpose of HIT to provide best diligent care to the patient by improved medical outcome. For sustainable future ardent application of HIT and legitimate support to the nurses as uses will take health care to the unreached remote and marginalised population

ACKNOWLEDGEMENT
This work was supported by Ln.J. Theobald Vasigaran PMJF and we thank his in-kind contribution. The authors of this literature review paper acknowledge the Authors and Researchers of the reviewed and cited articles.
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Blogs as Platforms for Disseminating and Popularizing Literature
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ARTICLE INFO
Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.8

ABSTRACT
This paper highlights the dimensions of weblogs in promoting literature in this digital era. Journalism which had played a crucial role in the freedom struggle of India has become a strong force of social transformation in modern times. Today, blogs are present everywhere in and around journalism with individual journalists, corporate, celebrities and agencies. Weblog is a recent form of journalism where bloggers describe an event, express their views on daily happenings, promote a book or update articles. Blogs cover a wide range of writing from poetry to lengthy prose. There are a number of literature- oriented blogs which disseminate various genres such as poetry, fiction, reviews, criticism and language. ‘Shakespeare’ blog contains articles on Shakespeare’s works, his creative world and his plays in performance. ‘No Sweat Shakespeare’ blog tells the way that Shakespeare used mythology in his plays which brings audience closer to his imagination. Fiction blogs provide easy, accessible, informative data on established and current authors and their available books. ‘BookRiot’ blog helps the readers to take a quiz on authors’ famous works and also provides them a chance to win. Blogs like ‘The Blog Smugglers’ features a variety of different reviews dedicated to science fiction and fantasy short stories and novels. Indian English blogging is undergoing a sort of transformation in present scenario amidst its fewer audience for English language blogs. The Indian blogs include varied articles and reviews on literary works where we can find diverse voices and conversations on literature. ‘Literarism’ in its article on Indian English literature, gives the gradual evolution of English language in India from the arrival of captain William Hawkins to the flamboyance of fine Indian writers who have made considerable contributions to world literature. This blog also offers solved answers of UGC- NET questions to the aspirants. ‘Book Geeks’ is a book review blog dedicated to Indian authors. Blogs are more widely read than academic journals and textbooks as truth emerges from shared, collective knowledge. Book lovers on the web are a bunch where they are good writers too. Thus blogs not only inspire various talented individuals but also serves as a platform to promote literature.

1. INTRODUCTION
Blogs are the best written, most influential or most widely read form of journalism. A blog, short for weblog, is an online diary that looks like a web page. It is easy to create and update by changing text, photos or links to other sites. We can create blogs in the most economical and simplest way possible. The first blog apparently came up on 17 Dec 1997 and was started by a techie. Blogging is a meteoric rise since is evident from the fact that in about five years’ time in 2003, the word ‘blog’ entered the Oxford English Dictionary. By 2006, the Pew Internet and American Life project reported that more than 12 million American adults had created their own blog and 57 million people, more than a third of Internet users, read them. 2018 has more than 500 million blog accounts. Blogging is increasingly used by mainstream media practitioners as well as citizens as part of their professional tasks and private initiatives. The real power of blogs lies in their capability to store, organize and retrieve information. This paper highlights the types of blogs and the significance of literature blogs to the literary world.

2. BLOGOSPHERE
When blogging software first became accessible people quickly realized the publishing program’s potential for using links to store random bits of information found while surfing the net. People could share their online discoveries by linking to a website
and writing commentary around them. This became a hive mind where everything was connected a few short clicks from one another. People began to see blogs as a research resource. The world of blogs as a collective group is called a blogosphere or blog land. Most blogs follow a standard layout using a customizable template, allowing users to change the background colour and design, typefaces and text placement. Blog layout, posts, link, headline, comments, sidebars, blog rolls, calendar, search box and about page are the elements in a typical blog layout. There are blogs for entertainment, food, books, music, sports, parenting, politics, environment, current events etc., The beauty of blogs is that they are an extension of us. Specifically, blogs are an extension of every interest, idea and opinion we can think of. Blogs help us articulate our ideas. The more we post, the better bloggers we would become.

3. MEDIA LITERACY
Media education is developing in many countries like South Africa, Australia, Canada, Great Britain and among many other nations. Media literacy is the process of accessing, evaluating and creating messages in a wide variety of media modes and forms. It is interesting since it is based on instructional model that encourages people to ask questions and clarify their doubts on what they watch and read. Media literacy educates people and enables them to be creators and producers of media messages. Through this active process people gain awareness and protect them from what many perceived to be mass media’s ill effects. Reading, for many of us, is a doorway to other worlds and sometime a life changing experience. Reading literature introduces us to imaginary people who have experiences we will never have. We can expand our lives by imaging ourselves into their situations.

4. DIGITAL ERA
Blog (weblog) is rather a recent form of journalism, which is gaining momentum day-by-day. Besides corporate and bigger agencies, many celebrities from different walks of life have their private blogs wherein they express their views about mundane happenings. We have digital phone, digital TV, digital diaries, digital camera, digital medical instruments, digital balance and in journalism we have now digital media. No exaggeration, our present age is digital era, where we have almost everything is digital which are more accessible, easy to use, more dynamic and more efficient. Technical difficulties of time and distance cannot hinder communication now. Vital and important info can be disseminated to anyone from any place at any time. Blogs help us to go through literary journey and become beholder of our own ideas being interpreted by the confluence of various creative genius of the world. Blogs enable us to go into another world parallel to our life process, but with a faster rate of idea evolution, knowledge gain and mental satisfaction.

5. READER-FRIENDLY
With a change in times, the concept of journalism too is undergoing many changes. Today, it is considered a big profit making industry. It has become more of a reader friendly than that of an editor friendly. With computers, internet, World Wide Web, cell phone, the world of communication has changed enormously. Broadly, journalism earlier had a role in the freedom struggle in India along with social reform which required language to be impressionistic and sentimental, emotionally charged to attract mass attention. In modern times, journalism became the upholder of democratic principle and a powerful agent of social transformation. Advancement in information and communication technology has proved a boon, having tremendous impact on all spheres of human life on the earth and beyond.

6. BLOGGERS AND JOURNALISTS
Bloggers took specific form around mid-1990s as electronic communities and Internet browsing became popular. Around 1997 John Barger coined the term weblog as it is used to describe the simple web pages people made to post links to interesting sites that they had found while surfing the web. Bloggers and other web users offer a space for all comers to post what they know or think, to receive or hearing, and to have their ideas publicly debated, modified, expanded or refuted. Journalists and bloggers both value truth but they get to it indifferent ways. The journalist has always had a special set of obligations tied to a commitment to provide citizens the information they need. The essence of journalism is the process of verification. Journalists see truth as resting on the decisions of one individual or group within a news organization or anywhere else. Bloggers have an entirely different view. They see truth as emerging from shared, collective knowledge from electronically enabled ideas. Here, knowledge is seen as evolving through connections rather than as contained within one entity such as a newspaper. Truth for the bloggers is created collectively rather than hierarchically. Both bloggers and journalists seek truth and report it but in fundamentally different ways with significant implications for notions such as credibility, which for journalists often rests primarily with the reputation of their media organization but must be earned by each individual blogger. Bloggers’ ethics are almost wholly personal. They can choose to provide a platform for the collective pursuit of truth or they can publish
whatever outrageous strikes their fancy. Either way, they will still be blogging the next day. The ethics of the traditional journalist are both personal and social. Bloggers and journalists both value truth highly but take different paths toward it.

7. LITBLOG

A literary blog focuses primarily on the topic of literature. Literary bloggers write about fiction, nonfiction, poetry, literary journals, literary criticism and scientific fiction and more. Some litbloggers prefer a formal tone while others more conversational. Blogs like ‘Women on Writing’ gives information on writing geared just towards female writers.

While ‘Cute writing’ blog offers tips to improve writing, ‘Shakespeare’ blog contains up-to-date articles about Shakespeare works, his world and his plays in performance. ‘No Sweat Shakespeare’ blog tells the way that Shakespeare used mythology to look for the things that would make plays that would bring the audiences in and let his imagination take over. ‘Bookriot’ blog suggests which Stephen King book we should read first and also has a quiz on his books. We can even get a chance to win here. Indian English blogging is undergoing a sort of transformation on Indian English literature. ‘Literarism’ blog gives the gradual evolution of language from the arrival of Captain William Hawkins in India to the panache of fine Indian writers who have made considerable contributions to world literature. It also offers solved question answers of UGC NET question papers. This blog has diverse voices and conversations about both contemporary and classic literature.

‘British Council’ blog offers an insight into some of the projects that they have supported and how the British Council works with literature, including interviews with writers. The authors express this opinion through this blog. The ‘Writers Directory’ section in this is a unique, searchable data base which contains profiles of some of the UK and Commonwealth’s most important living writers. Their profiles include biographies, critical reviews and awards. They work with hundreds of writers and literature partners to develop innovative projects and collaborations. As a collaborative project, commissioned by 14-18 Now, BBC contains strong language and the British Council, ‘Unwritten Poems’ invited contemporary Caribbean and Caribbean Diaspora poets to explore the nature of war and humanity during I World War. The poets commissioned for the project such as Jay Bernard, Malika Booker, Karen McCarthy Woolf edited the anthology. Their poems are collected together in the anthology ‘Unwritten: Caribbean Poems After the First World War’ (Nine Arches Press 2018). These writers also wrote in their blogs about their experience of taking part in the project and how they approached writing their own poems.

‘The Shakespeare’ blog contains update articles about Shakespeare works and his plays in performance. It was started in 2011 and by 2016 it was looked at over 230,000 times. The ‘Listening to the Audience’ page it contains links to a series of clips of audio recordings. The page involves several audio recordings from the memories of many listeners of Shakespeare plays. The ‘Online Resources’ page contain information about some of the Shakespeare websites and the current projects. The ‘Book Smugglers’, one of the top 10 literature blogs of UK is dedicated to speculative and genre fiction of all ages. This blog has a special feature called ‘Women to Read’ a monthly column which highlights female authors of speculative fiction and recommending a starting place for their work.

‘SavidgeReads’ is the exclusive blog for book-a-holics. Ithas ‘A Reader's Table' page in which endless piles of our favourite books are listed out and shared. This provides a honest, detailed and insightful reviews and serves as a great place for inspiration. The Penny Dream is for anyone who loves books and creates. This blog has a post on ‘Visiting Shakespeare’s Rose theatre; Romeo and Juliet’. The writer shares her summer experience on Shakespeare’s pop-up theater which was smaller in scale on Shakespeare’s Globe in London. The pop-up theater transformed the local leisure centre into a theatre space and gave a live performance. It entertained the visitors in the city centre with its energetic cast and their right emotions. The writer shares her lovely experience and also informs the readers the end of the show and asks them to catch a lively performance.

If we are a reader of science fiction and fantasy then 'Mr. Ripley’s Enchanted Books’ blog is a perfect place. Created by Vincent Ripley in 2008, it reviews hundreds of young adult and children’s books across many genres but mainly science fiction and fantasy. It also provides in-depth reviews and interviews with authors and illustrators and gives plenty of detail for young and adult readers. ‘Read the Nobles’ is the blog dedicated to reviews penned by Nobel Prize Laureates in literature. The blog aims to bring attention to Nobel Prize Laureates and their body of works. It gives a list of Nobel Prize laureates from 1901. The blog has ‘My Ready List’ which has pages like ‘Twitterature’. They have classic books that have touched audiences for centuries.

The paper has highlighted several literary blogs that play a crucial role which allows both the readers, and writers to publish thoughts and comment directly and
quickly. Blogs herald a golden era for journalism and has enabled writers to express themselves in ways that have never been seen or understood before. Blogs enhance impact as they are a medium for public engagement. Literary blog is an inspiring place that provokes thought with its literary pieces, essays, reviews and comments. Through literary blogs we can study literature, enjoy its nuances and explore more avenues of writing. Students can learn new ways to analyze literature and find conversations about their topics. These blogs have connected us with a global audience keeping it open and accessible to everyone regardless of where they live or what they do.

Thus, through literature blogs readers can discover what customs people have in other countries, what they believe in and their behavior and practices. It also helps readers become more familiar with many features of the written language. Through the sentence formations, its structure and different ways of connective ideas it enriches their own writing skills. Vocabulary is enriched and made more memorable through the use in a content and adds to the reader’s own dictionary. The individual posts written by the authors frequently engage with each other and also bring together multiple perspectives on literature topics. These blogs encourage discussion and questioning and highlights the collaborative, conversational nature of scholarly knowledge creation.

Blogs give way for personal involvement and provide experience as a language teacher. Readers find themselves being drawn into the text when they explore a piece of literature work for a longer period of time. Also, they feel closer to the characters and share emotional responses. Moreover, it gives them multiple points of view to assess matters in their own lives. Thus blogs provide interesting and useful information which insights into trends and connections with authors, themes and works, literary concepts and more. Blogs such as these provide us with a doorway into the world of enriching literature helps build a reading community. Thus, blogs popularizes literature with its reader-friendly web pages.

8. CONCLUSION

Today, weblogs seem to be everywhere in and around journalism. One of the attractions of blogs is their capability to become anything we want. People are creating innovative ways to organize random bits of information and disseminate them through publishing tools. Blogs are thus an ideal vehicle for documenting a particular interest. Instead of creating a clippings file, enthusiasts can pour their energies into finding the latest news and information. Many artists and creative types use blogs to display their work and collaborate as well as to share information. So, blogging has become a well-established web based common tool where any blogger has huge leadership linking other fellow bloggers according to their common intents. This paper explores the potential of blogs for disseminating and popularizing literature. It thus records dimensions of numerous literature blogs which shares the opinions and interests of millions of like-minded individuals and analyse the various literature blogs that serve to quench the thirst of book worms. Thus, blogs with its flexible and ever-expanding dimensions popularizes and disseminates literature.

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Teaching English Language with Digital Journalism
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ARTICLE INFO
ABSTRACT
Digital Journalism refers to the production and distribution of reports on recent events via internet. Digital journals can be used as learning material and an assessment tool for English Language Teaching. Through Digital Journalism students can develop Listening, Speaking, Reading and Writing skills. Further, students can update their practical knowledge. During lab hours, students are asked to read the journals related to Engineering or current affairs, and to take notes. This will improve their reading and writing skill. To improve the listening and speaking skills of the students, Group Discussion classes are conducted on the topics they have read. Hence, teaching English language with digital journalism will save time and energy. At the same time it will update their practical knowledge to compete in the digital world.

KEYWORD
Current Affairs, Learning material and Assessment tool, LSRW skills, Note-making, Group discussion

1. INTRODUCTION
Learning is a lifelong process. Students learn not only from textbooks but also from media. Mass media has become an essential part of everyone’s life. Media keeps you informed irrespective of Geolocation. The most common platforms for mass media are newspapers, magazines, radio, television and the internet. After the advent of Android mobile there are so many ways to communicate such as WhatsApp, Instagram, Blogs, Tweets, and YouTube. It reaches the wide audience quickly. The habit of reading books is decreasing. Students started to browse from internet than referring books from libraries, dictionaries, newspapers or magazines in the digitalized world. If students are aware of current affairs they can communicate confidently. Digital journals can be used as learning materials and an assessment tool for Group Discussion during lab session. Digital Journals can be used effectively for Active Learning Methods to improve LSRW skills. Hence, this paper analyses the importance of digital journals in English Language Teaching.

Digital Journals can be used to improve vocabulary and develop the four skills respectively, LSRW (Listening, Speaking, Reading and Writing). According to SPELT method (Social, Political, Economical, Legal and Technological) we can ask the students to collect the news from the digital journals.

2. Active Learning Methods to Improve LSRW Skills.
2.1 Play a Current Events Game
Make a list of five categories that might be created using Digital Journals, such as Environmental issues, Places, Persons, Movies, Science and Technology. Ask students to search in the Digital Journals for information related to each category and to write questions based on the information they find. (Remind students to make a note of the answers to their questions.) Arrange students into teams, and use the question-and-answer combinations to play the current events game. If we practise this habit of reading Digital Journals, students will enable to understand the language. Through this method students gather knowledge and exchange their views. At the time of Group Discussion, the students can speak confidently so they can seek and give information. If they don’t have content to discuss the students will remain silent.

2.2 Fishbowl Activity
Students are asked to write down topic in the bowl which they have discussed for the past one week. Students have to choose the topic and give extempore speech on the topic from the bowl.

2.3 Think Pair Share
We can give an issue to discuss through brainstorming. We can develop their divergent thinking. Assume that you are Finance or Education
Minister. You create a budget. You conduct one meeting other should take notes and prepare minutes. Through meetings students’ speaking skill will develop and their responsibility towards the society and their attitude may improve to the next level. Before conducting the meeting, we can ask them to send Notice/ Circular.

2.4 Writing Skill
We can give exercises to develop headlines, hints development and note making. Students are asked to note down the abbreviations and the new words with their usage.

2.5 Listening Skill
To improve the listening skill, students are asked to prepare a list of objective questions based on the content they read in Digital Journals. It may be true /false. Choose the correct answer and the gap filling test.

2.6 Speaking Skill
Digital Journals can be used to improve the speaking skill of the students. First we should give the topic. Each weekend we can ask the students to give a speech on which topics they have read and discussed in Digital Journals. We can split the group to collect the information based on the area of interest. During lab session students are asked to read digital journals and based on the article they have read GD is conducted. As digital journals are cost efficient, updated and easily available, we can use digital journals as learning materials for group discussion.

Group Discussion is forum where people sit together and discuss the issue administered to them with the common objective of discovering it in a wholesome way. Group Discussion can be divided into three broad categories based on the topic/ issue given for discussion.

1. Topic-based
2. Case –based
3. Article- based

Reading Digital Journals will improve the performance of the students in Group Discussion as it lays the foundation for the mentioned topics. The participants are given 10 - 15 minutes to read the article and are then asked to hold a regular GD of around 10 - 15 minutes on the article.

Performance Parameter in Group Discussion
1. Content
2. Communication
3. Group behaviour

4. Leadership skills
The content aspect covers ‘what to say’ in a group discussion. communication pertains ‘how to say’ it. In a GD, listening is as important as speaking.

The three different aspect that student should take care of during Group Discussion:
1. Building their knowledge base
2. Generating ideas about topic
3. Improving

Reading Digital Journals will help the students to build their subject base. It will help to generate ideas about the topic and to improve their speaking skill. Students those were silent in the previous class are interested to speak after reading digital journals.

3. Benefits of using Digital Journals in English Language Teaching
1. are an adult medium that students of all ability levels can be proud to be seen reading?
2. deal in what’s happening here and now, providing motivation for reading and discussion.
3. make learning fun.
4. are extremely flexible and adaptable to all curriculum areas and grade levels.
5. bridge the gap between the classroom and the “real” world.
6. build good reading habits that will last a lifetime.
7. is a cost-effective way to educate?
8. contain practical vocabulary and the best models of clear, concise writing.

We can teach grammar, vocabulary and the four skills (LSRW). Digital journals are the living textbooks which give practical knowledge and confidence to face the society freely and fearlessly.

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Explosion of Digital Journalism Through Social Media
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ARTICLE INFO
Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.10

KEYWORD
Perspective, Interaction, Drastically, vital role

ABSTRACT
This paper deals with how Digital Journalism has risen against all odds on social media from the standpoint of various people and their positions in the society. There was once a belief that Digital Journalism would change the minds and ideas of audience interaction through social media in unusual ways and it has almost become a reality. The use of Digital Journalism is to convey valuable news and information to increase consumption of news. The rise of social media over a decade has strongly influenced and set minds thinking on how news was previously reported and digested. Social media has drastically altered Digital Journalism. It asserts through the aid of e-mail, chat rooms, message boards, online newspapers, twitter etc. and has strongly fascinated the audience minds and made them almost glued to their seats. Currently Digital Journalism has spread all over the world and plays a vital role in day to day life and also grabs the attention of young and old alike especially students to educate them about the world happenings. In Digital Journalism, the way of exposing the news was to totally influence the minds of audience and to make them think creatively and with wit. This paper communicates in length on how Digital Journalism through social media communicates with audience and helps them to be updated with day to day incidence.

1. INTRODUCTION
Digital journalism is also known as online journalism. It is a modern form of journalism where editorial content is distributed through internet as opposed to publishing through print or broadcast. It has democratized the flow of information that was formerly controlled by traditional media including newspapers, magazines, radio, and television. Nowadays the digital aspect can be central to journalistic message something which remains within the creative control of the writer and editor. Teletext is called as the first type of Digital Journalism invented in UK in the 70s. It is a system that It was invented in UK in 1970. Teletext is a system that allows viewers to choose the stories they wish and watch it immediately. Through this information viewers can understand the stories in brief as it is in the Digital journalism.

Over a decade social media has seen its growth in the most incredible way. It has in fact altered the day to day life of people across the globe. Its overwhelming growth has in fact overcome the ancient media of digital journalism. Exploring the confines of digital journalism through social media has now become a much debated research to understand the influence and the future of digital journalists and journalism as a whole. Social media can be a great place to get breaking news, as a lot of stories break first on social media. As people now live in a fast paced informative world, everyone can have the facility to update all news from all over the world within a minute at any time. Social media helps people in terms of publishing the news and also to collect information on the variety of news spread through various domains.

The pros and cons of social media are discussed hereunder:

2. PROS

✓ One major task of a journalist is to connect audiences with the relevant information. It helps people to get a clear idea about the news.
✓ Social networking sites like Facebook and others are gearing up for immediate information to keep their hype going. Facebook has now become like a prominent news channel as the number of viewers keep increasing day by day.
✓ Compared to print journalism, Digital journalism has a vast reach to largest audience from all over the world.
People who access the internet may receive news more quickly than print journalism.

Reading the news becomes an interactive experience among the readers and they are at liberty to voice their views too.

Instead of simply looking through black and white copy of the news article now readers can read the news through online while watching live streaming videos. This has terribly paved way for improvement of digital journalism and has posed a major challenge to other forms of journalism.

Social media allows for quick circulation of public health and safety information and this may also be taken as a welcome change.

3. CONS

Fake news spreads through social media like a raging fire compared to real news as it is not accessed by a single person.

Social media, one cannot deny, is rapidly changing the way people look at news. People are almost addicted as it gives news every single minute while media and newspapers worked according to time.

Nowadays Social Media is considered as a wild jungle. It has the power of changing the real news into fake and fake news into real news.

Criminals can use social media to commit and promote crimes. It can drain minds marring the capacity of self-thinking.

Advertising practices of social media sites can create an invasion of privacy.

4. IMPACT ON SOCIAL MEDIA

There are two sides of impact caused by social media i.e., positive and negative. Social media has definitely brought people from the universe closer where they can be connected to anyone anytime. Face book and other social networking sites like Twitter and LinkedIn and you tube channels are cost effective means of spreading news and getting support from audience. One of the greatest impacts of social media has been its addiction and spreading fake news. Fake news stories can have real life consequences. Images and videos that carry violence can damage the behavior of kids and adults and make them involve in criminal activities. There is also lack of security with personal information and chances are that they may leak on social media. They don’t know that they are playing with emotions of other people.

Social Media has significantly shifted the way of journalists to do their jobs from changing the way they receive information. All of this makes Social media a great place for connecting people through online. Nowadays readers are no longer waiting for the next day newspapers they are on the twitter or face book and immediately go through the content and share stories with the help of the many groups that they are involved.

5. MISINFORMATION AND DISINFORMATION ON JOURNALISM

Misinformation which means unintentionally spreading news all over the world and at the same time, disinformation means intentionally spreading with the permission of administration to all over the world. Here are some examples for Misinformation and Disinformation. Disinformation is something in which the fake news spreads through Social media like face book WhatsApp etc.

FOR EXAMPLE

➢ One day, several readers notified that a site called the Conservative Daily Post had published a number of false stories, including a report that President Obama and Hillary Clinton had both promised official pardon to undocumented immigrants. Who voted on the Democratic ticket? Neither person has made this promise to immigrants.

➢ The daily newspaper that were fliers left on the campus of Bates College, in Maine, told students that if they wanted to vote in Lewiston, they would have to pay to change their driver’s licenses and re-register any vehicle in the city. These sorts of cheating are common on college campuses.

➢ Jefferson Riley, the Republican mayor of Mansfield, posted a message on his Face book page: “Remember the voting days: Republicans vote on Tuesday, 11/8 and Democrats vote on Wednesday, 11/9. He son deleted the post. Jeana Hyde, the city clerk in Mansfield, confirmed that Mayor Riley had made the post on his personal account. She said that while she couldn’t speak for the mayor, she believed that the post had been a joke, “but I really don’t know.”

➢ There was recent news that a BJP lady slapped a priest but the actual news was a Christian lady slapped a priest for some other reason but news was delivered in order to defame a BJP party.
In this Disinformation the news gets spread all over the world with the permission of administration through social media.

Misinformation is additional falsehoods spread by apparently well-meaning article corporate accounts and misinformed individuals. Who declares claims that turn out not to be true? There are two types Misinformation they are decision to omit the relevant information and the second one is out and out lie. According to first kind, a report that congress passed a 1.3 trillion tax cut, but leaving out the information that it won’t have a significant impact on the taxes paid by virtually all taxpayers is misinforming most of the people who are hearing the story. According to second type of Misinformation a purposeful expression of something the speakers know to be untrue. Misinformation and rumors are spread like a smell in the air and someone’s life is tarnished overnight. Here some examples for misinformation. They are:

- In Indonesia they announced about the earth quake which made people rush to the streets. The rush was so severe that half of the people lost their lives in the crowd itself.

- Because they wanted to prevent the people from earth quake many died in the rush.

- Thus information carried through face book gets spread all over the world and changes everything overnight which sometimes is not true.
6. CONCLUSION
The paper proposes to bring to light that digital media gets spread like wildfire most importantly through social media and this in turn helps audience to be updated by the recent happenings. People should also be aware of the numerous fake messages that it spreads which emotionally harms people’s reputation and trust.

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Digital Journalism and English Language Learning in Engineering Colleges

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ARTICLE INFO

Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.11

KEYWORD

Digital Journalism; Learning; Engineering; LCD projectors

ABSTRACT

English enjoys a royal status in this technological world with its wide spread use. It is the language of technology and hence the demand for it has increased. Especially technocrats need it more than ever. The growth and development of science and technology has had a tremendous impact on the various industries and life in the world. Language learning and teaching has also been touched by this technological boom. The language classroom uses more of audio and visual aids, content from TV channels, internet sites and various technical gadgets like LCD projectors. In fact, the use of technology has increased the interest of the learners who are more technology oriented. With every passing day efforts are being taken to make the language classroom more learner-centered and need based. One of the byproducts of the advent of smart phones with inbuilt cameras is digital journalism. Almost everyone has started telecasting or broadcasting the news and events happening around them. The paper aims at employing digital journalism to improve the language learning skills of the learners with particular reference to engineering students. The main objective is to make the learning process interesting and fruitful for both the learners and the teachers.

1. INTRODUCTION

“With the rapid development of science and technology, the emerging and developing of multimedia technology and its application to teaching, featuring audio, visual, animation effects comes into full play in English class teaching and sets a favorable platform for reform and exploration on English teaching model in the new era.”

(Solanki D. Shyamlee 2012)

English enjoys a royal status in this technological world with its wide spread use. It is the language of technology and hence the demand for it has increased. Especially technocrats need it more than ever. The growth and development of science and technology has had a tremendous impact on the various industries and life in the world. Language learning and teaching has also been touched by this technological boom. The language classroom uses more of audio and visual aids, content from TV channels, internet sites and various technical gadgets like LCD projectors. In fact, the use of technology has increased the interest of the learners who are more technology oriented. With every passing day efforts are being taken to make the language classroom more learner-centered and need based.

One of the byproducts of the advent of smart phones with inbuilt cameras is digital journalism. Almost everyone has started telecasting or broadcasting the news and events happening around them. The paper aims at employing digital journalism to improve the language learning skills of the learners with particular reference to engineering students. The main objective is to make the learning process interesting and fruitful for both the learners and the teachers.

2. BACKGROUND TO THE STUDY

Engineering colleges stresses the importance of the acquisition of language skills. Curriculum and the materials are so designed to teach the learners all the four language skills and grammar in a technical context. They are given listening and speaking activities as part of their regular curriculum along with the reading and writing activities. The learners are given language lab sessions wherein they are exposed to audio and visual content to learn English language. The learners are exposed to digital learning as part of their curriculum. The learners are given activities like news reading, story writing, and review writing for movies as part of their assignment activities. Hence an attempt was made to introduce the digital content into the language learning process.
3. Digital Journalism
Digital Journalism is telling news by way of a digital story. A story is created using multimedia technology and it is published in the digital world by way of uploading into the world of internet such as facebook, google, youtube and other websites. With the advent of smart phones and the easy and fast access of internet, journalism is taken up by everyone who can record a video and who has an opinion. News about a theft or a violent beating is known to the world not by news channels but by a multimedia content that is uploaded in whatsapp, youtube, and facebook. The flood in Kerala was best covered by the press but the news about the suffering of the people; the landslides, the measures taken to supply food etc were covered by anonymous citizen journalists. So news reaches far and wide like never before only through these ‘citizen journalists’ via digital journalism.

4. HYPOTHESIS
- Digital journalism can be used to enhance the language learning skills of the learners.
- Using digital stories instead of traditional content like newspapers results in better language learning by the students.

5. METHODOLOGY
Digital journalism can be used in two ways for the purpose of language learning. One is to watch a digital content and language activities follow it. Second is creating a digital content employing the language skills. In the case of former language activity is initiated by digital journalism and in the case of latter language skills are employed to create it. The activities were carried out to the first year Computer science students.

6. DISCUSSION
Digital content was introduced as a realia to the language learning process wherein the learners were asked to watch a news item and they were given a follow up language activity. This news item can be given by the teacher or the students can be asked to download content of their own interest. Another way of making the students to watch digital news stories is by downloading or live streaming the content from the web and projecting it via LCD projectors. By this way the teacher can have control over the content the learners watch. In language lab classes, the content can be made available in the server and the students can access them from their own systems. This will give them freedom to choose their own content and watch it in their own pace. The teacher can download many news items which cater to the various levels of the learners.

These digital stories have various advantages. The most important one is that the learners will have extra interest to watch a multimedia content to learn language. Likewise, they need not be given any pre-learning activity because they will be familiar with the day to day happenings of their own surrounding. In the beginning, videos were selected from regional news channels that broadcast news in English, so that, the learners were able to relate to the content and understand the language. This gave room for the teacher to choose news item that is fresh, so that it grabs the learners’ interest.

The second type of activity involves the learners creating digital content. For this they are given an assignment where the learners were asked to prepare a news item wherein they have to collect news article and create a digital content. The digital content can follow any of the aspects of digital journalism. It can be a power point slide show with audio and visual content or just an audio or a video content. This was given as a group activity, wherein the students can record a video content, give voice over to the content in English and present the complete version to the class. The learners were asked to share their experience about their challenges and their acquisition of English language skills as a follow up activity. The learners were also asked to speak out their experience in the class. The group consisted of 3-5 members giving an opportunity for everybody to participate in it. The entire time duration for their presentation was 3-5 minutes. It was made mandatory that all the students should involve in presentation, especially in the reading or speaking activity of the news content.

7. FINDINGS
Comparatively students showed more interest in creating the digital content activity. The activity was taken up with great interest. With regard to watching news and performing activities, they lose interest after a stipulated time of 30 minutes. On the contrary, they were really thrilled to take up an activity where they can create something of their own. They came out with various questions and clarifications with regard to the various news items. The content that can be included in the news were listed out as sports, business, economics, politics, international, national, regional, weather, cinema and entertainment. Among these the students were willing to take any three or more items for their 3-5 minutes content. They were very enthusiastic and showed interest to create something unique.

The results were quite astounding in many cases but with few hurdles. The students completed before the
given time. They volunteered to include interviews with some personalities. Since, they were asked to include college news wherever possible for regional news; some students tried getting interviews with the college principal and professors. Still, they had learnt new vocabulary and pronunciation for few words thoroughly, especially the content that they had spoken. Even the shy student had either read or reported the news in English. As the students were engineering college students they were happy to handle technology in their first year. It was almost like creating a drama session or enacting a play with all the audio visual effects. Since it is a recorded content many of the students felt comfortable speaking behind the cameras. They were not intimidated by the crowd; they had several rehearsals before coming before the camera. This helped them to perfect their language by making corrections in the sentence structure, grammar and pronunciation. The usual disappearance act before a speaking activity was not found.

8. VALIDATION OF THE HYPOTHESIS
Introducing digital journalism to learners to learn language is more interesting and lively than the usual way of making the students learn through newspaper. Though digital content makes the learners curious and enthusiastic they are more active and participative in creating a digital content. Hence using digital content in the language classroom is productive, wherein the learners learn language skills with interest.

9. SCOPE AND LIMITATIONS OF THE STUDY
The learners had few limitations in preparing this content. Since they were first year students directly from school, they had some difficulty in merging the video content and combining everything. Since mobile phones, especially smart phones were not allowed inside the college campus, special permission had to be sought from the college authorities. Digital content makes the students involve in the activity with interest. Especially, conveying their ideas and opinions in relation to a particular event is found in abundance. Further, students feel comfortable talking about an issue instead of writing about it.

10. CONCLUSION
Teaching and learning methodologies should be constantly updated to keep it alive and going. Especially, language learning is a challenging and more application oriented activity that is connected to the day to day activities. A learner has to be aware of the usage of language in the present scenario where they would be employing their learnt language skills. Hence it is necessary that the learners are exposed to the real life digital world with its technological advancements. Further, bringing in the outside world to the classrooms or making the learners reach out to the external world makes them stay connected with their language learning purpose and process. Employing digital journalism to teach English language skills helps the engineering students to be in touch with the real world and with their technology.

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Journalism refers to the production and distribution of reports on recent events. The word journalism applies to the occupation, using methods of gathering information and utilizing literary techniques. Various forms of journalistic mediums include print, television, radio, internet and in the past as newsreels. Journalism is a form of writing that tells people about things that really happened, but that they might not have known about already. People who write journalism are called journalists. They might work at newspapers, magazines, and websites or for TV or radio stations. The most important characteristic shared by good journalists is curiosity. Good journalists love to read and want to find out as much as they can about the world around them.

Narrative journalism is creative nonfiction that contains accurate, well researched information. It is also called as literacy journalism. The writers in narrative journalism follow the subject and write with their experience. The creative techniques of holding the guidelines of journalism can be seen in this form of journalism. This narrative journalism was found earlier as there were more writers and readers. Newspaper publications support narrative journalism and most of nonfiction novels use narrative journalism to tell stories. Narrative journalism is the way in which a story is constructed through a particular point of view and arrangement of events and it is complex genre of multiple layers and contexts. Narrative journalism brings a relationship with the reader and character's written. Narrative journalism contains accurate, well-researched information and it will be interesting to read. It looks at interacting people, human emotions and real situations. It provides private story behind the public story. The writers of narrative journalism are always honest in reporting and cautious of storytelling and manipulating facts. The close observation on capturing why, what, who, when and where in the mind of readers is done by creative narration of writers. It engages reader’s interest and moves them towards a bigger truth with narrative and informative techniques in journals. The related stories illuminate issues that matter to the writer and community of people. The writers are efficient to write meaningful prose around the world in an extraordinary way to capture the reader’s attention. As the objective tone, the writers collect the records, facts, quotations, evidence and important details with survey to focus on the angle of story for social significance. It is with unified focus and delightful context that reveal central ideas and evoke compassion, the conclusion will be mostly call for action. Narrative journalism is purely for writers point to the readers mind.

Digital journalism is online journalism. It is a contemporary form of journalism that editorial content is distributed in interest. In the form text, audio, video content are added as digital media technology and explain the news and features of current affairs. The first type of digital journalism, called teletext, was invented in the UK in 1970. Teletext is a system allowing viewers to choose which stories they wish to read and see it immediately. The information provided through teletext is brief and instant, similar to the information seen in digital journalism today. The information was
broadcast between the frames of a television signal in what was called the Vertical Blanking Interval. Young people aged 18 to 29 now primarily get their news via Internet. Audiences to news sites continued to grow due to the launch of new news sites, continued investment in news online by conventional news organizations, and the continued growth in internet audiences overall. Sixty-five percent of youth now primarily access the news online. The Internet challenges traditional news organizations in several ways. Newspapers may lose classified advertising to websites, which are often targeted by interest instead of geography. These organizations are concerned about real and perceived loss of viewers and circulation to the Internet. Hyper local journalism is journalism within a very small community. Hyper local journalism, like other types of digital journalism, is very convenient for the reader and offers more information than former types of journalism. Digital journalism is free or inexpensive so, its readers increase day by day. Digital journalism allows connection and discussion between readers and writers that print media do not offer. People can comment on articles and start discussion boards to discuss articles. Digital journalism opens up new ways of storytelling through the technical components of the new medium, digital journalists can provide a variety of media, such as audio, video, and digital photography. Digital storytelling and consistently available live streaming are fueling the news with different events from different perspectives. Living in the technological life band, the future world for readers is by narrative and digital journalism is through online. An narrative journalism is a story told from one character point of view. Narrative journalism allows the reader to experience the game from a tingle perspective, but it limits the story line in terms of subjectivity and scope of information. It provides more rich and detailed glimpse into the narratives experience through in a dialog and explanation. The outside perspective would only allow the reader to assume and interpret characters emotions. Narrative writer can create Nee voices, characters spin New words and indulge in fiction, characters settings and plot lines that never happen suddenly are possible whether the sub journal is mystery science fiction, romance, drama or comedy. Narrative journals are available at all the places readers can read it plenty of times preserve it by themselves when it is an narrative journals people get emotionally connected with the book or magazine. It contains the observatio2 and emotional experience such as sounds, smells, taste and inner feelings that would otherwise go and noticed by third party. The character of narrative journalism explains the personality, culture, physicality and emotional responses. Sometimes it May descriptive and evocative.

Digital journalism has its advantages and limitations. This is due to many characteristics and issues. The significant advantages is its immediacy and the prior development is of radio was the most immediate medium, with news bulletin every thirty minutes or every hour. They can even update and edit easily and speedily at anytime. Digital journalism can reflect the changes in society as well as the technology. This can be accessed by any person from any place at anytime, so that it get active response from the public. The benefit of immediacy can give use to some serial ethical issues. The immense size of knew space extend the information available, this may bring immediate response from the audience and cause information over load, it may be difficult for audience to distinguish between credible news website and the non-official news websites. This can lead to confusion, there are limitations in in digital journalism regarding the issues of surveillance, censorship and privacy.

As the technology improved, narrative journals in digital form helps the readers to connect easily. This generation readers does not spend time in books. So, this digital journalism is helpful for the readers.
Need to Comprise Digital Journalism in English Language Teaching in Rural Learners’ Classroom
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ARTICLE INFO
Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.13

KEYWORDS
Digital Journalism, rural learners’ classroom, English

1. INTRODUCTION
English language teaching faces frequent changes with new methodologies. The recent development in English language teaching with modern technical devices stimulates all category of students. Especially technology resources of digital journalism place vital role in motivation of students. Computer, mobile phone, internet access unlocked the communication to share ideas. Smart class room and ICT learning make students to learn on a global scale. Hence rural learners still find it difficult to enhance their language skills. Traditional teaching methods using mother tongue are still followed in most of the rural schools in India. It is necessary to comprise latest technique digital tools in English language teaching.

The Language Policy

Education is monitored in India by state governments and this finds its expression in different figures for different states. Literacy rate among the urban population is higher than among the villagers. It is also higher among the men than among the women. Multilingualism is constitutive of Indian diversity. India today has 92.07% schools at the primary stage teaching through mother tongue, and the rural and urban comparison shows 92.39% schools in rural areas and 90.39% school in urban areas teach through mother tongue. There are about 1600 languages in India but only forty seven languages are used as media of instruction in schools. The National Curriculum Framework (NCF) – 2005 strongly advocates multilingualism in school education. This confers definite cognitive advantages. Researchers have shown that there is a highly positive relationship between bilingualism / multilingualism, cognitive flexibility, and scholastic achievement. Using the multilingual classroom or the languages of the classroom (i.e. children) as resources to teach-learn the subjects as also of the languages would benefit in locating the child in his / her context. This also takes us to language across the curriculum perspective. The National Curriculum Framework (NCF) – 2005 provides the following guidelines for language education in schools

- Language teaching needs to be multilingual not only in terms of the number of languages offered to children but also in terms of evolving strategies that would use the multilingual classroom as a resource.
- Home language(s) of children should be the medium of learning in schools.
- If a school does not have provision for teaching in the children home language(s) at the higher levels, primary school education must still be covered through the home language(s). It is imperative that we honour the child’s home language(s). According to Article 350A of our Constitution, ‘it shall be the endeavour of every state and of every local authority with in the State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups’.
Children will receive multilingual education from the outset. The Three language formula needs to be implemented in its true spirit, promoting multilingual communicative abilities for a multilingual country.

In the non-Hindi speaking states, children learn Hindi. In the case of Hindi speaking states, children learn a language not spoken in their area. Sanskrit may also be studied as Modern Indian Language (MIL) in addition to these languages.

1.1 English Language Training
The ‘divide’ between the urban and rural is further contributed by the way English language education is making its way as a medium of instruction. The diverse English language education situation in the country shows both a rosy and an abysmal picture. Schools in different regions and systems operate in their contexts. The state policy on language education, curricular statements and syllabi and materials for teaching-learning of English along with teacher inputs decide the quality of education in schools more so in rural schools. An analysis of language policy practices and the curriculum and syllabi reveals how planning for language in education is not looked at holistically in terms of basic assumptions about language learning / acquisition (how language learning takes place), learners’ profiles and the contexts in which learning takes place and the recent developments in language learning-teaching.

1.2 English Language Teaching Situation
English language teaching situation is a mixed picture from top to very low level in terms of teacher proficiency and the exposure of pupil to English in and outside school, i.e. the availability of English in the environment of language acquisition. The difference in the teaching-learning situation, learners’ exposure to the language outside the schools and parental support divides into many levels. The teaching situation decides where a school stands. The most rural schools run by district and municipal education authorities in India enroll the largest number of children. They have almost nil or no exposure to the language, teachers’ language proficiency is in question and here are the parents who cannot support their wards in learning the language.

The Curriculum and the syllabus of English language Education

In this scenario, it is essential to comprise digital resources as mode to teach English language teaching. A syllabus, which is a medium to realize the aims of language education, is driven by various needs and concerns that a curricular framework aims to achieve. We expect a syllabus to present textbook developers for designing such materials that would give scope and space for teachers to exploit the perspective to maximum extent and to go beyond the textbook to engage the learners with their peers and immediate surroundings. The main objective of a good syllabus is to enable the learner to achieve proficiency in the language in different domains. The syllabus should reflect:

- Assumptions about language learning
- Appropriate themes the texts embody
- Objectives of teaching-learning English.
- Knowledge of methods expected of teachers who use the textbooks
- Ideas on how learning materials will be constructed (What? and How?)
- Ideas on how learning is to be evaluated

The state run schools which mostly fall under the category of using mother tongue as a medium of instruction would need to provide a curriculum for that ensures at least minimum level of exposure to the language, materials (receive inputs) that would present the language in contexts through authentic texts (Krahsen 1985), tasks and activities using internet, mobile where children would engage with the language and interact and develop communicational skills, proficient teachers who would ensure enabling conditions for learning the language in meaningful contexts, and an examination system that would not threaten the rural learner and declare him a failure because s/he could not pass the mark of 33% in the subject as that of a content subject. Curriculum should provide such conditions so that the rural learners feel comfortable being in school, particularly in learning English language.

2. DISCUSSION AND SYLLABUS
The syllabi of the states inform us how language learning is understood; the basic conditions for learning a language as a second or foreign language aimed at and the essential of a good language learning-teaching in a situation like the rural Indian settings. The essentials may be listed as

(i) Proficient language teacher having ability to digital journalism as mode to teach.

(ii) Amount of exposure of students to the language using internet and various applications.
(iii) Motivation of children through social networks, online News and internet resources.

(iv) Materials that would provide opportunities for the learner and teacher to act and react and move beyond the texts.

2.1 Interactive / Communicative Activities
There is lot of confusion in understanding what an activity or a task is in language classroom. The activity / task needs to let the learner use the language, i.e. get engaged with the language. This requires learner initiating, turn taking, suggesting, debating, etc. the syllabi and a cursory look at textbooks shows that the activities are teacher directed and teacher centered. The syllabus does not visualize (except cursorily in the objectives) how activities in the classroom can be organized and what roles learners and teachers have in the classroom. We can notice the paradox of the syllabus aiming to design communicational syllabi and doing the opposite of the same. So it is necessary to include activities on current affairs using mobile phone. The class room can be used to provide opportunity to the students to initiate, discuss about latest news. The learner can express his opinion on the news which is recently heard or seen.

2.2 Teaching of Grammar
Everyone seems to be bothered about teaching of grammar and the rules of language explicitly from the earliest. The grammatical item to be covered in each class and thereby completing the whole grammar of English language by the end of class X. What is worrying is that the idea of teaching of grammar in an isolated manner through single sentence examples and telling the rules followed by example. We recognise learner as constructor of knowledge through his / her engagements with the language and encounters, the learner discovers the rules of language. Contrary to the beliefs of constructivism, the syllabi aim to teach grammar explicitly, though attempts are made to contextualise the ‘grammar’ worksheet / exercises in the workbook with corresponding units/ lessons of the textbook. Instead grammar’ exercises using activities like responses to various social media excite rural learner.

2.3 Curricular package
Many state recommends teaching-learning material for each stage. Rightly all recommend only one book for primary stage. Three textbooks are prescribed from class six onward. They are: a textbook (the main reader), supplementary reader and a workbook. Some states prescribe number of units to be included for each class, number of poem and grammatical item. The textbook is aimed at providing comprehensible inputs (Krashen 1985) and the input needs to authentic i.e. texts which are written not for the purpose of textbook, but written for some other purpose like stories, novels, travelogue, autobiography, etc. The curricular statements on materials do not talk about the authenticity of texts, texts that would provide opportunity to exploit the maximum learning, variety of genres, and translation from Indian languages. The workbook aimed to teach grammar items explicitly need to be introspected further as the recent trends advocate learning-teaching of grammar in context rooting it in the texts of the main textbook, thus connecting it with the experiences of learners. Apart from text book, reading and listening exercise using online journals, video can stimulate learner to react immediately.

3. RECOMMENDATIONS
Multimedia teaching focuses active participation of the learner. Besides computer and mobile phone with internet stimulate the learner get involved in learning. When the English language classroom facilitated with latest digital environment rural learner can get the following benefits:

- Readily available materials,
- Chances to access outside of class room,
- Enriches students’ imagination skill as well as immediate reaction,
- A lot of online resources,
- Opportunities for various kinds of communication,
- Get to know and acquire knowledge on global scale.

If the teaching-learning situation is to be made rural learner centered, the curriculum in language education needs to:

- Have a holistic approach to language planning where language education is perceived as whole in which English language education find its complementary and supplementary role.
- Use the languages of children as a resource for teaching-learning of languages and other content subjects (NCF -2005). Adopting the multilingualism as strategy for learning of languages and other subjects will help the rural learner finding their contexts and connecting their life outside the school with happenings of the classroom.
Create (English) language environment in the classroom and attempt to enable the learner to explore finding the language in use outside the classroom. This requires bilingual proficient teachers, who are conformable in the mother tongue(s) of children and in English.

Comprise the activities and assignments that would demand children to move beyond the textbook and the classroom in finding to use the language. Television, computer, online news channel, internet resources, mobile phone, social media applications could be exploited for the purpose.

4. CONCLUSION
Multimedia teaching encourages the rural learners to get involved actively in English language learning activities. All kinds of technical resources help the students to understand and to react immediately. English language teaching comprised of digital journalism provides so many options to enhance language skills among the rural learners. It becomes necessary to update the rural learner language classroom with all kinds of digital tools. Resources in digital journalism widen the opportunities of students and create better teaching learning environment.

REFERENCES
Influence of Narrative Journalism through Storytelling
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ARTICLE INFO
ABSTRACT
Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.15

Narrative Journalism has become one of the most important art forms in literature through education, in which story telling plays a vital. It has been in vogue for a past few years and grabs the attention of the readers. The art of applying story telling is in building a proper narrative to support and reflect a brand’s values of the plots that turns to be a story to be delivered. Narrative journalism attracts and stays in the minds of the readers through ways like delivering the story with expression, actions etc while following the undeviating form of the normal tradition of conveying a story. The one key to Narrative Journalism is the truth, which offers the basic question of who, what, when and where the story happens. Storytelling has become a major part of human life with real or imaginary events. It is the most powerful thing in the world; it connects the dots of our communities even though technology has taken its stand currently. This paper deals in length on how narrative journalism has carved a niche in the field of storytelling with the connection of nonfiction. Through plots they include the characters of a person, place or things and use descriptive prose to bring the reader into the story, often with the intent of provoking feelings. Mostly narrative story telling often takes on strong subjects like human interest, culture or history. The paper aims to speak in length on how narrative journalism and storytelling appear as two major facets in creating interest, a sense of thrill and a form of entertainment to readers.

KEYWORD
Prominence, strong subjects, connection, non-fiction, descriptive, powerful, communities, storytelling.

INTRODUCTION
Journalism is like briefing with natural beauty coupled with creativity and experience underneath circumstances and its infrastructure. Thus according to the above said sentence, the researcher was eight years old when she read a story through a magazine, which inspired her to read many stories from magazines, newspapers, story books etc. She is clueless why she held inspiration from that story, but as years flew it was clear that it was a real life incident and that it happens in day to day life. A journalist thus can write a story with some real incidents that happen around them or they should see in real that happens in some others life. Thus if need arises to convey some news or stories, it can be delivered only through the techniques of storytelling. Narrative journalism is regularly written in the manner of storytelling with as much detail as a novelist includes in a book, but in a shorter, non-fiction piece. They include the character of a person, place or thing and use explanatory prose to bring the reader into the story, often with the intent of aggravating a feeling.

Pyramid of Journalism

"The Lead": The most important info
Approximately 30 words (1-2 thin paragraphs)
May include a "hook" (provocative quote or question)

"The Body": The crucial info
Argument, controversy, story, issue
Evidence, background, details, logic, etc.
Quotes, photos, video, and audio that support, dispute, expand the topic

"The Tail": extra info
Interesting/Related items
May include extra context
In blogs, columns, and other editoprtals: the assessment of the journalist

Journalism is an art form in which storytelling is said to be the heart of journalism. Narrative journalism can be broadly defined as “the genre that takes the techniques of fiction and applies them to nonfiction. The narrative form requires deep and sophisticated
reporting, an appreciation for storytelling, a departure from the structural conventions of daily news, and an imaginative use of language" (Nieman Foundation 2013). Creativity of mental set up and imaginary natural explanation with deep concentration with original are the additional factors of narrative journalism.

Moreover, this type of journalism follows the characters through the story, while actively involving them through lines and actions. Narrative journalists often use literary techniques while writing true stories; from this point of view, creative non-fiction generates new boundaries between journalism and literature. Actually, Truman Capote is the “close relative” of narrative journalism, by getting an idea of doing a serious big work, as he confessed it would be specifically like a novel, with a single difference, every word of it would be true from beginning to end. Capote found it while reading a short story in the New York Times entitled Wealthy Farmer, 3 of Family Slain. “After reading the story it suddenly struck me that a crime, the study of one such, might provide the broad scope I needed to write the kind of book I wanted to write” (Algeo 2009:102). His book written shortly thereafter discusses the story of a wealthy wheat farmer, his wife and two youngest of their four children who were found bound and gagged and then shot at close range. It seems, however, that the author was not interested directly in the murders, “what Capote wanted to discover was the effect of the killings on an isolated community, its inhabitants and the family itself.” (Keeble 2006:133).

Storytelling in journalism is the most powerful thing; it connects the dots of every community around the globe. And it vividly describes the problems faced by people in different capacities. The study of narrative journalism is like chalk and cheese of perspectives that has exploded in recent decades. In modern era, the bits and pieces of their study have expanded to include narratives as varied as music videos, advertisements, jokes, and people’s accounts of their day to day life. Researchers who study the content of news have to reflect in a variety of ways on the power of storytelling.

Storytelling through journalism has become a fundamental part of human life since time immemorial in an imaginary way: from sharing stories around the campfire, recording them in drawings on cave walls and writing them down on parchment and then paper. Now in the digital world, storytelling has the tools to evolve even further with vfx and creative technologies. The action of the story should be the main focus in narrative journalism. The sequence of action in a story is the unfolding sequences that makes the story stronger and thrilling in people’s minds, delivered through narrative. When a storyteller carefully selects and arranges the characters, sequence, plot, dialogues etc it forms large enough to emerge as the meaning and content in a positive, attractive and memorable manner.

Example: E.M. Froster famously puts it in his narrative as “the king died and then the queen also sailed on the same boat”. The narrative is brief as it tells only about the important thing that happens to both king and queen that they died. But in plot it unfolds how the king and queen died and what events lead to it. Thus the plot ends such “the king died and the queen died of grief.”

Thus narrative plus plots, according to this view, equals story. Plots unfold as a pattern of cause and effect and winds its way through a series of “plot points”. An explanatory narrative uses an action line to explore a subject, and it requires no resolution to accomplish its purpose.

Once the theory of story is understood, one can appreciate the principles underlying the story structure. From there on a storyteller involves practical specifics like how to convey character,
action, and scene and to expose the point of view in
own attractive voice and development of style.

Example:
The famous story of crow and fox can be said in
several different ways like:

1. The crow is fooled by fox and fox achieved
   through its cunningness.
2. But in modern age it is said that crow is not
   fooled because all the “substances”, that are
   involved in “vada” like oil, dhal, chilly,
   ginger, salt etc belongs to the old lady and
   thus the old lady is fooled by both the crow
   and fox.

Likewise the story can be said in different ways,
using little creativity on the author’s part. Thus the
emotional feelings can be vividly explained with
various options and different types of characterisation adding some grief, enthusiasm or
break down barriers.

Narrative Journalist writers often err by dumping in all
the background they have gathered on key characters,
delaying the story line that will grab and hold readers.
Thus exposition is the enemy of narrative. But a good
storyteller cuts through it to create a clear path leading
forward. The need to shift through a vast number of
possible background facts to find those absolutely
essential to the story grabs the reader’s attention.

Narrative journalism in a visual mode

Narrative Journalism discloses social reality more
thoroughly than traditional journalism; it brings to the
surface what remains hidden in traditional journalism.
As such, narrative journalism also involves readers
more actively. A statement on the website of the
Initiative Narrative Journalism Netherlands, for
instance, reads as follows: ‘Stories endure. A story –
with characters, tension, a deeper meaning not only
informs but also lets people co-experience’

A journalistic piece needs a compelling lead which can
help the journalist draw the attention of the readers in
an emotional manner without break and energy. The
purpose of journalism is to accurately inform the
receivers of the message, that is to say, the readers,
viewers or listeners, attempting concurrently to gain
attention towards the subject in question. Undoubtedly, a journalist’s duty is to present reality
such as it is, without embellishing it, without
inventions, lies or misinterpretations. As the
researcher herself points out, the story is based solely
on true events, not on fictitious elements or facts. The
information delivered is accurate, well researched
and interesting to go through.

The truthfulness and compelling use of journalism
with its storytelling device helps to nurture a form of
communication that not only provides credible
information for citizens about public issues but also
has the potential to inspire them to press for change and hold official gatherings. In addition, by helping in provided stories the journalist uses imagination with real life incidents to grab the readers, through provocative language styles. Ultimately the language of narrative journalism plays a key role in making the meaning and deliverance of the author more captivating. Thus, even though the world is pushed towards digital ways of technology, only a narrative journalist is capable of delivering the exact message he needs to deliver to the readers.

REFERENCES


Assessing the Translation Quality of Quranic Collocations: For better or for worse
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ARTICLE INFO
ABSTRACT
Received: February 09, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.15

This paper argues that in view of the proliferation of English translations of the Quran, a systematic and objective quality assessment framework of translation should be put in place to ensure that a translation meets the required quality standards and address the flaws. However, this is easier said than done because to formulate one uniform and standardised translation quality assessment framework that can be used to assess all types of translation across languages, is unachievable. This paper examines a sample of Quranic collocations focusing on five selected English translations of the Quran to assess the degree of faithfulness and accuracy and to find out whether the final product is coherent, consistent, error-free, easier to read and understand. The findings suggest that the translation of the Quran in English is still a work in progress, and it needs to be periodically evaluated and updated to reflect feedback provided from different perspectives and regions of the world. Most English translations of the Quran show inconsistency in form and in content. Findings are polarised between those who advocate as close a rendering of the Quranic text as possible and those who believe in a ‘natural style’ in the target text. It would seem that incremental improvements to the existing translations of the Quran is essential and is a collective effort to provide clarity, naturalness, and accuracy. Findings indicated that there is some dissatisfaction from many receptors regarding the quality of English translations of the Quran deemed to be useful but flawed in transmitting the accurate meaning of collocations.

KEYWORD
Translation quality standards, assessment criteria, faithfulness, collocation, gloss translation

1. INTRODUCTION
This study evaluates the translation of Quranic collocations across five English versions of the Quran. The aim is to investigate the quality of translation as a product highlighting the different challenges and difficulties faced by the translators of the Quran focusing on collocations. The discussion of what constitutes a quality translation has been an on-going debate. The notion of quality continues to be something that everyone knows exists, or seems to know quality when they see it, but that no one can put it into precise words or provide clear parameters. Thus, translation quality assessment is a matter of relativity, it is a subjective issue simply because of lack of reliable a measurement framework. Firstly, because understanding and interpreting texts depends on the individual skills and experience, most people get something from a text but not necessarily the same thing. Secondly, there are different ways and means of expressing a message in another language. The way people perceive, understand and produce language differs from speaker to speaker. However, as Jakobson (1971:33) points out ‘Languages differ essentially in what they must convey and not in what they may convey’.

1.1 Translation quality assessment
A systematic and objective quality assessment framework of translation is hard to come by. Translation theorists and practitioners have yet to agree on the assessment criteria. It is an area of research which remains under-researched and with few landmarks. In other words, there is neither a process nor a measurement by which translation experts can reliably determine for themselves the quality of a translation.

For the purpose of this study, five translations selected to evaluate the accuracy of rendering collocations are as follows:
<table>
<thead>
<tr>
<th>Translators</th>
<th>Titles</th>
<th>Date of Edition</th>
<th>Publishers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arberry</td>
<td>The Koran</td>
<td>2008</td>
<td>Oxford University Press</td>
</tr>
<tr>
<td>Ali</td>
<td>The Holy Quran</td>
<td>2000</td>
<td>Wordsworth Editions Limited</td>
</tr>
<tr>
<td>Abdel Haleem</td>
<td>The Quran</td>
<td>2004</td>
<td>Oxford University Press</td>
</tr>
<tr>
<td>Asad</td>
<td>The Message of the Quran, Translated and Explained</td>
<td>1980</td>
<td>Andalus Press</td>
</tr>
<tr>
<td>Al-Hilali and Khan</td>
<td>Interpretation of the Meaning of the Noble Quran</td>
<td>1983</td>
<td>Maktaba Dar-us-Salam</td>
</tr>
</tbody>
</table>

Which English version of the Quran is better or more accurate than another is a matter of debate. Each has its strengths and weaknesses. The rationale for selecting the five translations stems from the fact that they represent some of the most referred to English translations of the Quran.

The following example of Quranic phraseology shows that any translation approach/method focuses on the words and ignores the whole picture i.e. the whole context, inevitably produces a distorted meaning. Consider for instance, the assessment of the following phraseological unit:

<table>
<thead>
<tr>
<th>Sura</th>
<th>Ali</th>
<th>Arberry</th>
<th>Asad</th>
<th>Abdel-Haleem</th>
<th>Khan&amp;Hilali</th>
</tr>
</thead>
<tbody>
<tr>
<td>55:35</td>
<td>On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke); no defence will ye have.</td>
<td>A flash of fire will be let loose upon you, and molten brass; and you shall not be helped.</td>
<td>A flash of fire and smoke will be released upon you and no one will come to your aid.</td>
<td>There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.</td>
<td></td>
</tr>
</tbody>
</table>

This phraseological unit involves a inimitable encounter with lexical items which combine together to provide a specific communicative purpose. The five translators seemed to have overlooked the fact that translating is a creative activity, a negotiating process which requires more than just a linguistic operation. The translators conveyed the surface or overt meaning ‘shall be loosed a flame of fire, and molten brass’. Shawaath نحاس ناز شواهات من نار ونحاس is a broad and ambiguous term that refers to flames of fire, but Nuḥās is a mistranslation, it does not mean molten brass, copper or any other metal as suggested by the translators and as explained by some of the Tafseer sources. This study does not make any claim to hold the absolute truth, since the true meaning of Quranic verses only Allah knows وا مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا الَّه Wa Mā Ya‘lamu Ta’wīlahu ‘Illā Allāhu ‘No one knows its hidden meanings except Allah.’

The term Nuḥās implies calamities, disasters. The translators have neither produced communicative accuracy and meaningful phraseology, nor naturalness, yielding instead strangeness and foreignness in the English version of the Quran. Translating is not a form of duplication particularly when dealing with sensitive texts like the Quran, but a means of conveying meaning. The translator’s main task is not so much about recovery but the discovery of meaning. The best approach when dealing with Quranic phraseology in translation is to consider the degree of translatability i.e. whether the equivalent expressions enjoy the same stylistic value in their respective contexts and cultures.

Zurtum al maqaabir posed another challenge for the translators.
<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zurtum al maqaabir</td>
<td>Until you visit the graves.</td>
</tr>
<tr>
<td>المقتبر</td>
<td>The graves</td>
</tr>
</tbody>
</table>

**Zurtum al maqaabir**, this phraseological unit carries a meaning quite different from its surface meaning. It has a form of euphemistic undertone about it. It is misleading to render it at face value as ‘visit the graves’ this literal translation, without regard to the connotative or contextual meaning can be erroneous. Often translating the form not, the content or substance of what the Quran actually says and means has led to controversial arguments. "Zurtum al maqaabir" is used metaphorically meaning death and to die or 'going to the graves'. In terms of translation; it is important not jump to conclusions about what the Quranic collocation mean overtly, but to work out what they are covertly saying. In other words, convey the spirit of the word not the form of the word to achieve meaningful and communicative translation.

The following section consists of assessing a sample of Quranic collocations using the text-based analysis method. The assessment tools include Arabic dictionaries and tafseer sources (tafseer Arabic word for interpretation reference) that provide the researcher with additional clarification and explanation to make an informed decision on the accuracy and fluency of Quranic collocations in English.

### 1.2 The relevance of translation quality assessment: is it worth it?

The depth of the translation quality assessment literature suggests that this area of research has generated plenty of interest from academia and translation professionals (Larose, 1989; Nord, 1991; House, 1997/2009, and Williams, 2001 and 2004, Newmark 1988, Zehnalová (2016). However, the various measurement criteria of translation quality remain shrouded in vagueness. They often appear too broad and some are unrealistic, others are fragmented and inconsistent. Simply because the term quality is personal. Moreover, quality appears to be a tag people use or a label to which they attach meaning or parameter to suit their own purposes. Thus, the wide variations that describe quality are understandable because quality, like beauty, is ‘in the eye of the beholder’ in other words, there is lack universal consensus on what constitutes quality. According to Pfeffer and Coote (1991) quality is a “slippery concept” as it is difficult and elusive term to define. Quality has been defined from different perspectives and orientations, according to the person, the measures applied and the context within which it is considered.

Therefore, the definition of quality might vary depending on the profession, service or industry, each having a different definition of the term quality. Similarly, the criteria used to define the quality of a translation are not one size fits all, as a consequence, quality needs to be assessed on a case-by-case basis.

Translation quality assessment can be conducted on the assumption that the evaluator or assessor has clear criteria of assessment with which to assess the quality of given translation products. The question which remains unanswered is, are the benchmarks or standards against which translation products can be “measured” viable?! According to Alina Secară (2005, 39): translation quality assessment is fit for purpose.

**Quality in translation is certainly one of the most debated subjects in the field. The strong interest it continues to generate among different groups, from researchers and translation organisations to practitioners and translation teachers, has made it a field of inquiry on its own, called translation quality assessment (TQA).** This interest is motivated by both academic and economic/professional reasons: the need to evaluate students’ work and the translation providers’ need to ensure a quality product.

There is an urgent need for a quality control of translation. The quality of most services delivered, and products provided undergo strict quality control why should translation as a production be an exception to the rule? According to Uszkoreit et al (2011:1)

> High-quality translation is in greater demand today than ever before. Despite considerable progress in machine translation (MT), which has enabled many new applications for automatic translation, the quality barriers for outbound translations (i.e. translations to be published or distributed outside of an organisation) have not yet been overcome. As a result, the volume of translation today falls far short of what is needed for optimal business operations and legal requirements.

A plethora of measures or labels have been used to describe or qualify a piece of translation ‘Accuracy, fluency, Excellent, good, fair, satisfactory, poor,
contains minor or major errors, style, naturalness, mistranslation, under-translation, overtranslation’ etc. Thus, more often than not the assessment of quality of a piece of translation remains impressionistic. The substantive gap arises out of the fact that there are several interpretations and measurements of translation quality assessment which makes TQA impractical in nature and the models become context-specific. The following table highlights the advantages and disadvantages of Translation Quality Assessment (TQA).

<table>
<thead>
<tr>
<th>The good</th>
<th>Grey areas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Users need it because they want to know whether they can trust the translators and rely on the quality of their product.</td>
<td>Vagueness of assessment criteria</td>
</tr>
<tr>
<td>Professional translators need it because there are so many amateur translators who work for very little money that professional translators will only be able to sell their products if there is some proof of the superior quality of their work.</td>
<td>Lack of a standardized terminology</td>
</tr>
<tr>
<td>Translation studies research needs it because if it does not want to become academic and marginal in the eyes of practising translators, it must establish criteria for quality control and assessment.</td>
<td>Lack of consensus amongst translation practitioners and theorists</td>
</tr>
<tr>
<td>Trainee translators need it because otherwise they will not know how to systematically improve the quality of their work.</td>
<td>Quality is an ambiguous concept, it means different things to different people</td>
</tr>
<tr>
<td>Translation quality assessment models provide a structured way to assess quality. There are existing industry models which are mostly based on error typology</td>
<td>Confusion due to the existence of a plethora of assessment procedures resulting from different theoretical approaches to translation;</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Developed by the researcher</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
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<th>Good Translation</th>
<th>Poor translation</th>
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<tbody>
<tr>
<td>a good translation is one that does not read like one’ Newmark (1988)</td>
<td>• loss of information</td>
</tr>
<tr>
<td>If the translator’s primary aim is to produce in the TL the same meaning and impact of the SL, then quality should be measured in terms of whether it represents or carries the same value as the original</td>
<td>• translation is inadequate when it fails to convey the gist of the SL”</td>
</tr>
<tr>
<td>“all translations are partial” Menacere (1999)</td>
<td>“all translations are partial”</td>
</tr>
</tbody>
</table>

Developed by the researcher

1.3 What’s a good translation?

Clearly, translation quality matters, however, views differ with regards to what constitutes a good translation. A translation may be judged as satisfactory by some but deemed inadequate by others. As Halliday, (2001:14) argues “it is notoriously difficult to say why or even whether, something is a good translation”.

Every translation is an act of communication, an interpretation and a creative process, the quality of the end product depends on the individual translating skills and experience. According Venuti (1995:1) fluency is key to translation: “A translated text... is judged acceptable by most publishers, reviewers, and readers when it reads fluently, when the absence of any linguistic or stylistic peculiarities makes it seem transparent... “.

Table reflects the subjective views of makes a good and poor translation

<table>
<thead>
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<tbody>
<tr>
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</tr>
</tbody>
</table>

Developed by the researcher

1.4 Criticism of translation quality assessment

The paradox of translation quality assessment stems from the fact that translation quality control is necessary but there is neither one best method to evaluate a piece of translation nor one size fits all model of translation quality assessment. In other words, there is no translation quality assessment model that is ideal and applicable to all language pairs and text types and as such it is not free from criticism. Many argue that a zero defect in translation is unattainable objective.
As can be seen many authors seem to have a bone to pick with translation quality assessment highlighting its flaws and limitations. One gets the impression that translation quality assessment has become much talked about for the wrong reasons, many focus on its ineffective measurement techniques and anecdotal set of criteria. Others view the evaluation of translation quality as an unreliable instrument. This study argues that it is inevitable that any translation quality assessment model is prescriptive and anecdotal, but it is a necessary evil. As Uszkoreit et al (2011:2) points out:

Translation without quality is worthless. However, there is little agreement about what quality is and how to measure it. Quality expectations must be as clearly defined as other aspects such as deadline, price, and terminology. Stakeholders, from authors to human translators and translation technology developers must be rewarded for their contributions to quality. Expectations must be realistic for specific projects and constraints.

In today’s world people depend on translation more than ever due to globalisation and high levels of migration and immigration especially within the European Union. Communication among speakers of different languages is made possible thanks to translation. Thus, the translator is a communication facilitator (Menacere, 1999). Quality translation is in greater demand and in short supply. According Newmark (1988, 41) the fuss over translation quality is over the top because as he argues “the majority of translations nowadays are better than their originals— or at least ought to be so”

### 1.5 Assessment framework adopted by this study

Against this backdrop of Translation Quality Assessment, the assessment framework suggested by this study takes in account the gain or loss incurred in the translating process and assesses the degree of the deviation from the meaning of the Quranic collocation. It identifies the various challenges faced by the translator in transferring Quranic collocations into English, to determine the degree of faithfulness in terms of the overall message, which is being conveyed focusing on lexical accuracy, correctness, stylistic fluency and naturalness. This study believes that regular translation quality assessment is likely to lead to continuous improvement and provide perspectives that could potentially enhance translation as a product and benefit end users. There seems to be a number of studies which indicate that Bible translation undergoes regular evaluation to determine the quality of translation. Barnwell (1986: 23) for instance suggests that there are three qualities of a good translation: a) clarity, b) naturalness, and c) accuracy. In contrast, a quality assessment regarding the existing translations of the Quran is overlooked.
This study attempts to find out whether the five selected English translations of the Quran focusing on collocations, have succeeded or fallen short of achieving their aim of meeting the expectations of non-Arabic readers/users of the English translations of the Quran and to what extent do the numerous weaknesses and flaws of the translation hinder communication?

1.6 Assessment processes
In order to evaluate if a translation quality is fit for purpose or not, it is important to gauge its accuracy against the source text. Evaluation of the translations focuses on form and content (structure vs meaning) to determine whether the source of a text is captured in the translation and identify blips in semantic, contextual and pragmatic meanings. The concept of quality in translation broadly corresponds to product fitness for purpose – meaning that the product meets the readers and user’s requirements. In other words, a translation as a product meets the expectations and needs of the target audience by preserving the message of the original and producing a meaningful translation. Adopting a particular translation assessment framework is confined to a particular text type and is not always generalisable. The Quranic collocations selected by this study are evaluated in terms of their accuracy and fluency.

- Identify the various linguistic difficulties faced by the translator focusing on collocation
- Assess the degree of fidelity and accuracy of the lexical items of the collocation.
- Evaluate the quality of translation as a product highlighting the different strengths and weaknesses of TL.
- Determine the degree of faithfulness in terms of the overall message, which is being conveyed.
- Identify and discuss the translating processes and methods used to transfer the SL message, e.g. word for word, free, adaptation etc.
- Assess the gain or loss incurred resulting from the translating process and assess the degree of the deviation from SL message.
- Provide convincing and concrete alternative solutions whenever necessary.

It is worth reiterating that there is no translating concept or method on which everyone agrees thus any evaluation is the individual’s interpretation, and this study is no exception. When Quranic collocation flaws are identified in translation, this study considers the importance of the negative effect that each of these collocation loss of meaning has on the overall message and its impact on the receptors.

The following table illustrates the translation quality assessment model developed by this study and informed by the literature.

<table>
<thead>
<tr>
<th>Accuracy</th>
<th>Nature of the error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lexical</td>
<td>False sense</td>
</tr>
<tr>
<td>Grammatical</td>
<td>Nonsense</td>
</tr>
<tr>
<td>Cultural</td>
<td>Ambiguous or</td>
</tr>
<tr>
<td></td>
<td>Misleading</td>
</tr>
<tr>
<td>Fluency</td>
<td>Is it easy to read?</td>
</tr>
<tr>
<td>Appropriate Register</td>
<td>Does the translation read well?</td>
</tr>
<tr>
<td>Readability</td>
<td>Has the translator preserved</td>
</tr>
<tr>
<td>Naturalness</td>
<td>the foreignness of the SL text or</td>
</tr>
<tr>
<td>coherence</td>
<td>has he adapted it to suit the TL stylistic norms?</td>
</tr>
<tr>
<td></td>
<td>unnatural, clumsy</td>
</tr>
</tbody>
</table>

Developed by the researcher

The evaluation of translation method adopted by this study considers also the following aspects:

- Has the translator misinterpreted?,
- deliberately overlooked?,
- seriously distorted? or misunderstood the SL information?
- Used inadequate translating method e.g. word for word
- Failed to check sources to make informed decisions.
- inadequate knowledge of the two languages or
- unfamiliar with subject matter or
- poor cultural awareness?

To conclude, assessing a piece of translation is evaluating the translator’s work. ‘Evaluation’ or ‘assessment’ of the quality of translation reflects a personal and prescriptive judgement, it is not universal. It uses inevitably subjective, loose and ill-defined criteria.

There is no standardised framework or method on which everyone agrees thus any evaluation is the
individual’s interpretation. The main aim is to decide whether the piece of translation is fit for purpose, i.e. it does what it says. In other words, the overall communicative purpose of the SL text has been rendered adequately in TL.

1.7 References and sources used for assessing the Quranic collocations in the five selected translations
This study makes use of two key sources to achieve its objectives, namely 1) checking a variety of dictionaries such as: Al- Mu’jam al-wasit (2008) and Ma’jam al-lughah al-‘Arabiyyah al-mu’āṣirah (2015). Arabic-English Dictionaries: *The Hans Wehr Dictionary of Modern Written Arabic* (2016) and *Al-mawrid Arabic-English Dictionary* (1996). These linguistic sources are deemed useful in terms of giving the meaning of the Arabic words as an individual and/or as a word combination. They provide the primary and the secondary meaning of the under analysis collocates and help the researcher assess the degree of accuracy of the translations of the collocational units under investigation. In addition, this study also relied on the following exegetical sources aimed at explaining and clarifying the meanings of Quranic collocations. The rationale for selecting the following list of five tafsir works by Tafsir Al-Tabari, Tafsir Al-Qurtubi, Tafsir Ibn Kathir, Al-Tahir Ibn Ashur Tafsir Qutb

<table>
<thead>
<tr>
<th>Author</th>
<th>Date</th>
<th>Title</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tafsir Al-Tabari</td>
<td>(270-310 AH)</td>
<td>جامع البيان عن تأويل آي القرآن, <em>Jami’ Al-Bayan ‘An Ta’wil Ayat Al-Quran</em></td>
<td>Tabari’s comprehensive and widely cited interpretation of the verses of the Quran is considered by many scholars as one of the classics of Arabic and Islamic research that has been a fundamental reference of knowledge for scholars engaged in the tradition of Quranic exegesis.</td>
</tr>
<tr>
<td>Tafsir Al-Qurtubi</td>
<td>(610-671 AH)</td>
<td>الجامع لأحكام القرآن, <em>Jami’ li-Ahkam al-Quran</em></td>
<td>It is a well-known commentary, as Tafsir al-Qurtubi. One of the objectives of this Tafsir was to extrapolate juristic rulings from the Quran as well as providing the main acknowledged exegesis of the (verses). Qurtubi’s work also contributed to the study of key areas in linguistics, as well as Hadith based evidence to substantiate certain rulings held by some leading scholars of the past. It is a classic which is still referred to today.</td>
</tr>
<tr>
<td>Tafsir Ibn Kathir</td>
<td>(701-774 AH)</td>
<td>تفسير القرآن العظيم, <em>Tafsir al-Qur’ān al-‘Azīm</em></td>
<td>This is considered an outstanding and comprehensive exegetical reference even today, as it uses the Quran, the Sunnah to comment on the verses and it pays attention to the use of language and the reasons of revelations.</td>
</tr>
</tbody>
</table>
The book represents his fifty years of hard work. Ibn Ashur’s approach is most notably characterised by his emphasis on the rhetorical aspect of the Quran, instead of relying completely on traditional interpretational narrations (riwaya) employed by other mufassirs (authors of tafsir). The book is considered one of the most important contemporary Quranic exegesis to this day.

Qutb is a modern Arab author who contributed to introducing a modern and different vision to the interpretation of the Quran. *Fi Zilal al-Quran* is viewed as one of the most outstanding piece of research dealing with the interpretation of the Quran.

<table>
<thead>
<tr>
<th>Quranic collocations</th>
<th>Transliteration</th>
<th>Quranic Collocations</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>أصحاب النار</td>
<td>'Ašḥābu An-Nāri</td>
<td>أصحاب موسى</td>
<td>'Ašḥābu Mūsā</td>
</tr>
<tr>
<td>أصحاب الجنة</td>
<td>'Ašḥābu Al-Jannati</td>
<td>أصحاب السعير</td>
<td>'Ašḥābi As-Sā'īr</td>
</tr>
<tr>
<td>أصحاب الجحيم</td>
<td>'Ašḥābi Al-Jāhīmi</td>
<td>أصحاب القرية</td>
<td>'Ašḥāba Al-Qurayti</td>
</tr>
<tr>
<td>أصحاب السبئ</td>
<td>'Ašḥāba As-Sabti</td>
<td>أصحاب الميمنة</td>
<td>'Ašḥābu Al-Maymanati</td>
</tr>
<tr>
<td>أصحاب الأعراف</td>
<td>'Ašḥābu Al-'A'rāfī</td>
<td>أصحاب المشاملاة</td>
<td>'Ašḥāba Al-Maš'āmati</td>
</tr>
<tr>
<td>أصحاب اللغة</td>
<td>'Ašḥābu Al-'Aykāti</td>
<td>أصحاب الفكور</td>
<td>'Ašḥābi Al-Qubārī</td>
</tr>
<tr>
<td>أصحاب الكهف</td>
<td>'Ašḥāba Al-Kaḥīf</td>
<td>أصحاب الأخود</td>
<td>'Ašḥābu Al-'Ukhdūdī</td>
</tr>
<tr>
<td>أصحاب الدين</td>
<td>'Ašḥābu Madyana</td>
<td>أصحاب السفينة</td>
<td>'Ašḥāba As-Safīnati</td>
</tr>
<tr>
<td>أصحاب الرس</td>
<td>'Ašḥāba Ar-Rassi</td>
<td>أصحاب الصراط السوي</td>
<td>'Ašḥābu Aṣ-Ṣirāṭī As-Sawā'yī</td>
</tr>
</tbody>
</table>

The explicit and implicit meaning of the collocate أصحاب: 

<table>
<thead>
<tr>
<th>Primary meaning</th>
<th>Secondary meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>صاحب</td>
<td>His Majesty</td>
</tr>
<tr>
<td>صاحب الأمر</td>
<td>Master</td>
</tr>
<tr>
<td>صاحب العمل</td>
<td>Employer</td>
</tr>
<tr>
<td>صاحب القرار</td>
<td>Decision maker</td>
</tr>
</tbody>
</table>

 أصحاب: companion, comrade, friend, owner, possessor etc.
### The collocational unit

** أصحاب النار:**

they who disbelieve, and deny Our revelations, they shall be companions of the Fire. They will abide therein forever.

Wa Al-Ladhīna Kafarū Wa Kadhabū B'lāyātinā 'Ulā'ika 'Ashābu An-Nāri Hum Fīhā Khālidūna

The following represents a sample of Quranic collocations focusing on five selected English translations of the Quran to assess the degree of faithfulness and accuracy and to ensure that the final product is coherent, consistent, error-free, and easier to read and understand.

<table>
<thead>
<tr>
<th>أصحاب النار</th>
<th>Sura</th>
<th>Ali</th>
<th>Arberry</th>
<th>Asad</th>
<th>Abdel-Haleem</th>
<th>Khan&amp;Hilali</th>
</tr>
</thead>
<tbody>
<tr>
<td>والذين كفروا وذُكِروا بهم مِّن آياتنا أولئك أصحاب النار هم فيها خالدون</td>
<td>Al-Baqara,2:39</td>
<td>those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein.</td>
<td>those who are bent on denying the truth and giving the lie to Our messages – they are destined for the fire, and therein shall they abide.</td>
<td>Those who disbelieve and deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>والذين آمنوا وعملوا الصالحات أولئك أصحاب الجنة</td>
<td>Al-Baqara,2:82</td>
<td>those who have faith and do deeds of righteousness, they are companions of the Garden</td>
<td>those who believe, and do deeds of righteousness – those are the inhabitants of Paradise</td>
<td>Those who believe and do good deeds will be the inhabitants of the Garden</td>
<td>those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise.</td>
<td></td>
</tr>
<tr>
<td>إنا أرسلناك بالحق بشرى وذريعة ولا تسأل عن أصحاب الجحيم</td>
<td>Al-Baqara,2:119</td>
<td>We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of thee concerning the Companions of the Blazing Fire.</td>
<td>We have sent thee with the truth, as a bearer of glad tidings and a warner: and thou shalt not be held accountable for those who are destined for the blazing fire.</td>
<td>We have sent you [O Prophet] with the truth, bearing good news and warning. You will not be responsible for the dwellers of the Blaze</td>
<td>We have sent you (O Muhammad Peace be upon him ) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). And you will not be asked about the dwellers of</td>
<td></td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td>English</td>
<td>English</td>
<td>English</td>
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<td></td>
</tr>
<tr>
<td>أو نلعنهم كما لعنا أصحاب السبت وكان أو نلعنهم كما لعنا أصحاب السبت وكان أمر الله مفعولا</td>
<td>or curse them as We cursed the Sabbath-breakers</td>
<td>or curse them as We cursed the Sabbath-men</td>
<td>or We reject them just as We rejected those people who broke the Sabbath</td>
<td>We reject those who broke the Sabbath</td>
<td>or curse them as We cursed the Sabbath-breakers</td>
<td></td>
</tr>
<tr>
<td>وندأ أصحاب الأعراف رجالا ي يعرفونهم بسيماهم</td>
<td>The men on the heights will call to certain men whom they will know from their marks</td>
<td>the dwellers on the Battlements shall call to certain men they know by their sign</td>
<td>they who [in life] had possessed this faculty of discernment will call out to those whom they recognize by their marks [as sinners]</td>
<td>And the people of the heights will call out to certain men they recognize by their marks</td>
<td>And the men on Al-A‘raf (the wall) will call unto the men whom they would recognise by their marks</td>
<td></td>
</tr>
<tr>
<td>وإن كان أصحاب الأيكة زاليمين</td>
<td>the Companions of the Wood were also wrong-doers</td>
<td>Certainly the dwellers in the Thicket were evildoers</td>
<td>AND THE DWELLERS of the wooded dales [of Madyan, too,] were inveterate evildoers</td>
<td>The forest-dwellers, too, were wrongdoers</td>
<td>And the dwellers in the wood [i.e. the people of Madyan (Midian) to whom Prophet Shu‘aib () was sent by Allah], were also Za‘imun (polytheists and wrong-doers, etc.).</td>
<td></td>
</tr>
<tr>
<td>أم حسبت أن أصحاب الكهف والرقيم كانوا من آياتنا عجبا</td>
<td>dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?</td>
<td>dost thou think the Men of the Cave and Er-Rakeem were among Our signs a wonder?</td>
<td>dost thou [really] think that [the parable of] the Men of the Cave and of [their devotion to] the scriptures could be deemed more wondrous than any [other] of Our messages?</td>
<td>Do you find the Companions in the Cave and Al-Raqim so wondrous among all Our other signs?</td>
<td>Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?</td>
<td></td>
</tr>
<tr>
<td>فستعلمون أصحاب من الصراط السوي ومن اهدى</td>
<td>and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance</td>
<td>and assuredly you shall know who are the travellers on the even path, and who is guided.’</td>
<td>you will come to know as to who has followed the even path, and who has found guidance!”</td>
<td>You will come to learn who has followed the even path, and been rightly guided</td>
<td>and you shall know who are they that are on the Straight and Even Path</td>
<td></td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
<td></td>
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<tr>
<td>فيما تراءى الجمعان قال أصحاب موسى إنما يدعو حزبه ليكونوا من أصحاب السعير</td>
<td>And when the two bodies saw each other, the people of Moses said: &quot;We are sure to be overtaken.&quot;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>إنما يدعو حزبه ليكونوا من أصحاب السعير</td>
<td>He only invites his adherents, that they may become Companions of the Blazing Fire.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>وأضرب لهم مثلا أصحاب إذ جاءهم المرسلون</td>
<td>Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came apostles to it</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AND SET FORTH unto them a parable – [the story of how] the people of a township [behaved] when [Our] message-bearers came unto them</td>
<td>Strike for them a similitude -- the inhabitants of the city, when the Envoys came to it;</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SET FORTH unto them a similitude; the (story of the) dwellers of the town. [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.</td>
<td>Give them the example to the people to whose town messengers came</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>قد يئسوا من الآخرة كما يئس الكفار من المومتانية</td>
<td>They despair of the life to come, just as the disbelievers despair of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Quranic Reference</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Shu’ara,26:61</td>
<td>And when the two bodies saw each other, the people of Moses said: &quot;We are sure to be overtaken.&quot;</td>
</tr>
<tr>
<td>Fatir,35:6</td>
<td>He only invites his adherents, that they may become Companions of the Blazing Fire.</td>
</tr>
<tr>
<td>Ya Sin, 36:13</td>
<td>Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came apostles to it</td>
</tr>
<tr>
<td>Al-Waqi’a,56:8</td>
<td>What will be the Companions of the Right Hand?</td>
</tr>
<tr>
<td>Al-Waqi’a,56:9</td>
<td>what will be the Companions of the Left Hand?</td>
</tr>
<tr>
<td>Al-Mumtahana,60:13</td>
<td>they are already in despair, just as the Unbelievers</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Quranic Reference</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| Al-Shu’ara,26:61  | as soon as the two hosts came in sight of one another, the companions of Moses said, "We are overtaken!"
| Fatir,35:6        | He but calls on his followers to the end that they might find themselves among such as are destined for the blazing flame |
| Ya Sin, 36:13     | AND SET FORTH unto them a parable – [the story of how] the people of a township [behaved] when [Our] message-bearers came unto them |
| Al-Waqi’a,56:8    | Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise). |
| Al-Waqi’a,56:9    | Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell). |
| Al-Mumtahana,60:13| as those deniers of the truth are bereft of all hope of [ever] coming to the life to come as the disbelievers despair of |

Al-Shu’ara,26:61
Fatir,35:6
Ya Sin, 36:13
Al-Waqi’a,56:8
Al-Waqi’a,56:9
Al-Mumtahana,60:13
<table>
<thead>
<tr>
<th>Verse Number</th>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Buruj, 85:4</td>
<td>أصحاب الخيود are in despair about those (buried) in graves.</td>
<td>Woe to the makers of the pit (of fire).</td>
</tr>
<tr>
<td>Al-Hajj, 22:44</td>
<td>أصحاب ميدان موسى وقدُنِي هم الكافرين And the Companions of the Madyan People; and Moses was rejected (in the same way).</td>
<td>And the men of Midian; to Moses also they cried lies. And I respiited the unbelievers</td>
</tr>
<tr>
<td>Al-Furqan, 25:38</td>
<td>وعداء ولمود وأصحاب الرسم وقروننا بين ذلك كثيرا As also ‘Ad and Thamud, and the Companions of the Rass, and many a generation between them</td>
<td>And and the dwellers of Madyan; and [so, too,] Moses was given the lie [by Pharaoh]. And [in every case] I gave rein, for a while, to the deniers of the truth.</td>
</tr>
<tr>
<td>AL-Ankbut, 29:15</td>
<td>فاجئنا وأصحاب السفينة وجعلناها كأية لعالمين But We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples!</td>
<td>Yet We delivered him, and those who were in the ship, and appointed it for a sign unto all beings</td>
</tr>
<tr>
<td>Al-Fil, 105:1</td>
<td>ألم ترون كيف فعل ربك ب أصحاب الفيل Seest thou not how thy Lord dealt with the Companions of the Elephant?</td>
<td>Do you [prophet] not see how your Lord dealt with the arm of the elephant?</td>
</tr>
</tbody>
</table>

Those buried in their graves (that they will not be resurrected on the Day of Resurrection).
The collocation أصحاب النار أشحثا An-Nāri is in Surat Al-Baqarah ayah (verse) 39. The word أصحاب النار is a plural form of the word أصحاب which serves a communicative purpose. The word Aşhab in the Quranic context creates an additional figurative sense to the meaning of the word أصحاب, which combines the lexical item Aşhab نار literally translates as inhabitters and dwellers of the Fire. The word أصحاب النار Aşhabu is intended not to be used in its common meaning (commonly understood meaning). The Quran figuratively takes the characteristics of the meaning of the word أصحاب النار Aşhabu in order to employ them in this context to refer to the strong connection to the Fire.

The five translators dealt with this word combination in different ways. Ali produces a gloss translation for أصحاب النار Aşhabu An-Nāri companions of the Fire, while Arberry, Abdel Haleem, and Khan and Hilaşi interpret أصحاب النار as inhabitters and dwellers of the Fire. By being adherent to the literal translation, translators attempt to preserve the original. The word combination أصحاب النار Aşhabu An-Nāri is understood as a one unit, that refers to the people of the Fire or those who are destined to Fire. On the other hand, Asad interprets أصحاب النار Aşhabu An-Nāri interpretatively as a one unit - destined for the Fire - that seems to convey the communicative function more than other translations. In translating Quranic collocation, one must pay attention to more than what just the words say. One must be alert to what is implied by the choice of words. The meaning of Quranic collocation is inherently ambiguous and is often imperceptible and open to interpretation and should not be rendered at face value. In addition, meaning is not ready made and carried across to the target language, it is achieved through an ongoing process of negotiation.

The main theme that emerges from the sample is that in translating the Quranic language, we always leave out significant information; there is always more to say. Quranic collocation often mean much more than their surface words actually mean simply because no collocations of one language can have absolute match in another. The particular form by which a meaning can be expressed is different from language to language. In terms of translation it may be necessary to use quite a different form to express Quranic collocational meaning in English. As collocational meaning is not distributed identically across languages and particularly Arabic and English. There are many ways of expressing the same idea. The five translators seem to adopt a common assumption and hold the view that translation means sameness, i.e. true copy of the original and that translating the Quran like any source text is challenging but straightforward. It is a mechanical operation consisting of replacing and matching S.L. items with T.L. items.

Assessment:
The collocation أصحاب النار Aşhabu An-Nāri is in Surat Al-Baqarah ayah (verse) 39. The word أصحاب النار is a plural form of the word أصحاب Aşhab. The lexical item Aşhab نار Aşhab Nāri in the Quranic context creates an additional figurative sense to the meaning of the word أصحاب Aşhab, which serves a communicative purpose. The word أصحاب النار Aşhabu is intended not to be used in its common meaning (commonly understood meaning). The Quran figuratively takes the characteristics of the meaning of the word أصحاب النار Aşhabu in order to employ them in this context to refer to the strong connection to the Fire.

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Similarly, The Quranic text is complex and multidimensional and collocation as a feature of language conveys a specific communicative purpose. This complexity provides a challenging ground for the efficacy of translation. Consider for instance, the collocation أصحاب النار Aşhabu An-Nāri this collocation challenged the five translators who resorted to gloss translation except Abdel Haleem who went for common sense and provided the gist what the Quran means not what is saying 'like the man in the whale’ in reference to Jonah was saved by being swallowed by a large fish (whale) the same narration is mentioned in the Bible.

a) Companion of the Fish
b) The Man of the Fish
c) like him of the great fish
d) like the man in the whale
e) like the Companion of the Fish

The above example shows that transferring just the words in English you often miss the meaning, the rhythmic and poetic effect of the Quran. One of the major challenges of translating the Quran is that each word has rarely a precise equivalent in English. Thus, to use the same words is not a sufficient guarantee of
making the text accessible and understandable in the target language.

2. And the people on the heights call out to men whom they know by their marks

Wa Nādá 'Ašẖābu Al-'A’rāfī Rijālāan Ya’rifūnahum Bisīmāhum

Assessment:

There are disparities in translating the Quranic collocation أصحاب الأعراف in this context. Ali and Khan and Hilali translate the collocational component أصحاب into men. With regard to the collocate الأعراف Al-'A’rāfī, Khan and Hilali follow the meaning existed in the exegetical books (Tafseers books). They translate it into the Wall. While, Ali shares Abdel Haleem the same view in rendering the collocate الأعراف Al-'A’rāfī literally into the heights. Yet, Abdel Haleem’s translation is different in selecting the lexical item that is equivalent to the collocate أصحاب أشحُبٍ. Abdel Haleem generalises the reference to include men and women in his translation. He, therefore, uses the lexical item the people as equivalent to the collocate أصحاب أشحُبٍ.

Asad’s translation remains more independent than other translations, as it seems to reflect his understanding, that does not exist neither in the primary nor the secondary meaning of this Quranic collocation. Between word-for-word or sense-for-sense translation approaches, the translator of the Quran walks a tightrope he/she must have a grasp of the centre of gravity. They must have a sense of balance. The language of the Quran is used in an individual and creative way in order to convey a particular meaning and strike chord to elicit and trigger a strong emotional response.

3. The range of the collocate يوم in the Quran:

<table>
<thead>
<tr>
<th>Quranic collocations</th>
<th>Transliteration</th>
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<th>Transliteration</th>
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</thead>
<tbody>
<tr>
<td>يوم الدين</td>
<td>Yawmi Ad-Dīnī</td>
<td>يوم النظلة</td>
<td>Yawmin `Ažīmin</td>
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<td>يوم عظيم</td>
<td>Yawmun `Ažīmin</td>
<td>يوم الفتح</td>
<td>Yawma Al-Fathī</td>
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<td>يوم عصيب</td>
<td>Yawmun ‘Aṣībun</td>
<td>يوم حنين</td>
<td>Yawwa Ḥunayynīn</td>
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<tr>
<td>يوم عاصف</td>
<td>Yawmin `Aṣīfīn</td>
<td>يوم الأحزاب</td>
<td>Yawmi Al-'Ahzābī</td>
</tr>
<tr>
<td>يوم القيادة</td>
<td>Yawm At-Qiyāma</td>
<td>يوم التدام</td>
<td>Yawwa At-Tanādī</td>
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<tr>
<td>يوم الفنان</td>
<td>Yawma Al-Furqān</td>
<td>يوم الوعيد</td>
<td>Yawmu Al-Wa`īdi</td>
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<tr>
<td>يوم كبير</td>
<td>Yawmin Kaḥīrīn</td>
<td>يوم الخروج</td>
<td>Yawmu Al-Khurūjı</td>
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<tr>
<td>يوم ألم</td>
<td>Yawmin 'Alimīn</td>
<td>يوم عسر</td>
<td>Yawmun ‘Asirūn</td>
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<tr>
<td>يوم محيط</td>
<td>Yawmin Muḥīţīn</td>
<td>يوم نحس</td>
<td>Yawmi Naksīn</td>
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<tr>
<td>يوم الحسرة</td>
<td>Yawma Al-Ḥasrāti</td>
<td>يوم التبان</td>
<td>Yawmu At-Taghābūn</td>
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<tr>
<td>يوم قضيم</td>
<td>Yawmin 'Aqīmin</td>
<td>يوم الفصل</td>
<td>Yawma Al-Faṣlī</td>
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<tr>
<td>يوم مجموع</td>
<td>Yawmun Majmūn</td>
<td>يوم مشهود</td>
<td>Yawmun Mashūḥūdun</td>
</tr>
</tbody>
</table>

The explicit and implicit meaning of the collocate يوم in Arabic:

<table>
<thead>
<tr>
<th>Primary meaning</th>
<th>Secondary meaning</th>
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</thead>
<tbody>
<tr>
<td>يوم Yawm: day (= 24 hours); age, era, time.</td>
<td>Black day</td>
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<tr>
<td>يوم أسود</td>
<td>Workday</td>
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<tr>
<td>يوم الاستغاث</td>
<td>Day off</td>
</tr>
<tr>
<td>يوم عطلة</td>
<td>Day of mourning</td>
</tr>
<tr>
<td>يوم حداد</td>
<td>National holiday</td>
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</tbody>
</table>
The collocational unit: 

ین في ذلك لاية لنم خاف عذاب الآخرة، ذلك يوم مجموع له الناس واللذت يوم مشهود.

There surely is a sign for those who fear the punishment of the Hereafter. That is a day in which mankind will be gathered, and that is a day that will be witnessed.

‘Inna Fī Dhālika La‘āyatan Liman Khāfa ‘Adhāba Al-‘Āhirati Dhālika Yawmun Majmū‘un Lahu An-Nāsu Wa Dhulika Yawmun Mashhūdun

Translations:

<table>
<thead>
<tr>
<th>يوم</th>
<th>Sura</th>
<th>Ali</th>
<th>Arberry</th>
<th>Asad</th>
<th>Abdel-Haleem</th>
<th>Khan&amp;Hilali</th>
</tr>
</thead>
<tbody>
<tr>
<td>يوم الدين</td>
<td>Al- Fatiha, 1:4</td>
<td>Master of the Day of Judgment</td>
<td>the Master of the Day of Doom</td>
<td>Lord of the Day of Judgment!</td>
<td>Master of the Day of Judgement</td>
<td>The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)</td>
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<tr>
<td>قل إلى أخفان إن عصيت ربي عذاب يوم عظيم</td>
<td>Al-Zumar, 39:13</td>
<td>Say: “I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.</td>
<td>Say: ‘Indeed I fear, if I should rebel against thy Lord, the chastisement of a dreadful day.’</td>
<td>Say: &quot;Behold, I would dread, were I [thus] to rebel against my Sustainer, the suffering [which would befall me] on that awesome Day [of Judgment].”</td>
<td>Say, ‘I fear the punishment of a dreadful Day if I disobey my Lord.</td>
<td>Say: &quot;I fear, if I disobey my Lord, the torment of a Mighty Day.”</td>
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<td>Arabic</td>
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<td>سوء بهم وضاق بهم ذرعا وقال هذا يوم عصيب</td>
<td>He was grieved on their account and felt himself powerless (to protect) them. He said: &quot;This is a distressful day.&quot;</td>
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<td>أعمالهم كرماد</td>
<td>Their works are as ashes, on which the wind blows furiously on a tempestuous day.</td>
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<td>فلله يحكم بينهم فيما كانوا فيه يختلفون</td>
<td>God will judge between them in their quarrel on the Day of Resurrection.</td>
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<td>إن كنت مأتمت بالله وما أنتِ على عبدي يوم الفرقان</td>
<td>If you have believed in Allah and in that which We sent down to Our servant (Muhammad) on the Day of criterion (between right and wrong).</td>
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<td>Hud, 11:3</td>
<td>وإن تولوا فإني أخاف عليكم عذاب يوم كبير</td>
<td>But if ye turn away, then I fear for you the penalty of a great day.</td>
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<td>Hud, 11:26</td>
<td>أن لا تعبدوا إلا الله إنني أخاف عليكم عذاب يوم اليم</td>
<td>&quot;That ye serve none but God. Verily I do fear for you the penalty of a grievous day.&quot;</td>
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<td>Hud, 11:84</td>
<td>وإنني أخاف عليكم عذاب يوم محيط</td>
<td>but I fear for you the penalty of a day that will compass (you) all round.</td>
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<td>Maryam, 19:39</td>
<td>وأنذرهم يوم يوم محبط الحسرة إذ أخاف من أمور</td>
<td>But warn them of [the coming of] the Day of distress when the case has been decided, while (now) they are in a state of carelessness, and they believe not.</td>
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<td>Hud, 11:88</td>
<td>والنبي أنذرهم يوم يوم محبط</td>
<td>And warn them (O Muhammad) (i.e. the Day of Grief and Regrets) of the Day of distress, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.</td>
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<td>He is the One who makes you turn back in retreat. Assuredly God has helped you in many battlefields and on the day of Hunain. (\text{Al-Tawbah, 9:25})</td>
<td>Truly Allah has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.</td>
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<td>He is the One who makes you turned back in retreat. Assuredly God has already helped you on many fields, and on the day of Hunain, when your multitude was pleasing to you, but it availed you naught, and the land for all its breadth was strait for you, and you turned about, retreating.</td>
<td>God has helped you [believers] on many battlefields, even on the day of the Battle of Hunayn. You were well pleased with your large numbers, but they were of no use to you: the earth seemed to close in on you despite its spaciousness, and you turned tail and fled.</td>
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<td>But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.</td>
<td>Say: 'On the Day of the Final Decision, their [newly-found] faith will be of no use to those who [in their lifetime] were bent on denying the truth, nor will they be granted respite!'</td>
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<td>But they gave him the lie. And thereupon suffering overtook them on a day dark with shadows: and, verily, it was the suffering of an awesome day!</td>
<td>Say: &quot;On the Day of Decision, no profit will it be to Unbelievers if they [then] believe! nor will they be granted a respite.&quot;</td>
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<td>They called him a liar, and so the torment of the Day of Shadow came upon them— it was the torment of a terrible day</td>
<td>Say: 'On the Day of Victory their faith shall not profit the unbelievers, nor shall they be respited.'</td>
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<td>But they cried him lies; then there seized them the chastisement of the Day of Shadow: assuredly it was the chastisement of a dreadful day.</td>
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</tbody>
</table>
| Ghafir, 40:30 | Then said the man who believed: "O my people! Truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)! | Then said he who believed, 'My people, truly I fear for you the like of the day of the parties. Then thereupon exclaimed he who had attained to faith: 'O my people! Verily, I fear for you the like of what one day befell those others who were leagued together [against God's truth]. 'The believer said, 'My people, I fear for you a fate like that day of the Confederates (of old)!'

| Ghafir, 40:32 | "And O my people! I fear for you a Day when there will be Mutual calling (and wailing)." | O my people, I fear for you the Day of Invocation. "And, O my people, I fear for you [the coming of] that Day of Judgment – the Day when you will be calling unto one another [in distress]. My people, I fear for you on the Day you will cry out to one another."

| Qaf, 50:20 | "And the Trumpet shall be blown: that will be the Day whereof Warning (had been given)." | And the Trumpet shall be blown; that is the Day of the Threat, and [in the end] the trumpet [of resurrection] will be blown that will be the Day of a warning fulfilled. The Trumpet will be sounded: 'This is the Day [you were] warned of.' And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

<p>| Qaf, 50:42 | The Day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection. On the day they hear the Cry in truth, that is the day of coming forth. [and bethink thyself, too, of] the Day on which all [human beings] will in truth hear the final blast – that Day of [their] coming-forth [from death]. They will come out [from their graves] on that Day, the Day when they hear the mighty blast in reality. The Day when they will hear As-Saihah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection). |</p>
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إن أرسلنا عليهم ريحًا صرصرة في يوم نحس مستمر</td>
<td>For We sent against them a furious wind, on a Day of violent Disaster.</td>
</tr>
<tr>
<td>يوم يجمعكم ليوم يوم الجمع ذلك التغابن</td>
<td>The Day that He assembles you (all) for a Day of Assembly, that will be a Day of Mutual Loss and Gain (among you).</td>
</tr>
<tr>
<td>إن يوم الفصل ميقاتهم أجمعين</td>
<td>Verily the Day of Decision is the time appointed for all of them</td>
</tr>
</tbody>
</table>

**Assessment:**

These two seemingly simple terms *يوم مشهود/مجمع* and *yawm majmūʿ/un* caused considerable trouble to the translators which felt compelled to stretch the concise meaning of Arabic into long unnecessary sentences to get the message across. This may be viewed as overtranslation which consists of adding and padding the TL with language items that are not in SL. This surplus information is either redundant or misleading. The five translators rendered *yawm majmūʿ/un* as ‘gathered together’ this is viewed as ‘pleonasm’ which is the use of more words than are necessary to express meaning. It is considered needless repetition which is often referred to as: tautology the verb gather implicitly means *together*, therefore it does not need to be written explicitly.

4. يوم الفصل

*Inna Yawma Al-Fašū Miqātuhum 'Ajma 'ina*
Assessment:
The first four translations seem too concerned about the form of the word الفصل Al-Faşli and translated it faithfully, to the detriment of focusing on rendering the communicative meaning. They express in different ways the message of the Quran which comes out clumsy and almost incoherent in English e.g. ‘the Day of sorting out is the time appointed for all of them’. It would have been more appropriate to convey the spirit of what was said in simple form: On the Day of Judgement everyone will be answerable for their deeds. Khan and Hilali’s translation is the closest to the original, however, this version is too wordy, there are too many footnotes. Footnotes are useful but should be used sparingly as too many footnotes can be distractive to the reader.

יומ עقيم 5: 
מַהְיָה יָמִם עיֵיכֶם \(\text{Yawm 'Aqīmīn}\) until the Hour comes upon them suddenly, or there comes to them the torment of a barren day.

Assessment: 
It can be seen that there is a confusion amongst translators about the meaning of the Quranic collocational unit يوم عقيم Yawmin 'Aqīmin. According to the Tafsīrs, it refers to the Day of Judgement as a last day: a day that has no night. However, Bin Ashur (1984) offered a different explanation in which he said that يوم عقيم Yawmin 'Aqīmin refers to the battle of Badr. The possibility of this interpretation was excluded in Al-Tabari’s Tafsīr.

יומ נحس 6: 
Lo! We let loose on them a raging wind on a day of constant calamity.

Assessment: 
Varied translations are given to this collocational unit. Translators used four different words as equivalent to the word נحس Nahš. Out of being as faithful as possible to the style of the original word combination, Arberry renders it literally. While Ali and Abdel Haleem pay more attention to the meaning and the content rather than to the linguistic form although their translations seem to reflect the consequence of what happened in that day, not the day itself. Khan and Hilali translation seems successful, as it transfers the literary image of that day and of the scale of disaster.

The range of the collocate أمر in the Quran:

<table>
<thead>
<tr>
<th>Quranic collocations</th>
<th>Transliteration</th>
<th>Quranic Collocations</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمر الله</td>
<td>'Amra Allāh</td>
<td>أمر مريج</td>
<td>'Amrin Mariij</td>
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<tr>
<td>أمر فرعون</td>
<td>'Amra Fir‘awna</td>
<td>أمر مستقر</td>
<td>'Amrin Mustaqirrun</td>
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<tr>
<td>أمر ربك</td>
<td>'Amru Rabbka</td>
<td>أمر ممطأة</td>
<td>'Amrān Maqḍīyān</td>
</tr>
<tr>
<td>أمر الساعة</td>
<td>'Amru As-Sā‘ati</td>
<td>أمر رمي</td>
<td>'Amri Rabbi</td>
</tr>
<tr>
<td>أمر جامع</td>
<td>'Amrin Jāmi‘in</td>
<td>أمر حكم</td>
<td>'Amrin Ḥakīmin</td>
</tr>
</tbody>
</table>

The explicit and implicit meaning of the collocate أمر in Arabic:

<table>
<thead>
<tr>
<th>Primary meaning</th>
<th>Secondary meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمر Amr: order, command, instruction; ordinance, decree; warrant; writ; power, authority.</td>
<td>brero (formerly, Eng.)</td>
</tr>
<tr>
<td>أمر عال</td>
<td>Royal decree having the force of law</td>
</tr>
<tr>
<td>أمر قانوني</td>
<td>Writ of summons</td>
</tr>
<tr>
<td>أمر الحصوم</td>
<td>Search warrant</td>
</tr>
<tr>
<td>أمر تفتيش</td>
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</tbody>
</table>
The collocational unit


We belied the Truth and followed their own desires. Yet everything will be settled.

\[\text{Wa Kadẖḇū Wa Ḵ́ṭaḇā`ū `Aḥwā`ahum Wa Kullu `Amrīn Mustaquivos}\]

**Translations:**

<table>
<thead>
<tr>
<th>Command</th>
<th>Sura</th>
<th>Ali</th>
<th>Arberry</th>
<th>Asad</th>
<th>Abdel-Haleem</th>
<th>Khan&amp;Hilali</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمر مستقر</td>
<td>Al-Nisa, 4:47</td>
<td>for the decision of God Must be carried out.</td>
<td>and God’s command is done.</td>
<td>for God’s will is always done.</td>
<td>God’s will is always done.</td>
<td>And the Commandment of Allah is always executed.</td>
</tr>
<tr>
<td>الأمر مستقر</td>
<td>Hud, 11:97</td>
<td>And we sent Moses, with Our Clear (Signs) and an authority manifest, unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right (guide).</td>
<td>And We sent Moses with Our signs, and a manifest authority, to Pharaoh and his great ones: but these followed Pharaoh’s command, and Pharaoh’s command was not right-minded.</td>
<td>AND, INDEED, We also sent Moses with Our messages and a manifest authority [from Us], unto Pharaoh and his supporters, but they followed Pharaoh’s orders, and Pharaoh’s orders were misguided.</td>
<td>We also sent Moses, with Our signs and clear authority, to Pharaoh and his Council; but they followed the command of Pharaoh, and the command of Pharaoh was no right mind.</td>
<td>And indeed We sent Musa (Moses) with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and a manifest authority; To Fir’aun (Pharaoh) and his great ones; but they followed the command of Fir’aun (Pharaoh), and the command of Fir’aun (Pharaoh) was no right guide.</td>
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<tr>
<td>الأمر وتوريد</td>
<td>Hud, 11:10</td>
<td>when there issued the decree of thy Lord: Nor did they add aught (to their lot) but perdition!</td>
<td>when the command of thy Lord came: and they increased them not, save in destruction.</td>
<td>when what your Lord had ordained came about; they only increased their ruin.</td>
<td>when when there came the Command of your Lord, nor did they add aught (to their lot) but destruction.</td>
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<td>الأمر واقع</td>
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<td>Arabic</td>
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<tr>
<td>وما أمر الساعة إلا كلام البصر أو هو أقرب إن الله على كل شيء قدير</td>
<td>And the Decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for God hath power over all things.</td>
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<tr>
<td>An-Nahl,16:77</td>
<td>And the matter of the Hour is as a twinkling of the eye, or nearer. Surely God is powerful over everything.</td>
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<td>And so, the advent of the Last Hour will but manifest itself [in a single moment, like the twinkling of an eye, or even quicker: God has the power to will anything.</td>
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<tr>
<td>The coming of the Hour of Judgement is like the blink of an eye, or even quicker: God has power over everything.</td>
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<tr>
<td>And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allah is Able to do all things.</td>
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<tr>
<td>They ask thee concerning the Spirit (of inspiration). Say: 'The Spirit (cometh) by command of my Lord; of knowledge it is only a little that is communicated to you, (O men!)'</td>
<td>They will question thee concerning the Spirit. Say: 'The Spirit is of the bidding of my Lord. You have been given of knowledge nothing except a little.'</td>
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<td>They will ask thee about [the nature of] divine inspiration. Say: &quot;This inspiration [comes] at my Sustainer’s behest: and [you cannot understand its nature, O men, since] you have been granted very little of [real] knowledge.&quot;</td>
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<td>[Prophet], they ask you about the Spirit. Say, ‘The Spirit is part of my Lord’s domain. You have only been given a little knowledge.’</td>
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<tr>
<td>And they ask you (O Muhammad concerning the Ruh (the Spirit); Say: &quot;The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.”</td>
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<td>ويسألونك عن الروح قل الروح وما أمر ربي من أوتيتم من العلم إلَّ قليلا</td>
<td>And they ask you (O Muhammad concerning the Spirit. Say, ‘The Spirit is part of my Lord’s domain. You have only been given a little knowledge.’</td>
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<tr>
<td>They ask thee concerning the Spirit (of inspiration). Say: 'The Spirit (cometh) by command of my Lord; of knowledge it is only a little that is communicated to you, (O men!)”</td>
<td>[TRUE] BELIEVERS are only they who have attained to faith in God and His Apostle, and who, whenever they are engaged] with him upon a matter of concern to the whole community, do not depart [from whatever has been decided upon] unless they have sought [and obtained] his leave.</td>
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<tr>
<td>Only those are believers, who believe in God and His Apostle: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave</td>
<td>The true believers are only those who believe in (the Oneness of) Allah and His Messenger (Muhammad (١٠٣٩)), and when they are with him on some common matter, they go not away until they have asked his permission.</td>
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<tr>
<td>Arabic</td>
<td>English</td>
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<tr>
<td>إنا أنزلناه في ليلة مباركة إنا كنا منذرين فيها يفرق أمر حكيم.</td>
<td>In the (Night) is made distinct every affair of wisdom.</td>
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<tr>
<td>We have sent it down in a blessed night (We are ever warning), therein every wise bidding.</td>
<td>Behold, from on high have we bestowed it on a blessed night: for, verily, we have always been warning [man]. On that [night] was made clear, in wisdom, the distinction between all things [good and evil] truly we sent it down on a blessed night. We have always sent warnings—a night when every matter of wisdom was made distinct.</td>
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<tr>
<td>But they deny the Truth when it comes to them: so they are in a confused state.</td>
<td>Nay, but they who refuse to believe in resurrection have been wont to give the lie to this truth whenever it was proffered to them; and so they are in a state of confusion. 5But the disbelievers deny the truth when it comes to them; they are in a state of confusion.</td>
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</tbody>
</table>
| Nay, but they have denied the truth (this Qur'an) when it has come to them, so they are in a confused state (can not differentiate between right and wrong). | We sent it (this Qur'an) down on a blessed night ([i.e. night of Qadr, Surah No: 97] in the month of Ramadan, the 9th month of the Islamic calendar]. Verily, we are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship]. Therein (that night) is decreed every matter of ordainments.
<table>
<thead>
<tr>
<th>Arabic Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>وكذبوا واتبعوا أمر أهواءهم وكل أمر مستقر</td>
<td>They rejected the warning and followed their (own) lusts but every matter has its appointed time.</td>
</tr>
<tr>
<td>Al-Qamar: 54:3</td>
<td>for they are bent on giving it the lie being always wont to follow their own desires. Yet everything reveals its truth in the end.</td>
</tr>
</tbody>
</table>

**Assessment:**
It can be seen that Khan and Hilali’s translation is a literal translation of the collocational unit أمر مستقر ‘Amrin Mustaqirrun. Also, it is a literal translation of Al-Tabari, Al-Qurtubi, and Ibn Kathir explanations of the collocational unit أمر مستقر ‘Amrin Mustaqirrun. Khan and Hilali were cautious to avoid any potential ambiguity; however, overloading the body of the translated text can be distracted of the reader, as it is noticeable in Khan and Hilali’s translation. This redundancy could leave no chance to the context to contribute in revealing the intended meaning.

Differences in Asad and Abdel Haleem translations reflect their understanding of the collocate مستقر Mustaqirrun. The dissimilarity is worthy of attention. Asad’s translation seems less literal than Ali and Arberry, but it shows Asad’s perception of the intended meaning although he retains the intended meaning to be implicit. Abdel Haleem’s translation can be considered the least in terms of approximation of the intended meaning.

8. أمر الساعة: 
 وما أمر الساعة إلا كلام البصر أو هو أقرب إن الله على كل شيء قادر
and the matter of the Hour is but as a blink of an eye, or it is quicker. God has power over everything.

Wa Mā ‘Amru As-Sā` ʿIllā Kalamḥi Al-Baṣari ‘Aw Huwa ‘Aqrabu ‘Inna Allāha ‘Alā kulli Shay’in Qadīrun

**Assessment:**
The four lexical items: decision, matter, advent, and coming, used as equivalents for the collocate أمر ‘Amru. It can be seen that Arberry’s and Khan and Hilali adhere to literal translation that seems out of being faithful and to retain the style of the original; however, the intended meaning apparently remains opaque.
Asad and Abdel Haleem use two different lexical items *advent* and *coming* that considered to be synonymous. It can be noted that translators take some liberty to insert their own understanding in order to convey the meaning. Still, by back translating process, the lexical items *advent* and *coming* are equals to the word *قُومَُوْمُ في الدَّارِ* in Arabic. These equivalents deemed to be suitable if considered the meaning from the broad context; however, *أمر الساعة* in this particular context, refers to the specific time of the Day of Judgement.

The word *decision*, in Ali’s rendering, seems to be an appropriate equivalent to the collocate *أمر* *Amru*, as the basic message of the intended meaning still there.

9. **The commandment of Allah is always done.**

*Wa Kāna ‘Amru Allāhī Maf ‘ālān*

**Assessment:**

The collocate *أمر* *Amru* with the collocate *اللَّهُ* *Allah* causes different translations to be given. It appears that phrases such as God’s *command* and/or Allah’s *commandment* agree with the interpretation provided by exegetical scholars adopted in this study. Moreover, these translations suit the context of the verse that expresses an explicit threat whereas a phrase like *God’s will*, which is equivalent to *إِرَادَةَ اللَّهَ* *Allah’s commandment* in Arabic, conveys only part of the meaning. With regard to the phrase *decision of God*, its Arabic counterpart is *قرارٌ* *قَرَارُ الله* in Ali’s rendering, seems confusing. *أمر* *Amru Allāhī* is neither a synonym nor a near-synonym of phrases such as *God’s command* and/or *Allah’s commandment* that seem appropriate equivalents to the collocational unit *أمر* *اللَّهُ* *Allah*.

2. **SUMMARY**

It would be easy to misconstrue efforts made to objectively assess the limitations of English translations of the Quran as an attempt to discredit or diminish the work by various translators, nothing could be further from the truth. This study acknowledges that translation can only be an approximation, that every word in the Quran is so loaded with nuance and cultural variation, which goes far beyond straightforward linguistic transfer making exact correspondence rarely achievable. Thus, the five assessed English translations of the Quran exhibit individual variation. Language as a means of communication has several functions. Language can be used to express objective, rational concrete statements, sometimes known as factual language, as well as emotional, personal attitudes, it is subjective in nature, known as emotive language. Emotive language is the deliberate choice of words to evoke emotions. The Quranic language can be said to combine both functions emotive as well as factual.

The above findings are polarised between those who advocate as close a rendering of the Quranic text as possible and those who believe in a ‘natural style’ in the target text. It would seem that incremental improvements to the existing translations of the Quran is essential and is a collective effort to provide clarity, naturalness, and accuracy.

This study suggests that any future English translation of the Quran should undergo strict quality tests before it is approved for publication. As Nida (2003) proposed for the Bible, the translation of the Quran should undergo oral comprehension checking through providing samples to ordinary people, including non-Muslims, to find out how it is received, how much gets across, the effect translation has on people in terms of accuracy of meaning and naturalness. Reading aloud passages from the Quran in English translations to a wide range of audiences— Mosques goers, women, children, Muslims and non-Muslims, involving all levels of education and ages. The reading should include complete surats of the Quran and the listeners should then be encouraged to provide feedback and ask questions about the text and suggests ways of improving the comprehension and meaning.

Overall it is probably fair to say that translation quality assessment models are too abstract and difficult to apply to any pair of language. The readers of the Quran in English want to read and hear the text the way readers hear it in Arabic with fluency, flow, rhythm, syntax, register and diction. Therefore, future translators of the Quran must address the shortcoming of previous translations of the Quran in English as Baker (1992: 69) stresses:

‘Translators have to prove to themselves as to others that they are in control of what they do; that they do not just translate well because they have a “flair” for translation, but rather because, like other professionals, they have made a conscious effort to understand various aspects of their work.’

**REFERENCES**


Language-Crossing: The Sociolinguistic Dynamics of the Language/Discourse of Shamasha (Randok) in Sudan
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ARTICLE INFO

ABSTRACT

This study seeks to investigate "Language-crossing" (or Code-crossing) (a complex sociolinguistic phenomenon where speakers freely opt to adopt the speech/variety of another group). Sudanese mainstreamers (speakers of Standard Colloquial Sudanese Arabic (SCSA) have been observed to cross to "Randok"; a variety spoken by an extremely marginalized social group known by their public name of (Shamasha). This is a kind of a street language (or anti-language, to borrow Halliday's term) with unique linguistic features. A tiny literature exists whether on "crossing", (coined and pioneered by Rampton), or "Randok". The phenomenon of mainstreamers crossing to Randok, has, to our knowledge, never before been examined (as a "crossing" act). Drawing on Hewitt (1986), Rampton (1995, 1996, 1997), Cutler (1999), and others, crossing to Randok, has been closely observed, analysed and interpreted; based on a host of sociolinguistic/discourse approaches: Identity formation/construction/shift/representation, code-switching/mixing/choice, New Ethnicities, Anti-languages, etc. Collected over several years, the data encompasses observation, interviews (Randok speakers and (SCSA) mainstreamers of various backgrounds: street vendors, intellectuals, academics, writes, linguists, middle class youths, etc.), focus-discussions, and phenomenological materials such as 'introspections/retrospections". Results confirm the existence of language-crossing among (SCSA) mainstreamers to Randok. However, the interpretation of the phenomenon stops short of arriving at a conclusive argument. Instead, Randok crossing has been shown to be supremely interesting, a complex multi-faceted sociolinguistic behavior with a wide range of implications for sociolinguistics, discourse analysis (power relations), language policy, identity theory, knowledge representations, etc. A final distinctive feature of Randok crossing, is the existence of mediators (vendors and football fans/journalists) who spread the behaviour among mainstreamers.

1.0 OVERVIEW

It is nothing new stating that speech/discourse communities often contain a range of variations inside them. However, it is likewise true that, despite the many advances in modern sociolinguistic/discourse research, much of what happens between and across these varieties, remains, to date, an intriguing mystery. One such mystery, is when the speakers of a certain variety choose to freely use another variety which is not usually thought to be theirs. Until recently, there was no term to describe this. However, since Rampton insightfully labeled it "Language-crossing", the term, which applies to both individuals and groups, has caught up into academic/linguistic discourse.

Although the crossing phenomenon is not uncommon among many speech communities, it is still largely under-researched. This is specially so, when it comes to non-European and non-American contexts. This study attempts to fill this appalling research gap by investigating the phenomenon of language crossing in Sudan. Randok is a speech variety with unique features spoken by the considerably socially-disadvantaged group of Shamasha (vagrants); homeless youngsters who usually live in the streets of Kartoum and other major cities of Sudan. However, the variety of these street youngsters has proved to be so appealingly dynamic, that large segments of the dominant middle class occasionally cross to it; adopting its peculiar words and phrases, and at times, its phonological and stylistic traits. The reasons for this crossing are still largely unknown. The existing
very tiny literature on Randok, such as Manfredi (2008), has so far preeminently concentrated on its internal linguistic features. While many of these characteristics like "re-lexicalisation", "prefixation", and "encrypting the mainstream variety's lexical/grammatical characteristics", may themselves be important in understanding the behaviour of "crossing", no study has, as far as we know, to date, ever probed the issue from the "language-crossing" standpoint.

Set on the context of theories of "code", code-choice/switching/crossing/mixing, language and identity, mainstreamers' crossing to Randok, has been closely explored for a period of time that spans several years. A wide range of data-collection methods have been used (observation/participant observation, interviews, group focus discussions, introspection, etc.). Informants/subjects comprise: 50 randomly-selected Randok speakers, 30 randomly-selected street vendors, 25 intellectuals and around 10 academics/linguists).

The following sections outline the different sections of the paper, including: theory (codes, code/language-crossing, code-switching, anti-languages), review of the literature on 'crossing' (Hewitt, Rampton, Cutler, Bernstein), description of Randok, data-collection methods (observation, participant observation, interviews, group discussion, introspection, etc.), findings analysis and interpretation, summary, conclusions and implications.

2.0 THEORETICAL FRAMEWORK AND A REVIEW OF THE LITERATURE

2.1 Codes, Code-Choice and Language-Crossing

Speakers of any language usually have access to a wide range of choices. These choices may be: lexical, syntactic, socio-pragmatic, at the discourse level, etc. They may also choose (consciously or sub-consciously) to occasionally shift to a variety (language, dialect, accent, etc.) other than their own. This is what is known as

"Language-Crossing" or (Code-crossing).

Rampton (1997: 1), who was the first to coin the term defines language-crossing" as

"the use of a language which isn't generally thought to 'belong' to the speaker". He further informs that language-crossing "involves a sense of movement across quite sharply felt social or ethnic boundaries and it raises issues of legitimacy that participants need to reckon with in the course of their encounter" (p. 1).

Crossing has a variety of functions, and Rampton (1997: 7) has outlined seven instances where crossing is more likely to occur:

1. in the vicinity of interactional breaches, delicts and transgressions.
2. in ritual abuse, which works by suspending considerations of truth and falsity.
3. in open states of talk, self-talk and response cries, which constitute time away from the full demands of respectful interpersonal conduct.
4. at the boundaries of interactional enclosure, when the roles and identities for ensuing interaction were still indeterminate.
5. in games, where there was an agreed relaxation of routine interaction's rules and constraints.
6. in the context of performance art.
7. and in cross-sex interaction, which in a setting where everyday recreation was single sex and where many parents discouraged unmonitored contact between adolescent boys and girls, itself seemed special, unusually vested with both risk and promise.

The case of crossing being scrutinized here, is presumably a greatly complex one, and its investigation is likely not only to test these functions, but also to enrich them further. Out of these seven categories, the ones that seem to fit into our crossers are the following:

(2) ritual abuse working best when considerations of truth and falsity are temporarily suspended. Randok crossers are likely to shift into specific Randok words and phrases (yallah shatit yakhi= stop talking and get away from here; ghasal= he's gone/ left, etc.) when they are angry, fed-up with their interlocutor(s) or the current situation.

(3) in open states of talk (the term was actually introduced by Goffman), self-talk and response cries. In these situations, interlocutors feel free to deviate from normal ritual/social constraints of conversation; hence allowing for crossing to take place. Categories 4 & 5 would also appear relevant to crossers to Randok, in some ways.

2.2 Code-Crossing and Code-switching

Code-switching is the socio-linguistic phenomenon/behaviour of shifting, during speech or writing, into another code (language, dialect, accent,
style, or any variety). The act of code-switching entails, indicates or interprets a set of socio-linguistic-cultural factors and incorporates a complex sense of identity formation, construction and shift. Additionally, it may also delineate a complex sense of 'otherness' and self-perception. Thus, code-switching is, many respects, closely linked with the phenomenon of code-switching, particularly when it comes to the complexity of the interface between "selfness" and "otherness".


Whilst, Gumperz (1982: 59) describes code-switching as "the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems"; Wardaugh (1989: 103) prefers to extend the notion to "a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change interpersonal relations with their rights and obligations".

Metaphorical code-switching is generally described as shorter, intra-sentential and signaling a sense of identity. On the other hand, situational code-switching is often taken as relatively longer, situation-oriented, and responsive to contexts that are relatively fixed and 'brought along' (Rampton 1997:9). Consequently, while metaphorical code-switching tends to create 'new contexts', situational code-switching, switches are largely inclined to perpetuate and fix the already existing contexts. Jumperz's distinction between metaphorical code-switching and situational code-switching is, in many ways, debatable and has been attacked by many. What is relevant here, however, is Rampton's position which, in line with Wardaugh's definition of code-switching conceives of "metaphorical code-switching", in terms of Bakhtin's "double-voicing" or "polyphony (the complex discourse fact that an utterance/text can demonstrate two or more voices at the same time). Polyphony is, to a large extent, consistent with the practice of code-switching: particularly when it appears that the "crossover" is, in fact, expressing different voices at the time; hence 'self-representing' in certain ways (see section 4.1).

2.3 Language-crossing and Anti-Languages

The term "Anti-Language" has been coined by Halliday (1976) to describe a sociolinguistic situation where a minority group uses a particular language/code with a view of separating itself from the mainstream speech community, by making their code unintelligible to the mainstreamers; or what Halliday calls "metaphorical modes of expression". Anti-languages designate a complex sense of the need for a separate identity or (anti-identity for that matter), and as such depicts an active interplay between language, identity, culture and power. In Halliday's terms, an anti-language underscores a mode/attitude of "anti-society" which he describes as "a society that is set up within another society as a conscious alternative to it... a mode of resistance... anti-language is not only parallel to anti-society; it is a fact generated by it" (p. 570).

The often-cited examples of anti-languages include Cockney Rhyming Style, African American Vernacular English, (AAVE) and "Nadsat". The latter is a fictional language spoken by Burgess's "anti-hero" (Alex) in his 1962 novel "A Clockwork Orange". Nadsat (a Russian suffix for 'teen' indicating numbers from 11-19) is primarily a blend of English, Russian and Cockney Rhyming Style (along with some German words and a set of words from unknown languages).

What, in all probability, is a common characteristic by all these anti-languages, is the sense of "insurance/resistance" among a specific socio-cultural/ethnic group against the dominant powerful group; hence the need for creating a "virtual" dominating sociolinguistic situation (or counter-ideology), by making the mainstreamers an "outgroup". Randok, does exhibit, in a variety of ways, features of anti-languages (the extent to which this is so will be taken up in sections 2.4 & 2.5.2). Referring to common perspectives of viewing "inequalities" (group or institutional hegemony/prejudices), Rampton has insightfully observed that the emerging postmodern tendencies of looking at these 'inequalities', in terms of a more complex framework involving individual practices of continuing self-representation and self-imaging. It is this framework which might better help redefining/reconsidering "anti-languages".

2.4.0 Landmark Studies in Language-Crossing

In the following some groundbreaking studies in language-crossing will be briefly reviewed (Hewitt 1986, Rampton's 1990s' studies, Cutler's 1999 and Bernstein's 1971 studies).

2.4.1 Hewitt and Rampton London Studies

The study finds that White adolescent do cross to Black Creole for various reasons.

Rampton's work on crossing (inspired by Hewitt's study) is largely considered to be the first major study on crossing, not only in theoretical terms but also in terms of methodology. Rampton spent several years studying the phenomenon of crossing among adolescents crossing to a set of codes other than their usual one (the adoption of Punjabi, Creole and Indian English by South East London youngsters).

In his landmark study, Rampton employed a variety of methods to collect his data, including effective forms of observation, audio/video-tapes and a range of phenomenological methods (getting subjects to comment on audio-taped materials containing instances of crossing, etc.). This study draws significantly on Rampton's innovative ways of using the phenomenological methods. In addition, the present study makes use of expert and intellectuals' focus-group discussion to both collect more data and enrich the analyses and interpretations of the data—results drawn from other methods.

2.4.2 Cutler's New York Study: The Case of Mike

Another pioneering study, inspired by Rampton, was conducted by Cutler (1999). This was a longitudinal study in which she investigated the identification with Black American culture (esp. with "hip-hop" culture) by one white middle class adolescent (Mike). Mike had adopted the speech of African American Vernacular English (AAVE), since early childhood, out of a strong desire to identify with "hip-hop" culture with its (breakdancing, graffiti and rap music). Results suggested that Mike's crossing stemmed out of a need to identify with a more multiethnic, multi-cultural symbol like "hip-hop", and that by the age of 16 he began to be critical of Black adolescents as "hanging together and separating themselves".

Mike's identification attempts via crossing to (AAVE), albeit a one-subject study, could be seen as hugely important in a variety of ways. His interest in "hip-hop" apparently pictures an untraditional form of identification that crosses the boundaries of ethnically-oriented identity; a fact consistent with Hall's (1980) concept of "New Ethnicity" (a form of a functionally-defined rather than a biologically-determined ethnicity).

2.4.3 Bernstein's "Elaborated" and "Restricted" Codes

Much earlier in the 1970s Bernstein's work on the close relationship between speech codes, social classes and social structure sparked a revolution in both sociology and sociolinguistics. Bernstein set an inspiring distinction between "elaborated codes" (characteristic of middle class speech) and "restricted codes" (characteristic of working class and socially under-privileged groups). It is not clear, however, how this distinction would help to explain the complexity of the crossing under investigation here, as what seems to inspire people, in this type of crossing, is the "restricted code" rather than the "elaborated code". However, the complexity of the interplay between this variety (Randok) and what is occasionally called "Youth Language" (special variety spoken largely by middle class adolescents), should not be played down (cf. section 5). It is beyond the scope of this study, however, to scrupulously investigate Sudanese middle class youth language.

2.5.0 Shamasha and their Language Variety (Randok)

Shamasha is a local term in Sudan to describe homeless(vagrants) children /adolescents who chiefly live in the streets of Khartoum and other major cities of the country. Socially, the group is, in fact, immensely disadvantaged and overly marginalised. Ethnically and geographically, they appear to come from different backgrounds. However, the vast majority are most likely to come from the tremendously marginalized areas/ethnicities of Sudan. Educationally, the members of this group are most likely to be illiterate or early school leavers. They have a unique way of talking(speech variety), generally known as "Randok" or (Rendok).

Randok variety has been described by some scholars as a "secret youth language" with peculiar linguistic features (Manfredi, 2008). Very little literature, however, exists on this socio-linguistic phenomenon, and none, to our knowledge, with regard to its "crossing" nature (most of the studies conducted, so far, have concentrated crucially on describing its "linguistic" features (phonological, morphological, syntactic and semantic characteristics). In consequence, a real gap exists as to researching the phenomenon as a real case of "language-crossing".

2.5.1 Linguistic and Socio-pragmatic-cultural Features of Randok

Randok is a unique variety of Colloquial Sudanese Arabic with unique socio-linguistic features. The following is a sketchy survey of some of its key features:

2.5.2 Some Salient Features of Randok
One of the most salient characteristics of Randok, is the use of unique word-formations. An example of these, can be observed in the use of "neologisms" and "linguistic gaps". Neologisms are a kind of words and phrases that may fall into three major categories: newly invented words, new lexemes (inflections) attached to existing words and new meanings assigned to existing words. Randok appears to draw more on newly invented words and to assign new meanings to existing words (masoura= false, fake; kisair talaj= flattery words said for someone of influence\power; farda= close friend; shatit= go away\home either after finishing a job or faced by a problem that makes it too difficult to carry on with it, etc.).

Other innovative word-formation processes may include back-formations such as: (daraa= taboo-breaker), etc.

Among the morphological features that have been found to be particularly characteristic of Randok, is what Manfredi (2008), has called "encrypting strategies" of Standard Colloquial Sudanese Arabic (SCSA). These strategies include, among other things, the strategy of "backward metathesis" (rearranging phonemes, syllables, words or sentences) (Ahmed= dahma (proper name), masha = ashma (went), jabal= labaj (mountain), etc. Metathesis can work at the phonological, morphological or syntactic levels.

Another encrypting feature noted by Manfredi, is the use of regular 'prefixation' (adding "s" to SCSA words that does not actually change the meaning of these words, but merely makes them unintelligible to the mainstream variety speech/discourse community).

Other peculiar word-formations of Randok, encompass 'reduplications' such as "aku-raku" (depicting a sense of being aloof, not interested in meeting with others).

The use of number words to indicate certain meanings, is among the various innovations of this variety ( arab?a (four)= a novice person who does not know much about a profession; tis?a= nine (same meaning as four), etc. The use of numbers is also very characteristic of "Nadsat" (cf. section on anti-languages, 2.3). Phonologically, Randok speech seems to draw on a multitude of sound characteristics that make words\phrases more musical and rhythmical in a particular way. Words tend to be one\two syllable words (hawa (air)= a lie; rasa= planned\arranged course of action; shamar = gossip; maika= gay, etc. In this, Randok appears to be similar to 'Cockney Rhyming Style', and other anti-languages.

Syntactically, Randok sentences tend to be shorter, two-word group\clause , simple sentences, which may also violate some norm conventions. Examples include: (mirakib makan\mirakib shareeha (Adjectival Phrase AP= false, fake, not genuine; kisu fadi= his bag is empty (indicating an idiot\empty-headed person), etc. Syntactic categories may also involve very simple noun phrases (NPs\VPs), such as "zoul hawa"= a dangerous person who should be avoided), "jeeb zait" (bring some oil) or statements put in the form of question type, such as "attfa alour mino"? (who put off the light) (the latter examples seem to be particularly implicative) etc.

Pragmatically, Randok speech appears to abound in implicatures (both conversational and non-conversational (for the differences between the two see Grice's 1974); kisair talaj= flatter someone in power), (arada)(literally goal post)= impediment), (sawaq (literally driver= liar, (makan\)machine= a lie), etc.

At the discourse level, this variety is characterized by using language to resist power (show disapproval of and resisting existing power relations), to signal ingroup solidarity and resist outgroup pressure, to re-channel, into linguistic forms, what could otherwise be physical violence, and to maintain a hope for change. Encrypting the (SCSA) may itself uncover an underlying desire to resist the prevailing power structures\relations via an attempt to deconstruct the very language that embodies them. As such, Randok looks consistent with the description of "anti-language"( and its related concepts of "anti-society' and "\counter-ideology') discussed within the theoretical framework of this study. However, Randok is not entirely analogous with anti-languages such as Nadsat, in that the Shamasha who speak it, could not be said to a criminal group like Nadsat speakers in Burgess's novel; though also, could be seen as 'ant-society' in a number of ways. It seems important to note, here, the postmodern framework of explaining 'inequalities' referred to by Rampton (see section 2.3).

3.0 METHODS
This section reports the various methods used to collect the data for crossing.

3.1 Data-Collection

3.2 Participant and Non-participant Observations
The phenomenon of mainstream variety speakers crossing to Randok, has been observed for a long time (several years). Both participant and non-participant observations have been utilised to gather
the data for this study. Dairies and field notes were also found be useful in backing the observations.

### 3.3 Crossers

Crossers are usually mainstream variety speakers of various educational and social backgrounds. These may include: school and university students, street vendors, intellectuals, creative writers, (novelists, dramatists and poets), journalists (sport journalists are more likely to cross to Randok than other journalists, as will be explained in section 3.4), university professors, politicians (during rallies and speeches), educated middle class adolescents, etc. Relevant data was collected from representative samples of these crossers.

### 3.4 Mediators

Data from both observations and interviews suggest that crossing operates in relatively complex ways than might appear at first glance. One of these ways, is the fact that crossing tends to pass up to socially higher more advantaged groups through mediators such as football fans/journalists and outgroup youngsters and adolescents who usually speak mainstream variety (SCSA).

Mediators play a vital role in spreading the crossing behaviour, as is evident from the various observations and from relevant introspective/retrospective data. The reason why sports journalists seem to play the greater mediating role, is largely because they are generally allowed to deviate from norms of standard usage, unlike broadsheet columnists, who are supposed to use more standard language/style.

Street vendors (interviewed within this study), are also possible mediators of crossing (see section on Venders, section 3.6). Relevant data was collected from mediators.

### 3.5.0 Phenomenological Methods (Introspective/Retrospective Data)

It has long been noticed in humanities and social science research, that there are more methods for analyzing data than there are, for collecting it. In consequence, a whole range of new phenomenological methods for collecting the data, has recently been devised. This study draws on a panel of introspective/retrospective data collection techniques. These include primarily having subjects to respond to or reflect on data that belongs primarily to them (their variety being crossed to by other speakers, or variety mates crossing to it).

### 3.5.1 Having Randok Speakers Comment on the Features of their own Variety

A group of around 50 Randok speakers were asked to comment on the unique features of their own variety. Despite the fact that they are of course not professional linguists, they could provide us with invaluably interesting points. They seem to be aware of the attractiveness and innovation of their language variety. In particular, they could identify some key phonological and morphological characteristics.

### 3.5.2 Having Randok Speakers Comment on Instances of Mainstream\Standard Variety Speakers Crossing to Randok

The same subjects (Randok speakers examined in section 3.5.1) were asked to comment on instances of mainstreamers crossing into their own variety. Responses vary between depicting negative and positive attitudes towards the act of crossing. However, more than 80 percent of the subjects showed positive attitudes along with a range of other vague feelings (this looks consistent with Rampton's insightful observation that one of the defining features of crossing is "anomaly", which is also evident in a range of other acts and feelings within this study).

### 3.6 Interviewing Vendors about Crossing

A group of around (30) randomly selected street vendors in Khartoum (fruit, vegetable, clothes, women tea-sellers and other street traders) have been interviewed to probe their views, and their role (if any), in spreading the crossing habit into the mainstream variety. They confirmed that many words and phrases of Randok are now commonly used in the market (particularly "masoura (water tap)=false\bad and "asli"= good\true and the particular words for money banknotes). Most of the vendors interviewed seem to attribute the phenomenon to the intrinsic features of Randok (e.g. the music and rhythm of Randok speech and its novelty and bizarre nature). Vendors are possible "mediators" of crossing, though some of them agreed to this description (around 40% of those interviewed), further investigation is required to check this.

### 3.7 Focus-group Discussions: Having Mainstream-variety Speakers comment on both the features of Randok and the Phenomenon of Crossing

Introspective/retrospective feedback on crossing was also used to examine the attitudes of around( 25) mainstream variety speakers of various ethnic and social backgrounds. These are significantly high-
educated intellectuals (creative writers, broadsheet newspaper journalists/columnists, thinkers, culture researchers, etc.). The method of focus group discussion was employed via brainstorming them with two questions: What are the particular and unique features of Randok that particularly appeal to you?, and second: Why do mainstreamers appear to occasionally cross to Randok?

A round three focus group discussions took place at different times during the process of gathering the data. Each group consisted of about 7-10 members and the discussion lasted for around two hours. Most informants agree that the phenomenon is very interesting and thought-provoking. Particularly so, when they reflect on their own crossing. Some other academics (around 10 linguists) and intellectuals were interviewed on individual basis.

Different perspectives surfaced up in attempting to explain the phenomenon of the crossing of mainstreamers to Randok. Whilst some prefer the macro-level and socio-cultural approach, others tend to ground explanation on the micro-level linguistic analysis (e.g. mainstreamers like the music of Randok and its morphological creativity/innovations). Fiction writers seem to prefer the macro-level analysis which locates the act of crossing within the socially complex arena, on the one hand, and the dynamic nature of the 'we-identity' and 'other-identity', on the other (this will be taken up in more detail in a section 4.1). Concomitantly, some other intellectuals and sports fans (themselves mediators), are inclined to adopt a micro-level linguistic interpretation that attributes the crossing behaviour to the phonological and musical appeal of Randok. Contrastingly, linguists appear to take a more comprehensive approach that combines both micro and macro-level perspectives.

**4.0 RESULTS, ANALYSIS AND DISCUSSION**

Data for this study strongly denotes a complex phenomenon that could validly be called "language-crossing" or "Code-crossing". Though, the data from both the observations, introspective commentaries and interviews, discloses features similar in some ways to Rampton's crossing case study (and the other cases briefly reviewed in sections 2.4.1 & 2.4.2), the crossing in this study also shows signs of much more complexity. This complexity manifests itself in the kind of "identity" projected from the crossers during the act of crossing (this will be taken up further in following section). The "anomaly" which Rampton cites, as one of the defining features of crossing, is, moreover, plainly evident in this type of crossing.

Part of the mystery of this crossing, may be interpretable in terms of what van Dijk (2003) calls the "interface" between discourse and knowledge. He argues strongly for a theory of knowledge that incorporates the cross-cultural sociocultural dimensions of discourse.

Future research may attempt to deconstruct this "anomaly" of crossing, in Sudan, in general, and crossing to Randok, in more specific respects.

**4.1 Randok Crossing, Identity Construction and Self-representation/Shift**

The issue of the close relationship between language and identity is both crucial and controversial. There are various competing theories and approaches which all attempt to define and explain identity and identification patterns/practices. The much more recent perspectives, however, particularly those drawing on discourse studies, tend to view identity as hugely complex, dynamic and multi-layered.

Code-crossing as, Rampton insightfully notes, does picture/delineate a complex sense of identity that draws more on Bakhtin's concept of "polyphony" and "double-voicing". By crossing, a speaker consciously or unconsciously designates a sort of identity formation, self-signaling, self-representation or self-shift. The crossed may portray a sort of a desire to shift from single-sided ethnicity/identity to a much more multi-sided and functionally-oriented one; a concept resonant with the general postmodernity paradigms of socio-cultural interpretation. Kramsch (2003:70) argues that, "By crossing languages, speakers perform cultural acts of identity."

In the case of the crossers to Randok, the picture appears much more complex. Whilst many features of Randok, may show resistance to the prevailing power relations which mainstream variety speakers would normally like to perpetuate, the latter speakers' crossing to Randok is, nevertheless, not easy to explain.

What is more, it is not quite clear if Turner's (1982) concepts of "Liminality" and "Liminoid", and Hall's (1988) concept of "New Ethnicities" would either neatly apply to Randok crossing. The distinction between the two is first drawn in anthropology by Turner. The term "liminal" describes a somewhat vague, fluid, rapidly changing and temporary situation of passing from one stage into another; but while "liminal" is more mandatory, "liminoid", is a little bit more optional, involving, perhaps, some fun. Rampton (1997:20: ), summarises the difference as "liminal practices tend to contribute to the smooth functioning of social systems, liminoid, limioid"
practices are often creative, containing social critiques and exposing wrongs in mainstream structures and organization. Crossing to Randok, however, would appear more pertaining to "liminoid" (given its features of "social critiques and exposing wrongs in mainstream structures and organization") than to "liminal" which is more smooth and delineates more adherence to social order and dominant cultural practices. Hall's concept of "new ethnicities" which "engages rather than suppresses difference" (cited in Rampton(1997: 20)), constitutes a better angle from which the "bizarre" crossing practices in Sudan might be illuminated. A problem arises, however, as to the difficulty in attempting any neat ethnic categorization of Shamasha.

5. CONCLUSION AND IMPLICATIONS SUMMARY

The language variety spoken by the extremely marginalized group in Sudan, known by their public name (Shamash), (Randok) is a greatly interesting and unique variety, in its own right. This uniqueness is largely evident in its both micro-level and macro-level features.

The mainstream variety speakers have been observed to occasionally cross to the variety of this extremely socially disadvantaged group(Shamasha), which makes it all the more an intriguingly appealing phenomenon.

This crossing may share most of the features of crossing studied by others such as Hewitt (1986), Rampton (1990, 1995, 1997) and Cutler (1999 ), Kramsch (2003), but it also demonstrates signs of being different and more complex in a range of other important ways.

Significantly among these ways are: the complexity of identification that manifests itself in the crossing explored and scrutinised in this study, and the existence of "mediators", who seem to be playing a crucial role in spreading the crossing behaviour among the mainstreamers. In addition, the close interconnections between Randok and another variety spoken by urban middle class adolescents (or its confusion with Randok, for that matter) known as "Youth Language", is, perhaps, yet another important point of difference and the complexity from many of the 'crossings' discussed in the literature. It is however, beyond the scope of this paper to investigate 'youth language' in Sudan.

Little research has, so far, been done on Randok, and, assumably, the bulk of which, has been conducted on its descriptive and linguistic features. This study is most likely to be the first which seeks to examine the phenomenon as a interesting case of "language-crossing". Thus, it's highly commendable that a project of studying "crossing" in Sudan, be set out (preferably funded by some interested research institution).

ACKNOWLEDGEMENT

Many people have contributed to this study in various ways . But I particularly wish to express my deepest gratitude to professor Ben Rampton of King's college, London, not only for inspiring me to probe the issue by his pioneering works in "language-crossing", but also for providing me with valuable materials and papers about 'crossing', and for taking the time to hospitably receive me in his office, at king's College, read out the draft and discuss it with me verbally. I am greatly thankful to his encouragement and thought-provoking ideas and questions. My indebtedness is also due to the participants/organisers of the International European Conference for Arts and Humanities Language Learning, which took place in Brighton, UK, Jul.18-21, for enriching the paper, in many ways. I am also grateful to many colleagues and friends without whose continuous encouragement and support, this work would not have materialised (esp. my colleagues in Majmaah University, KSA as well as those in Sudan ). Last, but not least, I feel tremendously indebted to my friend Nasar Abdelrazig of Ahlia University, Sudan, for arranging for me to interview several Shamasha members in Omdurman.

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Investigating EFL Saudi Students’ Vocabulary Improvement in Micro-blogging on Twitter at Imam University
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ARTICLE INFO
Received: January 11, 2019
Accepted: February 15, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.18

ABSTRACT
This paper reflects the reality of today’s education and how it is governed by a digital native generation. Technology has become a crucial factor in people’s social and educational lives. In nearly every educational area, social networks are being used. This paper claims that the social networking sites of teaching English as a FL improve learners’ English language skills, as they become authors and readers. This study investigates how a particular social networking tool, which was Twitter, that could be used in improving foreign language vocabulary skills. The purpose of the study was to determine EFL Saudi female students’ improvements in vocabulary acquisition as well as their attitudes and motivation towards tweeting and reading others’ tweets. Further, this paper suggests including Twitter into language teaching because it is crucial to use technology in our courses in order to improve FL teaching methods.

KEYWORDS
Micro-blogging, Twitter, EFL Saudi college students, vocabulary development, motivation

1- INTRODUCTION
Technology has played an important part in a foreign language classroom. The use of technology became wider when personal computers and mobiles started growing. Nowadays, the "Net Generation" (Carlson, 2005) is not pleased with the traditional modes of learning. EFL learners do not have a passive attitude where they only receive information. Instead, they are cooperative in sharing and creating information to pass them to others. This kind of communication has been encouraged by the popularity of social media sites, like Facebook, Twitter, You Tube and My Space. This led to a daily growth of the number of applications of social networking. Today, students favor an independent learning style and they use technology to help them learn better. For this reason, EFL teachers began to consider digital learning and fill them in classroom practices (Godwin-Jones, 2008). Scholars and educators became more and more involved in Mobile Assisted Language Learning (MALL), especially those in Saudi Arabia (Almarwani, 2011; Nassuora, 2012).

1.1 Overview of Micro-blogging
Twitter is an online social platform and a micro-blogging service that is not only used for entertaining but also for raising discussions in an academic setting. Users of Twitter are able to post "tweets", short messages of no longer than 140 characters. These messages are shown on the writer’s profile page and his "followers" are able to view them (Lomicka and Lord, 2012). The system of Twitter was first created in San Francisco in 2006 then quickly became an admired social media tool. Billions of "tweeters" became more active in sending and receiving messages over the web. This tool is designed to share ideas, experiences, information, news or thoughts about current events, etc. (Java et al, 2007) Twitter is so successful because of its simplicity of creating an account and its availability through several mobile devices.

Gradually though, the use of Twitter as a learning tool is increasing, especially in teaching English. (Al-Dawood, 2013) Twitter enables learners to interact with English speakers while authentic forms of communication are rare. This is applicable to the Saudi context; Saudi learners do not have a chance to use English inside and outside of classrooms as an authentic means of communication. Since countless social networks motivate most Saudi learners, Twitter could prove to be beneficial. Learners are also able to stay connected to the course outside their classroom (Al-Dawood, 2013). It would be remarkable to observe the effects of Twitter in a Saudi EFL context. This paper might be useful to teachers who are looking for new collaborative learning methods that help EFL learners to use the target language sufficiently. It explores how EFL learners’ vocabulary develop while using Twitter. This inspires learners to use modern technology in a best way possible.
1.2 Statement of the problem

Technology has become a crucial factor in people’s social and educational lives, particularly the lives of college students. Limited studies have focused on twitter as an effective tool on EFL learners’ vocabulary. Thus, this paper explores whether Twitter could be employed in Saudi English classrooms to advance learners’ L2.

1.3 Purpose of the study

This paper would be a significant contribution in an educational research. It will offer EFL Saudi students’ attitude and motivation in micro-blogging on Twitter to improve their vocabulary skills. The study aims to establish the importance of using a social networking tool to improve the quality of language teaching. This would advance teaching and learning procedures that suit Saudi students of English in Riyadh, Saudi Arabia.

1.4 Research Questions

This study will try to answer the following questions:

1- To what extent does micro-blogging on Twitter affect students’ meaning, spelling and grammatical behavior of words?
2- To what extent does micro-blogging on Twitter increase motivation among EFL Saudi students in learning vocabulary?

2. LITERATURE REVIEW

This study focuses on how learners enjoy using Twitter as it improves their vocabulary. Previous researches that have tested language learning by micro-blogging will be reviewed in this chapter.

2.1 Micro-blogging on Twitter and self-development

Micro-blogging is considered a cooperative technology that is used for interaction between users from different areas. People are familiar with micro-blogging on Twitter for sending and receiving texts or photos: seen by everyone or by a private group (Lomicka, and Lord, 2012). Several studies have tested micro-blogging in an academic environment and revealed that Twitter leads to casual learning (Ebner, Lienhardt, Rohs, & Meyer, 2010). Batchelder (2010) demonstrated that EFL learners using Twitter are confident enough to find information and solutions they wanted by themselves. Twitter could ease cooperation between learners by changing the traditional rules to meet their needs (Grosseck and Holotescu, 2008). It also strengthens the relationship between the learners and their teacher (Briggs, 2008). Further, Junco et al. (2011) divided the participants into an experimental group who used Twitter and a control group. He reported that the experimental group scored higher GPA scores and were highly motivated.

Godwin-Junes (2008) recommended using Twitter because it results in self-development. Sharon Scinariello (2008) tweeted question/answer activities in a French FL classroom at University of Richmond. She was able to build an interesting and an authentic learning environment that helped learners practice the target language via Twitter. She was also able to connect the foreign French learners with the French culture.

Ullrich et al. (2011) discovered that micro-blogging on Twitter ease collaborative learning inspires learners to be creative. The study questions the ways of increasing learners’ participation on Twitter while using the target language. The teacher made a Twitter account and the learners were required to post and read the tweets of others. The results of this study show that Twitter supported EFL learner’ writing skill.

2.2 EFL and Micro-blogging

Numerous studies show the effectiveness of Micro-blogging in the field of English as a foreign language (EFL). For instance, Borau et al. (2009) offered a study about Twitter and language learning. The participants of the study registered on an online program that lasted in seven weeks. They stated that even though there was no face-to face contact on Twitter, it improved communicative and cultural competence.

Mork (2009) listed the advantages of using Twitter in EFL education. Twitter help EFL teachers to send messages to the learners to remind them about certain assignments or tests. Also, Twitter is a brilliant tool for giving the learners feedback. Since Twitter posts are very short, teachers share small up-to-date information to learners without uploading materials to a class website. In addition, having a small space to write on inspires EFL learners to be more precise in their writing.

Drewelow (2012) taught a FL teaching method course by using Twitter to examine teachers’ understanding of collaborative learning and how Twitter effect their teaching career. She discovered that the learners felt a sense of sharing an interest and
helped the teachers share their experiences via Twitter. Similarly, Reid, Houchen-Clagett and Browning (2010) investigated the effect of Twitter in teaching developmental English and information technology course. Results show that tweeting motivated the learners to participate more in course activities.

2.3 Micro-blogging and cooperative learning

George Mayo was a teacher who used Twitter in teaching 8th grade children at the Silver Spring International Middle School in Montgomery County. Twitter was used in storytelling in order to advance the children’s writing skills (Al-Dawood, 2013). He examined how the learners’ participation could be better by creating and inviting the learners to join a Twitter account "Many Voices". There was an incomplete story online where learners were required to tweet a sentence to keep the story going. Results show that participants were motivated to use Twitter while they participated in collaborative writing (Al-Dawood, 2013).

Moreover, Hattem (2011) studied Twitter micro-blogging to teach an English grammar course. The results show that micro-blogging assisted the learners to learn grammar in an exciting environment.

2.4 Tweeting and motivation

Twitter can be used to interest students and to inspire them to keep on participating in assigned course activities. The expectancy-value theory of motivation by Vroom (1964) mentions how motivation is strongly related to how much students value a learning object and their hope of attaining success. Concerning this theory to the authentic learning environment using Twitter, students were highly motivated to strengthen their thoughts and experiences. Junco et al. (2011) recommended that applying micro-blogging on Twitter in higher education institutions help in raising students' motivation as well as their grades. Colleges would be more active and participating. Reid, Houchen-Clagett and Browning (2010) investigated the effect of Twitter on students’ participation as well as motivation on an English course. Findings show that tweeting motivated students to participate actively in the English course activities.

2.5 Micro-blogging and vocabulary

Previous studies show that there are many advantages of using Twitter in learning vocabulary. Antenos-Conforti (2009) revealed that learners tweeted comfortably in L2, which helped them expand their vocabulary as well as their writing skills. Moreover, some learners might feel nervous talking to an instructor face to face. Social networking sites decrease learners’ fear and anxiety results from peer pressure. However, Mork (2009) recommended other distinctive Twitter activities that are suitable for learning vocabulary. The teacher could tweet sentences with unfamiliar words then ask the learners to put them in sentences of their own. Learners can also post synonyms and antonyms of the words to share them with the others.

Antenos-Conforti (2009) composed a study on Italian college students to test their views about using Twitter in learning vocabulary. Data collected from questionnaires show participants' perceptions of being confident when they tweet in Italian. Moreover, the participants discussed vocabulary and positively replied to teacher's feedback through Twitter. Similarly, Perifanou (2009) applied micro-gaming language activities on Italian learners, such as digital stories. She discovered that micro-blogging improved the learners’ participation and practice of language skills.

However, Grosseck and Holotescu (2008) listed some of the disadvantages of depending on Twitter in education. Learners could be addicted to Twitter while it can be a waste of time. Twitter can lead learners to construct bad sentence structures because of the limited number of words in a single post. On the other hand, Dunlap and Lowenthal (2009) noticed that having this boundary make language learners more concise when writing.

2.6 Conclusion

Many researchers have conducted studies on the effect of Twitter in developing EFL learners’ learning options. However, few researches have focused on improving EFL learners’ vocabulary. Thus, this paper aims to show how Twitter can be used to advance learners’ vocabulary. It offers EFL learners some of the good habits in learning words. It also tries to discover new methods for EFL teachers to adapt in order to enhance learners’ vocabulary. Furthermore, this paper will add to the remaining literature by examining a combination between learning and the use of technology to experience a shift in academia.

3- METHODOLOGY

This study examines the effect of Twitter on the
vocabulary of female Imam University undergraduate students in a Saudi educational context. Tests will be employed to measure the learners’ improving vocabulary as well as their attitudes towards using twitter. This chapter will describe the research design, participants, instruments and analysis procedures.

3.1 Research approach and design

This study will investigate to what extent does microblogging on Twitter effects EFL college students’ vocabulary. The paper’s design will be quasi-experimental. It would include a pre-test and a post-test. The post-test scores are dependent variables whereas the Twitter treatment is an independent variable.

3.2 Participants

The data for this study will be collected from a sample of 120 Saudi female undergraduate students from an EFL classroom at Al Imam Muhammed Ibn Saud Islamic University in Riyadh, Saudi Arabia. The age range of participants is 19-25 with Arabic as their L1. Participants are female due to the existing gender separation in Saudi Arabia and for no other intended reasons. All participants major in studying English as a foreign language specializing in linguistics. They take an English course for Academic Purposes (EAP). The study would take place in the second academic semester of 2018-2019. The experiment would last in 6 weeks.

The participants will be divided into two equal groups; 60 students as a control group studying vocabulary in a traditional way and experimental group members will use Twitter in learning vocabulary.

3.3 Instruments and data analysis

In order to answer the first question in this paper, a pre-test and a post-test will be given to the controlled group and to the experimental group. A pre-test will be used to measure students’ proficiency levels. When differences in learners’ vocabulary occur, it would be because of this experiment, not a knowledge that already existed. Participants will also have a post-test that would measure their vocabulary. In these tests, the learners will need to answer 3 questions taken from Al-Dawood (2013). The first question is about translating certain words from English to Arabic. In the second question, the learners will be handed a list of prefixes and suffixes. Then, they will be adding them to the given words. The third question requires the learners to fill in the missing letters of the words. The results will be measured by using an Independent Samples Test (t-test) in order to know if there is any clear difference between the two groups. Results of the pre-test and the post-test will be compared.

A Twitter account will be created and labeled "learn-vocab", where only experimental-group participants will be invited. They will need to activate the account by tweeting and responding to their followers' tweets.

To answer the second question, a survey questionnaire, adopted from (Lomicka, 2012) will be given to the experimental group to understand their perceptions of using Twitter in learning vocabulary. The questionnaire concepts will be measured on a five-point Likert-scale; from strongly agree (1) to strongly disagree (5). This would help to measure the learners’ motivation in using Twitter. In order to test how reliable this questionnaire is, Cronbach’s alpha method was used. The reliability test for the questionnaire provided a Cronbach alpha of 0.849. This means that the questionnaire is extremely reliable.

REFERENCES


Appendix A

Name:

1. Translate the following words into Arabic: (Al-Dawood, 2013)
   
   sign       weather       ground
   ago        control       bread
   pleasantly feel       better
   reread     crime        hold
   explain    body         farm

2. A) Add the appropriate prefixes to each of the given words to make new words:
   "dis-, non-, mis-, pre-, un-, in-, re-, under-, out-

   B) Add the appropriate suffixes to each of the given words to make new words:
   "-ly, -est, -ful, -less, -ness, -er, -abl, -ize, -tion"
   1. simple 2. sick 3. own 4. prevent 5. hope
   6. safe 7. wonder 8. sweet 9. enjoy 10. general

2. Fill in the missing letters in the following words:


Appendix B

Name: 
E-mail:

Please read each item carefully and place a tick (√) in the space that you find most suitable.

Opinions on using Twitter for learning English vocabulary.

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>Strongly agree</th>
<th>Agree To some extent</th>
<th>Disagree</th>
<th>Strongly disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Learning English vocabulary on Twitter made this a more interesting course.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I looked forward to reading everyone else's tweets.</td>
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<td></td>
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<tr>
<td>3</td>
<td>I found myself wanting to post tweets.</td>
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<tr>
<td>4</td>
<td>I liked that we could share links, images and clips related to the new vocabulary.</td>
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<tr>
<td>5</td>
<td>The information I read in other tweets contributed to a greater sense of class community.</td>
<td></td>
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<tr>
<td>6</td>
<td>Knowing the people I'm following made me feel more comfortable tweeting in English.</td>
<td></td>
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<tr>
<td>7</td>
<td>I enjoyed rereading the past tweets of others on my timeline.</td>
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<tr>
<td>8</td>
<td>I enjoyed rereading the past replies of others on my timeline.</td>
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<tr>
<td>9</td>
<td>The tweets contributed greatly to my knowledge of English</td>
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<tr>
<td>10</td>
<td>Because of Twitter, I put more time into this class than into a regular English class.</td>
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<tr>
<td>11</td>
<td>Posting tweets helped build my confidence in writing English.</td>
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<td></td>
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<tr>
<td>12</td>
<td>Twitter reduced my anxiety about learning English.</td>
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<tr>
<td>13</td>
<td>I was able to infer meaning from the tweets according to the context.</td>
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<tr>
<td>14</td>
<td>I gained confidence in my abilities as an independent learner.</td>
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<tr>
<td>15</td>
<td>I learned a lot from the replies to my tweets.</td>
<td></td>
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<tr>
<td>16</td>
<td>I learned a lot from replying to other students' tweets.</td>
<td></td>
<td></td>
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<tr>
<td>17</td>
<td>I learned a lot from reading other people's tweets.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>18</td>
<td>Having the teacher reply to the tweets increased the learning potential.</td>
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<tr>
<td>19</td>
<td>Having the teacher tweet and reply to the tweets increased the motivation.</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>I enjoyed tweeting vocabulary more than traditional writing assignments.</td>
<td></td>
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</table>
A Critical Discourse Analysis of the Selected Opposition and State Printed Media on the Representation of Southern Mobility in Yemen

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ARTICLE INFO
Received: February 6, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.18

ABSTRACT
This study scrutinizes the relationship between language and ideology and how such relationship is represented in the analysis of texts, following Systemic Functional Linguistics and transitivity analysis developed by M.A.K. Halliday. It shows that news structures are working apparatuses of ideology and store meanings which are not always obviously recognized by the readers. Through a comparative analysis of two Yemeni English newspapers with seemingly opposing ideologies, the study uncovers how these ideologies are represented in a different way in these printed media with regards to southern demonstrations in 2009. Though both newspapers are not with those seeking secession, the study aims to reveal how the two newspapers represent events to serve its purpose and ideology, blaming some for such actions. It also shows that these printed materials highly mystify the agency of processes by using various strategies such as nominalization and passivization. That is to say, critical text analyses reveal how the choices used by writers enable them to manipulate the realizations of agency and power in the representation of action to produce particular meanings that are not always explicit for all readers. Such analysis will reveal and unmask the hidden ideologies.

1. INTRODUCTION
There are different objectives for which one may want to analyze a text. This study investigates the social function of language as a powerful social practice in a specific discourse, such as media discourse generally and printed media discourse particularly. Furthermore, by analyzing these printed media, it is not only aimed to make it clear that there is an intrigue on the part of these news writers to deceive and betray the public. Rather, the major objective is to show how media employees and journalists’ linguistic choices highly vary from a diverse ideological point of view to another in the treatment of the same event.

The interest of this topic first raises from the fact that both newspapers are not with those seeking secession but they, both newspapers, represent the events and manipulate language to serve their agendas. This is clear when reporting events. Selection of certain events and the exclusion of some will be highlighted. They follow discursive strategies such as hidden agents, showing others, blaming others and so on. In other words, such comparative analysis will only reveal how linguistic tools are used to represent news in such a way that matches a newspaper ideology.

Secondly, since most of the content of a paper is conveyed by a text and most of what one knows in everyday life is mainly from mass media in general and printed media in particular, examining or analyzing linguistic choices of world printed media critically is crucial that confirms or rejects the world view. Thirdly, one of the most outstanding, disturbing and affecting events of 2010 in Yemen is what is commonly known as Southern Movement. The researchers are keen on the representation of this conflict in the media discourse, especially in the press of English newspapers in Yemen, namely Yemen Post and Yemen Observer.

2. LITERATURE REVIEW
2.1 Critical Discourse Analysis (CDA)
One of the most influential approaches to discourse analysis is CDA. In the late 1970s, this method was highly considered as a field of investigation. In the 1980s and 1990s, as Van Dijk (2004) stated, it was highlighted that “discourse analysis should have a critical dimension” (p.17). In fact, critical linguistics
was introduced by Roger Fowler and his college colleagues at the University of East Anglia. They come up with this term based on their work on ideology and language. To be more concise, this term was specifically concerned with critically examining the relationship between language and social meanings. The printed Media, among others, as the researchers' interest here, are clear examples of discourses where particular assumptions or ideologies are embodied and one event is represented differently serving one's view.

Besides, Halliday's Systemic Functional Grammar was adopted by these theorists, and the aim is pursued by developing critical linguistics analytical tools based on SFL model. These linguistic tools are adopted by Fowler (1991) to construct a system of representation which is realized through certain linguistic functions embodied in some linguistic tools. The main analytical tools listed by Fowler from Halliday's model of language are transitivity, nominalization and particular lexical choices.

2.2 Ideology
As a prominent focus on printed media here, in his influential book, Language in the news, Fowler (1991) contends that “news is not just a value-free reflection of facts. Anything that is said or written about the world is articulated from a particular ideological position”. Moreover, people can be both informed and manipulated by language, and can simply inform and control others, or as Kress and Hodge (1993, p.6) applauded, language is “an instrument of control as well as communication”.

Whenever ideology is mentioned, the first thing which comes to the mind is power. For Van Dijk (2000), “if there is one notion often related to ideology, it is that of power” (p.25). Through this definition, power is simply the possession of the ability to shape actions. Since the most outstanding feature of mass communication as printed media is to convey information and interaction between writer and reader, it is not free from the struggle for influence over any other. That is to say, the exercise of power is highly accomplished through ideology.

2.3 Media Discourse
The current study is concerned with elaborating and representing the southern instability in two different contexts, what most media users, in the south or north of Yemen, know and think about such event will widely be due to the mass media rather than to personal experiences and views. Consequently, this part of study is meant to show the role of media discourse and exercise of power in news reports.

It is suggested that attitudes affect the way people behave their community. Reath (1998) argues that “Printed media, as an instrument for (re)producing attitudes, is not simply a vehicle for delivering information. Yet, they guide the ideological stance of the reader”.

The media of different types has a major influence in the understanding and perception of the world people live in, when they use a specific language. In effect, this language is not highly authentic enough since it is used and administered by dominant world-views or ideologies or as Fowler (1991, p.11) claimed, “The world of the press is not the real world, but a world skewed and judged”. That is to say, a study presents “its perception of 'reality' in the form which it regards as most suitable for its readership” (Hodge & Kress 1993, p.17). This simply means that keeping the power of media discourse hidden from the mass of the population is a natural tendency in current life. Media employees' goal in this bias is perhaps to keep the media users in a stable point in which they are not even engaged in the negotiation with their surrounding subjects.

Access is another vital factor regarding media discourse. Which particular groups in the society, here in Yemen, have less or more access and opportunity to represent their opinions in the media and who also has the power to determine limitations and constraints on access? In this connection, Fowler (1991) asserts that “newspapers in part adopt this language for their own and, in deploying it, reproduce the attitudes of the powerful group” (p. 23). Van Dijk has named these powerful people as elites who have a vital influence on the structure of language and then community. Common ordinary people have no active role in shaping media discourse. They simply formulate conversations with their friends, families and partners. Consequently, media's power, role and influence in shaping and (re)production of media users' attitudes are crucial.

With respect to CDA studies regarding Yemeni political situation, Abdi and Basarati (2016) have clearly showed how language in media is manipulated in serve ideology.

3. METHODOLOGY
3.1 Data Selection and Sampling
The current study is conducted in sociopolitical context. Yemen Post and Yemen Observer were selected deliberately for this study for two reasons. First of all, printed media commonly legitimize some versions of the dominant ideology that operates in a community. Therefore, ideologically, the Yemen Observer is pro-government whereas the Yemen Post is anti-government. Secondly, they are of opposing
ideologies and written in English, though their orientation toward unity is quite the same, but the way they represent events is not. They put the blame on the government or opposition parties, as the cause of such events respectively.

With respect to the current study, copies of these printed media from September 2009 to March 2010 were examined. This period is specifically selected because Yemen was affected by the Arab Spring and subsequently there were some political transformations throughout the country and accordingly some shifts in the ideologies of the Yemeni printed media, particularly with respect to the Southern Cause in Yemen. However, the Southern Cause is still considered to be current and represents one of the important issues in Yemen so far. Hence, selecting such data yielded a lot of reports dealing with Southern Movement in these two printed media. Among these news stories, two news reports, because they are very long and detailed, were chosen by the researchers as corpus of data for analysis. Then, Halliday's Systemic Functional Grammar within the ideological function of language was applied throughout the texts. Besides, the researchers have taken all titles of the two newspapers from September 2009 to March 2010 and the aim was to figure out how the institutional ideologies were represented in both newspapers. The study also tried to show the extent to which both newspapers have represented the events, as Fowler said when there is selection, there is exclusion. In doing so, it is hoped to gradually break off the structures of those reports to unravel the (re)production of dominant ideology included within the structure of these two printed media.

One more objective that is paid attention to in the current study is that the inquiry is a kind of content analysis. The analysis of content is a kind of investigation which serves as “an important function by comparing the same material as presented in different media within a nation, or between different nations; or by comparing media content with some explicit set of standards or abstract categories” (Watson & Hill 1989, p.47). In addition, the study focuses on news stories and not editorials as for editorials, the methods of analysis is highly different since they have a genre typically different from other news stories and articles.

3.2 Method of Analysis

With respect to CDA, following a specific method of analysis is essential, since “it is not possible to ‘read off’ ideologies from the text” (Fairclough 1995, p.71). It is determined in this study, to follow Halliday’s transitivity system (1985) since M.A.K. Halliday is one of the most famous theorists of text and context relationship concerning the development of CDA. Transitivity is one is of the dominant components of Halliday’s ideational function. Halliday (1985) maintains that there is a set of interrelated systems in the general framework of linguistic system: transitivity, mood and theme. Halliday suggests two approaches to the analysis of the clause in terms of processes and participants. Transitivity system is the first one in which he differentiated six types of processes and their specifically associated participants, each with its own grammatical relations. Ergativity is the second one which refers to the affected-only and affected-causer representation of goings-on. This simply means asking about agency and the affected participants or what or who is affected or benefits from the process.

Clauses in language are representing processes and events of various types, and transitivity also aims to make them clear and shows these processes that they represent. How the action is performed, by whom and on what, are all encoded in the clause by various syntactic mechanism, in a general system of transitivity.

The segments and formation of a clause in the interrelated linguistic levels cannot be analyzed in isolation from other related clauses and factors appeared in the context. This is to highlight the hypothesis that some clauses transmit a multiple theme that can be outlined and reflected in the syntactic level of such clauses. More importantly, these clauses often reveal the ideologies of the publishers to their readership. Therefore, the researchers studied two selected printed media and analyzed them using the general theory of transitivity system so as to evaluate the study hypothesis.

4. DATA ANALYSIS AND DISCUSSION

The aim of this study was to analyse two newspapers whose views about Yemen unity are different, for example, Alayyam and Althawarh newspapers. But due to time limitation and the difficulty of translating both newspaper articles related to such issue, the researchers have, instead, selected two English newspapers of opposing ideologies. The purpose of analysis will be of how these two newspapers represented these events and set the blame to some people or parties. Through the analysis of linguistic tools, it was revealed that one newspaper was reporting the events in a way blaming the government for such demonstrations, while the other newspaper has reported the events blaming certain people who are behind such demonstration in the
South of Yemen, namely, Joint Meeting Parties figures.

In this study, a comparison of the Yemeni newspapers Yemen Post and Yemen Observer, which are considered to hold different ideologies, was made to analyze the representation of the Southern Movements in the two above-mentioned Yemeni newspapers.

There is a set of choices that writers can form at the syntactic level so as to stimulate different reactions from their readers. Basically, the introductory paragraphs are the most important parts in the layout of the news story as they carry out the main points of the whole article. These initial paragraphs are regarded as a shift for setting the scene for either emphasizing or de-emphasizing the readers' assumptions toward a particular event. In this respect, Van Dijk (1985) points out that “first paragraphs are used to build full macro propositions, to confirm (or reject) the initial macro-assumptions of the reader and further extend the macro structure and the model of the text” (P.8).

In the newspaper articles, some linguistic features can themselves be foregrounded, “highlighted”, or “made prominent”, for specific effects, against the background of the rest of the text. In other words, by using foregrounding here, the article writer is drawing the readers' attention to a particular point making them view it in a certain way. In this study, two articles have been selected and analyzed to make a comparison of how the Southern Movement is represented in Yemen Observer, a pro-government newspaper, and Yemen Post, an anti-government newspaper.

In Yemen Post, the police or security forces are the doer of negative processes in active sentences or goal of actorless processes. In other words, Yemen Post demonstrated the story with the active participation of the police or security forces.

Ex: The police injured two people when they broke up a demonstration in Yemen's southern province of Dhalea that was held on the southern prisoner's day. (Yemen Post)

However, Yemen Observer portrayed the people affiliated with the Southern Movements as criminals, rioters, secessionists, militants and terrorists. These people are described as the actors of negative processes.

Ex: A former military officer along with three other militants affiliated with the

Consequently, some observations arising out of the analysis of both newspapers will be presented. For a start, the first sentences of different paragraphs written in Yemen Post newspaper are discussed.

1. Police injured two people when they broke up a demonstration in Yemen's Southern province of Al-Dhalee on Thursday.
2. Murad Mohsen and Mohammed Saleh were slightly injured by bullets fired by anti-riot police.
3. Police used live bullets and tear gas to disperse the peaceful demonstration.
4. Many have been killed, injured and arrested in the recent few years in the riot-rocket city amid separation slogans and continuous protests demanding better rights and services.

Closer inspection of the previous sentences reveals that the police or the security forces are the actors of all these negative processes and protestors are the goals and thereby affected through these negative processes. In the first paragraph, the police broke up the demonstration which is everyone's right to make when having problems with the government. And to add an insult to injury, the police injured two demonstrators. These two negative actions, according to the newspaper, were done by the police. The first one was breaking up the demonstration. This negative action indicates that the police did not respect human rights when they did not allow the demonstrators to express their opinions and demand better rights as well as services in a peaceful way. Moreover, the police did the second negative action when they injured two demonstrators. Therefore, these two negative actions reflect the act of violence done by the police in this event.

In the second paragraph, the two people were injured because the police fired bullets at the protesters. So the police are the actors of this negative process and the protestors are the goal. This paragraph describes how these two people were injured. Again, this paragraph conveys a message to the reader describing the extent to which the police behaved violently towards the administrators when the newspaper mentioned that the two people were injured by live bullet fired by the police – but not by other riot-police's tools such as sticks…. etc.
In the third paragraph, two points will be highlighted. The first one is the use of live bullets and tear gas. The police were described as the doer of this negative action that is why the writer used the active voice in which the doer of this negative action is put at the beginning of the sentence to convey a strong message to reader emphasizing the violence of the police when dealing with this event. Another point will also be highlighted here. The writer started describing the ferocious process in which the police used all these kinds of negative actions although there is there is no need to do them all since the demonstration was described as a peaceful one. The adjective “peaceful” is used for that purpose.

The first sentence of the fourth paragraph started describing the number of people that have been killed, injured and arrested in the recent few years. In this paragraph, the writer wants to put much emphasis on the crimes committed due to the demonstrations whose purposes are described to demand better rights and services. By describing the purpose as has been mentioned, the writer wants to justify holding these demonstrations. Apart from that, the writer wants to convince the readers that these violent actions were done without justification. Although they demanded better rights and services, the police killed and arrested many of them. Furthermore, the first sentences of the paragraphs of an article written in Yemen Observer will be discussed here.

1. *Four people including two soldiers were injured when security forces dispersed angry demonstrations calling for separation in southern city of Al-Dale’a.*
2. *The four people were injured in a fire exchange between armed secessionists and security forces.*
3. *The separatists hold demonstration every Thursday to demand the release of detainees on charge of participating in secessionist activities.*

In these sentences chosen from Yemen Observer, a pro-government newspaper, the writer of the article justifies the police’s offensive actions against the demonstrators. These protestors are described as separatists, secessionists and armed people. In other articles in the same newspaper, these people are described as terrorists, rioters and so on. These descriptions are intended to justify the negative actions done by the security forces or the police. Although the police or the security forces are the actors of these actions, the writer tries to convince the reader that the police are not the only actors of the negative actions, i.e. killing people, but also presented the protestors as armed secessionists to justify these bloody actions. Besides, the writer uses the words “fire exchange” to hide the actors and convey a message to the reader that the armed secessionists also fired bullets at the police and injured two soldiers. As opposed to what has been described by Yemen Observer, Yemen Post described the demonstrations held by the members of Southern Movement as peaceful ones. In addition, Yemen Observer employed the strategy of repetition of negative actions which are done by the protestors of Southern Movement through the text in the hope of convincing the reader of the Southern Movement members’ dangerous actions in the region.

In the first paragraph of the article, two points will be analyzed. The first one is that the writer mentioned that two soldiers were injured to inform the reader that separatists were violent and fired at the police. Another thing that must be highlighted here is the purpose of demonstration. The writer wants to convey a message to the reader that although the aim of demonstration is the demand of separation, they fired at the police and injured two of them. Consequently, the separatists are, according to the newspaper, the doer of the two negative actions – the demand of separation and firing at the police. By doing so, the writer wants to justify the actions made by the police making an attempt to convince the reader of the Southern Movement members’ violent actions.

In the second paragraph, the writer demonstrates that the four people were injured in a fire exchange between armed secessionists and security forces. Two things used by the writer will be highlighted. The first one is that the writer used the words “a fire exchange” to be successful at persuading the reader that the separatists are violent since they are described as armed people. The second thing is that the writer wants to convey a message to the reader that the separatists also fired at the police as opposed to what has been mentioned by Yemen Post when the demonstrations were described as peaceful ones. The demonstrators in the third paragraph are described as separatists and the aim of demonstrations is described as the demand of release of detainees on charge of participating in secessionist activities. The writer wants to say that their demonstration is not fully justified through stating their negative aim of demonstration. What is worth mentioning here is that the two articles in the two newspapers talk about the same event. However, the Yemen Post did not mention that two soldiers were
injured. This may be related to the newspaper ideology or they are not actually injured.

The study also deals with the systemic choices of elements like passivization over a stretch of words in the text. Indeed, the other approach that is employed in linguistic structures related to ideological positions of printed media is the passivization of the process. Fowler et al. were able to show that “news bias can even be expressed in syntactic structures of sentences, such as the use of active or passive constructions” (Van Dijk 1985, P.73). By the application of passive construction the writer puts the actor in a less dominant position and in this manner s/he backgrounds the role of the actor. The writer uses passivation in the first two examples to put the actors in a less dominant position. The passive voice is used to shift the readers' attention away from those who committed the violent actions. In other words, choosing the passive voice has the effect of making the actions of the police or security forces more silent than the actions of the protestors. Hence, the writer uses active voice in the third sentence to put the actors (i.e. separatists) in more dominant position showing that they always repeat these negative actions. Again, this is another justification for the police's offensive actions.

Newspaper headlines act as forerunners to news reports. They, particularly, reveal the social, cultural and national representations circulating in a society at any given time. They reach an audience considerably wider than those who read the news story. As vendors display their newspapers, several people, including passersby and casual readers are able to have a glimpse of the headlines, which may later become the subject of discussion in their offices, at home or any other domain. This is particularly true of the front-page headlines, which are more carefully chosen to evoke some emotions in the reader which appear in the part of Yemen Post, as a new newspaper, whose front page headlines allocated a significant part to represent the southern movement. Newspaper editors deliberately go for eye-catching expressions. Headlines are strategically used by the editor, who chooses emotive vocabulary, rhetorical and graphological devices to make an impact on the readership and that matches their ideology and increases the paper selling.

Moreover, newspaper headlines are rich source of information about the field of cultural reference and they can be sometimes difficult to understand especially when the reader cannot recognize the field, allusions, issues and cultural references necessary to decode the content. The reader must understand enough about what has been going on recently in the setting of the news, i.e. the reality that is assumed to be widespread in the society at that particular time. For the purpose of this study, the following headlines will be discussed. To make it easily accessible, the researcher tried to classify them based on their ideological orientations and representation tendency.

**Headlines representing statement of the mobility leaders**

1. **Al-Attas: Secession Is Inminent Under “Current Regime”**
2. **Nasser Mohammed Attacks Beidh-Fadhli Statements**
3. **Al-Fadhli: Al-Beidh Is Exhausted Sick Man**

The above three titles reveal the ideological purpose of the newspaper. Such titles blame the government for such acts and the main cause is only the current regime. It also implies that Alattas is not against the unity rather he is only against the current state. The ideological orientation is embedded in linguistic structure; since the newspaper is new, it chooses attractive topics.

**Headlines blaming the government figures**

1. **Al-Dhale’ Governorate: Where Political Cards Are Completely Mixed**
2. **Official Participation behind A Secessionist Flag**
3. **Supporters of Mobility and Authority Receive Money from Abyan**
4. **Craziness of Peaceful Mobility ... Craziness of Authority**
5. **Mobility, Socialist and Islah Parties ... Regime’s Partners**

The tone of the above headlines is seemingly provocative; it reveals how people think about the government and its policies as problem maker. The above titles reveal the economical tendency of the newspaper; it blames the government and also the other parties.

**Headlines representing the instability in the south**

1. **Five People Injured in Al-Dhale’ in Confrontation with Security Forces**
2. **Civil Disobedience in Dhaile as Tense Situation Remains in South**
3. **Families Flee Dhale as Tough Security Measures Remain**
4. **Bomb Kills Yemeni in Southern Clashes**
5. **Demonstrations Held For 3rd Day in South Yemen**
6. Policemen Killed as Protests Continue to Hit South
7. Soldiers Killed, Injured and Mass Arrests as Security Forces Raid
8. Dhaile Kidnapper Killed as Police Release Truck in South
10. Three Wounded as Dhaile Can’t Calm Down Saboteurs Burn Military Ration Vehicle in Dhaile
11. Two Critically Injured, Arreasts as Lahj Motorcyclist Protest Thwarted
12. Three More Wounded in Fourth-Day Rioting In Lahj
13. Protests Sweep Yemen Amid Economic, Political And Security Deterioration
14. Policemen Injured as Fresh Rioting Shakes Dhalea.
15. As Crackdown on Rioters Intensifies, Yemen Cuts Cell Phone Service in South

Words like confrontation reveal the writers’ opinion about the government and protesters as counterpart. The representation of the southern crisis is well represented but it focuses on and put the blame for the government. The bold words are not only representing the writer’s ideology but it also reflects how he wants the reader to see the issue. Confrontation, Disobedience, Raid are words representing the Southern leaders and members as counterpart to the state. Furthermore, it shows the weakness of the state in its attempt to calm the situation in the South of Yemen.

In the above 31 headlines of Yemen Post which are more interested in representing the negative aspect of the southern problem, they focus on the escalation of the crisis. It covers most of the topics in the south especially those related to demonstrations of the Southern Movement.

Yemen Post has covered all the events held by Tariq Alfaadhli and his followers and excluded events done by the state. They reported almost all the events and gatherings in the South of the Southern Movement. It supports the idea that all southerners are having one thought. Furthermore, it covers even the speech of Al-Attas and Albeidh abroad. Yemen Observer represented mostly acts of the state calming the situation and when representing secessionist, as criminal affiliated to Al-Qaeda Organization. Yemen Observer has focused on the representation of the criminal acts conducted by secessionists, as named by this newspaper. Yemen Post focuses on the following issues:

1. It focuses on the representation of leaders’ statement abroad.
2. It also showed that it is only a political game set by some political figures.
3. It blames indirectly the state for the instability.

It shows that all people are against the unity as the poor condition escalates. Yemen Observer has written little about the Southern Movement if compared with Yemen Post. It tries to belittle the situation and limit its members as those who have lost their personal interest after the summer war of 1994 as opposed to what has been mentioned in Yemen Post which shows that all people are joining this group willingly as their conditions are getting worse.

We, in the part of Yemen Observer analysis, have analyzed titles separately as they are few.

Rioters block Aden-Al -Dalea road; one killed two injured

Yemen observer which is pro-government represented the events in a different manner. Through the above title, the agent name is as rioters whose acts are outlawed. While Yemen post represented them as a counterpart to the government whose acts are only a response to the deteriorating situation in the state. The names of rioters or secessionists have become synonymous with Al-Qaeda in this newspaper, as it will be shown later. Writers have made use of the lexical strategies as named by Fowler.

Yemen Southern Movement supporters kill three shopkeepers

In this title the participants are presented clearly, the verb used is actional verb. Transitivity, as Fowler said, is an ideological tool used to either hide or unmask participants for an ideological purpose.

Yemeni criminal court jails secessionists

In the above title the newspaper has revealed how secessionists are represented as criminal deserving sentencing. 10 separatists arrested, call for disobedience failed.

Naming has an ideological purpose. The Yemen Observer called them separatists while Yemen Post named them as Tariq’s followers or protestors demanding their rights.
**Al-Qaeda announces support of Southern Movement in Yemen**

Many titles here represented the southerners seeking separation as al-Qaeda affiliated people. This naming has an ideological perspective in the sense that such naming will legitimize their fighting internationally and in an attempt to threaten people to join them.

**Yemen to release rebel prisoners, separatists escalate tension**

This title embodied an ideological political link between Al-Qaida followers, Al-Huthi rebels and separatists, whenever the situation is getting calm in the South of Yemen; it escalates in the north and vice versa implying their contact.

**New operation launches against al-Qaeda members**

The above title appears of no separatists concerns, but the article, it was clarified that the operation is meant for both Al-Qaeda and separatists. Yemeni authorities detain saboteurs. The linguistic tools are well-exploited in this title, all the participants are hidden.

5. CONCLUSION AND IMPLICATION

This study elaborates on the function of a language as a social practice in media discourse. Systematic analysis for news structures of the two selected printed media, namely Yemen post and Yemen observer, has been conducted using Halliday's transitivity system. With respect to the results discussion, the analysis dealt with language in use i.e. how the invisible and embedded meanings of these texts are socially constructed, using Systematic Functional Linguistics in general and transitivity system in particular. For texts are regarded as the product of choices of linguistic system, the researchers attempted to pay attention to the nature of ideology by examining these textual structures. Thus, figuring out processes and the roles of participants involved in those processes were the major focus of data analysis. The examples analyzed and thoroughly discussed in the previous section have clearly showed the way language is used which can widely support a specific system of beliefs.

The results of textual analysis of randomly chosen news stories in this study demonstrated that the representation of the same news actors by two different and ideologically opponent printed media opposed each other. By the same token, these printed media presented facts in a way that will influence the reader's view of these incidents. Transitivity analysis also obviously revealed that there were patterns of mystification of actor or agency of the processes by utilizing some strategies like nominalization and passivization.

Yemen Observer focused on the description of negative actions done by the separatists, secessionists and followers of Al-Qaeda Organization. On the other hand, since Yemen Post gave the demonstrators a good share of press support, the demonstrators are easily manifested as ill-treated people in this newspaper, thus they deserve sympathy and support. The main implication of this research is that it highlights academically a systematic analysis of printed media considering their political dependency.

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REFERENCES


The Effects of Sociolinguistics Factors on Learning English: A Case Study
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ARTICLE INFO

ABSTRACT

There are some factors like educational, psychological, administrative, sociolinguistics and etc. which affect on the learning of a second language. We probed age, gender and parents’ jobs as three sociolinguistics factors in relation to learn English as second language by Iranian students. The authors tried to know whether the three mentioned factors have influence on learning English or not. To answer this question, a statistical population of all secondary school students in Shiraz, one of the cities in Iran, was selected for this field research. First, five secondary school were selected by cluster sampling method from all the existed secondary schools in Shiraz. And then, Ninety girls and ninety boys were chosen to participate in this investigation. A questionnaire of fifteen-items was designed to collect data. The researchers applied Split- half reliability and obtained a reliability coefficient of 0.9. One way Analysis of Variance (ANOVA), t-test and Pearson Product Moment correlation statistics applied for the data analysis. The result showed that in spite of previous researches, gender and age have no meaningful significant effect on the use of English by Iranian students. On the other hand, this field study came to conclusion that fathers or mothers’ occupations have an important role in the students’ use of learning English at school. So, we can infer from the conclusion that families with lower social and occupational status should compensate this shortage with different and exciting motivations for their children to learn English better at school.

KEYWORD
gender, ESL, sociolinguistics factors, age, parents’ occupation

1. INTRODUCTION

The most important and widespread language used in the world is English. It is used for communication among native as well as nonnative speakers. Even though it does not have the greatest number of speakers in the world, it is the most widely used language in the world, and it will be used by more people in the future [1].

In Iran, people aim to learn English with different purposes in mind. One may learn it so as to travel to foreign countries, another one want to be an English teacher while others may want to be tour leaders or to have economical communications with other countries, or to be able to pass TOEFL or IELTS exams in order to get their PhDs. It is worth mentioning that despite many other countries such as Japan, which English was promoted to a high status of the vehicle of internationalization [2], it was kept as a vehicle to educational advancement in Iran [3]. English has been predominantly efficient in educational system of Iran. This system requires all of the students to have a basic knowledge of English.

Selinker [4] put forward five processes as being central to second language learning: (a) language transfer, (b) overgeneralization, (c) transfer of training, (d) second language learning strategies, and (e) second language communication strategies. But other factors such as sociolinguistics factors are worth mentioning to study in second language learning. Sociolinguistics is the study of the relationship between language and society, of language variation, and of attitudes about language. It also studies how language varieties differ between groups with different social backgrounds like different ethnicity, religion, status, gender, level of education, age, etc., and how people can be categorized into different social classes. The authors try to know whether the sociolinguistic background of a child influences the child’s understanding and speaking of English language in the classroom and school environment or not. So, in this study, some of these factors like gender, age and parents’ occupation are under investigation.
2. LITERATURE REVIEW

A lot of researches have investigated on the role of social interaction, social activity and social context in language learning. We will review the related literature about the sociolinguistics factors under investigation in this article.

Gender is not something we are born with, and not something we have, but something we do [5, 6] - something we perform [7]. Sex is a biological categorization based primarily on reproductive potential, whereas gender is the social elaboration of biological sex. Gender builds on biological sex and it exaggerates biological difference. People tend to consider gender as a natural phenomenon - as social and thus fluid - while sex is basically given by biology [8, 9].

The previous scientific researches revealed that there are natural and biological differences between girls and boys which have an effect on their learning [10]. It is largely contended that biological differences between males and females determine gender by causing enduring differences in competencies, aptitudes, and personalities. For instance, left-brain style dominance is assumed to lead men to be more "rational" and more "logical" while their relative lack of brain lateralization should lead women to be more "emotional".

There is considerable argument among researchers about the linguistic styles of men and women and about the degree to which the boys and girls are treated differently by adults, and some scholars state that the similarities far outweigh the differences [11, 5, 12, 6]. Maccoby [13] indicated that when children are three years old, they have a very clear knowledge of their gender that whether they are classified as male or female but it is not clear how much differential treatment children need to learn how to do their designated gender. They generally need to know that male and female are supposed to be different, and this difference is everywhere around them [14].

Deborah Tannen [13] argued about the way research denoted that the different ways in which boys and girls use language influences classroom performance. Boys find out how to compete for position in a group; they are more active and their language learning is more group-oriented. On the other hand girls interact more intimately, and cooperate more friendly in the groups [13]. Thus, classrooms in which discussion is promoted in large groups are more pleasant to boys than to girls. In another study, Tannen [13] mentioned research that revealed that this active social play where boys compete carries over in learning styles. Boys are more likely to enjoy the “verbal sparring” and the challenge and response of debate that girls might consider “hostile”.

In addition, Tannen [12] stated that there are gender differences in the way individuals think about talking in class. She claimed that boys believe it’s their responsibility to keep the discussions going in the classroom and to dominate the conversation if necessary to do this. However, girls keep track of their individual contributions and commitments, departing intentionally in order not to dominate the conversation. As a teacher, Tannen realized that when she divided her classes into smaller groups, learners reacted differently than they might in the larger groups. Girls who were more likely to be silent in the large group talked more freely in the smaller groups; she claimed that by adjusting classroom activities to take account of the learners’ different conversational styles can ensure more equal educational opportunities for all learners [12, 15].

Female students do better being taught with manipulating, male students try to discover things without seeing or touching them objects [10]. Generally speaking, boys produce fewer words than girls. Girls prefer to visualize the words mentally in their everyday language. According to Jensen [16] boys tend to need more physical space to learn, particularly at younger ages. Boys seem to keep their brains motivated by physical movements while lessening heedless behavior. On the other hand, while learning, girls do not usually need to move as much. It is often more difficult for boys to have relationship to each other, while cooperative learning is good for all children. They are more tasks oriented than sensitive to social interactions. Both boys and girls benefit from learning in teams and group work; although boys tend to form more controlled teams while the girls prefer looser organizations [10, 16]. In concluding, reviewing the related literature revealed that experts researching on how gender affects learning have found that boys and girls are different by nature and they learn and behave in different ways. Differences in how the two genders learn are most pronounced at the younger ages and transcend personality and cultural constructs.

The variable of gender in learning a language should not be missed in second language learning. Researches have reinforced this fact that female
students mainly use a system that is based around memorizing words and associations between them, whereas boys rely primarily on a system that governs the rules of language [17]. Although most of the researchers have agreed that girls have higher-level of language abilities than boys, up to now no one has clearly came up with a biological basis that may account for their differences which suggest that language processing is more sensory in boys and more abstract in girls. It could have major suggestion for teaching children and even provide support for supporters of single gender classroom.

Researches in language learning claim that the children who starts learning English soon, they can learn better. It certainly seems to make sense that the earlier you start, the longer you will have to learn, and the more progress you will make compared with someone who started later. However, there is evidence that this is not the case, particularly if the second language comes to take the place of the first language, which has never been allowed to develop properly. Some others claim that age is not detrimental to language learning and people of any age can be accomplished language learners.

By considering the variables age, research has shown that age is an important factor in language learning. Language learning depends on a number of hypotheses. The critical period hypothesis is one of the prominent hypotheses. This hypothesis is premised on the belief that there is a certain age during which learners can learn a second language easily and achieve native-like competence. Proponents of this theory explained that the difficulty of acquiring first language after puberty is based on neuropsychological factors. The sensitive period hypothesis has been sometimes used as an alternative term to the critical hypothesis means that certain periods are naturally suitable for the development of each of the aspects of language components. This simply implies that parents and all care givers must harness the pearls of this sensitive period to assist children in their language learning abilities. Failure to do so could affect such children’s phonologically, syntactically, semantically, morphologically and pragmatically.

Another concept which should be considered. This theory addresses the lateralization of the brain. The brain has the capacity for language development at a certain period which humans undergo unconsciously and their brains lose plasticity and at such age certain linguistic features cannot be mastered [18]. Neurologically, losses of plasticity or lateralization and cerebral maturation which occur at certain ages have been proved to affect learners’ abilities to learn both pronunciation and grammar [19]. It can be said therefore that the earlier children are exposed to a second language the better.

The effect of age on second language learning attracted the attention of Matsuoka and Smith [20], they discovered that age has been regarded as an important factor in learning second language successfully as well as in acquiring first language. In this review article, previous studies regarding age and language learning are examined, and the ways in which age may affect the process of learning a second language are discussed. For instance, some previous research (e.g. [21]) evidenced the strong negative correlation ($r > -.7$) between age of learning / arrival and accuracy or native-like proficiency, which means the younger learners are, the more native-like they become. This correlation supports the critical period hypothesis. Some studies have revealed that adult learners whose age of learning/arrival is after puberty are not successful in learning a native-like proficiency in a second language, which again supports the critical period hypothesis; whilst other have shown cases where adult learners reached a native-like proficiency, thus refuting the critical period hypothesis. Finally, some pedagogical implications are drawn, using previous interdisciplinary studies in areas such as neuropsychology and phonology. These implications may help adult learners wanting to enhance their proficiency in second language.

Ilugbisi, Falola & Daramola [23] investigated the relative effects of demographic variables on age and found that age had influence on level of students’ level of anxiety. Osakinle [22] in her study found that age had significant influence on adolescents’ knowledge and practice while location (rural and urban) had no impact on knowledge and practice of adolescents.

Gachathi [24] expressed that the prestige of appointed occupation is a component of socioeconomic status that have both income and educational attainment. To him, occupational status reflects the educational attainment required to obtain a job and income levels. When parents have a better occupation, they make adequate provision for their children education. They provide economic, social, psychological and emotional support to their children, and this would make it possible for the children to perform well in their educational attainment.
Parents’ occupation significantly influence students’ achievement [25]. He used the data from three different colleges in Gujarat district. The result indicated that children of government employees secured more marks (60.02%) than the private job holders, because of the certainty and reliability of the government jobs. Parents with government jobs are more secured, and their families are at peace relatively compared to those who work in the private organization. They are always in frustration and lack of confidence at been permanent. Likewise, occupation of the mother has an influence on students’ scores. The result of this study indicated that the maximum percentage of marks that is 64.5% is of students who mothers were government workers. So this seems that both fathers and mothers profession have a significant influence on students’ academic achievement. The influence of parental occupation continues to attract the attention of many researchers. In line with this assertion Qaiser, Hassan, Ishtiaq, Muhammad, Farid & Zaibun [26] conducted a study on effect of parental socioeconomic status on the academic achievement of secondary school students in Karak district, Pakistan. One thousand five hundred students were selected from 60 government boy’s high school in Karak district as a sample of the study. They classified parents into four classes based on their occupation; class 1, class 2, class 3, and class 4. The result indicated that those students who their parents belong to class 1 scores high grade than the other classes in comparison. Likewise, the students belong to class 2, are better than those from Class 3, and then followed by class 3, to class 4 respectively. Therefore, it is important to note that parents’ occupation plays a significant role on students’ academic performance. The study indicated that parents with prestigious occupation provide necessary facilities needed for the enhancement of their children education. They also give them support and encouragement toward the attainment of educational achievement. On the other hand, students from less prestigious occupations lack so many advantages as compared to those from the parents with high prestigious occupation. They face a lot of challenges both at home and school which hinder them from participating fully in classroom activities, and result in poor academic performance. Parents with lower or less prestigious occupation are always battling with how to satisfy their basic needs in the life as such they pay little attention to their children education. Therefore, the influence of parents’ occupation cannot be overemphasized, even though; other socioeconomic status variables such as income, education do affect students’ schools performance.

Research by Adeyemi and Kalane [27] claimed that a large number of students are draw backed in the learning process because of socio-economic factors or home background. They added that students from these backgrounds have no access to television, computers and other technological instruments to help their learning. Even at school, many students are ill-motivated and learn the language only to pass their examinations. This most often result in both teachers and students resorting to code-stitching which hampers effective communication in the target language [27].

Bamisaye [28] (2006) is of the opinion that the middle class demonstrates an elaborate linguistic code, facilitating the verbal development of subjective intent and sensitivity to the implication of separateness and differences, providing a complex conceptual hierarchy for the restricted code of the lower working class is distinguished by the rigidity of its syntax. The limited use of appropriate syntax in a teaching-learning process by a student is traceable to the influence of the socializing agents in the domain of the students.

3. METHODOLOGY
There are three hypotheses to answer the research question:

Hypothesis 1: Parents’ occupation will not significantly impact on students’ use of English.

Hypothesis 2: Gender will not significantly impact on students’ use of English.

Hypothesis 3: Age of students will not significantly impact on their use of English language.

To test these hypotheses, a statistical population of all secondary school students in Shiraz, one of the cities in Iran, was selected for this field research. First, five secondary school were selected by cluster sampling method from all the existed secondary schools in Shiraz. And then, 90 female students and 90 male students were chosen to participate in this investigation. A questionnaire of fifteen-items was designed to collect data. It covers socio-demographic and socio-linguistic background of the students. Before applying the test to our target statistical samples, the questionnaire handed out to a small group (40 students) in Jahrom secondary schools, another city of Fars Province in Iran, with similar characteristics to experimental group to find out the face and content validity of the instrument. The researchers applied Split- half reliability and
obtained a reliability coefficient of 0.9. One way Analysis of Variance (ANOVA), t-test and Pearson Product Moment correlation statistics applied for the data analysis.

4. RESULTS AND DISCUSSION

Three research hypotheses were tested at 0.05 level of significance. Following tables show the results:

Hypothesis 1: Parents’ occupation will not significantly impact on students’ use of English.

Table 1. One-way ANOVA of parents’ occupations and secondary school students’ use of English.

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<td>0.42</td>
</tr>
<tr>
<td>Total</td>
<td>579.74</td>
<td>89</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

P< 0.05

Table 1 shows that Fcal (1.72) is greater than Ftable (0.42) at 0.05 level of significance. The null hypothesis is rejected. It implies that parents’ occupations have significant impact on secondary school students’ use of English.

Hypothesis 2: Gender will not significantly impact on students’ use of English.

Table 2. t-test of gender and secondary school students’ use of English.

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>Df</th>
<th>t-cal</th>
<th>t-table</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>45</td>
<td>6.55</td>
<td>0.91</td>
<td>81.13</td>
<td>0.22</td>
<td>0.39</td>
</tr>
<tr>
<td>Female</td>
<td>45</td>
<td>8.02</td>
<td>0.99</td>
<td>81.25</td>
<td>0.22</td>
<td>0.39</td>
</tr>
</tbody>
</table>

p>0.05

Table 2 shows that t-cal (0.22) is less than t-table (0.39) at 0.05 level of significance. The null hypothesis is accepted. Therefore, gender does not significantly impact on secondary school students’ use of English.

Hypothesis 3: Age of students will not significantly impact on their use of English language.

Table 4. Pearson’s Correlation of age and secondary school students’ use of English.

<table>
<thead>
<tr>
<th>Variable</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>r-cal</th>
<th>r-table</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>90</td>
<td>5.69</td>
<td>0.56</td>
<td>0.104</td>
<td>0.073</td>
</tr>
<tr>
<td>Use of English</td>
<td>90</td>
<td>7.21</td>
<td>0.952</td>
<td>0.104</td>
<td>0.073</td>
</tr>
</tbody>
</table>

p>0.05

Table 4 shows that r-cal (0.104) is more than r table (0.073) at 0.05 level of significance. The null hypothesis is rejected. Hence, students’ age significantly impacts on secondary school students’ use of English.

The results show that parents’ jobs have influence on students’ use of English. What this simply express is that parents who have higher education and whose socio-economic status can be classified as middle or high can help and motivate their children, hence the effect will be conspicuously seen in their children performance. Parents should take advantage of this finding to speak, interact more often with these learners. These parents have been able to afford all educational materials; they have access to television, computers and other technological gadgets that could aid their language learning. These actions of parents are translated into adequate use of English in the classrooms. This findings support the view of Bamisaye [29] that the middle class demonstrates an elaborate linguistic code, facilitating the verbal development of subjective intent and sensitivity to the implication of separateness and differences, providing a complex conceptual hierarchy for the restricted code of the lower working class is distinguished by the rigidity of its syntax. The place of the family in the language education of their children cannot be relegated to the background. It will remain a pivotal on which children can always learn and make great progress whether in language learning and development.

It was also revealed that sex and students’ use of English has no strong relationship. The implication is that both male and female learners of English have equal chances of learning and acquiring tools of language. Both male and female students should strive and be encouraged to use English language at home and in classrooms. This finding is against those of mentioned in literature review section.

It was reported that students’ age significantly impact on secondary school students’ use of English which means the younger learners are, the more native-like they become as Matsuoka and Smith (2008) and other cited researchers claimed. This correlation also supports the critical period hypothesis.

5. CONCLUSION

The results show that the problems which students in English language among secondary school students encounter were not due to sex, age, but to other variables such as the learners’ parents’ job and socio-economic background. Therefore, it is very important for all parents spend the time by providing learning materials and other resources that could help their
children’s language skills. It is recommended that parents and all authorities concerned with the education of children should give adequate attention to the needs of children so that they can be their best while learning.

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The Representation of Women in the Rajagopalachari’s Version of “Mahabharata” as the “Garwa” in the Javanese Culture Perspective

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ARTICLE INFO

Received: February 11, 2019
Accepted: February 27, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.21

ABSTRACT

Mahabharata was known and enjoyed by Javanese for centuries. It is an epic that was considered to have a big bond and has been affecting human life, the culture, mindset, and even various forms of value, including the value of the marriage system of Javanese. The marriage system from Javanese perspective placed woman as garwa (sigaraning nyawa/ soul mate) which should fulfill three criteria. The first characteristic of Javanese woman is faithful and able to dedicate themselves to serve their husbands. It is termed as "swarga nunut neraka katut". The second criterion of an ideal woman as the garwa is having an accepting/ worship attitude (narima). The ideal Javanese woman has to be able to accompany her husband in all conditions, always grateful, sincere and satisfied even though life that is lived is not easy at all. The third is devoted. The devotion to the husband can be shown through attitude, speech and sincerity in serving the husband. In addition, an ideal woman must be able to maintain the honor of herself and her husband, keep herself away from all forms of infidelity or things that may bring disgrace to the family. These criteria also be found in Mahabharata.

1. INTRODUCTION

Mahabharata is an ancient literary work originated from India. From the historical point of view, the authors of the Mahabharata were Begawan Vyasa or Vyasa or Wiyasa who wrote it in about the fourth BCE. That book consisted of eighteen parvas (chapters) so that was called Astadasaparwa (Purwadi, 2012).

The Mahabharata was estimated to come to Indonesia around the fourth century in line with the introduction of Hinduism. This statement was proven by the discovery of Balitung inscriptions which already implicitly discussed the Mahabharata puppet shows. While in the writing form, Mahabharata story in Indonesia was estimated to be composed in the tenth century (991-1016 M) during the reign of King Darmawangsa Teguh, in East Java. Unfortunately, it was not known who the author was (Sena Wangi Authors Team, 1999).

After that time, the books were spreading into some regions, and in certain circumstances there was cultural assimilation. The cultural assimilation and the process of composing the books that were done by some authors made Mahabharata transformed into several versions which were slightly different from the original one. It also engendered and inspired some stories. Some of famous stories inspired by Mahabharata that were written by Javanese were Kakawin Arjunawiwaha composed by Mpu Kanwa, and the Bharatayuddha written by Mpu Sedah then finished by Mpu Panuluh as the offer of the Kediri King, Prabu Jayabhaya (1135-1157 M). The composition of these texts was based on the fact that the story of the Mahabharata was full of the good values that could be imitated by humans.

The existence of the Mahabharata showed no signs of lost by the times. The story line about internal conflict which turned into a big war was considered as a heroic story (wiracarita). The story of the Mahabharata also contained many values of life (dharma), mythology, and also the political elements. In addition, for the Hindus, this story was considered as a sacred story (adiluhung) because it told about the process of human life and how the humans did relate to their God. These things made the Mahabharata never lost its devotees (Purwadi, 2012, and Suartaya, 2016).

Literature and the society had a strong bond. Sociology of literature is an academic field which can be used to analyze the relation of them. Sociology of literature can be studied by using some approaches. One of them is functionalism approach by Albrecht. Through this approach, Albercht via Faruk (2013) explained that literature is able to fulfill the primary
and secondary needs of human beings, both of sociologically and psychologically needs. As an institution, the art has a multiplicity of functions in society which not only serves as a framer of the stability of society and enriches the culture, but also represents a secular replacement, develops and spreads the alternative values, and becomes an important value for the social life. Based on this view, the text of the Mahabharata which had been known for centuries and enjoyed by the Javanese community, was considered to have a big bond and has been affecting human life, the culture, mindset, and even various forms of value, including the value of the marriage system of Javanese.

In the Javanese concept of marriage, woman was placed as a garwa (sigaraning nyawal soul mate) that should have some criteria include: loyal, narima (receiving/ surrendering) and bekti (worship). The ideal Javanese woman's personalities are also represented on the figure of women in the Rajagopalachari’s version of Mahabharata. Both of them would be a major focus of the discussion in this article.

1. METHODOLOGY

In composing this article, it is used descriptive qualitative approach. The object of the research was the representation of garwa on Mahabharata from the Javanese perspective. The data source in this research was the script of Mahabharata that had been rewritten by Rajagopalachari and published by the International Gita Society in 2003. The research data were in the form of words, phrases, sentences, monologue, dialogue, and paragraphs that indicated about the representation of garwa which appropriated to the perspective of Javanese culture.

The type of this research was the literary research. In this study, data were collected by using the read and note (baca-catat) technique with the researcher as its main instruments. There were six stages used in this study (Krippendorff, 2004), namely: unitizing, sampling, recording/coding, reduction or simplification of data, abductively inferring (retrieval summary), and narrating process.

2. FINDINGS AND DISCUSSION

In the concept of marriage form of Javanese perspective, woman is termed as a garwa (sigaraning nyawal soul mate) which must have some criteria such as: faithful, narima (accepting) and bekti (filial/ worship). Javanese ideal personality is also depicted in the figure of women in the Mahabharata story. In this article there are four women which will be discussed based on the Javanese criteria of garwa, namely: Kunti, Madri, Gandhari, and Draupadi.

a) Faithful

One of main characteristics of Javanese women are faithful and able to dedicate themselves to serve their husbands. In addition, an ideal Javanese woman must be able to maintain her and her husband's honor, both in good and bad time. In other words, the ideal Javanese woman must be able to apply the term "swarga nunut neraka katut" which means that a wife will follow her husband either into heaven or to hell (Handayani and Novianto, 2011). The loyalty of a woman is not only tested when the husband is still alive, but also when her husband is gone (death). She has to keep herself to not marrying again until her death. The term of "swarga nunut neraka katut" also can be found in the Mahabharata. In the Mahabharata story, most of the women are wholeheartedly to keep their loyalty to their husband. It can be seen from the determination of their heart to keep accompany their husband through happy and bad time.

The first woman who adheres the belief of "swarga nunut neraka katut" was Madri. Madri plunged herself into the fire during the burning of Pandu's corpse procession. Her purpose was so that she could immediately followed Pandu to heaven. Although her sacrifice was also motivated by guilt because she felt that the death of Pandu was due to her mistake, but the sacrifice that she did actually prove her faith to her husband.

As same as Madri, Kunti was also faithful to her husband. Her loyalty to Pandu was shown by her willingness to take care of the Pandavas after Pandu and Madri death. Her loyalty was also shown by her decision in order not to marry until the end of her life.

In addition, Dhritarashtra's wife, Gandhari was also a loyal figure. The faithful of Gandhari be seen when she was sacrificing her pleasures and choosing to share the pain of her husband as her own too. Gandhari's husband, Dhritarashtra was a blind man. To show her loyalty, Gandhari was willing to close her eyes with a cloth to feel what her husband felt (Riantiarno, 2016). Throughout her life, she decided to live in darkness. Gandhari closed her eyes to show how loyal she is, in a state of slump, her a hundred sons died in the battlefield then her husband decided to wander in the middle of the forest. Gandhari not once intend to leave Dhritarashtra. She accompanied her husband until the death came. With her loyalty, they were devoured by the fire that burned the forest and their hermitage. The loyalty that showed by Gandhari is in accordance with the criteria of ideal woman as expressed by Djaiva and Asmara (2004) that a woman should always accompany her husband under any circumstances, even in the worst condition.

The next woman who had an extraordinary loyalty was Draupadi, daughter of the Pancala’s king. Draupadi’s loyalty to her husbands, Pandavas, were tested more than once (Vat and Tantray, 2015). The
first test that Draupadi faced is when Arjuna won the contest in the Panchala kingdom. Draupadi accepted the Pandavas' decision to marry her together. Draupadi might have a chance to refuse that decision, but by her sincerity to Pandavas, she finally agreed to marry them (Sena Wangi Authors Team, 1999).

The second test of Draupadi’s loyalty to the Pandavas occurred when Yudhishtihira followed a dice game that was held by Kauravas. By the cheating of Sengkuni, Yudhishtihira lost that game. Pandavas lost all their wealth and kingdom. Due to the incitement, Yudhishtihira pawned Draupadi in his last game, and once again Yudhishtihira lost. As a woman Draupadi felt so disappointed and angry when she was made as a bet by her own husband (Riantiarno, 2016). Not only being a bet, the harshest one was when she had five husbands but no one could do a favor to help her from the bad thing happened to her (Vat and Tantray, 2015). All she could do was only to wait for God’s help.

Seeing this, Duhsasana went to Draupadi and made ready to seize her clothes by force. All earthly aid had failed, and in the anguish of utter helplessness, she implored divine mercy and succor.

(Rajagopalachari, 2003: 54)

There was nothing more horrible and more miserable than being shamed in front of her five husbands, but none of them prevented this act. Not stopping there, after being humiliated, Draupadi still faithfully accompanied her five husbands. For thirteen years, Draupadi lived miserably in the forest as the consequence and the punishment of Yudhishtihira's mistake (Riantiarno, 2016). As a princess who lived her life happily and well since her childhood, it would be hard when she had to live in exile and deprivation (Vat and Tantray, 2015). It never made her gave up. With her loyalty, she undergoes all the joys and sorrows.

The conclusion for the explanation above is that Kunti, Madri, Gandhari and Draupadi are in accordance with the main characteristics of Javanese women as an ideal wife, that is faithful and able to devote their selves completely to their husbands or it is known as "swarga nunut neraka katut". They are the representation of the real garwa.

b) Narima

The second criterion of an ideal woman as the garwa is having an accepting/worship attitude (narima). The term to define this kind of woman is "urip gelem, mukti uga bisa" which means that woman should be willing to assist her husband in all circumstances. In the good condition, the woman should be grateful while in the bad condition she has not to complain much about it. "Sabaya mukti sabaya pati" together in the happiness and sorrow in the life time until the dead comes.

As a wife, the ideal woman must be able to carry out domestic duties of kinship with full of acceptance. Without a course, women are required to be able to run her duties and accept all the worst possibility in her life. It must be hard to do because the women have double tasks at a time. Those are to accompany the husband and to care for and educate their children (Silitonga, Puspitawati and Muflikhati, 2017). These multiple responsibilities are not trivial and easily done. Nevertheless, Javanese women are able to manage them and show that although difficult, accepting attitude (narima) is not impossible to do.

The attitude of legowo (elate) and tawakal (resigned to God) is the key to the narima. By realizing that every single problem occurs in the life is a destiny of the God; narima is easier to apply (Murutsari, 2013). The resignation that is done does not mean that woman just stay in silent and accept the entire situation, but it means that woman have to strive for the happiness of the families. Furthermore, the final result is entirely left to destiny, and let the God take His parts.

The same statement is also stated by Handayani and Novianto (2011) that Javanese women can accept any situation even the bitter ones. They are strong and resilient. As a garwa with a narima attitude not only showed by the Javanese woman. In the Mahabharata story rewritten by Rajagopalachari, it also can be found.

The first woman in the Mahabharata story that has narima attitude is Kunti. Kunti was woman with the high level of acceptance attitude. The first acceptance was shown by her willingness to undergo destiny as the wife of a cursed king (Sena Wangi Authors Team, 1999). Pandu was condemned to be unable to have sex as the consequence of his mistake but Kunti still took it wholeheartedly. She never regretted about it. Moreover, she was supporting her husband to do tapa brata in the forest (Riantiarno, 2016). Kunti never left Pandu despite they are in very bad condition.

As same as Kunti, Madri did the same. Madri loved Pandu so much. Just like the Javanese slogan "sabaya mukti sabaya pati" together in happiness and sorrow from the life time until the death comes (Diya and Asmara, 2004). This slogan is done by Madri. Madri did the Labuh Geni ceremony as a final tribute to her husband’s corpse. During the ceremonial, she plunged herself into the fire and being burned together with Pandu. That was all she did to show how much she loved Pandu. "sabaya mukti sabaya pati" together
in happiness and sorrow from the life time until the death

Besides Kunti and Madri, Gandhari also a woman who has full of acceptance attitude. With full acceptance she lived her life as the wife of a blind king who lost the throne. Gandhari also must be a mother with a hundred of evil children (Dwiyanto, Susantina and Widyawati,. 2009). The burden of Gandhari's must be immense both of physically and psychologically but she never complained about that. Another form of acceptance was also shown at the end of her life by wandering in the forest for three years with her husband Destrarata and Kunti. She surrendered and realized that everything that happened to her life and her sons (Kauravas) was the result of their own crimes. She accepted it wholeheartedly.

The next woman in this discussion is Draupadi. Draupadi was a figure of the princess with a beautiful face, having virtue, wise, patient, meticulous, faithful and devoted to her husband (Vat and Tanray, 2015). In performing her role as Pandavas' wife, Draupadi showed the high level of the attitude of narima. There are at least three major acceptances showed by Draupadi.

The first of narima attitude was showed by her willingness to marry five men at a time. It was done not on the basis of lust (sexuality) but as a form of acceptance of the Pandavas' decision (Sena Wangi Authors Team, 1999). Draupadi willing to leave the kingdom of Panchala and following her husbands wherever they go, no matter what the condition have to be faced. The second, attitude of narima was shown by Draupadi in a way that she forgave the Pandavas, especially Yudhishtira, which ever made her as the bet. The third, attitude of narima was shown by Draupadi with her willingness to be the maid of the empress in the Matsya kingdom.

The princess Draupadi who, if fate had been less cruel, had herself have been served by many maids, had now to pass her days in serving Sudeshna, Virata's queen. She lived in the inner apartments of the palace as maid and companion, engaging herself in unconfident tasks. (Rajagopalarchari, 2003: 90)

By being a servant, things that were never expected to happen are appearing. A lot of bad things happened but it did not make her give up and reveal the secrets of who she really was. The ability of keeping secret is one of the criteria of the ideal wife (Handayani and Novianto, 2011) that was shown by Draupadi. She accepted all temptations with resignation and confidence that the dharma will bring her to a happy ending. She was never troublesome her husbands, instead she supported every single thing done by Pandavas.

From the explanation above, it can be concluded that all of the women above face different temptations but narima's attitude keeps them from despairing and leaving their partner. On the contrary, they become the garwa in the life time until the dead, both in joy and sorrow.

c) Bekti

Javanese woman should always be "bekti mring kakung" which means that she has to devote to her husband (Djaya and Asmara, 2004). Devotion to the husband can be shown through attitude, speech and sincerity in serving the husband (Koentjaraningrat, 1990). In addition, an ideal woman must be able to maintain the honor of herself and her husband, keep herself away from all forms of infidelity or proverbs that may bring disgrace to the family. Moreover, she also must be able to defend and be by her husband's side no matter what problems that are coming to her (Handayani and Novianto, 2011). In Javanese terms the attitude of devotion is summarized in three terms, namely momong, momor and momot.

Momong means nurturing, caring and keeping things to run as what is expected (Djaya and Asmara, 2004: 11). In this case it is not only able to nurture her children but how to keep the husband and her household from the threats coming so that her family is always in peaceful condition.

The second is momor that has the meaning of hanging out. Javanese women who are married are expected to be women who are easygoing and easy to get along with everyone (Djaya and Asmara, 2004: 11). Knowing how to place herself in society and having good threat such as friendly, easy mingling and good self-defense is a mus. Those attitudes are which later can avoid herself and her families from the bad gossip and can help her family when the trouble comes. Momor’s attitude shown by a Javanese woman is not only a form of bekti to the husband but also the devotion to her family and society.

The third is momot which means that a woman should understand, able to keep secrets, patient and steadfast (Djaya and Asmara, 2004). Momot’s attitude makes a wife as a person who can be trusted by everyone and make the husband always feel comfort because someone in his side is a person who is ready to bear the pain together. In Mahabharata the expression of bekti (momong, momor, and momot) can also be seen.

Kunti had three traits of momong, momor and momot as a form of bekti (devotion) which were shown not only to her husband but also to the God, the kingdom, and the society. Momong have been shown by her willingness to take care of the Pandavas as a form of responsibility as a mother. No matter in what conditions Kunti never stopped teaching dharma to her five children. Even when Pandu and Madri died,
she never gave up nurturing and teaching her children. Unfortunately the momong traits must be tarnished with her attitude when she has not met Pandu yet. Kunti had thrown away her own child, Karna with the reason of her and her families' honor (Sena Wangi Authors Team, 1999).

The attitude of momor owned by Kunti was shown by her willingness to associate with everyone including Gandhari and Madri and keep her relation with the Gods (Dwiyanto, Susantina and Widyawati, 2009). It made her life always full of help and ease, even in the hardest time. With the help of the God, Kunti was able to give birth her children even when her husband Pandu was cursed for sexual intercourse. Her willingness to have a child even without sexual intercourse was a form of bekki to her husband. It also showed that Kunti was a woman with a good momor attitude so that the God loved her and fulfilled every desire and what she praised.

The third is Momot. Kunti not only understood the condition of her husband but she also accepted it as a temptation from the God. In addition, Kunti was also woman who was able to keep the secrets. She really knew what should and should not be done and be said to keep her household safe. One of the secrets that Kunti has successfully hidden over the years was the born of Karna. She thought that Pandu did not need to know about her past because it might disrupt the peace of their household.

Slightly different from Kunti, Madri who during her lifetime has the nature of momong and high dedication in terms of caring for her twins. She has the nature of momor so that she could always get along when living with Kunti. Unfortunately she has less the nature of momot. It can be seen when she finally agreed to serve Pandu sexually. As a wife, she should understand about the curse that may happen to her husband if they making love, and she should try to keep her husband away from calamity (Djiaya and Asmara, 2004) but Madri failed. She only did devotion without thinking the consequences that may be faced. In addition, Madri's attitude that cannot be momot is when she plunged herself into the fire. As a woman, she fails to face the harsh reality and choosing shortcuts by eliminating two other traits (momong and momor) to cover her guilt and sorrow.

If Madri fails in momot, then Gandhari fails in momor. Her decision to close her eyes for the rest of her life and to lock herself in the room to shows her loyalty to her husband which was an unjustified problem (Maitra and Saha, 2016). What Gandhari has done showed that she has failed in momot because she has closed herself from various forms of association. Although she did not have the character of momor, in terms of taking care of children and husbands (momong), Gandhari can be classified as a very sincere woman. During her life, she must be the wife of a blind man with a hundred children but she was never failed to do her duties as a good wife and also good mother (Sena Wangi Authors Team, 1999).

In terms of momot, from the four women in this discussion, Gandhari is the best one. She has not only a blind husband but she also has a hundred of evil children. In the Bharatayudha war all of her sons died. As the woman who lost a hundred sons at a time, it would be really hard to keep the chin up, but Gandhari realized that everything was design by the God and it was her destiny. It made her stay strong (Riantiarno, 2016).

The last one is Draupadi. Just like her mother-in-law, Kunti, Draupadi also had all three attitudes as the embodiment of bekki. The attitude of momong when she took care of children was not much discussed in Rajagopachari's version of Mahabharata, but by seeing the proximity to her fifth husbands, Abhimanyu and also Gatoctaka, it already implied that Draupadi was a wise woman. From the momor point of view, Draupadi was a sociable person so she was loved by many people. While in the momot, compliance and loyalty of Draupadi was no need to doubt. She was willing to live hard with the Pandavas. She kept their secrets and identities when they were exiled for thirteen years. Moreover, Draupadi was able and wholehearted to become a royal servant as a form of bekki on Pandava.

From the explanation above, it can be concluded that the forms of momong, momor and momot were done by Kunti, Madri, Gandhari and Draupadi showed their bekki (devotion) attitude in running the household. These traits fit to the criteria of ideal woman in Javanese perspective.

3. CONCLUSION

The marriage system from Javanese perspective placed woman as garwa (sigaraning nyawa/ soul mate) which should fulfil three criteria. The first characteristic of Javanese woman is faith and being able to dedicate themselves to serve their husbands. It is termed as "swarga nunut neraka kutu". The second criterion of an ideal woman as the garwa is having a worship attitude (narima). The devotion to the husband can be shown through attitude, speech and sincerity in serving the husband. In addition, an ideal woman must be able to maintain the honor of herself and her husband, keeps herself away from all forms of infidelity or things that may bring disgrace to the family. These criteria are also represented in Mahabharata.

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Postcolonial Perspective in The Tempest: Shakespeare’s Relevance in Today’s Very Different World

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ARTICLE INFO
Received: February 01, 2019  
Accepted: February 25, 2019  
Published: March 31, 2019  
Volume: 2  
Issue: 2  
DOI: 10.32996/ijllt.2019.2.2.21

ABSTRACT
The twentieth century brought about a new form of understanding, producing and living art that has become a mean to react against the oppression that different groups suffered for centuries. Post-colonial criticism is an approach of analysis that questions racial identity and gender equity. This study investigates how Shakespeare’s plays relate to the social codes and the more recent history of the reception of Shakespearian drama within decolonization movements. The Tempest by Shakespeare is defined as a postcolonial text because the colonised is represented in regarding cultural hybridity in which the Self and the Other enlace the colonial experience. Literature has naturally given a voice to these omitted groups and this play is thought to be an early post-colonial work by some scholars. Shakespeare had intended to criticise the European attack of the new lands to the West, and the theme of colonialism is outrightly presented in The Tempest. Post-colonial reading of the text examines the projection of the colonial experience back to Europe. Slavery, colonialism, and the power of changing other civilisations by the West are themes to make inferences.

1. INTRODUCTION
The characterisation makes Shakespearean tragedies unique. Shakespeare’s plays has continued to be performed because despite characters are kings, queens, and princesses, they seem quite brilliant and alive to viewers. They hold multidimensional human characterisations on the stage where people can associate with them thoroughly. Shakespeare (1564-1616) is a master of the plot, and many of his plays are still relevant to the present. Although most of his plays do not contain historical facts, they look incredibly entertaining and still are performed all over the world. We still study Shakespeare because he was intelligent at play-writing, and his vivid imagery and important themes never failed. All of his plays have patterns, and they include hidden themes and complicated conclusion. In Shakespeare’s time, a new play was acted out every few weeks, so writers did not have much time to write complicated plays, but Shakespearean comedies included deeply tragic and very human moments. Moreover, while the mixture of genres is acceptable today, it was not regular in the days of Shakespeare, because it was a radical change in the way plays were presented.

2. Shakespeare as the Master of English
The relevance of William Shakespeare in reflections upon the past and current issues is featured among researchers who focus on literature. From a purely linguistic viewpoint, Shakespeare introduced thousands of words and phrases to the English language, along with new concepts and grammatical structures by changing the normal word order. Although Shakespeare’s language sometimes seems old to modern eyes, it was quite courageous and forward thinking for his time. Shakespeare created words to describe words that formerly were impossible to identify situations and events, but later, they elevated the English language greatly. Shakespeare’s explorations of poetic form and grammar also expanded the opportunity for other authors who worked after him. By exceeding traditional borders, Shakespearean tragedies present the traditional tragedies with a great deal of comic mood.

The stories of Shakespeare are timeless, and many of the themes come up in modern literature, films, and theatre. From behaviours which have been shaped to the words and sentence structure, Shakespearean plays have elements of modern society. For instance, Hamlet is an indecisive overthinker. Romeo is a persistent romancer than a lover faithful unto death,
and Lady Macbeth is an ambitious female politician who gains her end. There are the reasons why Shakespeare’s works are still relevant in today’s very different world. His plays contain timeless themes such as love, friendship, and revenge. Everyone heard about his tragedies and comedies that have been adapted countless times for stage, film, musicals, and opera. Shakespearean characters are mortal and real. The characters in Shakespeare are like us, even though they may be kings, queens, noblemen, and women. They are weak in many ways, like Macbeth, who becomes miserable because of ambition, or Hamlet, who struggles with the death of his father.

It is not surprising that Shakespeare is one of the most quoted authors in the Oxford Dictionary. His plays are full of quotable phrases, and he is a source of commonly used phrases and words today. Some of his phrases are so well known that we have forgotten the man who first said it, such as “a rose by any other word,” (Shakespeare, 2003, 107) or “parting is such sweet sorrow” (Shakespeare, 2003, 114) that are references to Romeo and Juliet. Shakespeare was quite a forward-thinking author in an age when women were not even allowed to perform on stage. His female characters—then played by men—were not shelved; in fact, many of them had critical roles to play in his dramas. Viola, in the Twelfth Night, Lady Macbeth, Katherine of Henry VIII or the Portia of The Merchant of Venice had a significant influence on English literature.

3. Dramatic Post-Colonial Aura
Many critics believe that as an artistic expression, the drama is the oldest literary genre dating back to when humanity started to present stories. Dramatic language is a paradox. When it is brief, concrete, and oral, it reveals the beauty of a literary work. Besides, it is extensive and explanatory, because unlike other genres, it has been written to be heard and understood with no chance of re-reading it. It is a short-lived art, as it lasts the length of a performance, but it has been produced to continue the test of time. It is written to be spoken. If drama is considered as a language, postcolonial drama’s language is worthy to be discussed. Postcolonial drama presents difficulties that make it unique. This type of drama developed within nations that were formerly colonised by Western imperial powers with a strong need to recover local histories and local traditions.

From postcolonialism perspective in which literature counts with a new voice for traditionally omitted groups, drama symbolises the recovery of cultural heritage in the best form. The appropriation of symbolic spaces on stage is always metaphorical to gain representation in society. Postcolonial literature that is a stylized clarification of life, changed dramatically during the twentieth century. Years of academic training and cultural conditioning in postcolonial discourse have settled us with mental plans to understand heterosexuality, masculinity, whiteness, and Western discourse easily. Today, attention has moved to give particular importance to dialectal, ideological, and verbal problems, and consider the areas of characterisation in the context of literature where cultural similarities may be nonexistent in the target language. Postcolonial literature is a mixed term that refers to different cultures that originate it. The common goal of postcolonial literature is the search to improve local histories and traditions. Moreover, the postcolonial drama tends to break the barriers with the intention of becoming comprehensive to the audience in their quest for identity.

4. Colonial Mentality in The Tempest
The Tempest by Shakespeare tells the story of a strange island settled by the magician Prospero and his daughter, Miranda, who live in a cave on the island that is also inhabited by the ugly half-human creature, Caliban. The educated noble, Prospero, comes to the island and the native, Caliban, helps Prospero by introducing him to the island. Prospero reduces Caliban to a savage slave and servant; thus, consequently, Prospero becomes a self-proclaimed ruler of the island and Caliban as the wretched slave. At the end of the play, Prospero returns to Europe to decolonise his island and liberate his slaves by giving up the magical powers that enabled him to control Caliban on the island.

The Tempest is a play written from a cultural point of view and examined with many different literary theories. One of them is a postcolonial reading of the play, especially when the focus is on the character of Caliban. The need for communicating for human beings is a core element for social development. Thus, language is the first thing to be passed on from coloniser to the colonised. In The Tempest, Caliban is taught English by Prospero and Miranda and he begins to speak it so fluently. Caliban, however, recognised the importance of education, citing Prospero’s books as the source of all of his magical power. When others fail to see the significance of the books and are more interested in the beautiful clothes they find, Caliban mocks them.

Prospero’s resistance to language proves the natives’ attitude toward European colonisation. The court jester, Trinculo’s aim to take Caliban to England is an apparent reference to Europeans who took Indian people to America and exhibit them in a sort of zoo is
another sample of post-colonialism. G. A. Wikes says “The Tempest can readily be seen as a text which is complicit with colonial power. Prospero is the usurping invader, nervous about the legitimacy of his rule, his language lessons seen as an attempt to eradicate his own culture, or to bring it under imperialist control.” (Wikes, 1995, 42) Caliban acknowledges that Prospero has taught him his language but threatens and threatens him when he reacts to Miranda and Prospero: “You taught me language and my profit on’t / Is I know how to curse. The red plague rid you / For learning me your language!” (Shakespeare, 2009, 19)

Studying The Tempest, and Caliban and Prospero characters, in particular, present a relationship that at first seems to be equally beneficial. Caliban welcomed Prospero and Miranda to his island. Prospero tells Miranda that they cannot do without Caliban because he provides their firewood. Prospero finds Caliban useful and almost vital because the need for materials is within the colonised society, and Caliban does not complain of being oppressed. He complains of being deceived. Caliban feels that his first wild enslavement does not seem to cause the gap between him and Prospero; somewhat, Prospero’s treatments in the time are disrupting. The Tempest shows us how the relationship between coloniser and colonised may seem to be equally beneficial, but also details the origin of this relationship into hatred and disloyalty. It is also studied as the psychology of the colonised.

Caliban is a two-hander character. He is a stereotype character who repeats cultural ideas about black sexuality and has desires of colonising. Concurrently, Caliban seems a round character when considering the relationship between Caliban and Prospero is comprising engrossing sexuality between the coloniser and the colonised. Caliban is accused of raping Miranda, and this is a claim that Caliban never denies. Instead, he comments that Prospero upsets the applecart. We may look at this incident in many ways: In one hand, Caliban’s (racial) weakness and his position to desire Miranda ruin him. It is on the other hand, a metaphor for black male sexuality to be naturally uncontrollable and violent. “Shakespeare, with the art of male and female characterizations, has skillfully created the colonizing process which bears the testimony of today’s post-colonialism as well” (Iseni, 2014, 16). Prospero finds Caliban as a potential rapist of his daughter Miranda (Shakespeare, 2009, 17), but Miranda justifies their enslavement of Caliban. She says they tried to civilise him. Prospero’s address to Caliban or the coloniser’s attitude in civilising the natives is represented as:

Abhorred slave,
Which any print of goodness wilt not take,
Being capable of all ill! I pitied thee,
Took pains to make thee speak,
taught thee each hour
One thing or other. When thou didst not—savage!—
Know thine own meaning, but wouldst gabble like
A thing most brutish, I endowed thy purposes
With words that made them known. (Shakespeare, 2009, 19)

In Black Skin, White Masks Frantz Fanon described the racial hatred to the white father who is uncomfortable with his daughter’s black lover. (Fanon, 48) Caliban’s foolish attempt to gain Miranda sexually could be seen as his internalisation of the white man’s (Prospero’s) power over him and Caliban’s manner to gain a desire in Prospero’s society. However, as an uncivilised savage, Caliban tries to succeed so through violence. Michel Foucault states power is productive, and it comes from knowledge. He says, “What makes power hold good, what makes it accepted, is simply the fact that it doesn’t only weigh on us as a force that says no, but that it traverses and produces things, it induces pleasure, forms knowledge, produces discourse” (Foucault, 1980, 119) They often imagine that power is nothing but the ability of powerful agents in exercising their will on the powerless people and forcing them to do what they do not want. Foucault criticises this attitude by saying that power is more like a strategy and a form of doing things than grasping. Thus, knowledge is an instrument of power and the colonizers use language to express their dominance to the colonized. Caliban acknowledges the power of magic of Prospero: “I must obey, his Art is of such power/ It would control my dam’s god Setebos / And make a vassal of him” (Shakespeare, 2009, 20).

5. Post-colonial Reading of The Tempest
Colonialism, exploration of new geographical spaces and control of those lands by the explorers and opening up of new frontiers and new land which was a big issue during Shakespeare’s time began much earlier with the discovery of America. Prospero’s confiscate of Sycorax’s land, subduing her, and his treatment of the natives of the island and imposing his own culture on the people of the land in The Tempest is interpreted as the drama of colonisation. Like the Europeans who usurped the land of native Americans
and enslaved them, Prospero is seen as a ruler who is usurping Caliban’s Island and putting him under slavery and undermining him as a monster. As George Lamming states, “modern Caliban is a greedy learner. He can learn methods of investigation as thoroughly as any Prospero with similar facilities” (Lamming, 1995, 159). He says exile and paradox are only one layer to the story. Although Prospero tries to teach the language to Caliban, he remains at the end what he was at the beginning. Dudalski says:

The contemporary Caliban is aware of his relation to Prospero, and he uses Prospero’s tools to write himself, to write his history without having to ask permission to his former master. Even having inherited a legacy of dispossession, the contemporary Caliban, or as Lamming uses sometimes, the descendants of Caliban, now belong to an age of negotiation of the relationship between past and present. (Dudalski, 2013, 48)

Caliban, here, represents all the natives who do not want to be prisoners of colonialism. Bhat says, “Caliban scolds himself for trusting Prospero and letting him know all the secrets of the land. By using the knowledge that he gained in the company of Caliban, Prospero enslaves Caliban and after making him a slave, he ill-treats him. Thus the play by depicting the exploitation of the colonized by the colonizer, attempts to highlight and condemn the existing ideologies of colonization.” (Bhat, 2017, 32) Caliban dwells on belongingness by telling; “This Island is mine, by Sycorax, my mother.” (Shakespeare, 2009, 18) Caliban’s statement, “they all do hate him as rootedly as I” implies that natives hate Prospero and want freedom from his colonisation although they do not have the courage to revolt against him. When Stephano says “This will prove a brave kingdom to me, where / I shall have my music for nothing,” Caliban answers “When Prospero is destroyed.” (Shakespeare, 2009, 51) Singh says,

Evidence for the play’s original reception is of course extraordinarily difficult to find, but in the two nearly contemporaneous responses to Caliban that we do know about, the evidence for a colonialist response is at best ambiguous. In Bartholomew Fair (1614) Jonson refers scornfully to a “servant-monster,” and the Folio identifies Caliban as a “salvage and deformed slave” in the cast list. Both “monster” and “salvage” are firmly rooted in the discourse of Old World wild men….In other words, these two seventeenth-century responses tend to invoke the universal and not the particular implications of

relations with Caliban as an allegory of European colonialism— one that reveals Shakespeare’s ambivalence toward Prospero’s power Europeans’ colonising activities among non-European natives they encountered in the Americas, Africa, and the Caribbean were based on the premise of the ‘civilising mission’. This mission assumed that the natives lacked any culture or formal language until the Europeans brought them the ‘gifts’ of Western language and culture. If the natives resisted European paternal rule, then they were labelled as ‘savages’, beyond redemption. (Singh, 2016, 1)

Alden T. Vaughan remarks: “If Shakespeare, however obliquely, meant Caliban to personify America’s natives, his intention miscarried almost completely.” (Vaughan, 1999, 138) Shakespeare “by no means supporting the civilized, white race of Prospero as being supreme which is the ground for most of the post-colonial critics to consider the play as a text favoring colonialism. As discussed earlier this is further strengthened by the epilogue where Prospero himself feels he is under somebody else’s power” (Chand, 2013, 39). The play’s readers find Caliban as a mythic, archetype monstrous and sinful creature, but not as colonised Native American. Meredith Anne Skura explains:

Miranda and Prospero’s justifications of their enslavement of the ‘savage’ Caliban, whose ‘vile race’ (1.2.358) lacks natural goodness, are strongly challenged by post-colonial criticism. Unlike generations of earlier readers, post-colonial critics view Prospero’s and Miranda’s
Shakespeare was familiar to the dynamics of the privileged and the oppressed in the New World and British colonisation. Despite he was not living in a postcolonial time and the adverse effects of colonialism are only coming to light recently. Shakespeare was discussing outcomes of humans abusing power while he did not know much about postcolonial discourse. Meredith Anne Skura discusses, “in trying to understand the New World representatives of ‘uncivilised’ human nature, Prospero, like other Europeans, had imposed Old (and New) World stereotypes of innocence and monstrosity on the Native Americans, distorting perception with hope and fear” (Skura, 1989, 44). Discussing Caliban’s resemblance to “the demonised women, Moors, and Jews,” (Ibid.) Skura goes over Mannoni’s idea that Prospero displayed the psychology of colonials who projected their disowned traits onto New World natives.

6. CONCLUSION
The popularity of Shakespeare is a witness to his relevance. Shakespeare helped not only to the English language but to the manner in which people think and behave. The Tempest is an original book in the field of post-colonial theory. This play is thought to be an early post-colonial work by some scholars. Shakespeare shaped society in many ways that made him dressed up the characters of Prospero and Caliban are regularly reread in the colonial contexts, restate the colonial perspective and also the perspective of the colonised. Postcolonial plays provide the frequent trouble of the old colonies through portrayals of ritual and carnival, body politics such as race and gender, and also different types of Neo-Imperialisms. Many postcolonial theorists and literary critics focus on Caliban who has been tied to the West’s image of the native: strange in appearance, objectified, and dehumanised. The Tempest as an allegory of Colonialism and one of the earliest postcolonial works in English literature depicts the power hierarchy in the colonised territory by showing the struggle of the oppressed native Caliban and conveying the white man’s dependence on his native slaves.

REFERENCES
1. INTRODUCTION

Frantz Fanon (1925-61), psychoanalyst and social philosopher, influenced the following generations of social activists and thinkers. Fanon leaves the French colony of Martinique, and his works are influential in the fields of post-colonial studies and critical theory. He leaves Martinique for Algeria, from a diagnosis of the Martiniquan situation, and Baldwin leaves Harlem in the United States to live in France. Darbinski illustratively shows Fanon and Baldwin do not “appeal to the cultural subconscious of an Africanist life philosophy; black culture, and so a sense of connection and fecund relation that would generate the feeling and meaning of home, cannot (and even should not) be revitalized by its re-Africanization.” (Darbinski, 139) He continues, “Baldwin places black people at the heart of the logic of home-making in the United States, rather than placing black people, as Fanon does, outside the national and cultural rhetoric of colonial identity.” Unlike Fanon for whom “the black subject is lost in the colonizer’s world—disoriented by the weight of a total project of domination—Baldwin claims an interdependency of white Americans on black abjections that exceeds Fanon’s (and Césaire’s) claim that the colonizer is also harmed by colonialism.” (Ibid., 141)

In youth, he sailed to France, for good. He felt that socially America was too oppressive, both because he was black and homosexual. That was the reason he did not back to the U.S. again. In the collected political and autobiographical collection of essays called The Price of the Ticket, Baldwin has created a long-term effect on American social life, especially in the area of race relations. Baldwin brings us back to his experience in France, a country he considers as a free land from the narrowing racial and identical sexual categories that affected postwar America. “It was a society,” Baldwin writes of the United States, “in which nothing was fixed, and we had therefore been born to a greater number of possibilities, wretched as these possibilities seemed at the instant of our birth.” (Baldwin, 1985d, 45) In The Fire Next Time, Baldwin wrote, “I knew the tension in me between love and power, between pain and rage, and the curious, the grinding way I remained extended between these poles—perpetually attempting to choose the better rather than the worse” (Ibid., 60).

James Baldwin (1924-87) was one of the most influential artists of the post-Second World War generation who was born in Harlem, New York City.

Blackness plays a critical role in the works of Baldwin and Fanon. The scope of anti-black racism is the effective core of racial oppression, withal historical perspective of Baldwin and Fanon specifies European and American white people’s role in the world today. Questions of race, history, and oppressed peoples’ rights is the question of memory in the realm of cultural history that both Baldwin and Fanon are investigating accordingly. Baldwin breaks the question of the status of cultural forms from Fanon by anti-black racist regimes. Fanon’s Sartreanism reflected as the break with history, and the abjection of memory emphasized the preciousness of the future. Baldwin’s account of African-American life under regimes of anti-black racism is merely the meaning of the imagined future. Baldwin and Fanon begin with the situatedness of the existential condition of irreducible non-belonging and discuss anti-racist struggle in search of finding a place to be lived.
is manifest in the plantation, colonial relations, or the simple violent hostility of the (white) society in which black subjects live,” (Ibid., 126) and continues, “Morality and ontology intersect at the origin-point of the psyche. Black subjectivity is morally complicated from the outset, and the social, cultural, and political structures of subjugation and marginalization confirm and reproduce that wounded identity at every turn.” (Ibid., 132)

2. Baldwin is Delineating Racial Identity

James Baldwin, the Exile and the New Diaspora are interrelated. Baldwin’s power is his ability to express the situation of being a Negro and a human being therewithal. Once Baldwin wrote in The New York Times, “I am speaking of the beginning of the end of the black diaspora, which means that I am speaking of the beginning of the end of the world as we have suffered it until now.” (Baldwin, 1976, 1) In response to the 1956 Negro Writers and Artists’ Congress in Paris, Baldwin aroused the synonomousness of pain and home in his essay “Princes and Powers” which gave justification to the Pan-Africanist vision of homelessness. He says,

Moreover, the land of our forefathers’ exile had been made, by that travail, our home. It may have been the popular impulse to keep us at the bottom of the perpetually shifting and bewildered populace; but we were, on the other hand, almost personally indispensable to each of them, simply because, without us, they could never have been certain, in such a confusion, where the bottom was; and nothing, in any case, could take away our title to the land which we, too, had purchased with our blood. (Baldwin, 1985d, 45)

Go Tell It on the Mountain made Baldwin one of the great observers of the American racial situation. It is primarily about someone’s quest to find out who he is. The characters in this book are black, and they seldom relate with white characters unless there is an issue. Race concept here is a tool to highlight characteristics, and blacks’ personality is shown against white people. Despite a few positive white characters shown here, Baldwin does not aim to portray reality, or explains how things look within a closed community. In the novel, the Harlem area of New York City—where the Grimes family lives—is internationally famous for the African-American neighborhood with a rich cultural history at the beginning of the twentieth century. By the years this novel takes place, the former centre of culture was on its way to becoming an international symbol of poverty. “For black is the color of evil,” Baldwin writes, “only the robes of the saved are white. It is this cry, implacable on the air and in the skull, that he must live with” (Baldwin, 1985b, 32-33). In an underestimated essay, “Encounter on the Seine: Black Meets Brown,” Baldwin wrote:

The American Negro cannot explain to the African what surely seems in himself to be a want of manliness, of racial pride, a maudlin ability to forgive. It is difficult to make clear that he is not seeking to forfeit his birthright as a black man, but that, on the contrary, it is precisely this birthright which he is struggling to recognize and make articulate. Perhaps it now occurs to him that in this need to establish himself in relation to his past he is most American, that this depthless alienation from oneself and one’s people is, in sum, the American experience. (Baldwin, 1985a, 39)

Baldwin theorises the white man as a problem and finds it as “the peculiar triumph of society—and its loss—that is able to convince those people to whom it has given inferior status of the reality of this decree; it has the force and the weapons to translate its dictum into fact, so that the allegedly inferior are actually made so … [W]e find ourselves bound, first without, then within, by the nature of our categorization.” (Baldwin, 1985b, 32) Baldwin’s long essay The Fire Next Time shows the cruelty of poverty and violence. He wrote, “In the same way that we, for white people, were the descendants of Ham, and were cursed forever, white people were, for us, the descendants of Cain. And the passion with which we loved the Lord was a measure of how deeply we feared and distrusted and, in the end, hated almost all strangers, always, and avoided and despised ourselves.” (Baldwin, 2004, 40-41)

For Africans, Afro-Caribbean and African-Americans in the narrow, France where Baldwin arrived during and after the Second World War, signified a space free from the racist and racial problems of their home countries. The matter theoretically united the various groups was the shared experience of exile and being isolated from home, America, and not thoroughly combined into French society—a feeling that diaspora blacks already knew too well. Baldwin’s French exile was likewise a flight from a space in which he felt alienated; mainly as a black man and a homosexual. Baldwin wrote, “How can the American Negro’s past
be used? The unprecedented price demanded—and at this embattled hour of the world’s history—is the transcendence of the realities of color, of nations, and of alters.” (Baldwin, 1985d, 103)

In addition to the shocking suicide of a close friend, Eugene, Baldwin fictionalized his self-imposed exile in the opening chapter of his third novel, Another Country. During the two decades he spent in France, he visited many lands of Europe, Asia, and the United States. Baldwin wrote and published most of his novels and essays that not directly reflect extremely American themes in general, and a black homosexual American in particular, but also the exile experience of particularly Americans in France. Baldwin concludes The Fire Next Time with a famous evocation:

When I was very young, and was dealing with my buddies in those wine- and urine-stained hall-ways, something in me wondered, What will happen to all that beauty? For black people, though I am aware that some of us, black and white, do not know it yet, are very beautiful … [Vengeance]. I wondered, when that vengeance was achieved, What will happen to all that beauty then? … If we—and now I mean the relatively conscious whites and the relatively conscious blacks, who must, like lovers, insist on, or create, the consciousness of the others—do not falter in our duty now, we may be able, handful that we are, to end the racial nightmare, and achieve our country, and change the history of the world. (Ibid., 104-105)

Baldwin’s biography and essays, and above all Giovanni’s Room, seriously attempted to show exile as a key theme, in which through the portrayal of the Parisian locations, the city itself, the gay bars, and Giovanni’s Room, and their contrast with American locations, Baldwin shows the function of exile and otherness through sexual identities. Giovanni’s Room has primarily been focused on displacement of blackness unto whiteness, and stage a murdering party to discover and picture the critical look of the black man in the text. Thoroughly, Baldwin finds a connection between the state of being in exile and the state of sexual identity. Although the novel begins and ends with David standing by the window of a house in the South of France, the first section of the novel takes us in his memory, back to the U.S. of his childhood and youth, and his reasons for being a refugee in France. Baldwin’s experience of Paris during the 1940s to 1960s is useful in analysing the function of the city in his work. However, David’s whiteness stops much of the possible parallels between the author’s and the character’s interests for exile: while Baldwin left the U.S to find a racial and sexual haven, David has logistical not racial reasons for fleeing the U.S.

[The] condition and situation of black subjectivity fundamentally alters the ecstatic structure of affective life precisely because the meaning of home is at stake. To wit: if we presume a sense of belonging, then the tension of subjectivity in ecstatic affective life is initiated by the loss of or threat to a sense of home. However, if we begin with the alienation produced by anti-black racism, then ecstatic affective life, as its originary condition, is suspended between the reactive structure of rage and pain—the fundamental objection to persecution and hatred—and the aspirational structure of a wanting to belong and desiring a place. Baldwin is always careful to prescribe this wanting and desire without an appeal to white ideality (Darbinski, 137-8).

3. Fanon is a Revolutionary Warrior of Racial Liberation

Frantz Fanon’s literary and philosophical odyssey started with a personal confrontation of his blackness in a white world and led him to the war of liberation of his adopted home, Algeria. He developed a revolutionary theory that seemed relevant to Africa—if not to all the Third World—and influenced liberation politics among colonised nations. As his involvement in the Algerian revolution increased, he became a writer, propagandist, spokesperson, and diplomat for the Front de Libération National (FLN), as well as a theorist of anticolonial revolution. Fanon participated and arrayed his essay “Racism and Culture” in the 1956 conference about the national culture and the new humanism in The Wretched of the Earth. After his death at age thirty-six, his book The Wretched of the Earth had a substantial impact on Third World politics. Fanon joined the Algerian Nationalist Movement at the time Algeria was being colonised by France. The violence which is described in The Wretched of the Earth reflects the struggle for independence in Algeria, and the writing is sympathetic towards colonised natives.
Fanon also became the leading figure for the Black Power movement in the United States during the 1960s and later. It was mainly because of his book Black Skin, White Masks: The Experiences of a Black Man in a White World, in theoretical dialogues on identity politics and postcolonial theory. Fanon argues that the decolonization must always be a violent event because fighting a colonising power by using sole politics will not be effective. Fanon locates the problem of identity in language which is the intimate subject related to the concept of consciousness and world. Fanon criticizes cultural and political forces as not only sites of diagnosis, but also the most intimate sites of identity in subjective life.

Without being occupied, the land would not be influential to make money and would go back to the middle ages. God’s good work requires white men to impose their European religion, medicines, and civilisation onto natives that are approved as evil. Because of the disease they carried and their underdeveloped technology and weaponry, the natives were called “savages” or “primitive”. Thus and so, settlers consider native’s anger as evil acts against God and natives see the settlers as the bringers of violence. Settlers would forcefully take lands that belong to other people to force their native country’s politics. Later, in Black Skin, White Masks, Fanon writes: “What’s all this about black people and a black nationality? I am French. I am interested in French culture, French civilization, and the French. We refuse to be treated as outsiders; we are well and truly part of French history and its drama […] I take a personal interest in the destiny of France, the French nation, and its values. What am I supposed to do with a black empire?” (Fanon, 2008, 179)

Colonialism, what Fanon calls the inferiority complex is more than an imposition by physical or political force. Europeans believed that God wanted to occupy all lands and spread the word of god to savages of darker skin colour. Fanon claims that decolonisation causes violent actions to both settlers and natives. Violence from Europeans during the colonisation was to control and silent the natives and opposition. The police and soldiers of the settlers used excessive force to show dominance. European churches, schools, and societies were set up on colonised lands. Native uprisings would rarely change anything politically; it gave individuals a short-term feeling that they were not second-rate to their oppressors by the beginning disorder. The anger that crazed for their oppressors was uttered through crime and battles with other native tribes. European settlers believed that by some godly right, all lands were created for them as their native country. Fanon finds it a reason to ignore their oppressors, accept colonisation of their land, and to allow history to move on. Fanon wrote, “The North African does not come with a substratum common to his race, but on a foundation built by the European. In other words, the North African, spontaneously, by the very act of appearing on the scene, enters into a pre-existing framework.” (Fanon, 1994, 7)

Frantz Fanon stated psychiatric notes about the effects of the war on the native people. Lack of dignity, depression, weakness, suicidal and violence were psychiatric disorders developed by colonised people to make an end in their lifestyle accomplished through extreme violence, raping, and murder of the native people. Thus, decolonisation causes violence and anger from both settlers and natives. Settlers see violence as an effective way of conquering new land and to regain their freedom. Violence from both settlers and natives during a period of decolonisation supports Fanon’s argument Black Skin, White Masks (1952) by Fanon in the style of auto-theory is a historical critique of the effects of anti-black racism and colonial domination on the human psyche to change the life of black subjectivity.

The power of Black Skin, White Masks lies in its review into the black man’s experience of blackness which describes a white European child who cries, “Mama, see the Negro! I’m frightened!” (Fanon, 2008, 84) This moment re-creates for the recognition of the category of black and the association of fear with it. At the same time, they determine a condition of otherness from whites that both generates and defines other opposition ideas. Fanon starts by telling the reasons he wrote the book and reveals a difficulty for persons of colour by analysing the effects of racial arrogance. The depth and strength of his character is reflected through diverse in psychology, sociology, literary criticism, economics, and politics. Fanon as a psychiatrist and revolutionary shared his ideas in Algeria. The ideas in The Wretched of the Earth is applied to all colonised nations, especially those in Africa.

[To] put it in Fanon’s terms, the Nation’s reversal of racist terms only confirms the terms of anti-black racism by reifying, in the black power gesture of superiority, the Manichlean structure of raciological thinking. That is, the Nation merely reverses the terms of inferiority. While this surely labors against the affective elements of the inferiority complex and, in perhaps the best feature of black nationalism, promises to challenge the ideologically-laden structures of poverty and violence […] the
Manichean structure of social relations remain intact. (Darbinski, 134)

Fanon begins with the violence of colonisation. Since colonisation is a violent phenomenon, violence is a means to an end of colonialism and revelling the oppressed from the psychological and physical chains of colonialism. Although Fanon addressed his book to the peoples of the Third World, the African peasants and nationalists took little note of his ideas. However, the negative patterns that he forecast, quickly came true in post-colonial Africa.

The relations between racism and social justice, studies of the mingling of politics and economics between coloniser and colonised, developed and underdeveloped worlds are explored in Fanon’s books. Fanon mentions that he was well familiar with the history of colonisation and Third World movements. Becoming politically independent, new nations found themselves dependent upon the former colonial powers’ economic power. Using this dependency, the former colonial powers used their force to gain natural resources from the developing nations. Continued economically dependent relationships are called “neocolonial” because they show the maintenance of colonisation by different means. Fanon was introducing a central philosophical principle: decolonisation is a necessary and historical part of the dialectic. It is the logical process of the struggle of opposites in time. Fanon writes:

Every human problem cries out to be considered on the basis of time, the ideal being that the present always serves to build the future.

And this future is not that of the cosmos, but very much the future of my century, my country, and my existence. In no way is it up to me to prepare for the world coming after me. I am resolutely a man of my time.

And that is my reason for living. The future must be a construction supported by man in the present. This future edifice is linked to the present insofar as I consider the present something to be overtaken.” (Fanon, 2008, xvi-xvii)

History is the source of pain and Fanon and Baldwin are suffering the psyche to the past. Language is an effective element in discussing black subjectivity by imagining an ideal world. Fanon in the closing line to “Racism and Culture” takes us to the future without a past, “a language in which it is already spoken, if not yet heard” (Darbinski, 156) Fanon moreover says speaking “means being able to use a certain syntax and possessing the morphology of such and such a language, but it means above all assuming a culture and bearing the weight of a civilization” (Fanon, 2008, 1-2). Baldwin wrote the matter brings about all languages and all men, is “the necessity to confront life, in order, not inconceivably, to outwit death: The price for this is the acceptance, and achievement, of one’s temporal identity.” He continues, “language is also a political instrument, means, and proof of power. It is the most vivid and crucial key to identity: It reveals the private identity, and connects one with, or divorces one from, the larger, public, or communal identity.” (Fanon, 1985c, 650) Darbinski explicitly describes that “if language alienates in the colonial relation, and language is situated at the foundations of thinking and being, then the event of language is the event of the coming into being of the psyche. Thoroughly, colonialism wounds from the very outset. To be colonized is to be wounded. The wound does its work in the affective structures that structure relations to thinking, being, embodiment, identity, and so on. In other words, colonization is a total project.” (Daibinski, 131) He says humanity sets up “home—the psyche—in language,” wherein that home, or language, “an image is producedin the racist imaginary that wounds or amputates black subjectivity at the heart of what it means to be.” (Ibid., 132-3)

4. CONCLUSION

Colonialism in Fanonian works, and violence and racial segregation in Baldwin’s works are submitters of their ideology. Flinch of history and memory by Fanon contrasts with retrieval of the cultural complexity by Baldwin. For Baldwin, the meaning of home bears upon the history and humanity’s geography of thinking. The legacy of anti-black racism and the revolution against anti-black racism are the main themes of Fanon and Baldwin’s works. Fanon identifies struggle consciously by reintroducing the meaning of revolution, and Baldwin works in the question of home and context of the United States—where thoroughly sets the terms of black liberation. Baldwin is not radical enough in issues of racism and echoes Fanon’s foundational ideological structure of racism through the elements of poverty and violence. Baldwin reminds us that the imagination has never been fully bound by abjection of history we find in Fanon. In “Everybody’s Protest Novel,” he explains that we can read the interval between past and future
It is a kind of theoretical protest to deny dread and power.

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The Role of First Language and Translation in EFL Learning: A Brief Literature Review

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ARTICLE INFO

Received: February 05, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.23

KEYWORDS

first language, mother tongue, translation, EFL learning, EFL classroom

ABSTRACT

This article examines the role of first language (L1) and translation in EFL learning, paying attention to research findings on the issue. This article reviews literature with a focus on L1 and translation in EFL learning as a tool to help learners improve their English skills and master other English linguistic aspects. The author highlights various works that discuss the importance and roles of L1 and translation in EFL learning. Both L1 and translation are believed and proved to be still in existence and in use in EFL learning in many parts of the world, where English is still a foreign language, today.

1. INTRODUCTION

The role of first language and translation in language learning, in EFL learning particularly, have received considerable attention. First language (L1), which is also known as mother tongue or native tongue, refers to “language one thinks in, dreams in and counts in” (Skutnabb-Kangas, 1981 in Ellis, 2007, p. 5), more specifically, it is a “language which a person acquires in early years and which normally becomes its (sic) natural instrument of thought and communication (UNESCO, 1953 in Ellis, 2007, p. 5), while the term translation refers to “the reception and/or production and/or reworking of spoken or written bi-texts (pair discourses in two languages) within the classroom situation” (Pym & Rovira, 2013, p. 7).

In recent years, there have been many papers describing the role of first language and translation in foreign language learning although since the late nineteenth century it has been emphasized that a second/foreign language is best taught through monolingual approach without use of students’ first language and translation during the teaching and learning process (Hall & Cook, 2012) which means that it should be done through communicative approach that requires foreign language learners to think in the language they learn directly. However, L1 has continued to be used in language instructions in many parts of the world (Benson, 2000; Cook, 2008 in Hall & Cook, 2012) and translation in language teaching is also still widely used in practice around the world (Cook, 2009; Lems, Miller, & Solo, 2010; Schjoldager, 2004 in Kelly & Bruen, 2014).

This article reviews literature with a focus on the role of first language and translation in EFL learning.

2. The role of first language in EFL learning

L1 is believed to play an important role in EFL learning. Seftiawan (2018) states that L1 can help 6-year learners to study EFL and master vocabularies through translation. L1 also serves to function as a powerful tool for EFL learning and teaching if pedagogical activities are well prepared because L1 helps students to comprehend L2 knowledge and decrease students’ insecurities due to their limited L1 proficiency (Pan & Pan, 2010). Furthermore, L1 can also be used to explain a certain vocabulary, grammar, instructions, organization purposes, and to check students’ understanding (Hanakova & Metruk, 2017). They further state that L1 is always present in the classroom and cannot be avoided, therefore, a set of clear rules on the use of L1 should be made for the EFL teaching and learning process. Galali & Cinkara (2017) state that learners’ L1 plays a facilitating role in order for them to acquire foreign language knowledge under certain conditions. The use of L1 is tolerable among beginners and its use should be then limited as their proficiency becomes more advanced because, as stated by Gomathi & Kiruthika (2013), it is an effective resource if it is utilized in an appropriate way.

The role of L1 has great importance in second/foreign language teaching because they are...
inseparable from each other although both teachers and students are aware of the use of the language being learnt as much as possible in the classroom, however, they still cannot avoid the importance and role of L1 (Paker & Karaağaç, 2015). L1 can be used to define the meaning of a new word, explain grammatical rules, clarify different concepts between L1 and the target language, and check students’ comprehension. Thus, if it is wisely used in EFL classroom by both teachers and students, it can be a useful tool for teaching and learning process (Jan, Li, & Lin, 2014).

Alshehri (2017) argues that teachers use L1 in EFL classroom for some functions, for example explaining new vocabularies to students and developing good rapport with students. From students’ point of view, it is mainly used for translating new vocabularies and preparing tasks. Furthermore, Butzkamm (2003, p. 29) emphasizes that “using mother tongue we have (1) learnt to think, (2) learnt to communicate, and (3) acquired an intuitive understanding of grammar.” Therefore, L1 is the best asset people have for learning a foreign language and provides a “Language Acquisition Support System” (Butzkamm, 2003, p. 29). L1 is also said as a mediation process in language teaching and learning because both teachers and students are not against the use of L1. They further state that L1 should be used in emergency situations where necessary (Mahmutoğlu & Kicir, 2013) because L1 can also be used as a facilitator in the classrooms and students always use it to help them learn English (Rommel & Tonelli, 2017).

3. The role of translation in EFL learning

The role of translation in EFL learning has also been studied extensively in recent years. Translation based textbooks are highly required in EFL learning and translation is suggested to be used for teaching EFL, not for professional career in translation, and translation based teaching model should be applied in English education study program (Siregar, Sinar, Saragih, & Lubis, 2018). The suggestion was based on a quantitative study they conducted to 100 prospective EFL teachers and 92% of them agree that translation-based textbooks are significantly needed. I could say that this finding is surprising. A classroom-based research was also conducted to 28 elementary students by (Calis & Dikilitas, 2012). They found that the students use translation in their EFL learning in the classroom to help them comprehend reading and understand EFL vocabularies. They finally conclude that translation tasks can be used to promote students’ productive and receptive skills. Stibbard (1994) states that it is no big deal for using translation at all levels of foreign language learners, with children and with adults, as long as it is used properly following the principles of translation theory. He further explains that translation skill should be developed during the learning process because it is an integral part of language learning.

Findings by Guerra (2014) obtained from interviews with 155 first- and second-year university students suggest that translation is used for several reasons. It helps them understand forms and contents of the source language text and increase their awareness of their L1 and the target language in terms of linguistic and cultural knowledge. The most surprising ones are translation is motivating and it is the most preferred language learning tasks. However, a study conducted using both quantitative and qualitative approaches to 56 teachers and 44 teachers in an Iranian EFL context concludes that from the teachers’ point of view translation is not constantly helpful and it is only useful for teaching English vocabulary and grammar, while some other teachers say L1 can interfere with learning the foreign language and translation is a time-consuming task (Mollaei, Taghinezhad, & Sadighi, 2017). They finally conclude that translation is useful to help students remove their psychological barriers, explain complex grammatical concepts, comprehend vocabulary, and explain target language culturally-bound concepts in a reading activity.

Liao (2006) found that learners use translation as an EFL learning strategy to master the language. This was based on findings of his study conducted to 351 Taiwanese college students learning EFL by using survey questionnaires, the Inventory for Beliefs about Translation (IBT), the Inventory for Translation as a Learning Strategy (ITLS), and Individual Background Questionnaire (IBQ) and an interview guide. He concludes that most of them have the belief that translation plays a significant role in their EFL learning and they use it as their EFL learning strategy, ranging from medium to high levels use of translation, to help them strengthen their EFL skills and solve linguistic problems. His findings suggest that learners whose major is foreign language and more proficient EFL learners tend to report negative beliefs about translation and they use translation as their learning strategy less frequently compared to those whose major is not foreign language and less proficient learners.

Mutlu, Bayram, & Demirbukun (2015) also conducted research on translation as a learning strategy to 118 adult EFL learners with three different levels of proficiency in Turkey by using the same questionnaire as proposed by Liao (2006), the Inventory for Translation as a Learning Strategy (ITLS). Their findings are in line with Liao’s (2006) findings that state elementary EFL learners use strategies involving translation more often compared
to pre-intermediate and intermediate EFL learners. They use translation to help them improve their English skills and master lexical items. This suggests that the more proficient EFL learners are, the less often translation is used in their learning. A study by Dagilienè (2012) also suggests that translation is a beneficial aid for learning English vocabulary, speaking, grammar, writing, and listening. Karimian & Talebinejad (2013), based on their study conducted to 170 Iranian EFL learners, state that translation is supporting tool in EFL classroom to help learners improve their English skills and solve their linguistic problems. L1 is used to decrease their anxiety to make them more motivated. 360 Arab EFL students are also reported to employ learning strategies involving translation to learn English vocabulary, to read and to write. Girls use learning strategies involving translation more often than boys. More proficient EFL learners are also reported to avoid mental translation. In other words, they try to think directly in the language being learnt, English. On the contrary, less proficient EFL learners use translation more often to reduce anxiety in the process of learning EFL (Al-Musawi, 2014). Thus, translation should not be totally abandoned in EFL classrooms because lower proficiency EFL learners can benefit from using L1 and translation to improve their EFL mastery. It is also suggested that translation is helpful to most new EFL learners, however, more advanced EFL learners are encouraged to think directly in English (Tan, 2015), although they are allowed to refer back to their L1 and translation to have insights into differences and similarities of L1 and L2 to improve their L2 competence (Perkins, 1985 in Tan, 2015).

4. CONCLUSION
In this paper, based on the empirical evidence and findings by investigators discussed above, I could say that teachers and learners’ L1 and translation can be used as a helpful tool for assisting students to improve their EFL proficiency and mastery. L1 in EFL learning cannot be avoided. In other words, L1 and translation are inseparable. The presence of L1 and translation in language classrooms in many parts of the world “is doing no harm” at all (Pym & Ayvazyan, 2017, p. 404) because translation, which is pedagogically effective, is also powerful to form intercultural identities (Chan, 2015). Finally, there is still room for more further research on the issue of L1 and translation in foreign language teaching and learning (Cohen, 2001; Ellis, 2007; Kelly & Bruen, 2014) and L1 and translation should certainly be looked at more closely as a foreign language teaching method or technique (Ramsden, 2018) that the integration of L1 and translation into communicative approach, or vice versa, in foreign language teaching and learning can be procedurally and clearly explained.

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This paper, interdisciplinary in nature, revolves around the notion of infrastructure and that of translation. These two concepts are more similar than it might appear to the layman. Indeed, they show complementary traits and striking similarities, the most noteworthy of which is their being relational entities. Because of this basic yet essential likeness, the features characterizing infrastructures can be applied to translation, and vice versa. In particular, sociologist Susan Leigh Star’s detailed list of nine features typical of infrastructures works well also in relation to translation, while the four stages of George Steiner’s hermeneutic motion perfectly suit the conception, design, and implementation stages of infrastructures. Moreover, within the framework of reference provided by Régis Debray’s definition of transmission as the mechanism required for something to spread – not only across space but through time as well – these notions come together, both playing key roles in the creation and perpetuation of culture, of society, and of their organizational structures.

1. INTRODUCTION

Gregory Bateson’s statement quoted in the epigraph (1978, p. 249) brilliantly summarizes in a few words what for centuries has been the object of study for theologians and thinkers at least since the Middle Ages, when the “metaphysics of relation” was widely discussed by philosophers such as Augustine of Hippo, Thomas Aquinas, or John Duns Scoto. Bateson’s statement is certainly not new, but it very well represents the epitome of a paramount issue that even nowadays has not lost any of its cogency.

Infrastructures too, just as is suggested by Bateson, are made of relations. Defining them as “the systems that enable circulation of goods, knowledge, meaning, people, and power” (Lockrem and Lugo), certainly provides a truthful description of what they are and what they do. Yet, at a deeper level, there is more to them, and a true understanding of what infrastructures are necessarily implies a view of them as relational entities. The same applies to translation. Indeed, translation is the relational entity par excellence: translation bridges the gap of otherness by connecting not only texts, but cultures and societies too.

In what follows, the meaning of infrastructure and that of translation will be analysed, taking also into consideration the common traits in their etymology. Similarities and differences will be compared in order to show how it is possible to apply infrastructure’s features to translation and vice versa. Finally, it will be shown how Regis Debray’s definition of the notion of transmission sets infrastructure and translation within the same framework, where both become part of a greater dynamic that ensures the creation, perpetuation and survival of society: its culture, its values, its symbols, its mechanisms, and – last but not least – its organizational structures.
2. TWO MULTI-FACETED WORDS

Infrastructure is an umbrella term covering wide areas of meanings: from a rather wide perspective, it can be considered a scaffolding, at once supporting society and being determined by it. At its most essential, the Oxford Dictionary of English (2005) defines infrastructure as “the basic physical and organizational structures and facilities (for example, buildings, roads, power supplies) needed for the operation of a society or enterprise”. Etymologically, it derives from the Latin prefix infra-, “below”, and the late Middle English word structure, denoting the process of building. In fact, the Old French or Latin structura stems from the verb struere, “to build” (Oxford Dictionary). Therefore it refers to something that is below a building, that remains unnoticed, possibly hidden, lying underneath, underlyng.

The term is used in the most diverse fields of human (and non-human) affairs. It belongs in a number of realms, among which can be mentioned: civil engineering (urban infrastructures, green infrastructures), IT engineering, economics, and, in a more metaphorical sense, knowledge infrastructure.

Broadly speaking, a crucial differentiation, useful to grasp the wide range of meanings of this key word, is that between hard infrastructures and soft infrastructures. The former refers to physical systems (networks or assets), while the latter refers to the organizational structures (institutions) needed to manage such systems. Infrastructures are so deeply intertwined with life in all its forms that, in a recent paper by two Bristol University Civil Engineering scholars it is suggested that infrastructures can actually be considered as extensions of natural systems (Beigi and Taylor, 2015). The broad extension of the word’s meanings is such that it runs the risk of losing its specificity, so much so that, in discussing infrastructure investments, the CEO of a London-based investment consulting firm, expresses concern that the word “has just become a buzzword, a convenient catch-all” (qtd. in Fraser).

Translation too applies to a wide range of meanings. Like infrastructure, the word comes from Latin, but whereas the suffix infra- means “below”, trans- means “across”. Latum instead is the supine of the verb fero, to carry. To translate means “to carry across”. Not that coincidentally, it is etymologically identical to the word metaphor, only the latter comes
from Ancient Greek instead of Latin: μετά “across”, and φέρειν, “to carry”. Translation can be a metaphor for any transportation, transformation or transfiguration. Also, it can be used as an explanatory synonym for the word “interpretation” itself. It follows quite naturally that the notion of translation can easily be applied to a wide array of dynamics. It very much depends on whether the term is indeed used metaphorically and the extent to which the metaphor applies.

Notwithstanding the extensive range of meaningful possibilities, neither word loses its specificity, and this so by virtue of their core meanings, ascribable to their etymological origin. However, figures 1 and 2 exemplify the complexity of the word “infrastructure” and “translation” respectively, the latter with specific reference to the linguist Roman Jakobson’s tripartite definition ([1959] 2000, pp. 113-118).

Jakobson’s classic view on translation considers it as translation proper or interlingual translation, taking place between two languages (source language and target language), rewording or intralingual translation, occurring within the same language (that is, expressing the same thing with a different set of linguistic symbols), and transmutation or intersemiotic translation, where the translation comprises non-verbal signs (for example, from music into drama or from a novel into a movie). To be noticed, in Jakobson’s tripartite classification, the use of the word “interpretation” as defining translation in all its forms. Indeed, translation is interpretation.

Setting translation (mainly in the sense of translation proper, following Jakobson’s terminology) and infrastructure side by side is not something obvious. There are certainly noteworthy differences, and the disciplines studying them are traditionally independent one from the other. Besides, from a certain perspective, the conceptual distance between the two is narrower than it might initially appear. For example, it can be held that, whereas infrastructures work in networks (roads, cables, water supply, and so on), translation is linear (source text to target text).

This might be evidence of a substantial difference, but it is more complicated than that.

As a matter of fact, if the claim that infrastructures work in networks is self evident, translation is virtually always caught in networks, that is the nets of intertextuality, whereby any text, any sentence, any word can only gather its full meaning by its linguistic co-text (its surrounding linguistic material) as well as
by its socio-cultural and situational context. This is exemplified by online texts, where hyperlinks bring to the surface the inner intertextual nature of words and their related concepts. Thus, if the source-text-to-target-text dynamic can indeed be considered linear, the objects of translation (that is, texts), are always non-linear and can only work as hypertexts, namely in (intertextual) networks, precisely as infrastructures do.

That translation is not a mere one-way procedure is also the conclusion reached by Itamar Even-Zohar’s Polysystem Theory¹, which considers literary and cultural conventions as key elements in determining the outcome of a translation, thus denying the oversimplified view of translation as a unidirectional (possibly mechanical) equivalence process:

Translation disciples [...] tended to look at one-to-one relationships and functional notions of equivalence; they believed in the subjective ability of the translator to derive an equivalent text that in turn influenced the literary and cultural conventions in a particular society. Polysystem theorists presume the opposite: that the social norms and literary conventions in the receiving culture (“target” system) govern the aesthetic presuppositions of the translator and thus influence ensuing translation decisions. (Gentzler, 2001, p. 108)

Polysystem theory refers to the entire network of correlated systems within society in an attempt to explain the function of all kinds of writing – translated or not. These concepts are borrowed from Russian formalist Jurij Tynjanov, who posited the existence of systems where elements do not exist in isolation but are always interrelated with other elements of other systems (1978, pp. 66-78). The notion of an interrelatedness of systems applies to the whole literary and extra-literary world, and also includes translated texts, which take on specific roles and distinguishing features within a given target system: such roles and distinguishing features tend to differ from those at play in their system of origin (Gentzler, 2001, p. 112).

The notion of “system”, used here with reference to translation, should not be overlooked, since it is exceptionally similar to that of “structure” (as in infrastructure), to the point that they can be considered as interchangeable synonyms. More precisely, “system” is a synecdoche for “structure”, which is defined as “a complex system considered from the point of view of the whole rather than of any single part” (Dictionary.com). In other words, “system” is the pars pro toto and “structure” the totum pro pars: translation and infrastructure are not that far away after all and their similarities reach even further – as will be shown in the next paragraph.

3. CHARACTERISTICS OF INFRASTRUCTURES AS APPLIED TO TRANSLATION

In her paper “The Ethnography of Infrastructure”, sociologist Susan Leigh Star sets out to question the impact infrastructures – more specifically IT infrastructures – have on ethnographic studies. Her assumption is that “the ecology of the distributed high-tech workplace, home, or school is profoundly impacted by the relatively unstudied infrastructure that permeates all its functions. Study a city and neglect its sewers and power supplies [...], and you miss essential aspects of distributional justice and planning power” (1996, p. 379). Being a sociologist, Star aims at understanding how infrastructures affect (and are affected by) human organizations, because – as she forcefully points out – “whether in science or in the arts, we see and name things differently under different infrastructural regimes” (1996, p. 380), which are therefore an important, if neglected, element in the way human organizations work at every level. She shares the view that infrastructure is a fundamentally relational concept: “analytically, infrastructure appears only as a relational property, not as a thing stripped of use” (1996, p. 113).

Star continues her outline of infrastructure by providing a list of nine features. According to her, what characterize infrastructure are, first and foremost, embeddedness and transparency. Embeddedness, because “infrastructure is sunk into and inside of other structures, social arrangements, and technologies”; transparency, because infrastructure is “transparent to use, in the sense that it does not have to be reinvented each time or assembled for each task, but invisible supports those tasks”. The spatial and temporal reach or scope of

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¹ Itamar Even-Zohar first introduced the term Polysystem in a series of papers written between 1970 and 1977. These essays were collected and published as Papers in Historical Poetics, 1978. His pioneering work “The Position of Translated Literature within the Literary Polysystem” was also published that same year in Holmes et. al.
infrastructures is also relevant to the extent that it “has reach beyond a single event or one-site practice”. Furthermore, infrastructure is “learned as part of membership”, meaning that artefacts and organizational arrangements constituting infrastructures are well-known to the members in a community of practice, whereas outsiders would need to learn about it. Similarly, infrastructures are linked with conventions of practice, in the sense that they both shape and are shaped by the conventions of a community of practice.

Indeed, infrastructures embody standards by adapting to conventions and pre-existing networks and tools. Since they do not grow de novo, they wrestle with the inertia of the installed base on which they are built, thus inheriting strengths and limitations from that base. Another characteristic of infrastructures is that they only become visible upon breakdown: that is, when its normal invisibility or transparency fails, the underlying infrastructure emerges to the surface and becomes noticeable. Finally, an infrastructure is “fixed in modular increments, not all at once or globally”, which means that, “because it is big, layered and complex, and because it means different things locally, it is never changed from above. Changes take time and negotiation, and adjustment with other aspects of the systems are involved. Nobody is really in charge of infrastructure” (1996, pp. 381-2).

As a whole, these features support Star’s idea that infrastructures are relational concepts, precisely like translations. This being relational entities is the most fundamental common trait shared by translation and infrastructure and the one making them so similar, one shedding light upon the other and vice versa.

If, in the previous paragraph, it has been emphasized how both concepts rely on systems and networks, this is so only because and to the extent that they are and need to be put in relation with their systems of reference. What is striking is that, notwithstanding Bateson’s words which claim that what can be studied is always a relationship and never a thing, when it comes to translation, the relation (that is the object of study) is the thing. Translations are nothing but the embodiment of the relations existing between source text and target text and, at higher levels, between source language and target language, between source culture and target culture (and the other way round). As Gideon Toury pointed out in *In Search of a Theory of Translation*, translation implies a tertium comparationis between source text and target text. Such tertium comparationis incorporates nothing but a relational entity.

Keeping such perspective in mind and considering the striking similarity of the two notions at stake, it appears justifiable – if not natural – to apply Star’s features to translation. Indeed, what follows is a reading of translation through the eyepiece of Star’s list:

- Embeddedness. Translation does not exist in a vacuum but only takes place within other systems, which vary greatly. For specialized translation, it may be the financial system, the medical system, the scientific system, or the literary system in the case of literary translation.
- Transparency. Translation is transparent to use, in the sense that translation’s consumers are not aware of it. In an unproblematic and well executed translation, readers will only realize that the text is indeed a translation by reading its translator’s name, or the original title of the text.
- Reach or Scope. Translation reaches far beyond its immediate production and consumption and can have far-reaching (either disastrous or excellent) consequences. Take for example the case of the mistranslation of a legal document, of the handling instructions for some hazardous material or the user’s manual to build some dangerous equipment. Even in less extreme cases, the scope of a translation may have a certain impact, affecting the fortune of a foreign author in the target text cultural landscape, depending on the quality of the translation.
- Learned as part of membership. Translation is one of those things that the layman considers to be effortless, almost automatic, certainly unproblematic for bilingual people. The truth is that that is not the case at all and, in order to become a good translator, one needs specialized training providing proper skills and expertise.
- Links with convention of practice. The is no “right” way or “wrong” way to translate. Translations are strictly dependent on the conventions of the time and culture (or subculture) in which they are made. Translation can be, for example: domesticating, foreignizing, with an ethical bias or a political agenda. The outcome will be strongly influenced – if not determined by – a certain convention of practice. It all

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*For the difference between domesticating and foreignizing translation, see Venuti, 2008.*
depends on the who, what, why, where, and when of the translation.
- Embodiment of standards. This is becoming increasingly common due to the aid of software programs supporting the practice of translation which, inevitably, embody the software’s standards (for example, a software comprising a database of fixed expressions will influence translators to translate those expressions as found in the software’s database).
- Built on an installed base. Just like in any other field, translation norms tend to vary: by installed base is to be meant the tradition and customs prevalent at the time and whereabouts of the translation production and delivery.
- Becomes visible upon breakdown. As a rule of thumb, a good translation goes unnoticed. It is only when there is a disruption of the textual flow that the reader gains an insight into the underlying translational work.
- Is fixed in modular increments, not all at once or globally. Translators tend to follow norms but the notion of translation itself can and does change gradually, with the changing cultural infrastructures of the place where it is produced and/or commissioned. Such changes, though, tend to be gradual or modular rather than global and simultaneous.

Star’s features really work well when applied to translation. To these should be added another quality characterizing good infrastructure: resilience⁴. Translation lends the original text a quality of resilience which allows it not to die, not to be forgotten. If ancient texts, as well as foreign texts, continue to exist in time and across space, this is due to the powerful practice of translation, which keeps them alive – therefore resilient to oblivion.

4. AN ALL-ENCOMPASSING NOTION OF TRANSLATION: STEINER’S HERMENEUTIC MOTION AS APPLIED TO INFRASTRUCTURE

There is one more view which can be taken into account to shed light on the close – if complex – relationship existing between translation and infrastructure. George Steiner’s description of the dynamics at play in translation complements Jakobson’s mainly linguistic tripartite view and extends its scope. In order to see the poignancy of George Steiner’s definition of translation is here necessary to briefly re-discuss its features, thus providing the theoretical basis necessary to subsequently apply it to infrastructure.

Steiner’s articulated definition is possibly the one with further-reaching implications. He identifies translation with the hermeneutic motion, that is with “the act of elicitation and appropriative transfer of meaning”([1975] 1998, p. 312). More in particular, translation is taken to be a demonstrative statement of understanding: I state my understanding of something by rephrasing it, whether such rephrasing be in the same language, in another language, or in another set of symbols (Jakobson’s intralingual, interlingual and intersemiotic translation respectively).

The hermeneutic motion is fourfold in that it has four stages: initiative trust, aggression, incorporation, and, finally, restitution. The conditio sine qua non of every act of understanding is trust: any individual intent on interpreting or understanding something believes that there is indeed something out there to be interpreted or understood. In Steiner’s words:

initiative trust [is] an investment of belief, underwritten by previous experience but epistemologically exposed and psychologically hazardous, in the meaningfulness, in the ‘seriousness’ of the facing or, strictly speaking, adverse text. We venture a leap: we grant *ab initio* that there is ‘something there’ to be understood, that the transfer will not be void. (Steiner, [1975] 1998, p. 312)

Words always mean something, indeed they can mean anything because there is always a Derridean *écart* between words and meanings, signifier and signified, and such *différence* allows or rather demands for translation (Derrida, 1985, pp. 165-207): this is why Steiner’s initiative trust is usually not disappointing. He also mentions a Kabbalistic speculation about a time when words “will shake off the burden of having to mean and will be only themselves, blank and replete as stone” (Steiner, [1975] 1998, p. 313). This scenario, doubtfully desirable, is for now far from the reality of human

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4 Beigi and Taylor’s article on infrastructures as natural systems provides an insightful view on the importance of resilience.
communication, finding some sort of actualization mostly (and exclusively) in IT computer protocols.

The second stage is aggression, an incursive and extractive move in which a ‘code’ is literally broken. Although Steiner makes reference to the philosophy of Hegel and Heidegger, it is in Saint Jerome’s words that this aggression stage is better exemplified: in translation, meaning is aggressively “brought home captive by the translator” (Steiner, [1975] 1998, p. 314).

Thirdly, there is incorporation, or embodiment. Of meaning, of course. Any object of interpretation becomes naturalized into the target text language and culture, where “the native semantic field is already extant and crowded” ([1975] 1998, p. 314). In other words, the meaning becomes domesticated, assuming different shadings while losing others: “whatever the degree of ‘naturalization,’ the act of importation can potentially dislocate or relocate the whole of the native structure” ([1975] 1998, p. 315). After all, according to Even-Zohar, “culture is the highest organized human structure” (Gentzler, 2001, p. 120). As such, once a translation is incorporated in the target culture, it can become a threat. In Steiner’s words: “acts of translation add to our means; we come to incarnate alternative energies and resources of feeling. But we may be mastered and made lame by what we have imported” ([1975] 1998, p. 315) – which is to say that the hermeneutic motion is dangerously incomplete unless the fourth stage takes place: restitution.

Restitution – the fourth stage in the hermeneutic motion – can be seen as a piston-stroke completing the cycle. As a matter of fact, at the beginning of the hermeneutic motion, with the movement of trust, one is put off-balance because of the necessary act of trust towards the source text:

We “lean towards” the confronting text (every translator has experienced this palpable ending towards and launching at his target). We encircle and invade cognitively. We come home laden, thus again off-balance, having caused disequilibrium throughout the system by taking away from “the other” and by adding, though possibly with ambiguous consequence, to our own. The system is now off-tilt. The hermeneutic act must compensate. If it is to be authentic, it must mediate into exchange and restored parity. (Steiner, [1975] 1998, p. 316)

Restitution is therefore an act of reciprocity to be enacted in order to restore balance.

The answer to the question as to whether Steiner’s hermeneutic motion is applicable to infrastructure is certainly positive. And the reasons appear rather straightforward: the moment the idea of designing an infrastructure is conceived, there must be trust, initiative trust, that that idea will make a contribution to the development of some organized system. No engineer would ever set out to even think about a project unless there be reason to believe that the implementation of such project will turn out to be worthwhile.

Then, there is the second motion: fieldwork and all preparatory work correspond to the aggressive stage, where the greater system in which the infrastructure will be implemented is carefully studied in all details, modified where necessary, and other, pre-existing infrastructures are brought to the surface in order to check and test their compatibility with the new project. The third stage of incorporation requires the infrastructure design to embody and adapt to the system that will comprise the infrastructure itself. Finally, restitution is nothing but the outcome of the hermeneutic-infrastructural motion, where roads, power supplies, IT networks, sewage systems or whatever was the object of the implementation becomes one with the pre-existing organizational structures and a new – hopefully improved – version of the system is available to the community of users.

5. INFRASTRUCTURES AND TRANSLATION AS MEANS OF TRANSMISSION

In the previous part of this paper, the intertwining of infrastructures and translation has been brought to the surface. There is one further, deep-rooted characteristic that brings them closely together, and that is the notion of transmission (Debray, 1997).

Régis Debray’s insightful study on transmission stems from his interest in the means by which humanity perpetuates its beliefs, value systems, and doctrines from age to age. According to him, there must be some hidden mechanisms determining the success or failure of a certain idea whereby it becomes a “force matérielle” as opposed to others that do not, and just fall into oblivion. Certain people, certain words, certain expressions at a certain time in history become ground-breaking: a philosopher such as Karl Marx, for example, became extremely influential throughout the twentieth century, much more than, say, Pierre Proudhon, August Comte or others whose names did not even make it into history books. Debray is concerned with the ways of
transmission, which are the mechanisms required for an idea to spread – not only across space but through time as well. He attempts at inferring general laws about the power of thoughts and the transforming dynamism of ideas – namely, the transmission of culture.

Although both infrastructures and translation may concern communication, it is not so much communication that is paramount in Debray’s analysis. The semantics of transmission is, as opposed to that of communication – the latter being rather associated with words, language and the immaterial. The former, instead, is associated with the material, the political, and the immanent. Such differentiation may seem elusive, but Debray also provides a framework of reference clarifying his subtle distinctions.

First of all, the range of significance of the notion of transmission is triple: material, diachronic, and political. Material transmission refers to both goods and ideas. It is a force, not only a form: in mechanics, transmission refers to the power and movement of an engine. There can be transmission of movement, of people, of passwords, of fixed things. Material transmission is, however, kaleidoscopic: there is no movement of ideas without human beings moving across places of significance: merchants, for example, travel and, in so doing, they carry with them not only their goods but also their traditions, their culture, their values. For such movement to take place, infrastructures are necessary. Transmission thus involves both a spiritual and a material aspect.

Whereas communication is essentially a transportation across space, transmission takes place across time as well. It connects the dead and the living, so to speak, often without the physical existence of the emitter. Whereas communication excels at abridging distances (via telephone or the Internet), transmission excels at extending, at prolonging. Religion, art and ideology share the same intent of eluding the ephemeral and extending their existence, their power, their influence: they are not only built to last, but to last long: “Nous transmettons pour que ce que nous vivons, croyons et pensons ne meure pas avec nous” (Debray, 1997, p. 18). Transmission does take place in space:

geographically, it takes the shape of a trajectory. Its ultimate goal, though, is to last in time, that is to make history.

Usually, human beings communicate, they do not transmit. “Tout est message, si l’on veut – des stimuli naturels aux stimuli sociaux ou des signaux aux signes, mais tout ne fait pas héritage” (1997, p. 20). There is a superimposition of the social universe onto the physical one, and a fight for survival in a cultural system of rival forces that tend to eliminate each other by phagocytosis. In the social sphere, the communicative act is natural. Transmission belongs in the political sphere, where communities are organized entities. Transmission is indeed the antidote to human disorder and aggressiveness because it safeguards the identity of the group: it is embodied by and works by means of organizational structures (family, education, religion, medicine, etc.). Infrastructures that guarantee the transmission of certain values and know-hows become strictly associated with the identity of that group.

The ethical stance of infrastructures is a field of research that is gaining more and more momentum as human peoples are faced with the challenges posed by social, economic, and environmental sustainability. Langdon Winner’s notorious 1988 paper “Do Artefacts Have Politics?” vividly addresses the issue, coming to the conclusion that artefacts, as well as infrastructures, do have politics. The reference he makes to, among others, the case of twentieth century city planner Robert Moses is quite telling: the overpasses Moses designed for Long Island (New York), in the twentieth century, were so low that only automobile-owning upper classes could freely move around the area: lower classes and racial minorities instead had no access whatsoever to posh Long Island towns, because public transport buses were too high for the overpasses (Winner, 1988, pp. 19-39). In this case, infrastructures’ racial bias is strikingly powerful.

Debray makes very clear that there is a neat distinction between the act of communicating and that of transmitting (p. 15). Translation belongs in the domain of transmission. And infrastructures (for example, power or information network infrastructures) allow communication to take place, but they themselves belong in the realm of transmission in as much as they embody heritage. Transmission is culture and belongs to the political sphere to the extent that it transforms what is undifferentiated into an organized whole.

\[\text{For an insightful discussion on these issues, see Epting, 2016.}\]
infrastructures, for example, determine where and how the energy present in nature is delivered. Similarly, information network infrastructures determine where and how long-distance communication can take place. The political implications of this are self-evident. Transmission guarantees the survival of a culture, its symbols, its values, its ideas. Contrary to communication, which is ephemeral and takes place by means of infrastructures, transmission is embodied by infrastructures. It is the infrastructure. The difference is similar to that between hardware and software. There is no latter without the former, and the former determines the systemic characteristics of the latter.

Infrastructures are thus part and parcel of the transmission process, sharing its values, ideologies and biases too. But transmission of what, exactly? The word itself applies to many things: AIDS virus, an inheritance, a title or privilege, facial features, goods and services, and more. Debray is interested in reproduction, not in the biological sense but as transmission of a cultural or symbolic capital (which is similar but not identifiable with social reproduction). In particular, the reproduction of explicit symbolic systems: religions, ideologies, doctrines and art. The question is not so much how society reproduces its social structures (the family, the State, propriety, or the social classes) nor does it concern the agents of such reproduction (teachers, priests, workers, bureaucrats, etc.), but rather: what are the (infrastructural) routes followed by thought, along which an original idea develops and transforms itself? By dealing with high level social structures (art, religion, ideologies) and their relationship with socio-technical structures of transmission, the main concern remains the effectiveness of the symbolic sphere.

Since transmission implies organizing, it is strictly related to the territory: to solidify a group, to trace boundaries, to defend, to expel. The territory, of course, was already there. What is peculiar to transmission is the organization of the territory, its division and sub-division into a network of different areas (States, regions, towns, churches, routes, open fields, etc.) devoted to different tasks, as well as the infrastructures defining such territory. But there are no Empires without routes, and there are no routes without Empire. Infrastructures are therefore absolutely necessary, yet they are not sufficient for transmission to take place, because the driving force creating the Empire (its routes included) is human. The Roman routes outlive the Empire, but it is our memory of the Empire that lends meaning to those routes (similarly, Marx’s texts outlive Marx, but it is political/educational institutions that lend meaning to them). And here is where translation comes into play.

Our memory of the Roman Empire is nothing but an act of translation in its widest sense: interlingual (from Latin into whatever the target language may be), intralingual (in the various rewritings of history), and intersemiotic (from texts, routes, buildings, remains, to documentaries, reports, movies, or theatre performances). And this applies, of course, to any fact, historical interpretation, ideology, or religion defining the symbolic sphere of a society.

It is therefore no coincidence that successful transmission takes place only when it remains unnoticed: “une transmission réussie est une transmission qui se fait oublier” (Debray, 1997, p. 33), exactly as good translations or efficient infrastructures are supposed to be.

Transformation is always inevitable and implies the death of the original: that is the mechanisms at stake when translation takes place. In Maeterlinck evocative words: “La nature veut que l’on meure dans le moment où l’on transmet la vie” (qtd. in Debray, 1997, p. 48): seeds cease to be seeds so that the tree can grow, and the tree is totally different from the seed that originated it. More generally, the outcome of a transmission process does not share the same characteristics of the initial message: for an idea to spread, it must be rephrased, distorted, changed. Transportation therefore transforms: what is transported gets remodelled, metaphorized, metabolized by its transit (the addressee receives a message other than the letter written by the addressee). From this point of view, transmission and translation become indistinguishable. Traduttore, traditore. Transmission is not a simple transposition from one place to another but a reformulation, a re- invention, an alteration. In other words, a translation, where the information transmitted (read: translated) is dependent on its medium of transmission, namely infrastructures.

6. CONCLUSION

Both translation and infrastructure share the same fundamental characteristics of bridging gaps, embodying culture, and – more generally – creating relations. It has indeed been shown how similar these notions become when specifically considered as relational entities. Because of this, on the one hand, it is possible to apply the defining features of infrastructure to translation.

On the other hand, the hermeneutic motion – originally meant as a theory of translation – can provide a neat representation of the dynamics at stake with infrastructure, from conception to implementation. Moreover, transmission, as defined by Régis Debray, sets the two notions in the same
theoretical framework, where it becomes clear how translation can only take place if there exist infrastructures, which will also affect the quality and type of translation itself. Also, translation – with the unavoidable transformation it implies – heavily imbines transmission as well as infrastructure and, in several ways, it is indistinguishable from them.

There is further aspect which has been addressed here only briefly, but which would require additional investigation, and that is the ethical dimension of both infrastructure and translation. In common these two have an apparent neutrality in terms of ethics. History has proven that such neutrality is nonexistent. On the contrary, the ethical bias of both can be and often is quite strong – and this is why further studies on this topic would certainly be revealing.

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Telecollaboration has emerged as an effective way to promote language competency and intercultural communication. The intention of this study is to contribute to the current investigation in the field of computer-mediated communication by examining if the use of telecollaboration can lead to significant gain in L2 proficiency in novice-level learners and in what ways.

The aim of this study is to analyze students’ perception of the telecollaboration experience, its implication of students’ motivation, and if significant improvement in language proficiency among novice-level learners exist and can be measured. In the attempt to study the effect of telecollaborative exchange projects in the field of foreign language acquisition, a 7-week virtual collaboration was conducted between an Elementary Spanish 1 college class in the United States and an Elementary to Intermediate English university class in Chile. The telecollaboration consisted of eight videoconferences and the creation of a website between the partners. A similar group of Elementary Spanish 1 students was involved in the experimental study as the control group. Using qualitative and quantitative data collection this paper examines whether or not the participation in the telecollaborative partnership resulted in language gain and a positive interest in learning about the target culture. Students’ interests and feedback were analyzed by the researchers and authors of this article. The results showed an increased level of language skills as well as a change in motivation and intercultural awareness.

1. INTRODUCTION
This article is designed as an exploratory review of a small-scale teaching experiment in which two undergraduate courses were involved in an immersion-type language virtual exposure using the target languages (Spanish and English) facilitated by Skype. The authors of this article are the researchers and instructors of the two language courses involved in the exchange.

Communication, culture, and language learning are strongly interdependent. There is a consensus among scholars and educators that language learning requires rich opportunities for discussion; meaningful interaction between members of different cultures is essential to promote authenticated and incidental language acquisition as well as to transmit cultural beliefs and values in spite of geographical distance. Because students of foreign language are generally not immersed in a target language environment, effective communicative and cultural interaction becomes a daily challenge for language educators.

The body of studies in the field of Internet-mediated intercultural foreign language education (Thorne, 2006) and the “new linguistic renaissance” (Tagliamonte & Denis, 2008, p.27) represented by telecollaboration (TC) has been remarkable in the past decade and has reported many successes and challenges. The line of research has focused its attention on three major fields: 1) the affective factors involved in a digital but human interaction between two subjects and their effect on students’ motivation (Belz 2003, 2005; Blake, 2000; Kramsch and Thorne 2002, Thorne & Ware 2005; Abrams, 2003), 2) the development of students’ intercultural competences (Beltz, 2003a, 2007; Chun, 2011; Cummins and Sayers 1995; Helm, 2009; Kern 2000; O’Dowd 2006; Dooly & Sadler 2013), and 3) language gain (Belz & Kinginger, 2002; Belz 2005; Cunningham, 2016; Kakegawa, 2009; Sykes, 2005; Vyatkina & Belz, 2006). However, the study and implementation of the effects of those tools on students’ motivation and improvement of specific language skills is still in its infancy. Difficulties and failures of virtual exchange
experiences have been ascribed to a variety of factors: differences in communication/interaction styles (Ware, 2005), discrepancies due to age differences (Lee, 2004), mismatch between assignments and learning outcomes (Greenfield, 2003), practical limitations due to different time zones, academic calendars, or assignment alignments (Ware, 2005). Psychological compulsion created by the immediacy of the synchronous video communication has been identified as one of these concerns by the students of our telecollaboration project and by many researchers, for example O’Dowd (2005).

The researchers and authors of this article built on the growing body of studies in the field by analyzing the results of a 7-week virtual exchange project. After a brief description of the history of intercultural and language virtual collaborations between classrooms and their pedagogical implications, the authors describe and analyze a project that was conducted between an Elementary Spanish 1 class at an Historically Black College in the United States and a public university in Chile and the data stemming from students’ final surveys. At the same time, results from language assessments completed by the U.S. students are compared to a control language class that did not participate to the TC and conclusions are then studied to determine the validity of this type of activity as an instrument to strengthen language competencies even in novice-level classes.

Underlying this approach is the acknowledgment of the importance of the integration between real communicative discourse that is not teacher-centered and new technologies in the language class. According to Cuestas:

if learning to effectively communicate in the foreign language is the primary and perhaps the most relevant goal in language education and Information and Communication Technology (ICT) is so important in the current culture, joining both features to improve learner’s learning processes would seem to be more than an appropriate response to the need to innovate in language teaching (p. 50).

The experience of telecollaboration between the two pilot classes provided evidence that a well-crafted virtual exchange project holds great potential to increase language skills and strengthen motivation among students who may otherwise lack the resources to take part in study abroad initiatives. Indeed, despite many intercultural programs such as the Generation Study Abroad Campaign promoted by the Institute of International Education, global learning is not available to many college students in the U.S. According to the Institute of International Education, only 10% of undergraduate students have studied abroad, and out of the 14% of African-American students in U.S. colleges and universities only 5% get a study abroad experience before they graduate. The percentage is even lower in Historically Black Colleges, where only 3.4% of the students get such an opportunity (IIE, 2016).

Administrative challenges to establish and maintain robust Study Abroad Programs and the prohibitive costs of the latter are a determinant factor of the low participation number. In the effort to guarantee “global competency among college students” (Cluster & Tuominen, 2017) academic institutions are putting a growing emphasis on small-scale learning activities and virtual intercultural projects, aiming to create a cost-effective and high impact opportunity of intercultural discourse. Cluster and Tuominen note that:

For the community college students in the United States, such an IaH opportunity enhanced their cultural learning without requiring an expensive and likely unattainable study abroad experience. [...] Ongoing IaH activities may even inspire students who might not have thought much about study or travel abroad to incorporate this type of global learning opportunity into their future educational or life plans. In that way especially, IaH activities have transformative potential” (p. 335).

The following questions guided the research: what is the student’s perception of the telecollaboration experience? What are the implications on students’ motivation in a telecollaboration project? Does significant improvement in language proficiency among novice-level learners exist and can it be measured?

2. LITERATURE REVIEW

2.1 The History of Telecollaboration

First attempts at collaborative partnerships as a way of communication between classrooms around the world can be traced back to 1921, when the French educator Célestin Freinet was looking for ways to improve his classroom management skills, and decided to start deviating from the traditional pedagogical approaches by integrating “techniques in which students as a group assumed more responsibilities for their learning and where motivation grew naturally from collaborative activities” (Cummins & Sayers, 1990). The same year, Freinet published his first edition of students’ class work and projects in the school newspaper (Les Journal Scolaire). Three years later, the classroom articles in Les Journal Scolaire became part of interscholastic exchanges with Rene Daniel, an
elementary school teacher in Tregunc, in the province of Finistere. The arrival of the first package of free texts and local cultural artifacts from the sister school was recorded in Freinet’s diary on October 28, 1924; by 1930, 250 schools were exchanging free texts and cultural packages locally, and later on, internationally. Freinet’s pedagogical ideas of child-centered education, social interaction and international and perennial dialogue between educators and students of other schools were at the base of his “interscholastic correspondence” and the Modern School Movement. The next evolution of Freinet’s cultural packages and free text exchange was the pen-pal correspondence programs between partner schools around the world, prevalent in European high schools in the 1980s. But it was only in the early 1990s, with the development of networked technology, that tandem learning started to find its application in foreign language classes, planting the seeds for a plethora of future cross-cultural projects. In 1992 Beauvais and Kelm reflected on the benefits of a new software, the InterChange, an instrument of the Daedalus Integrated Writing Environment in a computer language laboratory while the work of Tella (1991), the Orillas Network (Cummins & Sayers, 1995) and the AT&T Learning Circles (Riel, 1997) constitute first examples of online collaboration projects between institutions around the globe. The use of what they called “computer-assisted classroom discussion [CACD]” seemed to have improved students’ motivation (Beauvois, 1997, 1998; Kern, 1995; Oliva & Pollastrini, 1995) and the overall quality of the L2 production (Beauvois, 1997; Kern, 1995; Oliva & Pollastrini, 1995; Warschauer, 1996). In 1995 Mark Warschauer collected in his Virtual Connections: Online Activities for Networking Language Learners cross-cultural communication projects organizing them into categories: e-mail interaction, intensive writing project using internet newsgroup, real-time class discussions, cyber-surveys, global cafes, cities projects, virtual travel activities and so on. Based on the work of Warschauer, O’Dowd and Ware in 2009 divide the above mentioned activities into three groups: 1) informational exchange tasks in which partners introduce each other’s biographies, their cities, daily life, and any other aspects of their home culture, 2) comparison and analysis tasks of parallel materials, cultural products or practices of both cultures, and 3) collaborative tasks, where students work simultaneously on a joint task. In 1998 Nilsson introduced the concept of “Internationalization at Home” at Malmö University in Sweden as a way to respond to the demand of international-oriented curricula due to a growing immigrant population (Agnew & Kahn, 2015). His investigation highlights not only the undoubted relevance and innovation of online communication as a new and exciting instrument of language learning, but also the application of significant contents and new formats of informal practice into formal learning (McLoughlin & Lee, 2010). Reciprocity, intonation, and pronunciation now became important components of the language learning that “is understood as an organic process, fostered through cognitively challenging, meaningful use of language” (Dooly & O’Dowd, 2012, p.14).

The amount of research on the topic through the course of the years has grown dramatically as the practices of telecollaboration have found more space in many language classrooms and laboratory settings, enough to represent a “second wave” in the foreign language teaching scenario allowing “for the creation of new tasks previously inconceivable” (Puentedura, 2012). Recent years have seen interesting new trends that involve the blending of the e-tandem and Cultural models or the development of new forms of exchange in a lingua-franca through innovative partnerships: the Erasmus + Virtual Exchange program (2018), sustained by the European Commission, aims to enlarge the platform of the traditional European exchange program recipients, the Soliya Connect Program Collaborate (2018) that promotes collaboration projects between partner schools on awareness campaigns about poverty and migration, the Stevens Initiative, the Virtual Exchange Coalition, the launch of a UNI Collaboration International Academic Journal, or the Collaborative Online International Learning Network (COIL) developed by the State University of New York (SUNY) to connect distant partner schools in subject-based international courses. The argument carried by these initiatives and embraced by institutions of higher learning is that virtual intercultural and language exchanges constitute such a valuable learning experience for students that they should not be confined in the space of “add-on” activities of traditional classes but must be integrated as credit-carrying courses and recognized by colleges and universities (O’Dowd, 2016).

2.2 Context
Communication is one of the five Cs contained in the Standards for Foreign Language Learning in the 21st Century (2006). In the context of language learning it is evident that language studies’ main goal is acquiring communicative competencies, fluency, and accuracy though negotiation of meaning (Long, 1996). Language learning requires rich opportunities for discussion and meaningful interaction between members of different cultures; to reach this objective, authentic interactions in the form of class-to-class virtual partnerships, where “the language is not a means, but also the outcome and the process”
(Cuestas, 2013) represent a valuable resource. In Chile, English is officially taught as part of the curriculum from 5th grade onward (MINEDUC, 2015). The government seeks to equalize opportunities by building essential skills to succeed in a demanding global environment, like English proficiency and information and communications technology (ICT) competence. Notably, the Ministry of Education funds programs to improve the insufficient level of English that students acquire in state-maintained and subsidized schools. Telecollaboration allows students to engage in interpersonal, learner-computer, and intrapersonal interaction (Chapelle, 2003; Ellis, 1999) through tasks. They are encouraged to work collaboratively on computer-mediated and face-to-face communication with other speakers from overseas. Regarding this, Bañados (2014) observed that after applying an innovative Communicative English Program using ICT, students improved their language skills and reported high satisfaction levels. English proficiency at the university may stimulate international collaboration. However, poor language learning experiences at school inhibit the process. Considering that Chile has high internet penetration in Latin America, with an estimated of 12.3 million internet users (British Council, 2015), telecollaboration could potentially improve this situation.

Through the course of decades, scholars and educators have devoted much time and effort in developing and studying interactive projects. The plethora of academic and pedagogical studies and perspectives is reflected in the extensive terminology used to categorize these practices: computer-mediated communication (Hiltz & Turoff 1978), telecollaboration (Beltz, 2001; Warschauer, 1996) online intercultural exchange (O’Dowd, 2007), virtual exchange (Helm, 2015), internationalization at home (Nilsson, 2003), internet-mediated intercultural foreign language education (Beltz & Thorne, 2006) and teletandem (Leone & Telles, 2016). Telecollaboration is the term most used to describe a collaborative language and cultural interactions with peers of the target language in regular synchronous or near-synchronous classroom settings where the dialogue between partners is learner-led, unfolded through regular and intensive interaction, and integrated into formal instruction to develop a measurable increase in specific skills.

Traditionally, two forms of telecollaborative partnerships are used: the e-tandem model and the intercultural model. The e-tandem model is a communication practice between individuals of two different languages and cultural backgrounds that aims to develop linguistic competence and students’ autonomy (Luo & Yang, 2018, p. 5). Exchanges are usually written half in the target language and half in the native language, with a marginal intervention of the teacher. E-tandem exchanges can, in fact, occur in or out of classroom settings and students are responsible to choose themes of discussion and correct partners’ errors. In the last decades, researchers have demonstrated the positive impact of this form of collaboration on language and pragmatic competence, (Thone, 2003; Ware & O’Dowd, 2008) defining it as a “institutionalized, electronically mediated intercultural communication under the guidance of a language cultural expert (i.e. a teacher) for the purpose of foreign language learning” (Beltz, 2003, p. 2).

In the intercultural or Cultura model, the focus is placed not only on the language learning outcomes, but also on cross-cultural awareness acquisition. The teacher plays a more decisive role in guiding class discussions that are integrated closely in the course curriculum and in the design of collaborative products or tasks with a shared objective as “it is believed that the creativity demanded by the joint project and the close sharing of tasks, goals, and inspirations is supposed to generate in-depth intercultural learning” (Luo & Yang, 2018, p.6).

The telecollaborative project analyzed in this article aimed to follow the Cultural model thus, students collaborated to practice language skills and deal with the cultural matter to compare similarities and differences between their countries.

### 3. METHODOLOGY

#### 3.1 Participants

Fourteen Spanish language learners enrolled in an Elementary Spanish 1 course at Edward Waters College, an HBCU in Jacksonville, Florida, U.S. and fourteen native speakers of Spanish enrolled at La Universidad de Los Lagos, in Osorno, Chile participated to the pilot 7-week virtual exchange project utilizing Skype as means of communication. The instructors of the courses and authors of this article made initial contact through the Unicollaboration platform. The primary goal of their project was to examine if students were able to improve their language skills, cultural knowledge, and increase motivation in foreign language study.

The U.S. students comprised six males and eight females who were between 19 and 23 years old, while the Chilean class was constituted of six males and eight females who were between 19 and 33 years old. None of the U.S. or Chilean students had previously spent time outside of the their countries.

The Chilean class was selected because the semester schedule between the two university classes aligned more closely and thus allowed for a longer virtual exchange.

Students in the U.S. participated in the language course to fulfill a general study requirement and their initial motivation in the class was low, while the
Chilean students participated in the exchange as an extracurricular activity to improve their language skills. The project was embedded into the Elementary Spanish I course for the U.S. students and guided by a curriculum that incorporated readings, in-class activities, and assignments that reflected the topics of the dialogue sessions. Participation was voluntary for the Chilean students and mandatory for the U.S. students and corresponded to 20% of their final grade.

3.2 Instruments
The Skype meetings of one hour each were conducted half an hour in Spanish and half an hour in English in computer rooms. Discussion questions and instructions, carefully prepared by the two instructors were inserted in a task sheet that delineated the weekly discussion topics and open-ended questions. Themes included: comparison of leisure time activities, educational systems, multiculturalism, the role of family, city life, friendship, and current events. The questions were designed to be pertinent to students real-life, but at the same time mimic specific vocabulary and structures that were familiar because included in the course curriculum. While students were asked to study and prepare discussion before the weekly session following the topics assigned, they were allowed to extend the theme of their choice being the main focal point on the interaction, not the content. The telecollaborative sessions were organized according to the model described by O’Dowd and Ware (2009): the first phase was constructed as an informational exchange, where students described their biographies and shared information about everyday life. In this stage, students had ample opportunities to introduce themselves and to be acquainted with their partners’ home habits. As mentioned before, students were required to practice vocabulary and structures before the Skype meeting, through online activities designed to reinforce their language functions. The next sets of telecollaboration sessions centered on comparisons and analyses of similarities and differences detected in cultural practices. In this phase, students employed cultural questionnaires and an in-depth dialogue of distinct meanings of concepts and linguistic expressions from the two cultures were encouraged. In the last stage, the two classes were charged with the development of a final product: a website that contained students’ photos and video recordings of the TC, descriptions of their cities and campuses, and short paragraphs that recycled information from the open-ended questions previously used. Blending of synchronous and asynchronous activities allowed the students to access various functional skills including writing and reading while reviewing forthcoming performances through the recordings of the video exchanges uploaded on the website constituted a self-assessment opportunity, even for novice-level learners. The U.S. semester ended at the conclusion of Phase III with a survey on general opinions.
Lastly, final language assessments were administered in the U.S. to the experimental course and a regular language course that functioned as the control group, thus the variable in this last observation was the presence or absence of the telecollaborative partnership between language learners and native speakers.

4. RESULTS AND DISCUSSION
Data were collected using a survey and a final exam. Two types of analyses were conducted: a qualitative study of the data obtained from the survey completed by the U.S. and the Chilean students and quantitative and comparative analysis of a final assessment administrated to U.S. participants and non-participants of the TC.
The mixed-method approach in the collection of data allowed the researchers to reflect on the effectiveness of the project from different perspectives.

4.1 Survey
For the first type of analysis, students were asked to respond to 3 statements using Likert-type scale ranking from 5 (strongly satisfied) to 1 (strongly unsatisfied) and three open-ended questions, aimed at indicating students’ satisfaction and communicative successes and failures of the learning experience.
Surveys were administered during the last week of the exchange; the questionnaire was embedded in the final exam for the U.S. students while Chilean students completed it outside of class and emailed responses to the researcher.
The surveys’ answers (Figure 1) depict a high percentage of satisfaction among students of both countries regarding perception of the validity of the learning experience and communicative outcomes. Students were able to exchange information with each other effectively and smoothly and evaluated their participation positively in the project. The higher satisfaction rate expressed by the Chilean students, although not significant, could be attributed to their higher proficiency level in English; these students may have been better equipped linguistically thus more confident about interpersonal communication. It is worth considering these circumstances when designing future telecollaborative projects.
Students were also asked to respond to two open-ended questions as well as an optional comment that solicited general feedback. The researchers coded responses to reveal patterns in students’ perception of the relevance and interest of cultural learning in
foreign language classes as well as challenges encountered during the experience. Comments were thematically organized in 4 categories as shown in Figure 2.

From both participants’ perspective, the telecollaboration experience was notably relevant and positive. Students developed a sense of self-accomplishment and appreciated the “real-life” communication setting that allowed them to manage deep, meaningful, sustained conversations with international students whom they would not likely have had contact otherwise because of the lack of an exchange program on campus. The program also ultimately promoted friendship between students that persisted after the course.

As the following quotes from students illustrate, participants were open and interested to know about others’ personal experiences and different ways of life and were anxious to participate in the weekly sessions, enriching the discussion with personal topics beyond the assigned tasks.

*It was a different way to learn, focused on direct communication and was made easier by establishing a conversation on various everyday life topics. I felt good in managing the conversation and I was able to know better the person with whom I was talking and this was interesting.*

*Sofia, Chile*

*We were able to communicate with people who are Spanish speakers and this complemented what I learned in class and at the same time allowed me to talk about other topics. It felt as if I was from a different culture and I started to like speaking in Spanish because it is like having a special talent.*

*Rashard, U.S.A.*

Cultural awareness refers to the ability to evaluate an individual’s and target culture (Byram, 1997). The telecollaboration tasks seem to have enhanced this aspect as students started to debate on cultural similarities and differences. Students’ responses demonstrated mutual understanding and suspension of judgment of their diversities.

*I was struck by the differences in terms of maturity, since my partner was much more independent, he worked and studied as something very natural and everyone did, and he was also going to get married the other year in August, even though he is still very young.*

*Stephanie, Chile*

*They are a group of college students just like us on the other side of the world, with the same likes and dislikes but with a different culture. The language and culture differences and peculiarities that may seem normal to you may seem abnormal to them because of divergent perspectives.*

*Andrew, U.S.A.*

With regard to the language acquisition component, both groups reported to have gained new vocabulary and idiomatic expressions as they activated their linguistic background and used it in creative ways to be understood and convey their message. 60% of students declared to have used applications accessible via smartphone to look up words and correct pronunciation while 80% of the students reported to have prepared for the session by writing down and practicing on simulated Q&A guidelines.

*It was an aid for reciprocal language practice. The development of language fluency that allowed talking in English as well as learning how to communicate better in Spanish.*

*Jorge, Chile*

Communicating was easy because we had vocabulary words and I was able to carry small talks rather than yes and no questions. I am now able to carry out better conversations and understand a broader vocabulary.

*Shavonn, U.S.A.*

In addition, students of both universities appreciated the authenticity of the project of adopting the target language for a communicative purpose and pointed out that they felt less intimidated corresponding with peers of the target language than in a professor-student classroom setting. The communication with a peer through a computer screen seems to constitute for some a non-threatening environment where learning is stimulated by taking risks with the L2.

*I believe that it was a good learning experience, as the program allows you to learn through empirical practice, putting in practice what learned during the academic course. I was able to communicate well. As I was talking with Julia, I realized I was able to use vocabulary in different contexts and it unveiled my abilities.*

*Diego, Chile*

My opinion about the program is good, since first of all, I consider that these initiatives are those that generate a positive change in education, allowing more flexible teaching to more effective methods.

*Stephanie, Chile*

*It was less stressful than talking to your professor in class. When I was successful in communicating my ideas, I felt great and very happy. When I wasn’t able to communicate my partner was still able to*
understand what I was trying to say and then teach me the correct grammar or sentence structure; so it felt great to learn in a “real world” setting.

Jasmine, U.S.A.

Furthermore, in their comments students of both institutions recommended increasing the number and frequency of conversations as a way to facilitate even more profound relationships.

4.2 Final exam
The second part of the research interest was focused on measuring the language competences obtained by the TC group. Because of the alternation of different learning inputs and the enthusiasm demonstrated by students in the preparation and participation in the TC, the researchers were confident they would be able to measure a significant increase in language skills. A final exam featuring interpersonal speaking, interpretative listening and reading, and presentational writing tasks was administered at the end of the course to two groups at Edward Waters College. The first group was the experimental group constituted by the 14 U.S. learners of Spanish enrolled in Elementary Spanish 1 who had participated in the TC. The second group was the control group formed by 15 students enrolled in a traditional Elementary Spanish 1 language course. The control group shared similar characteristics with the experimental group in terms of number of students, age, gender composition, and initial language skills. None of the students enrolled in Elementary Spanish 1 had previously studied Spanish. The two courses of Elementary Spanish 1 followed the same curriculum and course material and were taught by the same instructor. Through the course of the semester, the hours that in the experimental group were devoted to the TC, where dedicated to traditional in-class communicative language activities in the control group class.

Assessments were administered to the two groups electronically; the listening and reading portions were standardized computer-delivered tests reviewed by software, while the writing and speaking parts were evaluated by the researcher according to the Scoring Guide for Performance Levels for World Languages elaborated by the Ohio Department of Education. Scores were assigned using a grading scale 0-100.

Figure 3 provides a visual summary of test scores achieved by the control and the experimental group in all four modes of communication. Results exhibit a considerable dissimilarity in interpretative listening and interpersonal speaking skills suggesting that the telecollaboration might have enhanced these abilities more effectively; students who were exposed to a greater oral practice through the TC received, on average, a score of 91% in the interpretative listening assessment and 88% in interpersonal speaking compared to 59% score in interpretive listening and 69% interpersonal speaking score of the control group. The slightly higher grades in interpretative reading and presentational writing skills in the students who participated in the TC, suggest that the practice acquired through the language exchange may have also positively affected reading and writing skills.

4.3 Limitations
There is no common standard assessment to measure competences acquired in telecollaboration projects and criteria are difficult to establish due to the intangible nature of cultural aspects.

The time and calendar differences caused some difficulties in scheduling the sessions for both U.S. and Chilean students. Furthermore, the results of our pilot project should be interpreted with caution due to the small size of the classes involved.

The proficiency mismatch between participants from the two classes caused difficulty in design tasks that met the language needs of students of both groups (Luo & Yang, 2018, p.12). Several Chilean students reported the inability of U.S. students to keep the communication flowing in Spanish due to their lower language level (figure 4). The mismatch of linguistic skills between the two groups seems to have caused a “lingua franca effect” (O’Rourke 2002) where the necessity of maintaining a conversation stream precedes language balance and linguistic accuracy. Consequently, the need of more elaborate tasks expressed by some Chilean students in the final comments could be attributed to the above-mentioned linguistic discordance. For success, both telecollaboration partners need to establish clearly what each one expects of the other; failures may be caused by three common factors, such as different perceptions in terms of accuracy, response time, and message length. The most significant obstacles to learning English in Chile may be the attitudes and motivation of individuals and organizations. For example, the English Open Doors Program (EODP) still faces opposition. Simultaneously, individuals are motivated by higher incomes, and studying and traveling abroad. Dörnyei (2001) highlights that tasks should encourage a positive attitude towards the TL culture, and provide opportunities for language use, but also be motivating. Motivation can positively impact learning, which could be observed in a telecollaboration project between a Chilean and a Dutch university, in which students completed tasks through video-web communication sessions that resulted in higher motivation and better learning outcomes. In a similar project, between EFL learners in Japan and Chile, the high motivation of Chilean students allowed the process to continue despite
logistical and technical problems. It is possible that exchanges with congruent intermediate and advance L2 speakers might elicit different results. Finally, creating carefully structured and innovative telecollaborative projects and related assessments that enhance concrete learning outcomes represent a significant challenge facing educators over the future years (Baldassar & McKenzie 2016; Soria & Troisi, 2014, Custer & Tuominen, 2016).

5. CONCLUSION
The virtual exchange project reported here investigated (1) students' perception of cultural and language learning, (2) its implication on students’ motivation, 3) and improvement in language proficiency. Despite the fact findings are limited due to the small set of data collected, results reported gain in students' motivation, inter-cultural awareness, and language development.

Moreover, from the comparison between the control and the experimental group we have observed that the latter had developed better communicative skills in all four modes. To conclude, as instructors often have difficulties effectively incorporating communicative and culturally authentic activities throughout the foreign language curriculum, telecollaboration projects of the nature outlined in this article represent comprehensive tools that allow the thorough and methodical integration of language and culture in well-structured curricula even in novice level courses. A virtual exchange with members of the target community gives students increased opportunities for cultural growth through cross-cultural and cross-lingual comparisons and simultaneously offered opportunities for meaningful, personal, and authentic communication and L2 development.

ACKNOWLEDGEMENT
We thank Dr. Damaris M’Mmworia and Professor Megan Crowley-Watson for their comments and feedback that greatly improved this article.

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Appendix A: students’ comments. Students’ responses and comments to our open-ended questions are the most valuable tools to evaluate the validity of this learning experiences.
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<th>Country</th>
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Power Dynamics in Wole Soyinka’s ‘The Trials of Brother Jero’
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ARTICLE INFO
ABSTRACT
Received: February 02, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.27

The paper draws upon Wole Soyinka’s play ‘The Trials of Brother Jero’ to explore the power dynamics within a discourse of power which has its foundations in suppression, poverty, deprivation and a formidable colonial past and where power is not restricted to any homogenous group but is rather conditioned by culture, feminism and sexuality and is thus perpetually changing in form and structure. The play is a harsh depiction of how the Yoruban ecclesiasts manipulate the gullible working class to exercise power and gain control over a small fishing community with the effect of creating power relations that are hinged on oppression and resistance and where power is constantly changing hands between the state and the subjects. The paper suggests a Foucauldian analysis of the play by exploring the concepts of ‘bio power’ and ‘pastoral power’ within a ‘regime of truth’ which accepts physical and psychological coercion by the religious authorities as an essential prerequisite to salvation and where religion is manipulated to dehumanize individuals into slavish followers who are in turn, menacing breeders of revolt and resistance and possess the power to dislodge and overpower any type of institutional authority.

KEYWORDS
Power, resistance, bio power, pastoral power, state, subjects

1- INTRODUCTION
Soyinka’s play “The Trials of Brother Jero” emanates power on numerous levels. Though firmly rooted in the Yoruban tradition, the play betrays major Western influences supporting Soyinka’s progressive ideology and his refusal to confine Nigerian theatre to a mere glorification of African rituals and mythology. Thus, the play becomes a powerful narrative as Soyinka combines a broad range of stylistic techniques: comedy, farce, caricature, rhetoric, satire and most importantly brilliant stage craft to envision a theatre which is a blissful blend of classical and modern dramatic elements. Soyinka possesses none of the reserve and discretion expected of a writer (who had witnessed long periods of turmoil and political instability in his homeland during and after the freedom struggle) in exposing the political and moral apathy of Nigeria’s ecclesiastical class. An ambitious social activist, Soyinka had grave concerns about ‘black liberation’ as the initial years of Nigerian independence were those of violent turbulence. His bold condemnation of the dictatorial strategies of the new formed governments earned him solitary imprisonment for a period of two years from 1967 to 1969 but his political beliefs remained unaltered nevertheless. He was extremely skeptical about the state’s failure to prevent post colonial corruption and anarchy. In one of his famous interviews, Soyinka speaks of Nigeria as suffering from ‘treason promoted, sustained and accentuated by forces that lacked purpose or ideology beyond self-perpetuation through organized terror’ (Emenyonu, 2008). His play “The Trials of Brother Jero” usually identified as a satirical comedy verges on the macabre in its depiction of a morally corrupt society which is endlessly hankering for power. The characters of the play exploit different sources of power: religion, culture and sexuality and therefore power is at no point restricted or specified to a particular group or individual, neither is it centralized or compartmentalized; it diffuses, spreads and changes hands as the characters occupy different roles and engage in ever changing power relationships. Power (in the play) is diversely imposed by authorities, institutions and the individual alike to gain and sustain control over subjects, followers, spouses, land, property and social positions. The paper will explore how power is exercised overtly through religious and political institutions as (represented by the beach prophets) on the one hand and how it breeds and grows covertly within culture, native beliefs and traditional ideologies (as reflected through the religious sentimentality of Jero’s followers) on the other. Besides being institutional and ideological in nature, power also exists in more physical terms: it resides in...
the body’s responses to intense emotional states; it is found in different sexual attitudes and it is also exercised through feminism and misogyny. Thus the entire action of the play constitutes discourses of power through the shifting power relations between the rulers and the ruled, through contentious social and historical factors and through the widening breach between ethnicity and the new found modernism of a freshly liberated Nigeria. Keeping in view, Michael Foucault’s notion of ‘regimes of truth’, ‘bio power’ and ‘pastoral power’ the paper will explore how power, is granted to the beach prophets by a religiously servile community in keeping with its (the community’s) ‘general politics’ of being constantly controlled and ruled by a suppressive authority and how this given power is manipulated and exploited by these very beach prophets thus generating ‘bio power’ and ‘pastoral power’. The paper will also investigate the various patterns of resistance that emerge when the ruling ecclesiastical class fails to meet the moral standards of these very subjects , supporting Foucault’s view that ‘where there is power there is resistance’.

2- POWER AND RESISTANCE WITHIN A REGIME OF TRUTH:

Soyinka through his portrayal of a community that unconditionally surrenders before the power and authority of the church draws attention to a larger reality: upon the effects of a long and turbulent history of colonization which continued to overshadow the lives of the Nigerians long after they had acquired freedom. This thought flourishes in Soyinka’s work: his skepticism about a ‘postcolonial Utopia’ and his doubting ‘its very feasibility’ and the presence of ‘essential contradictions within the postcolonial present as well as continuities between the present and the past’ (Msiska, 2007). These continuities between the present and the past point to the dictatorial element common to the colonial and postcolonial regimes and the ‘contradictions within the postcolonial present’ would then refer to the impaired sense of freedom experienced by the Africans. Thus freedom was never the true lot of the African people as they remained servile even after the white man had retreated from the dark wilderness. Soyinka in one of his famous interviews speaks of his:

‘erstwhile comrades for whom all thought of liberation in Southern Africa suddenly disappeared. They could not wait to get home and get a slice of ‘independence cake ‘because that is all independence meant to them..step fast in the shoes of the departing whites before other people got there.’ (Soyinka , 2001).

Freedom and servility may not always be physical realities; they could pertain to a state of mind or even reflect a psychological stance as portrayed in ‘The Trials of Brother Jero’ where the subaltern position of the black community created an unconscious desire to be mastered and controlled and created an environment of compliance and obedience towards authority which in this case is unquestionably, the church. This historical background of servility, of cultural and religious conventionalism provided Brother Jero and his likes the essential framework to construct a ‘regime of truth’: a regime which had its foundations in cruelty and coercion. To understand the term ‘regimes of truth’ it is important to know Foucault’s concept of truth and power: ‘truth is not separated from power, rather it is one of the most important vehicles and expressions of power; power is exercised through the production and dissemination of truth’. Foucault as cited in (Hunt & Wickham, 1994). In other words, power is achieved if a certain truth is validated whereby it becomes socially acceptable and hence powerful, and hence powerful. In accepting a social belief for example: sexual liberation, religious fanaticism or socialism, we are authenticating it or accepting it as an established truth and thus empowering it. Foucault believes that ‘truth is not counter posed to falsity or error but rather regimes of truth lay down what is true and what is false.’ What then is a regime of truth?

Each society has its regime of truth, its ‘general politics of truth’: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what is counted as true

Foucault as cited in (Martusewicz & Reynolds, 2012).

According to Foucault , regimes of truth ‘ have procedures and designated authorities that determine what is true’ and ‘that there are no truths, no facts of the matter, independent of societal and disciplinary truth-establishing practices.’ Foucault as cited in (Prado, 2006).

In the case of the Nigerian people, the ‘truth’ lies in the fact that in gaining independence they merely experienced a shift of power from one oppressive ruler to another. In surrendering before their white masters, the Nigerians testified to their subconscious belief and the essential ideology that power truly belongs to the white man and therefore the black man
has to succumb before all forms of power (adopted by the white man) with resilience and resignation. Similarly, on acquiring freedom from their white colonizers, the black population merely entered a new phase of servitude, all the more painful, because now the persecutors were kinsmen who through religious exploitation, assumed the role of the white man and imposed upon their peers an inexorable system of discipline and didacticism. In “The Trials of Brother Jero”, this inexorable system is more psychological than physical and it is executed through an imperceptible yet strategic control over the idealistic beliefs of a nation which was heavily steeped in mythological beliefs. Thus, Brother Jero’s regime of truth functions through the power relations between Jero and his followers. In asserting power over his followers and in demanding obedience from them, Jero is not breaking any rules or transgressing any ethical boundaries: these are the rights that have been given to him by the system, his actions and their consequences have not only been accepted by the society, they have attained a certain level of truth and authenticity which allows policy makers and power perpetrators like him (Jero) to proceed unheeded in their rule of tyranny because it is expected of them, society demands it of them and this is the only truth known to the mentally and physically enslaved Yoruban people. However, Jero’s rule is conditioned by regular spells of resistance from his subjects during which Jero unconsciously or voluntarily surrenders his power before these rebellious followers and momentarily subsides to the background only to return with more vigor when his power bounces back to him through a willing surrender by his power snatchers. This retrieved power is never permanent and always remains under threat of confiscation, yet the cycle goes on and Jero is systematically granted and stripped of power. Jero himself had toppled his old master to gain control and that same master’s curse lingers upon him, ‘May the Wheel come right round and find you just as helpless as you make me now...’ (Scene I: p.202). So the wheel turns and power changes hands and this power shift becomes the most accepted and valid truth for the people. The introductory speech by Brother though highly satirical and amusing constitutes at the very onset of the play, a discourse of power. When Jero, claims to be a ‘prophet by birth and by inclination’, he in other words, postulates power on two grounds: through legacy and through ambition. There are more power generating words used by Jero such as ‘trade’, ‘territorial warfare’, ‘competition’ which signify struggle and rivalry. Further, Jero also speaks of the vast population of the beach prophets and the even vaster domains that they occupy: ‘many with their own churches, many inland, many on the coast, many leading processions. Many curing the deaf’. Brother Jero’s mock soliloquy also reveals elements of resistance within a small fishing community essentially dominated by the church but which was gradually shifting towards more practical and convenient outlets of frustration such as watching television. So while the principal character of the play, Brother Jero exploits his religious position to assert power over an apparently naive and submissive community, he encounters the worst form of resistance from that very community when he usurps their fundamental beliefs and challenges their ethnic dignity. In exercising power, Brother Jero adopts political strategies of gaining control over his subjects through rhetorical speeches and by invoking chants and slogans during his orchestrated religious sermons. He also generates power through his physical appearance and his manipulative use of pidgin language. Brother Jero unscrupulously exploits all available resources to maintain his dominance over his disciples; the rod, the velvet cape and the long hair become iconic symbols of ecclesiastical hegemony and of a spiritual bond with the Yoruban culture. His hatred for women, though a pretense gives him greater moral powers: he becomes a cerebral priest, calling women ‘daughters of discord’, yet preaching love and tenderness for disobedient wives. Thus, the false prophet dictates his subjects on multiple levels: he demands civil obedience like tyrannical states and organizations and he also covets love and reverence as does a wise village elder. It becomes possible for Jero, to engage in acts of power primarily through his power relations with one of his most ardent disciple, Chume. As it stands, Jero and Chume become indispensable for each other since each infuses the other with power. Chume maybe “too crude” yet Jero believes this to be advantageous since “it means he would never think of setting himself up as my equal”. On the other hand, Jero allows Chume a brief period of false glory by convincing him that in sparing his wife a good beating, he possesses a lot of moral courage. Jero and Chume’s relationship models the functioning of the entire community: it displays the Yoruban people’s general politics of truth which allows society to be broadly divided into two social categories: the rulers and the ruled. However, the rulers do not permanently hold power. Jero lures his followers with promises of progress and prosperity and even spiritual elevation. Yet, his power lasts while it is allowed to last: it depends on how successfully Jero is able to keep his followers mesmerized. When Chume turns rebellious, Jero suffers a sudden setback and is forced to fly and take cover. In that brief period of uncertainty, Chume unconsciously assumes power, since Jero’s monarchy...
is severely threatened by Chume’s rebellion and it can only be preserved by Chumes’s reversal or extermination. So, Chume becomes the primary source of power and fear as Jero says, ‘But he has given me a fright, and no prophet likes to be frightened’ (Scene V: p.233). In revolting against Brother Jero, Chume has not just revolted against an individual but the entire cult of false prophets, thus posing a threat to their status as well as damaging their lucrative profession. To regain his lost powers, Jero has to restrict Chume by sending him to a lunatic asylum and temporarily entrusting power upon a new victim who is a member of the Federal House and is ambitious of getting a ministerial post. Thus power entails power as is evident by the way Jero empowers his subjects by giving them the privilege to accept him as their spiritual leader, giving them the rights to follow his commands and ironically giving them opportunities to resist and challenge his prophet hood. Jero’s power model is also applicable on the conflicting pair of Chume and Amope : both adversaries lend and impose influence over the other. Chume empowers Amope through his stoic acceptance of her intimidating behavior, yet she has limited rights because she depends upon him for a ride and clean water and is thus under his command. She also challenges the patriarchal structure of her community in refusing to be submissive to her husband and forcing another male (Jero) to be trapped in his own house. Ironically, her acrimonious behavior with Chume only serves to heighten his moral strength because he resists the urge to beat her. Her growing hostility also raises Chume’s status to a God fearing and persevering husband. Though these privileges are unconsciously granted yet Amope becomes an indirect source of power for the silently suffering Chume. However, her distorted superiority ultimately leads to the inevitable: it triggers a violent resistance. Chume turns resentful and rebellious, challenging the dominance of his wife and the prophet by physically threatening their superiority and becoming a menacing symbol of power. Thus in both examples power is systematically imposed by authorities who do not enjoy permanent authority and are periodically resisted by subjects who do not remain subjects forever. All the major and minor strands of power combine to construct a larger and more enigmatic discourse of power which functions through systematic and violent power shifts. The sexuality of the young swimmer is powerful because it makes Jero aware of his only weakness: his uncontrollable sexual lust for the ‘daughters of Eve’ and her ‘divine transformation’ after her swim extorts from him a desperate cry for ‘strength against temptation’ in a frantic invocation to the biblical prophets. The native woman chasing the drummer is a more daring figure because she is extremely erotic and ferocious. Her power over Jero resides in her terrifying sexuality which has dual connotations of male energy and female voluptuousness and its impact is so intense that he abandons the religious congregation to chase her off stage. It is only after facing her vehement rejection does he return to his followers in the guise of a suffering prophet whose efforts to reform the sinners have once again proved futile. Jero shares the same exchangeable power relations with the native woman as he does with Chume, Amope and the young swimmer; he condescends to her power at that stage in his sermon when his own power was unassailable and his followers had reached such a hypnotic level of adoration that his replacement by Chume goes unnoticed. Subsequently, the native woman is an unobtrusive lender of power because her offstage assault upon Jero reiterates the prophet’s fake generosity, he returns ‘a much altered man’ who resolves to ‘pray for the soul of that sinful woman’.

Ironically, the state (represented by the beach prophets) benefits the most from these power exchanges as after each failed attempt at resistance by the subjects, the slavish impulse returns and the state is once again granted power by the same rebellious subjects. This merely helps to bolster institutional control and to create a regime of truth in which power though circulatory ultimately returns and remains with the institution until new power relationships are generated and fresh resistance is encountered. This is specifically seen in Jero and Chume’s relationship where Chume on turning rebellious is handed over to the police and later the political asylum which are also symbols of institutionalized power. Further, the member of the Federal House (another lender and receiver of power) though politically more resourceful is ultimately subservient to Jero who stands for the greater power of ritualistic beliefs and the Church.

3- BIO POWER:
In playing with the religious sentiments of the people and in allowing them the right to resist and rebel, the state strategically aggravates their constructive energy whereby they become effective sources of bio power which is in turn ‘an explosion of numerous and diverse techniques for achieving the subjugation of bodies and the control of populations’(Kazanjian, 2003). Further it is ‘a power bent on generating forces, making them grow, and ordering them, rather than one dedicated to impeding them, making them submit, or destroying them’(Tremain, 2010). Where discipline is the technology deployed to make individuals behave, to be efficient and productive workers, biopolitics is deployed to manage population; for example, to ensure a healthy
workforce. Colin Gordon as cited in (Kazanjian, 2003) believes that Foucault may suggest that ‘the same style of analysis…that had been used to study techniques and practices addressed to individual human within particular, local institutions could also be addressed to techniques and practices for governing populations of subjects at the level of a political sovereignty over an entire society.’ This stands true for the society depicted in ‘The Trials of Brother Jero’ which is under the ‘political sovereignty’ of the beach prophets who toil all day to manipulate and regulate an entire population of subjects through psychological and emotional coercion and ultimately win their obedience. No matter how short lived is their power over their subjects, what is important is that it is an ongoing process and power is always being generated in one form or the other. The political sovereigns of this fishing community also practice self discipline as a manipulative strategy to justify their inhuman demands over their subjects. In the play, Jero (though a state agent) is one of the finest examples of bio power in that his body is disciplined for very productive purposes: his long hair, etc recommend him as a prophet whose job is to lure people to Yoruban Christianity, with its flamboyant culture of song and dance and in the process divert their attention from other means of empowerment as could be afforded through ‘High Life’ and television. Chume and Amope are also effective producers of bio power since they go through taxing physical experiences to enable the proper functioning of the State. Amope is always suffering physically whether it is through exhaustion, a hurt ankle or the absence of a soft bed to sleep on. In her constant suffering, she fulfills the role of the suppressed African woman or more precisely she supports the stereotype image of a deprived woman within a patriarchal community. She, therefore, becomes an integral component of the State’s infrastructure through her submissive stance on the one hand and in her ability to grant Jero, religious authority over Chume by being a constant source of mortification for him (Chume), an ordeal which he counters through his spiritual strength. While Jero, Chume and Amope are abstract sources of bio power, there are definitely more concrete origins of the same within the fishing community in the form of the working class which depends heavily on minor jobs for survival. There are for instance fish sellers, messengers and sanitary men who not only make up an indispensable portion of the State’s workforce but are also loyal subjects of the Church as they are constant aspirers of betterment and salvation and it is through the prophets that they hope to get it. Since through the use of bio power, the State is able to produce capital and inspire numerous social services, it is as described by (Nadesan, 2010) a function of bio power to ‘serve the interests of capitalist accumulation and market forces by eliciting and optimizing the life forces of a state’s population, maximizing their capacity as human resources and their utility for market capitalization’. Similarly, from a political perspective, bio power employs the technology of self discipline and corporal surveillance for gaining institutional control as is seen how asceticism and self negation are popular forms of worship within Jero’s followers. Thus, religious subjugation frequently involves controlling and maneuvering the body and viewing it as a machine ‘its disciplining, the optimization of its capabilities, the exertion of its forces, the parallel increase of its usefulness and its docility, its integration into systems of efficient and economic controls’ Foucault as cited in (Morin, 2007). This is seen in the example of the prophets who were expected to sleep on the beach whether in ‘rain or cold’ and also to be extremely vigilant and alert during their church services as when Jero speaks unfavorably of a ‘faithful penitent’ who ‘even in the midst of her most self abasing convulsions,’ manages to notice ‘that my mind is not in the service’ (Scene III: p.216). Also, their sermons demanded a lot of intellectual and physical agility in that they were expected to use pidgin language (which Jero refers to as ‘animal jabber’) and which for most worshippers symbolizes religious enthusiasm. Thus, Jero and Chume frequently practice code switching within the service, through manipulative and systematic spells of pidgin language to create a spiritual frenzy.

Since the objective of bio power is the production of constructive labor through disciplining the body, there are many ways that the body can be regulated to produce effective labor whether directly or in a more subtle manner. One such way is how feminine sexuality is exploited for diverse motives: political as well as religious. There are frequent references to the power inherent in the female body and its profound and menacing effects over social and institutional life. Jero in his first soliloquy speaks of the numerous tactics used by the beach prophets to gather followers and to occupy land and one of them is how some prophets ‘gained their present beaches by getting women penitents to shake their bosoms in spiritual ecstasy’. Later, he describes the power of female sexuality as a ‘vulture crouched on a bed post’ which is ready to prey upon a sleeping man and later he accuses the young swimmer who waits for him to be in deep meditation before she ‘swings her hips across, here, flaunting her near nakedness before my eyes..’(Scene III: p.222). Whether abstaining or giving way to sexual temptation, Brother Jero and his
likes are continuously making demands on their bodies in adherence to their institutional roles, for example, their abstinence is a proof of their loyalty to the state’s religious stance, while their surrender to temptation is a sharp reminder of their moral digression and their rightful duties to the state. Thus, in both cases, the body is under sharp surveillance, toiling for the welfare of the state and producing a healthy work force. The temptations associated with female sexuality are usually seen as means of strengthening moral dignity since most of the action revolves around averting female charm and domination. Thus, the female characters of the play are unconscious lenders of bio power in that their sexuality whether formidable as that of the swimmer and the native woman or vulnerable as that of Amope hinders open acts of rebellion by the men. Brother Jero, does not actually indulge in debauchery nor does Amope ever beat his wife. Last but not the least, the member of the Federal House is also a stable source of bio power in that he rescues Jero from Chume’s angry clutches, thus diverting the threat of rebellion.

4- PASTORAL POWER:
Bio power is then a form of institutional control as it encourages self discipline to maintain a state ordained code of conduct. Moreover, physical compliance and corporal subjugation even if religiously motivated as in ‘The Trials of Brother Jero’ are essentially signs of institutional tyranny because though the state does not directly command its citizens to follow specific religious or political beliefs, the social environment compels them to follow the state projected ideology which is yet another form of dictatorial maneuvering. As opposed to this but not very differently motivated is the concept of pastoral power which focuses on communal welfare and religious salvation. Foucault defines pastoral power as ‘not merely a form of power which commands; it must also be prepared to sacrifice itself for the life and salvation of the flock’ thus ‘it is different from royal power, which demands a sacrifice from its subjects to save the throne’. It is further described ‘as a form of power which does not just look after the whole community, but each individual in particular, during his entire life.’(Dreyfus, Rainbow & Foucault, 2014). In the words of (Lynch, 2016) pastoral power ‘exists on ethical grounds- it is exercised precisely and “entirely “for the good and salvation, of those upon whom it is exercised’. Since philanthropy is the desired objective, the strategies employed to achieve this goal are characterized by a beneficent stance towards the moral failings of the subjects, a desire to salvage them through the revelation of truth and the confession of guilt.

However, salvation can only be achieved through the eradication of evil made possible by knowing the hidden truths of the people, encouraging them to confess their sins, amend their lives and be ultimately reformed. The state in exercising such power keeps its subjects under close surveillance and although pastoral power is more internally focused in that it curbs the mind and soul of the individual towards voluntary submission of the state, its effect is totalizing. In ‘The Trials of Brother Jero’, bio power is produced within the larger perspective of pastoral power. The beach prophets exercise physical control over their subjects under the pretense of reforming them as in the case of Chume and also by exploiting their material desires as in the case of the member of the Federal House. Both situations involve a deep knowledge of the inner secrets of the people, the cunning art of extracting a confession on the basis of that knowledge and finally imposing power through fabricated acts of benevolence. As for example, Chume is restrained from beating his wife through a systematic drill of revelation and confession:

Jero: A-ah, you have troubles and you could not wait to get them to God. We shall pray together.
Chume: Brother Jero…I…I [He stops altogether.]
And later:
Jero: Brother Chume, what were you before you came to me?
Chume: Prophet..
Jero:[sternly] What were you before the grace of God?
Chume: A labourer, Prophet. A common labourer.
Jero: And did I not prophesy you would become an office boy?
Chume: You do ’am, brother. Na you.
Jero: And then a messenger?
Chume: Na you do ’am, brother. Na you.
Jero: And then quick promotion? Did I not prophesy it?
Chume: Na true, prophet. Na true.

(Scene 3: pp. 213-214)

After these forced confessions during which Chume is sharply reminded of his true position in life, his materialistic cravings and Jero’s kindness
over him, the next stage is that of evoking guilt followed by a prayer of redemption:


[Chume falls on his knees]

Chume: My life is a hell…

Jero: Forgive him, Father, forgive him. (Scene 3: p.214)

In the case of the Member of the Federal House, the process is more intricate because Jero is dealing with an educated man of the upper class and not a servile disciple like Chume. Jero realizes that it would be difficult to influence a man who has neither any taste for the charlatan faith nor any reverence for the beach prophets and therefore he approaches the member with extreme discretion. As compared to Chume, the power exerted over the member is more psychological than physical. It follows after days of close surveillance and exploring the inner truth of the member’s sub conscience:

Jero: He’s a member of the Federal House, a back bencher but with one eye on a ministerial post. Comes here every day to rehearse his speeches. But he never makes them. Too scared. (Scene V: pp.228-229).

The process of revealing the truth is systematically waged. It begins by Jero weaving a web around the member, pretending to know about all his hidden desires and making him believe that he is the chosen one for God’s special blessings: ‘when I have looked into your soul, as the Lord commanded me to do.’ The ultimate goal is to hypnotize him into obedience: ‘he is already a member of my flock. He does not know it of course, but he is a follower. All I need do is claim him.’ A confession of allegiance is also skillfully extorted from the member: ‘Vanished. Transported. I knew I stood in the presence of God’. (Scene V: p.233).

Chume and the member of the Federal House become active sources of bio power in that their bodies are disciplined for productive purposes such as promoting the state policy of religious subjugation as done by Chume and countering civil resistance as expected of the member. Brother Jero and his fraternity of beach prophets then become the executors of pastoral power because in disciplining their subjects they are actually leading them to salvation.

5- CONCLUSION
Soyinka in ‘The Trials of Brother Jero’ shows a complex network of power at work in a small Nigerian village. Though the play is essentially a farcical comedy, it is a sharp attack on the ecclesiastical class of the newly independent Nigeria which in exercising religious control becomes a symbol of institutional power almost driven to tyranny in accomplishing its political objectives. Soyinka reveals the different patterns of power that emerge between the rulers and the ruled: power that is never monopolized but forever in flux and characterized by the dichotomous strands of servility and rebellion. Thus each individual is a donor and receptor of power and helps in contributing to a regime of truth which has its roots in postcolonial subjugation, religious conservatism and patriarchal dominance. The paper explored different configurations of power in accordance with the Foucauldian notions of bio power and pastoral power and attempted to reveal how disciplinary power whether religious or political, breeds resistance and gives way to fresh attitudes of power manifested in feminism, sexuality and ritualistic beliefs. The paper also proposed that although power has its roots in imperialism, tyranny and dictatorship and even though milder projections of power are simulations of stronger historical sources, power relations between the ruler and the ruled are never static rather they induce an ongoing process of struggle, resistance and dominance.

ABOUT THE AUTHOR
Ms. Sobia Ilyas is currently designated as a Lecturer in the University of Management and Technology, Lahore, Pakistan. Although she has a keen interest in every genre of literature, her research areas specifically include Postcolonial Literature, Postmodern Fiction and The Theatre of the Absurd. Besides being an Mphil in Applied Linguistics she also holds a Masters Degree in English Literature. Her latest articles are titled ‘A Bakhtinian Interpretation of Beckett: Waiting for Godot’ and ‘War and Sexuality in Hemingway’s ‘ A Farewell to Arms’. She is currently working on her new article called ‘The Subaltern Voice in Arundhati Roy’s “The God of Small Things”: A Postcolonial and Feministic Approach’.
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Investigating the Role of English Writing Competences in Promoting Students' Academic Expressions
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ARTICLE INFO
ABSTRACT
Received: February 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.27

This paper aims to investigate the problems students encounter at the Arab Countries Universities, in writing competency activities. The researcher has adopted the qualitative method as well as a test as a tool for collecting data relevant to the study. It is attempted to bring to the light, the importance of writing competences in process of learning English language. The sample of this study comprises of (60) of non-specialized students who study English as requirement at the Arab Countries Universities. The marks obtained from the test were compared. Accordingly, the results have revealed that the students encountered difficulties in writing competence activities. The result has shown that the test significance indicates that there are highly different among students. Therefore, this indicates that students face difficulties in writing competency activities.

KEYWORDS
WC, SS, AE, EFL, L1 and L2

1. INTRODUCTION
Writing competence is defined as knowledge and competence which we need in order to facilitate the conveying textual meaning for performing academic and profession tasks. Many writers believe that English writing competence is very essential for second English learners, while others believe that English writing competence is dying out which this study is aiming at highlighting. The reasons go beyond the importance of English writing competence for second language learners. Firstly, teaching English writing competence at the Arab Countries Universities. Secondly the importance of English writing competence as foundation for student’s future careers to write various professional forms such as business documents including business reports, letters and emails. Moreover, in academic fields, English writing competence is regarded as the most influential competences. In this study, the researcher discovers the variety of teaching English writing competence techniques that are important for second language. The researcher uses a scientific approach to help the student’s good command achieve English language writing competence. The researcher also shows the key elements of writing competence skill such as punctuation, spelling and the correct grammar are essential.

2. AIMS AND SCOPE OF THE STUDY
This study aims to investigate the importance of Writing Competences (WC) in developing Students' Self-expression (SS) and Academic Expression (AE) through writing a guided composition. The scope of the study is limited to (60) of non-specialized students who study English as requirement at the Arab Countries Universities (2018-2019).

3. LITERATURE REVIEW
3.1 Writing Competence (WC)
Writing competence in a foreign language represents the greatest challenge to the students at all stages, particularly essay writing competence because in this activity, writing competence is usually extended and therefore, it becomes more demanding than in the case of writing short a paragraph.

Richards and Renadya (2002-2003) claim that “there is no doubt that writing competence is the most difficult competence for L2 learners to master”. The difficulties appear not only in generating and organizing ideas, but also in translating these ideas into notions into legible text”. Yet it is very necessary to look into the dynamics of writing competence and its teaching, as writing competence is a competence that not only is tested in every valid language examination, but also a competence that learners
should possess and demonstrate in academic contexts.

In academic field, English writing competence is regarded as the most influential competences. Writing competence includes numerous considerations and choices to be made regarding “higher level competences” such as content, structure and organization, and “lower level competences”, such as punctuation, choice of appropriate vocabulary themes and grammatical structure.

Writing competence must be practiced and learned through experience. By putting together concepts and sowing problems, the writer engages in “a two-way interactions between continuously developing knowledge and continuously developing text.” Bereiter & Scardanalia,(1987, p.12).

Indeed, academic writing competence demands continuous effort and practice in composing, developing and analyzing ideas. Compared to students writing competence in their native language [L1], however, students writing competence in their [L2] have to also acquire proficiency in the use of the language as well as writing competence strategies, techniques and competences, the students want to write close to error-free texts and they enroll in English competences courses in order to develop their competences which includes writing competence.

The ability to write is not naturally acquired competence. It is learned or transmitted as a set of practices in formal instructional settings or other environments. Writing competence must be practiced and learned through experiences. Omaggio Hadly, 1993 argues that “writing competence also includes composing which implies the ability either to tell or retell pieces of information in the form of narratives or description, or to transform in formation into new text as in expository or argumentative writing competence.” The writer thought that writing competence is the act of composing thought, which can create problems for the students, especially for those writing competence is in a second language [L2], in academic contexts.

According to the writer mentioned above formulating new ideas can be difficult because it involves transforming information. Writing competence constitutes the graphical representation of language; it is the symbolic presentation of the sounds produced in a language (S.S.Danigrahi-133).

The writer argues that there is a close link between each letter and the sound associated with it in a particular language. Lynn Holaday (in Stephen T Chudi, 1997-35) points out “the way to become a better writer is to write”. Most students who are still not able to write a correct paragraph using the basic structures of English language, they have learnt. However, why do students still find difficulties in writing competence when their teachers exert more efforts to assist their students to achieve good results? The answer to this question is not easy but it includes the possibility of difficulty assigned with learning writing competence for non-native speakers around the globe not just Sudanese students. Also the problem of acquiring writing competence.

3.2 Writing Competence Connect with Other Competences

Harold Rosen points out the difficult situation in which a writer can find him or herself as “the writer is a lonely figure cut off from the stimulus and corrective of listeners. He must be a predicator of reactions and act on his predictions. He writes with one hand tied behind his back, being robbed of gesture. He is robbed too of the tone of his voice and the aid of clues the environment provides.” Writing competence is the most essential as one can be able to express in written form and there by more novel ideas from his mind.

It is noticed that in academic field, English writing competence plays influential role compared to other competences, so attention should be paid to study for Sudanese secondary school English language learners have great tendency to be good listeners, readers, speakers and writers in English foreign language. These students need careful attention towards these competences, however, the general command of students’ language is reported to be poor, namely writing competence.

3.3 Teaching Writing Competence

Writing competence is the most important activity in learning a language. S.S.Danigrahi (p-28) points out “writing competence depends on other competences, unless a person acquainted with the letters of a particular language and its pronunciation, he cannot be able to write clearly and in accurate manner. As mentioned above writing competence linked with listening and speaking competences when the English learner master the two communicative competences, he will indeed master writing competence. In teaching writing competence some techniques are to be followed and these techniques should be imported to the learners of EFL. The students should know using capital and small letters while writing competence as well as legibility and clarity in writing competence at the Faculty of Languages and Translation at King Khalid University.
3.4 Approach of Teaching Writing Competence

Approach is “Self-evident in nature. It tells what is to be taught in the class. Hence, it is higher than the method. It is at first priority on the part of the teacher and then he can proceed towards applying the method.

The writer points out method and approach working together to fulfill the aim of education still than we can differentiate them. Method is a procedure applied in the process of education.

The writer points out three important aspects which need in teaching namely “What, why and how of the subject, matter or content. What aspect deals with the proper approach and how aspect with the method of teaching and why aspect is fulfilled by the various instructional objectives given on the text or content. The objectives which are deliberately made before will hence answer the question of “why” in teaching a particular content or subject matter.

However most secondary school students find it difficult to write essays free of errors of various types. Therefore, teaching of essay writing competence needs to anticipate certain common types of errors. They may also find other types of errors which can be revealed by analyzing the written products or essays of the students. These are the conventions which are usually followed by the teachers in a class. Hence, it is higher than the students’ errors.

3.5 Focus on Accuracy

Accuracy refers to ability of the learners to produce grammatically correct sentences. The learners should not only know correct grammatical rules of the language also able to speak and write accurately. (According to Dr. Shilipi Rishi Srivastava – Dept of humanities -55- ww.newmanpublication.com.)

3.6 Focus on Fluency

Fluency refers to a level of proficiency in communication. It is the ability to produce written and spoken sentences with ease, efficiency, without pause or a breakdown of communication. (Shilipi Rishi Srivastava. Dept of Humanities – 55- www.newmanpublication.com).

3.7 Focus on Text

The writer thought at some specific features of academic text including, text types, rhetorical purpose, register and linguistic accuracy, while many of these features may seem obvious, often the students especially those just entering tertiary education, find it far from straightforward to know exactly what is expected.

For ease of reference in discussing text types, we continue to use these labels, but we emphasize that you cannot assume that knowledge of what to expect in a certain text type is shared by students.

The essay for example, may contain different elements depending on whether it is framed as a critical review, a discussion, a personal response or an exposition.

Our implicit knowledge of what to expect from text types in response to certain prompts, such as discuss, critically evaluate, compare and contrast informs the judgements. The text types vary in response to the function that the text performs, which is not always reflected in the descriptive term applied to it.

In secondary school the researcher thought probably the most commonly labeled text type is the essay as most students will have been taught a basic essay outline, Introduction, body and conclusion at school. This linear structure represents a particular preference of Anglo-American academic writing competence. (Reid, 1984) that students from other cultures may need to be made aware of the writer points out the alternative title of argument essay, highlights one of the reasons for the pre-eminence of this text type in academic writing competence. It has evolved as a vehicle for synthesis, opinion, and theory, all of which imply argument of different sorts and which help to account for disparate nature of what is known as an essay.

3.8 Focus on Purpose

The researcher found out a variety of reasons that they can aid to critical thinking, understanding and memory, to extend students’ learning beyond lectures and other formal meetings to improve students’ communication competences, and to train students as future professionals in particular disciplines. This range of reasons for writing competence may not be so apparent to students who may see writing competence as mainly an assessment.

In order to apply way of focus on purpose students should follow the activity below:

Ask students to brainstorm individually all the types of writing competence, they have done in the last few weeks (e.g. Shopping lists, text messages, notes on lectures, experimental results, birthday cards, poetry). In small groups have students put the different types of writing competence into some form of classification. You might want to suggest functional classification such as memory aids, social communication, learning about, for assessment, some forms of writing competence will fall into more than one category.
In a whole class discussion, narrow the focus to academic writing competence activities such as notes made on reading or in lectures, essay drafts and laboratory reports. Discuss the purposes of the different types of academic writing competence students have done. Ask students to consider the different audiences, the specific purpose of this form of writing competence, the kind of language, information and evidence, they need to draw upon. Extend the discussion to include other types of writing competence students will do in the future.

3.9 Focus on Process
The process approaches focus primarily on what writers do as they write rather than on textual features, but depending on the writer’s immediate task. These approaches may also consider text features. The process approach includes different stages, which can be combined with other aspect of teaching writing competence. Not all writers move through the stages included in process approaches. Some stages may be helpful and others superfluous to any given writing competence task. Stages of writing competence process can happen in various orders at different points. Lectures can help clarify students’ misconceptions about writing competence by explicitly teaching the stages of the writing competence processes.

4. METHODOLOGY

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

4.2 Subjects: The Students
The subject of this study was (60) of non-specialized students who study English as requirement at the Arab Countries Universities (2018-2019).

These students were randomly selected because they have already had background about writing composition in English language. Their ages range between (20 to 22). They have the same educational background. Arabic language is their mothers’ tongue of most of those students.

4.3 Instrument of Data Collection: Writing Competence Test
The material of this research are originally written as answers to writing competence test designed by the researcher, to test subject’s ability to express their ideas in two different sessions, the students were provided with a writing competence topic and were allowed one hour to finish the topic.

4.4 Procedures
(60) Of non-specialized students who study English as requirement at the Arab Countries Universities (2018-2019) were asked to write a guided composition during the class, the students were allowed one hour to finish the task.
The topic was "A Journey that You Made" after that the papers were collected, numbered and marked by the researcher and three different teachers.

4.5 Validity and Reliability

4.5.1 Validity of the Test
The test was administrated to an expert judge who related its relevance.

4.5.2 Reliability of the Test
To estimate reliability, the researcher considered the test. The students were asked to write a composition. They were not allowed to ask each other.

4.5.3 Pilot Study: Introduction
Nunan (1992-145) points out that all research instruments should have piloting phase. Bell (1993-48) 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 competence test items were piloted priors to the main study. Non-specialized students who study English as requirement at the Arab Countries Universities participated in the study piloting.

4.5.4 The Pilot Study was conducted for the following aims:
Give the researcher a clear idea about the time needed for the test. Determine whether the texts questions and instructions were clearly written. Identify any problems. 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 has presented the analysis the piloting study, which is the student’s writing competence test. “Kash Avarz’s (1994) model was
used to analyze student’s writing competence products.

5. 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 identify the problems encountered non-specialized students who study English as requirement at the Arab Countries Universities (2018-2019) in learning English language writing competences so as to come up with solutions to solve problems that encountered them. The tables below are going to illustrate what has been stated earlier.

<table>
<thead>
<tr>
<th>Type of Errors</th>
<th>Syntactic Errors</th>
<th>Semantic Errors</th>
<th>Spelling Errors</th>
<th>Miscellaneous Errors</th>
<th>Morphological Errors</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Negatives</td>
<td>Positives</td>
<td>Negatives</td>
<td>Positives</td>
<td>Negatives</td>
</tr>
<tr>
<td>60</td>
<td>45</td>
<td>15</td>
<td>35</td>
<td>25</td>
<td>48</td>
</tr>
<tr>
<td>Frequencies</td>
<td>75%</td>
<td>25%</td>
<td>61.6%</td>
<td>38.4%</td>
<td>80%</td>
</tr>
<tr>
<td>Percentages</td>
<td>60%</td>
<td>40%</td>
<td>63.4%</td>
<td>36.6%</td>
<td></td>
</tr>
</tbody>
</table>

Analysis of Students’ Test
A. Syntactic Errors
The table above illustrates the percentage and frequency of the answers of the study sample that concern with the Syntactic Errors and shows that most of the sample answers were negative which are represented by the percentage (75%). This justifies that students need to be trained and developed in how they can construct sentences in their correct forms.

B. Semantic Errors
The table above illustrates the percentage and frequency of the answers of the study sample that are concerned with the Semantic Errors and shows that most of the sample answers were negative which are represented by the percentage (61.6%). This justifies that students need to be trained and developed how they can choose the correct meaning of words.

C. Spelling Errors
The table above illustrates the percentage and frequency of the answers of the study sample that are concerned with the Spelling Errors and shows that most of the sample answers were negative which are represented by the percentage (80%). This justifies that students need to be trained and developed how they can write spelling of words correctly.

D. Miscellaneous Errors
The table above illustrate the percentage and frequency of the answers of the study sample that concern with the Miscellaneous Errors and shows that most of the sample answers were negative which are represented by the percentage (60%). This justifies that students need to be trained and developed in how they can make their finishing touches and lay out of writing competence.

E. Morphological Errors
The table above illustrates the percentage and frequency of the answers of the study sample that are concerned with the questions and shows that most of the sample answers were negative which are represented by the percentage (63.4%). This justifies that students need to be trained and developed how they can generate words by using derivation in terms of prefixes and suffixes.

6. CONCLUSION
After comparing and analyzing the results with the main hypothesis. The test significance indicates that there is highly different among students' English language writing competences. Therefore, this indicates that non-specialized students who study English as requirement at the Arab Countries Universities (2018-2019) face difficulties in English language writing competences.
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Investigating the Role of English Writing Competences in Promoting Students' Academic Expressions


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Approaches in Developing Writing Skill at King Khalid University: A Case Study
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ARTICLE INFO
ABSTRACT
Received: February 06, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.29

The study investigates the pedagogical approaches used by L2 teachers in teaching writing at the undergraduate level at King Khalid University of Saudi Arabia. For collecting data about how writing classes are taken and given and how much effective and useful they are for inspiring L2 learners to be good writers in the later phases of their personal and professional lives, two campuses were selected and research methods were carried out through the interviews of both learners and teachers. The study shows that most of the teachers teach writing through the product approach which does not necessitate the applying of thought processes of L2 learners in writing. The study shows that teachers usually persuade L2 learners to come up with assignments which are in most of the cases nothing but products of copying from available sources. L2 learners with some exceptions are found quite reluctant to brainstorm and get involved in peer or group discussion to produce ideas.

KEYWORDS
Genre, L2 learners, product, process

1. INTRODUCTION
To L2 learners in the undergraduate level at King Khalid University, writing is the most difficult task as their anxiety level goes high when they are found to be involved in any kind of writing activities specially during the examinations. They usually confuse the two distinctive features of spoken and written language. In most of the cases, teachers’ approaches in teaching writing do not affirm the importance of differentiating the characteristics between spoken and written language. Spoken language tends to be less structured and that may have plenty of incomplete sentences, clichés, stringy description, back channels and interruptions and those elements should not be present in formal writing texts. Lexical choice in writing texts also differs from the lexis of spoken language. Colloquial expressions sneaking in formal writing texts are common as L2 learners are very much aware of those.

Teachers basically give emphasis on the mechanics of writing and want learners to produce error free writings. Consequently, learners are tensed with attaining perfection rather than displaying creativity and originality. That very attitude of teachers encourages learners for rote learning and thus securing grade in examinations. Learners are required to write comparatively large answers during summative examinations and a small number of learners can accomplish the jobs. Learners basically like to have objective type questions that are less tiring, difficult and that can even be answered through blind guesses. As a matter of fact, learners have great antipathy for essay type writings and generating ideas going out of the box. Teachers are well known about the general disposition of Arab L2 learners, so they usually go with the trend. At that critical juncture, teachers do not feel the urge of adopting process approach incorporating with interactive activities though they are fully responsible for reshaping learners’ attitude toward writing and putting them in a right track. Though it is imperative that teachers should constantly modify their teaching styles to address the diverse learning styles of learners and thus spark their interest in learning, they, by and large, are responsible for developing negative anxiety through an ineffective pedagogy of teaching.

1.1 Objectives:
The principal objective of this study was to investigate the approaches that L2 teachers adopt in teaching writing to learners of non-speaking backgrounds. The other objectives of the study were as follow:
1. To know about the materials used for teaching writing.
2. To know about the assessment procedures and the objectivity of assessments.
3. To explore if L2 learners and teachers consider writing only a tool for practicing grammatical and lexical patterns.
4. To know about how learners are assisted to generate and process ideas.
5. To see if the existing styles and strategies of teaching writing are adequate or they require modifications.

6. To know about learners’ motivational factors in writing and the way teachers provide stimuli to learners.

1.2. Rational of the Study:
The importance and the need of this study are based on various reasons. Firstly, it is found that the existing teaching writing techniques of L2 teachers at the under graduate level are the most traditional ones as L2 teachers hardly aware of the changes in modes of teaching writing in a second language. Evidences show that a good number of L2 learners are frustrated with their attempts at writing expression because of the difficulties with the mechanical aspect of writing. As rules of grammar are taught deductively in a monolingual class, learners struggle and occupy only with the rules for framing sentences. The study rationalizes the need of additional strategies and systematic procedures in mastering the teaching writing by growing out of typical product class where writing development is seen mainly the result of the imitation of input (Badger & White 2000). Secondly, the substandard writing skill of learners of the under graduate level has given birth to the issue whether the universities are failing to turn out a good number of first-rate pupils with commendable writing skill. The study manifests that teachers themselves considerably contribute to students’ reluctance and negative feeling to accomplish writing assignment and so a new insight that written out-put is a matter of complex mental processes of L2 learners is needed to be imbibed by L2 teachers.

Thirdly, the study is important for encouraging L2 teachers to adopt process approaches specially for teaching young adult learners and blended approaches for young learners. As learners learn differently based on their ages, maturation, cognitive development and consonance, teachers should consider which approach can be brain compatible for learners of diverse backgrounds.

Fourthly, the study is significant for knowing the fact about how far the communicative approach is successful in teaching writing as the communicative approach does not emphasize much the rhetorical convention of English texts. In this approach, learners’ attention is not called upon the structure, style and organization of their writings and even the least stress is given on the creativity of an individual writer student.

Finally, the study states the importance why teachers need to tailor their teaching approaches to address the needs of diverse learners. Process approaches urge the changing role of learners and teachers and emphasize their effectivities but on the other hand, in reality we can’t put product approaches in an archive. The study signifies the necessity of incorporating interactivity into product approaches to make it effective specially for dealing with young learners. Leki (1991) with regard to traditional writing states that, in order to get good marks in writing assignments by avoiding errors, students naturally write very cautiously and conservatively in their second language and as a result, the natural fluidity of language is hindered.

At this backdrop, it is imperative to study the approaches that are usually adopted by L2 teachers of Saudi Arabia and encourage them to hold a new attitude in teaching writing and facilitate L2 learners reflecting their creativities and presentation skills in their writing.

2. LITERATURE REVIEW
It is a widely held view that language learning is a process and teaching writing is a product. That very idea opposes the teaching writing as a process that involves several mental activities. Nunan (1991) has mentioned that there is a perennial tension in most aspect of language learning and teaching between language as a process and writing as a product. Syllabus designing is one of the issues that confirms if emphasis is given on the product approach of writing or process approach of writing. Nunan (1991) points out that traditionally, in curriculum practice, a distinction has been drawn between the activities of the syllabus designer, which have been focused on product, and the activities of the methodologies, which have been focused processes.

The teaching-learning activities through product based approaches involves learners in imitating, copying and transforming models of correct language. (Nunan 1991). The earliest view of teaching was that learners should acquire adequate knowledge in forming or structuring sentences before they write essays or paragraphs coherently and cohesively. The notion faced a challenge when the beginners are encouraged to write down on papers without being obsessed with the correctness of language. A new approach emerged in teaching writing that took into consideration the different stages of thought processing and the approach significantly and controversially discounted the role of grammar.

According to Leki (1991), emphasis was given on the new approaches that enable L2 learners exploring
their own knowledge of subject before attempting to write about it. This emphasis paved the way to constitute the ideas of process approaches in teaching writing. Process approaches focuses on orchestrating and pulling together the different components of writing through the mobilizing of mental effort. It indicates a mental route in which L2 writers process ideas, gather and sort the information before and while writing. Tribble, 1996 (cited in Badger and White, 2000) suggest that process approaches give emphasis on the innovativeness of the individual writer, and which pays attention to the development of good writing practices rather than the imitation of model. According to Holmes (2012) thus, the focus shifts from the final product itself to the different stages the writer goes through in order to create this product and by breaking down the task as a whole into constituent parts, writing can seem greatly less daunting and more manageable to EFL students.

Though process approach is highly appreciated and accepted, it has received a lot of criticisms. One such criticism mentioned by Nunan (1991) that the process approach confines children largely to narrative forms and that represents a serious limitation on their ability to master text types such as reports, expositions and arguments which are essential for academic success at school and school beyond. From that point of view, academic writing accentuates the necessity of genre approach that is adopted by L2 teachers for teaching different genres of writing.

Genre approaches are relatively newcomers to ELT (Badger & White, 2000). Genre-based pedagogy views languages as an open dynamic system, where knowledge about language is taught in an explicit manner and genres (types of texts) are used as the starting point of modeling, deconstructing, and understanding language (Martin, 1999 cited in Badger and White, 2000). More explicitly, genre approaches stress that writing varies with the social context in which it is produced. According to Badger and White (2000), for genre analysts, the central aspect of the situation is purpose. Different kinds of writing, or genres, such as letters of apology, recipes or dialogue are used to carry out different purposes. The reality is that most of the L2 learners at under graduate level in Saudi Arabia are not familiar with the term, genre-based approach in writing. They are not much familiar with the conventions and cultural and social norms of writing in the target language and they usually tend to borrow the styles of writing to the target language from their own language. L2 learners confuse the rhetorical conventions of English texts with the conventions of Arabic. Dudley-Evans, 1997 (cited in Badger and white, 2000) identifies three stages in genre approaches. First, a model of a particular genre is introduced and analyzed. Learners then carry out exercises, which manipulate relevant language form and, finally produce a short text.

2.1. Conclusion:
The product approach is a traditional teacher centered approach, but most writing classes are still based on mechanistic product oriented exercises and drills (Zamel, 1987 cited in Nunan 1991). Conversely, the process approach is learner centered approach but involves complex processes and inductive ways that are not suitable for all learners. Nevertheless, the process approach by virtue of its pedagogical implications is able to hold the interest of most of the linguists.

The genre approach has been introduced in teaching writing, which emphasize the variation of writing according to different social contexts but genre approach can be regarded as an extension of product approach (Badger and White, 2000). In fact, many linguists have emphasized on the integration of both the approaches, many of them have argued for collaborative approach to encourage every member of a team to contribute to a writing task and many of them have placed stress on providing L2 learners with models so that they can practice and apply them in an authentic context.

2.2 Research Question:
The study has been framed around the following question:
1. How is the writing skill developed at the under graduate level in Saudi Arabia?

3: METHODOLOGY
The research has been carried out using the following tools.

3.1. Observation:
Writing classes by the L2 teachers of two different institutions were observed for this study. The researcher was a non-participant observer to collect data about what went on in a natural setting. It was an unstructured observation and the researcher recorded the required data by penning them down and using audio recording.

3.2 Questionnaires:
A questionnaire consisting of ten questions was designed to elicit information from the L2 teachers regarding their teaching writing approaches. The question format was close-ended and the respondents were given the questionnaires to pass opinion anonymously. Fifty L2 teachers of the two institutions spontaneously answered the questionnaires and the responses were collected within the seven working days. The questionnaire
had no time limit to finish and the respondents were expected to finish at their convenience within seven working days.

### 3.3 Interview of the Focus Group:
To collect data about how learners learn writing and what their attitude toward teachers’ approaches of teaching writing is, the interviews of the focus group were held. There were four focus groups and each of them consisted of five members. The individual group comprising of female learners was formed through random assignment. The interviews were held in an informal setting in a manner of discussion and they were held on every Wednesday in a month during the free time of both the teachers and the learners. There were unstructured and follow-up questions that helped have the data about students’ deeper insight into learning writing and experiences.

### 3.4 Setting:
The study was conducted in two female campuses of King Khalid University situated in Abha city. Regarding academic performances, the two campuses have become noticeable over the past few years. The current roll strength of these two institutions is about two thousand in total and most of the learners belong to privileged class.

### 3.5 Participants:
As regards the educational qualifications of the L2 teachers of these institutions, most of them have master degrees in English literature, applied linguistics and English language teaching. A few of them have PhD. They also have several professional trainings from different governmental and non-governmental organizations. The participants of the study were the under graduate students of same gender, similar in age ranging from 18 to 22 years, having the same mother tongue Arabic and studying throughout the Arabic medium. All of them have a minimum of five years of formal education and they have intermediate proficiency level on average. Classroom procedures and testing related to this were taken place during the participants’ regular class time and were entirely integrated into daily classroom activities.

### 4. DATA PRESENTATION

#### 4.1. Data from Questionnaire:
To collect data about how the teachers involve learners in writing activities at the under graduate level, close-ended questionnaires (see appendix) were distributed among the teachers and semi-structured interviews were taken (see appendix). The first structured question asked to the teachers was if they use any particular technique, method or approach in teaching. There were given four options, viz., (a) Yes, (b) No, (c) Sometimes and (e) others. The table below shows the reply:

<table>
<thead>
<tr>
<th>Teachers’ Table-1</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you use any particular technique, method or approach in teaching writing?</td>
<td>33.3%</td>
<td>16.7%</td>
<td>50%</td>
<td>0%</td>
</tr>
</tbody>
</table>

The table shows that around 33.3% of the teachers opted for the first choice, 16.7% for the second, and 50% for the third. According to the survey, 50% teachers sometimes teach writing by using a technique, method or an approach but around 16.7% does not use any. The first follow-up question asked to teachers in the interview was, “What approaches do you use in teaching writing? Many of them talked about communicative and collaborative approaches and tried to explain their ways of teaching writing based on those approaches. 16.7% respondents were found to be quite ambiguous and they did not adopt any particular approach but exert their own techniques.

<table>
<thead>
<tr>
<th>Teachers’ Table -2</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you encourage learners to consider the audience of a particular writing?</td>
<td>16.7%</td>
<td>26.7%</td>
<td>33.3%</td>
<td>23.3%</td>
</tr>
</tbody>
</table>

Table-2 shows that 26.7% of the teachers did not encourage their students to consider the audience of a particular writing while 16.7% of the teachers responded yes. 33.3% of the teachers sometimes encouraged their students to consider audience while 23.3% of the teachers opted for the option ‘others’ and they mentioned that they did not have much idea about audiences of writing. The complementary
question of the interview was “Why do you think considering audience of writing is important for students?” According to respondents, knowing the audience of writing helps them make decision what information they should include, how they should arrange that information and what kind of supporting details will be necessary for readers to understand what they are presenting. 26.7% of the teachers never encourage their learners considering the audience, as they were obsessed with the thought that students know that either the teachers or fellow students (or both) would be their audience.

Teachers’ Table-3

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you help learners do brainstorming in groups or pairs in writing class?</td>
<td>15.4%</td>
<td>23%</td>
<td>23%</td>
<td>38.4%</td>
</tr>
</tbody>
</table>

The third question was if they helped students do brainstorming in groups or pairs. Only 15.4% teachers replied that they do. However, 23% of the teachers do not do any kind of brainstorming in groups or pairs. In reply to the complementary question, “why don’t they help students do brainstorming in pairs and group?” They said that the duration of each class is only fifty minutes and it is impossible for them to do all those things within that time period. One of the teachers remarked, “A small classroom size but a large class size, traditional sitting arrangement, pressure of completing syllabus within the stipulated time frame do not allow us to do all these things.” The table shows that 23% of the teachers sometimes conduct the activities and 38.4% opt for others. The feedback question was “Why do you think helping students in brainstorming in pairs and groups is important?” The majority (38.4%) that opted for others made several comments such as, ‘A writing class needs silence for concentration’, ‘Writing is an individual work’, ‘Time-constraint’, ‘Not possible’ ‘A new concept’.

Teachers’ Table-4

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Are you very much strict about checking grammar?</td>
<td>87.5%</td>
<td>0%</td>
<td>6.25%</td>
<td>6.25%</td>
</tr>
</tbody>
</table>

In response to the fourth question a striking number of teachers opted for yes (85.5%) and no one opted for no (0%). Only 6.25% of the teachers check grammar occasionally because according to them they give emphasis on free writing. Same number of teachers (6.25%) went for the option others and they mentioned that they would check grammar if the purpose of a writing test was checking grammar. The table shows that most of the teachers hold rigid attitude toward checking grammar. The complementary question was “Why is it important to check grammar strictly? In reply, one of the teachers said, “The writing is strictly checked to put emphasis on accuracy. The writing is carefully controlled so that the students can see only the correct language and practice grammatical structures that they have been taught”.

Teachers’ Table-5

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you give learners writing assignments or homework?</td>
<td>85%</td>
<td>0%</td>
<td>15%</td>
<td>0%</td>
</tr>
</tbody>
</table>

The table shows that around 85% of the teachers give their students writing assignments or home works and 15% of the teachers sometimes do it. The complementary question of the interview was “Why do you think giving homework or assignments can help students develop as a writer?” In reply to the question one of the teachers said that echoed the voices of other teachers, “Giving homework will engage them in writing activities at home.” The teachers opted for sometimes believe that giving writing assignments at regular basis may ruin the real tastes of writing. They concerned about the students’ ability of taking the load and therefore preferred giving less home works to the learners.

Teachers’ Table-6

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you talk about the topic before they start writing?</td>
<td>73.4%</td>
<td>0%</td>
<td>26.6%</td>
<td>0%</td>
</tr>
</tbody>
</table>

Question 6 was, “Do you talk about the topic before your students start writing?” and 73.4% of the teachers responded positively. The follow-up question asked in the interview was, “Why do you
think talking about the topic before they start writing is important? If not, why?” One of the teachers said, “It is important to give some prior ideas about the topic to the students. They listen to us and then can expand their ideas while writing.” 26.6% of the teachers sometimes discuss the topic as according to them; they let the students generate ideas solely by themselves. Sometimes the teachers talk a little about the topic. They give different writing assignments to their students and ask them to memorize and produce them in classes.

Teachers’ Table-7

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you ask learners for peer correction or assessment?</td>
<td>3.3%</td>
<td>83.3%</td>
<td>13.4%</td>
<td>0%</td>
</tr>
</tbody>
</table>

The table shows that around 83.3% of the teachers do not ask their students for peer correction or assessment. The follow-up question asked in the interview was, “Why don’t you ask your students for peer correction or assessment?” In reply to the question one of the teachers said, “A student does not feel good whenever he is asked for peer correction. May be, a student suffers from a kind of inferiority complex to share his mistakes with his fellows who are, in intelligence, about equal.” “Sometimes students do not consider their peers’ corrections and advice reliable and do not view their peers as authorities who can correct their errors,” remarked another one. The table shows that only 3.3% teachers ask their students for peer correction and 13.4% occasionally ask their students for peer correction. The percentage indicates a limited scale of collaborative culture in tutored situation.

Teachers’ Table-8

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you ask learners to write on topics out of their syllabus?</td>
<td>6.7%</td>
<td>83.3%</td>
<td>13.4%</td>
<td>0%</td>
</tr>
</tbody>
</table>

It is conspicuous from the percentage (83.3%) that most of the teachers do not ask their students to write anything out of their syllabuses. The complementary question asked in the interview was, “Why don’t you ask your students writing topic out of their syllabuses.” They answered almost in one voice that they had time constraint. They point out that learners also do not like to discuss topic out of their syllabuses, as they like to write what may be set in their question papers. According to them, even the parents of the students do not like it, as they want the teachers to be very much focused and particular. The survey shows that only 6.7% of the teachers opted for yes and 13.4% opted for sometimes.

Teachers’ Table-9

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you use conferencing to discuss writing with learners?</td>
<td>16.7%</td>
<td>66.7%</td>
<td>16.6%</td>
<td>0%</td>
</tr>
</tbody>
</table>

According to the survey, 66.7% of the teachers do not conference with students to assess their writing skill and guide them to improve their writing over time. The complementary question asked in the interview was, “Don’t you think conferencing can help students develop their writing skill? If not, why?” One of the teachers reported, “All the things required for the development of writing skill are done in classes. We don’t think it requires holding a further conference to discuss writing.” Another teacher said, “Students are always welcome to us with any question that dawn on their mind. When they come, we try to help them. Isn’t it conferencing?” “We do not use conferencing if you mean by conferencing an organized and planned activities. However, we are always counseling our students so that they can develop their writing skill.” The survey report shows that 16.7% opted for yes and 16.6% opted for sometimes. They reported that conferencing could infuse new insight into students and they could gradually develop themselves as creative writers by attaining cognitive maturation.

Teachers’ Table-10

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>No</th>
<th>Sometimes</th>
<th>Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you look for creativity when you edit?</td>
<td>84.4%</td>
<td>0%</td>
<td>16.7%</td>
<td>0%</td>
</tr>
</tbody>
</table>
The last close-ended question to the teachers was if they looked for creativity when they edited students’ scripts. Around 84.4% of the teachers answered yes, 0% teachers opted for no and 16.6% chose the option sometimes. The complementary question asked in the interview was, “Why do you think considering creativity more important than mechanics of writing?” This question contradicts question no. 6 and 7 and elicits contradictory answers form teachers. One of the teachers said, “I like to nurse and nurture the creativity of a student. I try to see if learners are able to reflect their thoughts in their scripts. A learner may do mistake but it is important to see how far he/she is successful in portraying himself/herself in writing.” The teachers belonging to ‘sometimes’ group clarified their stance mentioning, “It depends on what we want in their writing. It will not be logical if we overlook their mistakes but simultaneously it will never be rewarding if we ignore their creativity. Our duty is to help them attain perfection in both the areas.”

4.2. Data from Focus Groups:
There were four focus groups and each focus group consisted of five members. They were interviewed to elicit information from them and the interviews were held in an informal setting in a manner of discussion. There were unstructured and follow-up questions, which helped gather information about learners’ views toward learning writing in second language.

The first question to the students was, “What do you think about your writing skill in English?” Their answers speak volumes for their dissatisfaction with their writing skill. One of respondents said, “We only write during examinations and therefore, we have to memorize the important lessons. Our teachers make us write only the important things and thus impose limitations on us.” The next question was, “Do you think your listening and speaking skills are better than your writing skill?” The answered with a same depressed tone to express their weaknesses in writing skill. To know if there are activities in their writing classes, the students were asked, “What is your favorite activity in a writing class?” A participant replied, “There is a few activities in a writing class. Teachers ask us to write on a topic (most of the times the topic is given the previous class for memorizing it) from our syllabus and we all do it silently. While checking the scripts, the teachers appreciate those who have done less grammatical mistakes.” Another question that was asked to find out their attitude toward learning through sharing was, “Do you allow your class friends to see your writing?” In reply to the question, one of the students said, “Usually we do. We have the culture of sharing things with our class friends and in this case, we copy form each other.”

5. ANALYSIS OF DATA
The data collected from the study present a significant evidence of the effect of teaching writing approaches on L2 learners at the under graduate level at King Khalid University. The study bears evidences that still the two approaches; the process approach and comparatively new, the genre approach are quite unfamiliar to L2 teachers though over the last twenty years, process approach and in the last ten years, genre approach have been profusely used in teaching writing. The finding reflects Rashid’s (2008) remark that no well-defined method or approach in teaching English is followed in King Khalid University. According to data, a good number of teachers speak about adopting communicative approach in teaching writing. It indicates that they have knowledge about the positive effect of the communicative approach in teaching English but they are quite unaware if the approach is suitable for teaching writing. According to data, though 33.3% of the teachers adopt approaches in teaching writing, they adopt traditional mechanical approach. According to Leki (1991), the traditional philosophy of teaching language has persuaded teachers that learners are not ready to create language, they are only ready to manipulate form.

From the study, it is found that a good number of teachers are not much aware of the fact that audiences of writing can be different according to the purposes of writing. Many of the teachers think themselves the only audience of their students’ writing, which indicates their traditional outlook in teaching. This very attitude reflects the nature of product approaches which are primarily concerned with mechanics of writing.

It is important for a student writer to create a text that will be both rhetorically and linguistically appropriate (Firkins, Forey & Sengupta 2007). However, the finding speaks volumes for the fact that most of the teachers at the secondary level do not have adequate knowledge about the rhetorical norms of writing and consequently their students are not supposed to know about this. John (2004) remarks that written language looks at how the thoughts and oral language are transformed into written language maintaining the norms of the target language. It is significant to notice that there are many dissenting voices among the teachers (around 53.3%) regarding the necessity of maintaining rhetorical norms in writing because many of them never have heard about it.
5.1. Findings:
Although in teaching of writing different approaches have emerged, evolved and contributed to the changing role and status of writing within English language syllabuses and English as a foreign language, teaching of writing has continued to be one of the most difficult areas for L2 teachers at under graduate level. As still traditionally writing is viewed mainly as a tool for the practice and reinforcement of specific grammatical and lexical patterns, a one- dimensional activity, in which accuracy is all- important (Holmes, 2012), students’ ability to produce and develop their own ideas by using their imagination and skill is spoilt largely. The findings helped confirmed that teachers have ‘trapped our students within the sentence’ and ‘responded to the piece of writing as item checkers not as real readers’ (Raims, 1983 cited in Holmes, 2012). According to Holmes (2012), even in more recent communicative approaches to language teaching, teachers can often still see writing as something of a taboo area, threatening to detract valuable classroom time from the development of oral communication skill. L2 teachers at the under graduate level have been found obsessed with communicative approach of teaching emphasizing more importance on communicative competence of learners though they are still not much clear how they will apply communicative approach in teaching writing. They have a kind of misconception that people communicate only through speaking and the other three skills are not equally important for communication. They seem to be unaware of the fact that people also extensively communicate through writing that necessitates the other two skills (reading and listening) since the skills furnish the people with syntactic and semantic knowledge, pragmatic and discourse knowledge and lexical resources required for successful communication through writing. As the focus is mainly given on how one can speak good English, a good number of students are found to achieve a certain level of proficiency or minimum communicative competency in speaking English by picking up English through conversations in informal settings or in organized classes. But the same numbers of students are seemed to be bogged down in their writings when they are given writing tasks for different purposes. The lack of the proper balancing of all skills while teaching a language is found to be a stumbling block in becoming fluent in both speaking and writing English.

Theoretically all methods are good but practically no method is perfect or unique. The communicative approach involves some challenges that require trained and skilled teachers to handle them. It appears that most of the teachers know the theory of CLT but the application of their theoretical knowledge in an ESL context for teaching writing is not in conformity with the underlying principles of the approach. To most of the teachers communicative approach means nothing but particular types of classroom organization and activities. Of course, learners can learn through the activities but that has little to do with teaching writing the appropriate ways. Not having well-thought-out lesson plans in advance can’t dispel the doubt if the teachers have succeeded in carrying their strategies into effect and the students are going to make much progress in learning.

It is found that to produce a coherent, well- written text is extremely a stressful task for L2 learners at the secondary level as the intervening stages in the process of creating this text are overlooked. It is difficult for L2 learners to produce a highly structured text without first going through various pre-writing and drafting stages (Holmes, 2012). The findings have revealed that L2 learners at graduate level are not also able to produce different varieties of acceptable written texts, as they are not made familiar with the conventions of various different genres of writing English. Besides, combined with the frequently limited and unconstructive, sometimes negative and often purely grammatically focused nature of teacher feedback on the completed piece of writing, contribute to a strong lack of student motivation and a distinct reluctance to complete writing assignments either inside or outside of the classroom (Holmes, 2012).

It has been noticed that to capture students’ imagination and spark their motivation in writing L2 teachers do not have active participation in writing classes and they have hardly played a collaborative role in guiding, developing and arbitrating students’ decision about what a good writing looks like. Most of the L2 teachers have failed to incorporate the essential elements for teaching writing and therefore, students do not have any framework for evaluating their own work. For L2 learners, there has a less provision for practice of writing in class and it has been transpired from the study that writing has become low priority for teachers, as they are mostly concerned with time and syllabus constraints.

The types of assessments that teachers use to evaluate learners’ performance in L2 writing also plays an important role to reinforce learners’ interest in writing. It has been identified that there have been no relations between teachers’ evaluation criteria and their instructions. Most of the teachers do not have clear instructions whether they will grade students’ writing on a matter of form, mechanics or a matter of content. The traditional forms of assessment do not
help them evaluate students’ writing work fairly and rationally as their criteria of judging students’ performance do not focus on few specific aspects of writing that they teach during the lesson;

The study finds that teachers often make learners to rewrite papers until or unless they come up with error free writing. This rewriting is kind of punishment afflicting on them mainly for doing grammatical mistakes. It does not correspond with the process approach, which makes L2 learners prepare multiple drafts just not to extract error free writing from them but to see if they can express what they want to say.

Though teachers have been found to be satisfied with their approaches in teaching writing, most of their classes have not been organized properly and students have not been motivated to go through the different stages of writing. They have had their own teaching styles, which represents nothing but the traditional mode of teaching. The teachers have not conducted any activities to facilitate L2 students to learn writing rather it has been mostly teacher- centered class and they have preferred their students to be silent for better concentration.

Most of the students are dissatisfied with their writing class because writing class is less interesting and teachers only make them memorize several items from syllabuses so that they can write them well in examination.

L2 learners as well as most of their teachers tend to think that the aim of writing is only for examinations. They seem not to be aware of the fact that we write a lot outside the class in a real life situation where writing takes on a functional purpose.

6. IMPLICATIONS OF PEDAGOGY

The study has provided an overview of the approaches that are adopted by L2 teachers for teaching writing at under graduate level and implied pedagogy to the nature of writing process, the roles of teachers as well as learners and current directions in writing instruction. The teachers need to understand that writing is not merely putting pen to papers for the representation of speech but writing is the integration of several diverse neural pathways and learners put a lot of pressure on themselves when they write. Teachers need to hold experimental attitude with different teaching approaches and activities in teaching writing and monitor the results so that teachers and students can determine whether the learning goals are being achieved. Based on the evidences that classroom experiences provide, L2 teachers need to assess their personal theories of learning and by reshaping their attitude they need to adopt the most effective approaches in teaching writing.

It is important for l2 teachers to assess writing processes and, strategies and use multiple assessments of writing across various purposes, genres and content areas (Malley and Pierce, 1995). Identifying student strengths, educational needs and, interests and determining what works most effectively in instruction for each student are indispensable for effective teaching writing. Teachers need to encourage their students to assess their own writing as well as their notions of how they learn to write, by giving them opportunity to reflect on teaching-learning process. Children who have difficulty with higher order cognition problem will have to be helped to go through the processes of writing as their writing skill improves slowly over times.

6.1. Concluding Remarks:
The roles of teachers in teaching writing in a second language have furnished a new insight over the years and more emphasis has now been given on the mental process that is activated during the intervening stages of writing than on the final polished product, which is mainly appreciated on its looks, clarity and neatness. L2 teachers at the under graduate level are responsible for providing learners with the necessary input so that they can brainstorm, generate and develop ideas. Besides, they will ensure collaborative learning, which will inspire learners for peer editing and group editing, to produce several drafts or version in a more exploratory, less punitive, less demoralizing writing class (Leki, 1991).

ABOUT THE AUTHORS
Sharmin Siddiqui has an MA in Applied Linguistics and ELT and has been serving as one of the faculty members for 10 years in the faculty of languages and translation at King Khalid University, Abha, KSA. She is keenly interested in improving the writing skills of learners through different approaches that suit the needs of diverse learners.

Md. Mostaq Ahamed is an ex-lecturer of King Khalid University, Abha, KSA, has MAs in English literature, ELT and education. He is a Cambridge certified teacher and a Teaching Excellence and Achievement Fellow, George Mason University, Virginia, USA.

REFERENCES


APPENDIX

TEACHERS’ QUESTIONNAIRE

Conducted in 2019

<table>
<thead>
<tr>
<th>Institution</th>
<th>Education Qualification</th>
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<table>
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<th>Questionnaire</th>
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<tr>
<td>Yes</td>
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1. Do you use any particular technique, method or approach in teaching writing?

2. As a writing teacher, do you encourage learners to consider their audience?

3. Do you help learners do brainstorming in groups or pairs for letting them think about the topic of writing?

4. Are you very much strict about checking grammar?

5. Do you give learners writing assignments or homework?

6. Do you talk about the topic before learners start writing?

7. Do you ask learners for peer correction or assessment?

8. Do you ask learners to write on topics out of their syllabus?

9. Do you use conferencing to discuss writing with learners?

10. Do you look for creativity when you edit?

THANK YOU FOR YOUR COLLABORATION
TEACHER’S QUESTIONNAIRE

Oral Interview

Conducted in 2019

<table>
<thead>
<tr>
<th>Institution:</th>
<th>Education Qualification:</th>
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<tbody>
<tr>
<td>Experience at the under graduate level:</td>
<td>Date:</td>
</tr>
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</table>

1. What approaches do you adopt in teaching writing?
2. Why do you ask your learners to consider the target audience of writing?
3. Why do you think brainstorming important for writing?
4. Why don’t you often let your learners work in groups or pairs in your writing class?
5. Why are you much strict about the mechanics of writing? If not, why?
6. Why do you give learners writing assignment or homework?
7. Why do you talk about the topic before they start writing? If not or often, why?
8. Why do ask them for peer correction or assessment? If not, why?
9. Why do you ask learners to write on topic out of their syllabus? If not, why?
10. Why do you use conferencing to discuss writing with students? If not or often, why?
11. Why do you look for creativity when you edit? If not, why?

THANK YOU FOR YOUR COLLABORATION
Challenges of Teaching and Learning the Igbo Language at Chukwuemeka Odumegwu Ojukwu University, Nigeria
Dr. Ifeoma Emmanuela Udoye
Department of English, Chukwuemeka Odumegwu Ojukwu University, Igbariam Campus, Nigeria.
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ARTICLE INFO
Received: January 06, 2019
Accepted: February 20, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.29

ABSTRACT
This study identifies and describes the problems of teaching and learning of the Igbo language at Chukwuemeka Odumegwu Ojukwu University, Nigeria. In the last two decades, it has been observed that there has been a substantial decrease in the proportion of students who applied for or even enrolled to study the Igbo language at university level in Nigeria. Using survey design, this study investigated the problems associated with the teaching and learning of the Igbo language. Fifteen Igbo language students and four Igbo language lecturers at Chukwuemeka Odumegwu Ojukwu University, Igbariam campus were used to obtain information. Two instruments were administered on participants selected for the study. Results indicate that lack of Igbo pedagogical materials, attitude of people towards the language among other things prevent the smooth teaching and learning of the Igbo language. The paper concludes that although efforts are made by scholars to revitalize and popularize the study of Igbo language, interest and enrolment among prospective students are still very low.

KEYWORDS
Igbo language, learning, teaching, language, students, university

1. INTRODUCTION
Language is an indispensable tool for communication, transmission of culture and socialization. The Igbo language is one of the major languages spoken in Nigeria with a population of 20 million speakers (Udoye, 2018). Most definitions of the name ‘Igbo’ often collectively referred to the land, language and the ethnic people of Nigeria who occupy the South Eastern part of Nigeria. Five states make up the Igbo speaking states namely: Enugu, Abia, Imo, Anambra, Ebonyi and some parts of Rivers and Delta states (Udoye, 2018). The language is also a medium of instruction in government owned primary schools in Anambra state. The use of indigenous language for effective teaching and learning cannot be overemphasized. Ezeani (2001) opines that the use of indigenous language in teaching science subjects will help students to understand and perform well in science subjects. Similarly, Mkandawire (2017) observes that Zambia school children participate actively in class when Cinyanja; a language spoken in town and cities is used by teachers than when the English language is used in teaching.

Many efforts have been made by Igbo scholars to ensure that the language is standardized in order to compete with other languages of the world. The history of standardizing the Igbo language will not be complete without mentioning the Onwu orthography controversy. Later on, Dr Ogbalu, a popularizer of the language and Igbo linguists such as: Emenanjo, Nwadike and others helped in promoting the language. Furthermore, Ogbalu introduced the Society for the Promotion of Igbo Language and Culture (SPILC) to ensure that the language could be used in all areas of life. It is pertinent to note that SPILC died a natural death after the demise of Ogbalu in the 90s. In recent times, United Nations Educational, Scientific and Cultural Organization (UNESCO) Advisory Committee on Language Pluralism and Multi – language Education opines that the Igbo language will be subdued by other stronger Nigerian languages by 2025, in essence, the Igbo language will soon become extinct. The prediction by UNESCO further propelled many Igbo scholars and popularizers to swing into action in order to find out ways of preventing the Igbo language from dying. Credit must be given to Professor Pita Ejiofor for assuming the position of Ogbalu, as a popularizer of the language. What motivated the researcher to carry out this research work is the report by UNESCO about the state of the Igbo language. The researcher wants to find out reasons why the Igbo language is about to become extinct by studying the problems of teaching and learning the Igbo language at Chukwuemeka Odumegwu Ojukwu University (henceforth, COOU), Nigeria.
2. THEORETICAL FRAMEWORK
The theoretical framework for the study is Crystal’s (2002) work on Levels of Language Endangerment. Crystal (2002) believes that figures and statistics are not reliable instruments for measuring language endangerment rather the rate of acquisition by children, attitude of the speakers and the effect of contact are the most reliable instruments for measuring language endangerment. Crystal further classified the levels of endangerment into five stages such as: viable language, viable but small language, endangered and nearly extinct language, safe and not safe language. The Igbo language belongs to the endangered language category as stipulated by UNESCO. Are (2015) opines that preserving languages from dying is important because languages contain the culture, history and identity of a people. The theory is therefore relevant to the present study because through its application, it is possible to discover the factors that cause language endangerment.

3. LITERATURE REVIEW
In recent years, there has been an increasing amount of studies on Igbo language. Ezeani (2001) studies learning sciences in Igbo language. He discovers that science subjects can be taught in Igbo language because the language has no linguistic deficiency. He exemplified his claim with some concepts such as: Carbon dioxide: kabo; metre: mita; force: ike. Ezeani maintains that low academic achievement of students in science subjects is associated with learning science subjects in English. While Ezeani looks at learning sciences using the Igbo language, the present study is interested in the problems of teaching and learning the Igbo language at Chukwuemeka Odumegwu Ojukwu University, Igbariam campus.

Umo (2013) examines Igbo language and identity. She discovers that pedagogical problems, tone, orthography and diacritic problems are some of the issues that stall the effective teaching and learning of the Igbo language. Her work provides insight into the problems of teaching and learning the Igbo language in general. However, the work by Umo is different from the present study while the former looks at the problems of the Igbo language in general the latter is interested in the problems of teaching and learning the Igbo language at COOU.

Okudo (2013) examines the problems and prospects of teaching and learning the Igbo language in secondary schools in Lagos state. She observes that inadequate Igbo language texts, lack of language laboratories for teaching of the language and poor method of instruction are the factors that hinder effective teaching and learning of the language. Okudo (2013) examined the problems of teaching and learning the Igbo language in secondary schools in Lagos using constructivism theory while, this study considers the problems of teaching Igbo at COOU using Crystal’s levels of language endangerment model.

Similarly, Onwuka (2009) explores the factors that affect students’ performance in Igbo language Senior School Certificate Examinations (SSCE). She discovers that lack of teachers, poor attitude of students, parents and the general public towards Igbo and lack of teaching aids are major impediments for effective teaching and learning of the Igbo language in Aboh, Mbaise Local Government Area of Imo state. The work is similar to the present study and offers insights into the problems of the Igbo language in general. However, while the work is based on secondary schools in Aboh, Mbaise, the present researcher considers the problems of teaching and learning the Igbo language at COOU.

4. METHODOLOGY
The researcher used two instruments for data collection. They are: interview and participatory observation protocol. The two techniques were adopted because the researcher is a native speaker and member of staff of COOU. Furthermore, the researcher was able to unravel certain problems through oral interview. The population of the study is made up of 4 lecturers out of the 8 lecturers in the department and 15 students out of 48 students in the department.

5. RESULTS AND DISCUSSION
Despite the fact that the Igbo language is the mother tongue of the people, it is also an effective tool for easy perception, comprehension, and creative expression needed for nurturing a child’s mental and emotional being. Unfortunately, the Igbo language has problems and is even at the verge of becoming extinct. Some of the problems of teaching and learning the Igbo language are:

5.1. LACK OF LANGUAGE LABORATORY
Pronunciation problems emerge mainly from lack of language laboratory. The language laboratory enhances students’ performance. It is a vital tool for teaching vocabulary, grammar and listening comprehension. The language laboratory is an audio-media which is important in the teaching of the Igbo language. It involves listening to voice and imitating the voice. Unfortunately, at COOU, Igbo language department does not have a language laboratory. Ajisafe and Okotie (2011) observe that many
secondary schools and universities in Nigeria do not have language laboratories because of the general notion that laboratories are not for Art subjects but for science subjects. But they forget that language laboratory is essential to the Phonetics teacher who teaches the sounds of the language.

5.2 LACK OF LINGUISTICS TEXTBOOKS WRITTEN IN IGBO
Linguistics textbooks on Morphology, Syntax and Semantics written in Igbo are not available. Hence, Igbo language lecturers use Linguistics textbooks written in English to teach Igbo language students in an Igbo language class. This is a great factor that militates against effective teaching and learning of the Igbo language. Umo (2013) laments that the greatest problem facing the teaching and learning of the Igbo language is lack of textbooks written in Igbo for Igbo learners. For effective teaching and learning to take place, adequate instructional materials should be made available. Unfortunately, the Igbo language does not have enough textbooks. Even though some Igbo language scholars are writing books, most of their books are on literature and culture and not on the grammar, syntax, semantics, discourse analysis or lexicology of the language.

5.3 POOR ATTITUDE OF STUDENTS TOWARDS THE TEACHING AND LEARNING OF THE IGBO LANGUAGE
Most Igbo language students have negative attitude towards the Igbo language, (Onwuka, 2009) and this attitude has affected their value system. Chidi-Ehiem & Ogbu (2017) observe that students cultivate the nonchalant attitude towards learning the Igbo language at secondary school level. Onwka (2009) further observes that elderly native speakers of the language are responsible for the negative attitude of students towards the language because of their uncomplimentary remarks about the language. These comments influence their children negatively hence, they do not have any regard for their mother tongue. Fabumi & Salawu (2005) observe that the attitude of Yoruba elites towards the language is not encouraging. The elites prefer their children to speak the English language because it has political relevance. Similarly, Tawallbeh, Dagamseh & Al-Matrafi (2013) observe that the reason for people’s poor attitude towards their language is because they feel that their language has no economic prospects. At COOU, students have poor attitude towards the language considering the number of registered students in the department as shown below:

<table>
<thead>
<tr>
<th>S/N</th>
<th>Department</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>English</td>
<td>381</td>
</tr>
<tr>
<td>2</td>
<td>Religion</td>
<td>75</td>
</tr>
<tr>
<td>3</td>
<td>Philosophy</td>
<td>422</td>
</tr>
<tr>
<td>4</td>
<td>Igbo</td>
<td>48</td>
</tr>
</tbody>
</table>

The table above shows that Igbo language department has the lowest number of students while, Philosophy department has the highest number of registered students. It is therefore obvious that the language is gradually dying. The low number of Igbo language undergraduate students is associated with poor attitude of people towards the teaching and learning of the language. Umo (2013) observes that people ridicule Igbo language students. COOU students told the researcher that they refer to their department as Linguistics department rather than Igbo department to avoid being mocked by other students. Some students agree that the course does not open doors for economic empowerment as can be seen with the study of English and even Chinese which they consider as international languages hence, the reason for low enrolment of students in Igbo department.

5.4 POOR BACKGROUND IN IGBO LANGUAGE BY STUDENTS AT SECONDARY SCHOOL
Many students were not properly taught the Igbo language at secondary school level and when they become Igbo language students, they find it difficult to write in Igbo language particularly in the use of diacritic marks. This is in line with Onwuka (2009) observation that teachers in secondary schools only prepare students during external examinations such as SSCE which is why students are not well grounded in the Igbo language at secondary school level.

5.5 INCONSISTENCIES IN WRITING IGBO WORDS
Igbo orthography controversy still militates against the development of the Igbo language up till this moment. Some scholars advocate that Igbo words should be written together while others advocate that it should be separated such as; n’ihe na or n’ihe na. This is a major problem in teaching the Igbo language.

5.6 TERMINOLOGICAL PROBLEMS
Many terms are springing up daily and the language does not have real terms for such concepts. Such as Desktop, Iphone, and Ipad do not have Igbo equivalents hence, translation of such electronic digital devices from English to Igbo is a problem.
5.7 IGBO LANGUAGE DEPARTMENT SERVES AS A DUMPING GROUND FOR DEFICIENT STUDENTS
At COOU, most students in Igbo language department did not apply to study the Igbo language but at the point of registration, the students were found to be deficient in Mathematics and such students are sent to Igbo language department. This is the surest way of getting into the department. Hence, the department appears to be a dumping ground for deficient students and such students who do not have interest in studying the Igbo language will pose problems for the language teacher. Similarly, Fabumi & Salawu (2005) observe that few undergraduate students in Yoruba department were forced to study Yoruba because they could not be admitted to study other courses. However, such students eventually get admission to study other courses and end up abandoning the Yoruba language department.

5.8 UPDATING IGBO LANGUAGE DICTIONARIES
Although, many linguists and lexicographers are trying in the area of dictionary writing such as Echeruo (1997) and Igwe (1999), Anagbogu (2004) opines that Igwe’s (1999) dictionary failed to adhere to the principles of lexicography hence, the reason for the enormous problems found in the way he handled Igbo major lexical categories. Without a good and standard Igbo language dictionary, effectiveness in the learning of the language by second language learners will be stalled. Dictionaries should be updated yearly the way English lexicographers update the English language dictionaries because, language is dynamic and it changes everyday hence the dictionary should capture the changes that take place in the language.

6. WAY FORWARD
• Entrance examinations should be taken by prospective Igbo language students before being admitted into the department. Mathematics should equally be made a compulsory subject like it is done in other departments for students to be eligible to study the Igbo language.
• Functional Language laboratory should be installed to facilitate effective teaching and learning of the Igbo language
• Government should provide jobs for Igbo language graduates. This will arouse the interest of the students in learning the language.
• Igbo language dictionaries should be updated in order to capture new concepts that are coming up every day.
• Scholars should agree on the best writing system to accept for writing the Igbo language. This will help the learners of the Igbo language.
• Linguistics textbooks should be translated into Igbo to enable lecturers to teach their students in the Igbo language thereby preserving and promoting the Igbo language.

7. CONCLUSION
The paper has shown that teaching the Igbo language at COOU is faced with a lot of problems. The problems emerged due to lack of language laboratory, terminological problems, attitude of students towards the language, poor background of students in Igbo language at secondary school level, among other reasons. The Igbo language has a long unique history; therefore, the language should be preserved so that it won’t become extinct.

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REFERENCES


A Determined Observation and the Investigation of Moby Dick as a Symbol of Evil

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ARTICLE INFO

Received: January 11, 2019
Accepted: February 28, 2019
Published: March 31, 2019
Volume: 2
Issue: 2
DOI: 10.32996/ijllt.2019.2.2.30

ABSTRACT

This paper investigates the themes and symbols of evil, pain, and suffering in the novel, Moby Dick (1851) by Herman Melville, in which the narration is about a whale namely Moby Dick that attacked on the ship crew deadly in the ocean while the whale is in the white color which ought to be a symbol of the good spirit or the angel of the sea; but his evil nature and destructive attempts on the voyagers reveal him with a terrible and dreadful appearance which personifies and symbolizes to place for an evil object. The white whale, Moby Dick is an antagonist that plays a vital, dominant, and prominent role of the main character in the novel. Here, Moby Dick is not only a book about the protagonist Ahab’s quest for the White Whale, but Moby Dick also is an experience of the quest. It is full of the sea and the religious symbols. In this novel, symbols are based on both characters and objects. Some symbols are based on such characters as Ishmael, Queequeg, Ahab, Eliza, and Fedallah, whereas the objects, such as the White Whale - Moby Dick, the ship Pequod and the sea and the Cogfin. Related to the theory of symbolism, there are three kinds of symbols – natural symbols, conventional symbols, and private symbols. The mechanism of symbols has been applied in the form of pain and suffering in this paper that proves the white whale, Moby Dick is as a private symbol of an ambiguous creature precisely evil because of its evil nature and the destructive attempts throughout the novel.

1. INTRODUCTION

Herman Melville was that American writer who liked the Phoenix regenerated and revived after obscurity of a hundred and more years. His life had been a tearful and tedious tale of toil and moil, blood and labor. He was born in New York City (1819 - 1891) who was undoubtedly regarded as one of the great American writers - as a great American novelist, a short-story writer, a poet, and an intelligent child of American fiction. His literary works included him the best known among the readers. At the time of his youth, the glory desperately needed cam of such characters as Ishmael, Queequeg, Ahab, Eliza, and Fedallah, whereas the objects, such as the White Whale - Moby Dick, the ship Pequod and the sea and the Cogfin. Related to the theory of symbolism, there are three kinds of symbols – natural symbols, conventional symbols, and private symbols.
story from his senior that happened this doom and disaster with a crew in the Pacific Ocean in 1820 that crew, as whaling from Nantucket to the Essex, met a notorious sperm albino hard-to-catch white ghostly whale namely Mocha Dick which invaded on their giant ship that was destroyed and ruined badly. Some crewmembers jumped off the ship and took their small whaleboats to save their lives from the whale’s anger and attack. The crew started to float and wander in search of the life from the cruel hands of the death around in the hostile ocean. They underwent and suffered a lot from the thirst, starvation, sickness, horrified with the terror of the sea’s dangerous animals, no hope for the future life, and the nightmare of cannibal sea tribes. However, a few among them could succeed in this horrible journey on an open-boat to reach on an island of South America. These crewmembers could reach because of the ship’s brave and wise captain who had a prefect experience, complete information and knowledge for a long time about ocean life and its geography. This story had spread widely among the voyagers’ societies. When was the captain asked about the devil white whale, he said that he was questing badly for the revenge on that mysterious white ghost whale, Mocha Dick that devour and demolished his many relatives, trustworthy friends, and business partners. It was not only the first time that whale attacked on them suddenly, but many times this whale invaded and destroyed others also which rules its own horrible laws of death in the reign and kingdom of the Pacific Ocean. This painful story shook Melville up to the bottom of his heart very sad. When Melville came back from his journey to the USA he read the same story in a magazine about an albino sperm whale famed for its deadly attacks on whaling ships trying to hunt and chase it down. This whale, killed off the coast of Chile near Mocha Island, that’s why it was called Mocha Dick. Therefore the name of the whale was also inspired by real-life events. Melville immediately made up the plan to write this story. Therefore, he wrote his experiences about the incident on the papers for a short story, after soon, it was expended to a novella, but later on, it appeared in the complete form of a novel entitled, The Whale that was changed for the another finalized its title Moby Dick (1851) which could be written about eighteen months. A movie has also been filmed on this novel with the same name that won five awards and received its seventeen nominees.

2. LITERATURE REVIEW
Moby Dick is narrated in the first person by Ishmael. White Whale, Moby Dick is related with sympathy and empathy, aloneness, the knowledge of both the life and the death, and also linked with uninhibited creativity that means Moby Dick is allegorically symbol of religion and evil; but this paper discovers the new facts to reveal the comparatively subjects and the themes to its evil caricature persona, to investigate the tools for the psyche-analytical study of the events of whalerahaorship or the procedure to prey of Moby Dick, the phenomenon of the nautical geography, crew’s psychological conflict, climax about the attack of Moby Dick on the ship, nature and movement of the turbulent and hostile sea, philosophy of life on the sea, and allegorical objects- all about these are being identified the cause, effect, and the relationship among the crew members and the ocean creatures.

Moby Dick is a nautical fiction that is also known for a naval adventure fiction, sea fiction, maritime fiction or a sea novel, which is got setting on or near the sea which includes the human relationship to the sea and voyages that describes the nautical culture in its phenomenology and ethnography. The setting of time, place, and action in the nautical fiction includes completely naval merchant ships, sea adventures, sea long journeys, oceanography, philosophical attitude to ocean, mood of ocean, lifeboats, whaling and fishing, fishing vessels along with seaports, beaches, fishing hubs, and surrounding residents. Men are usually central characters due to the historical domination of maritime culture by men, for this reason, naval fiction is often marketed for men. Naval fictions usually include specific topics, such as focusing on manhood and heroism, examining the social hierarchy, religious suffering, and psychological struggle of the characters in the hostile and turbulent environment of the sea. Stylistically, learned and good readers insist on adventures, accurately represent maritime culture, and use marine language and terminology. Seafaring fiction works often include overlapping elements with historical fiction, adventurous stories, war stories, fantasy stories, travel stories, social problem novels, and other genres including psychological and philosophical narratives on the basis of nautical phenomenology, anthropology, and ethnography.

3. METHODOLOGY
The qualitative research methodology of the phenomenological presentation of the crew relationship, and ocean geography followed by the attitude towards Moby Dick and other sea creatures for the narratives of the plots in the novel, with the individual experiences from the ethnography of the happening context of the socio-cultural observation and its presentation on the religion, behavior from the historical information to which the ground theory develops the tools and roots on the basis of them to make a perfect and careful concise case study to evaluate its systematic and scientific outputs and
results fruitfully. Therefore, this research is based on the systematic investigation for the new and useful information on the title A Determined Observation and the Investigation of Moby Dick as a Symbol of Evil that is an inquiry of finding solutions to scientific and social problems through objectives, experiments, observation, comparison, reasoning, and systematic analysis of an endless scientific discourse that seek predictions of events, explanations, relationships, and the theories for its objectives. The information has been taken from the different sources as watching the movie Moby Dick, the careful readings of the novel Moby Dick, and its secondary study materials, research experiences, journals, web links etc.

4. OBJECTIVE OF THE STUDY
This article leads to the new contributions to the existing knowledge of the research by which it is possible to make progress in the field that indeed reveals the contemporary civilization, whale industry, whalefareship, sea adventures, and surrounding disciplines such as marine languages, literature, local real like pictography, historiography, and ethnography or socio-cultural conditions. The results of this scientific research are to focus on a change in the philosophical view of problems which extend far beyond the restricted its domain of scientific and ideological analysis.

5. DISCUSSION
Moby Dick is the white whale in Herman Melville’s novel, Moby Dick. It is a shining and scintillating horror whose name itself was enough to create a tremor of fear in the mind of the sailors and seafarers. It has been taken and treated by many research scholars in different shapes and shades of godliness and goodliness. It means they treated the protagonist Ahab as ungodly and villainous. Some scholars have viewed Moby Dick as Evil. “Moby Dick is the Evil principal in nature personified” (Anon). Lewis Mumford calls it furious and fatal: “The White Whale stands for the brute energies of existence; blind, fatal, overpowering, while Ahab is the spirit of man, small and feeble, but purposive”. Melville also says: “ The White Whale swam before him as the monomaniac incarnation of all those malicious agencies which some deep men feel eating them in them…… all evil, to crazy Ahab, were visibly personified.” (Moby Dick, 174)

In biographical term, Moby Dick is an albino. Albino’s are biologically mutants and mutiny can be both a vice and virtue. The result is that the organism becomes pure white – very sensitive to light. In the case of Moby Dick, it is a bane, not a boon. Now the point is whether albinism of Moby Dick is a good omen or an evil one, whether it is a foregrounding device or premonitory symbol that results on something sinister, shocking or annihilating to happen. For some, Moby Dick may be divine or monstrous but in reality, it is a beast, a monster reincarnated which challenges to God’s best creation – man.

The rudimentary material of literary symbolism is imagery. It is of two kinds – intrinsic and extrinsic. Both of these can mutually co-exist even when there are a wide discrepancy and divergence between them; indeed they have antithetic values. They make possible a mode of literary irony. It is precisely this kind of irony that is important for the divided empire of Melville’s world. Color symbolism is definitely dualistic. The role of color is always almost adjectival, defining the quality of an object to which it is linked, yet in a symbolic situation also derives meaning from the object. In any event, color symbolism presents a double rather a single object image; a white whale is not just a whale. Between color and object, as well as within a color itself, ironic tensions may exist clearly in the case of Moby Dick, where whiteness is a startling defeat of our lateral expectations (as mast whales are not white) and the white metaphoric impact is akin to that produced by the reversal of colors in, for example, in a black mass.

In the novel, Moby Dick, there are sufficient supports to suggest that the whale is a demon that has covered himself and his evil intentions behind the color of whiteness. A malicious and malevolent sperm whale can utterly destroy, and sink a large ship.

Moby Dick is one of the sperm whales. Any Attack of Moby Dick can cause such calamities – not restricted to sprained wrists and ankles, broken limbs, or devouring amputations. Ahab had lost one of his legs to Moby Dick, the White Whale. He was seized and mangled by the furious whale; the first mate of the ship, Jeroboan, was smashed out of the bow of a whaleboat by Moby Dick’s tail and was dead; the captain of the Samuel Enderby lost one arm to Moby Dick; the captain of the ship, Rachel, lost two sons; the Delight lost five whalesmen so on.

This problem of evil, in a way, can be best understood by a comparative study of Emerson and Melville. Herman Melville, like all other American writers of the nineteenth century, was forced to reckon with the thoughts and writings of Ralph Waldo Emerson. Emerson celebrated the natural sources of beauty, strength, and nobility hidden within each individual, where Emerson saw each human soul as a beacon and bonfire light; however, Melville found it fair fit to describe and define the
darkness, the better, hard and harsh world of reality that could dim, dwindle, diffuse, and even extinguish light. Every writer wrote about life in specific terms, while pointing toward human nature in general. The problem of evil paradoxically separates as well as unites both authors. Emerson looked inward and Melville pushed outward. The problem of evil reveals ever present.

Both Emerson and Melville acknowledge human pain and suffering, corruption and vice. Emerson was changed by his contemporaries, including Melville, of neglecting these basic elements of the human life, turning towards the glib optimism of self-reliance, when he said: Our faith comes in moments; our vice is habitual .... We grant that life is mean; but how did we find out, that it was mean? (Emerson’s The Over-Soul, 85)

Emerson said that we can know and acknowledge evil only because we each possess a soul that is ultimately god. In the realm of the soul, distinctions between the sublime and the mundane, the divine and the human, the cause and the effect, become bleak and blurred and disappear. Emerson promoted the existence of an all-embracing Oversoul. Emerson tried to combat evil by articulating the necessity of the Oversoul to human happiness. As our knowledge of the Oversoul expands and we cultivate our inner life, goodness will eventually displace evil. (Braswell 29)

Melville did not believe in this and denied the existence of a spiritual, soothing and solacing soul. He noted especially the prevailing bitterness and cruelty of life. Melville’s fiction reflected this. In the novel, Moby Dick, Ahab’s struggle did not take place solely within his tortured and tormented mind. His mind (or his madness?) actively involved the lives and fates of others as well as challenged the very forces of Nature: The White Whale swam before him as the monomaniac incarnation of all those malicious agencies which some deep men feel eating in them .... All evil, to crazy Ahab, were visibly personified in Moby Dick. (Melville, 154)

Unlike Emerson, divine Providence is suspect, if not absent altogether from the world. The existence of evil, of human suffering, simply pointed out God’s apathy. (Braswell, 125) Ahab seems to pose the questions: Is the universe ungoverned by ethics? Can God allow evil to exist? Ahab tries to harpoon Moby Dick because he cannot harpoon God. (Braswell 59)

In the chapter of the novel, Moby Dick, entitled The Whiteness of the Whale Ishmael, tries to articulate the abstract qualities associated with the Whale and its color based on the reports of others as well as Ishmael’s own insight. We are left, however, with the impression that the essence of the Whale, its whiteness is protected from the imagination of those who encounter it. In this way Moby Dick resists capture; the whale ironically has limitless possibilities in the imagination (Cooke 62). Later on, Ishmael also admits when he says: I know him (Moby Dick) not and never will. But if I know not even the tail of this whale, how understand his head? Much more how comprehend his face when he has none. (Melville, 295)

Yet the hero Ahab tries to control and destroy Moby Dick. He raises a defiant first in the face of its infinite possibility and goes mad. He faces the terror of infinity but sacrifices his basic humanity in doing so (Parke 71). The natural world seems to be an intermediary in the world of Melville’s fiction. Higher themes and more abstract concepts can be applied to Nature as in the case of Moby Dick himself. Emerson’s concept of fate also encompasses the harsh cruelties of the natural world. Fate co-exists with his sense of the Oversoul. In fact, these concepts work together as the author of Moby Dick would have appreciated that the connotations of (Emerson’s) ‘Fate’ includes ‘hints of ferocity in the interiors of nature. (Bishop 207)

Ahab feels that his hunt for Moby Dick is destined by divine forces. Though Melville accused Emerson of ignoring the vast alien immutabilities of the natural world and humanities struggle with it, it seems as though Ahab’s madness echoes as Emersonian sense of Fate. (Bishop, 207)

Surely, Melville’s concern with the delicate distinction between isolation and self-reliance points toward an Emersonian inheritance. One of Emerson’s goals, after all, was to create educational environments conducive to self-discovery (Sealts, 188).

Though the manner in which Emerson and Melville pose and deal with the problem of evil is quite different, no great philosophical disparity exists between them. A critic calls Melville a critical half disciple of Emerson (Bishop 180). Though like his own fateful captain, Melville is consumed with discovering the primary cause of evil, he preserves hope and allows Ishmael to survive. Ishmael learns from Ahab’s tragic struggle and relates it to the reader. In the chapter entitled The Monkey Rope, Melville shows the metaphoric relationship between Queequeg and Ishmael, connecting them with a life-line of rope. The only hope for goodness comes from such relations. Goodness through authentic human relations, though rare in Melville’s world, redeems life and allows us to give it value and meaning. (Braswell 123) Goodness can only be understood,
However, when placed within the dismal and dreary context of the real world.

Melville’s contemplation of evil resulted in a darker and gloomier philosophy of the unseen. Merlin Bowen argues that to Melville, the world of nature is a haunted world, stalked everywhere by the specter of physical evil .... its beauties mask for nameless evils (Mathieson 74). Melville pondered over man’s encounter with evil and explored this theme in Ahab’s enraged conviction that Moby Dick is Evil incarnate.

They say whiteness is a symbol of peace, purity, and nobility. But Ishmael makes a point that the deadly polar bears and white sharks are both dangerous creatures that hide behind the cover and color of whiteness. The whiteness of these creatures is a shape and shade of trickery that prevents potential prey from realizing what they are up against, the great white shark’s silent stillness of death accompanied by its color induced fear. The polar bear has the irresponsible ferociousness of the creature stands invested in the fleece of celestial innocence and love; and hence, by bringing together two such opposite emotions in our minds, the polar bear frightens us with so unnatural a contrast. Ishmael says that the beautiful whiteness of polar bear is even more unexpectedly terrifying. Ishmael refers to several other white animals and examples of whiteness in nature. For example, the albatross is a large white seabird that looks like an angel in flight, and for a mariner, it is considered unlucky to kill an albatross. The word albatross means something that interferes with a person’s progress, happiness or accomplishment. Here is another example that can show the different nature of whiteness in the novel, Moby Dick. The white horse is considered legendary and noble, and yet, an albino human is thought to be strangely hideous. A white squall is a treacherous sea-storm that catches sailors off-guard.

Ishmael describes all the natural and unnatural contexts in which whiteness is considered good or superior, including everything from pearls to white, the supremacy of priests’ white robes. Despite all these things, however, Ishmael claims that the fundamental idea of whiteness strikes more of panic to the soul than that redness which affrights in the blood (Moby Dick, 423). However, to some people, white colors can be symbolic of death, solitude, strength, power, and a good like appearance. To Ahab, the whale is not only the beast that cut his leg; he also becomes a symbol of evil and injustice. As the whale has removed Ahab’s leg, Melville shows that Moby Dick is capable of creating great violence. To captain Ahab, the whale symbolizes all that is evil in the universe, and he has a personal vengeance against the whale to kill it. In destroying the whale, Ahab is also destroying his own fears and evils that face him in the world.

The color white in Mardi was associated with sterility and barrenness. King Don Jalole was an effete man who though blessed with 30 wives, yet lacked a hair. Andlbes King Abrázaza ruled over a land which was barren-white, not green. In White Jacket too, whiteness stands for a plethora of problems and troubles. The narrator tears off the jacket, crying: Jacket........... you must change your complexion, you must tie to the dye’s and be dyed that I may live. I cannot consent to die for you, but be dyed you must for me. You can dye many times without inquiry but I cannot die without irreparable loss and running the eternal risk.

White Squall is the storm which expresses death-bearing power. If in a way, whiteness is the symbol of the god, it is also the symbol of death. The novel, Moby Dick, makes it clear that whiteness is the absence of all colors and the concrete of all colors. Nature herself is merely a harlot whose paint covers her corruption. The whiteness of Moby Dick stands for the dearth and deficiency of emotions, feelings, sentiments, compassion, employ, harmony and the glorious sense of judgment. The white whale, Moby Dick is a prejudiced demon who wants to start a reign of terror in the kingdom of Ocean.

At the center of the universe is death and only death. So, the fall of Ahab for Moby Dick cannot make Moby Dick Divine and Ahab, satanic. Soon or late, Moby Dick will also be swept away in the tide of time. A cavalcade or caravan of white objects functions early in the novel on surrogates for the whole. The color in each object is linked with the face of death, or rather confirmed the deathly quality of the object.

In Moby Dick, the finitude of humanity is expressed in antagonistic relation to the forces of Nature and God. Ahab, the protagonist, defies the ineffable powers of the universe, asserting his spirit against the indifferent brutality of Nature Lewis Mumford characterizes Moby Dick in these terms: Moby Dick is fundamentally, a parable on the mystery of evil and the accidental malice of the universe. The white whale stands for all the brute energies of existence, blind, fatal, overpowering, while Ahab is the spirit of man, small and feeble, but purposive, that pits its puniness against this might, and its purpose against the blank senselessness of Power (Mumford, 184). It is in this expression of human purpose against the accidental malice of the universe that Ahab is stricken. He is broken by this defiance, but he asserts
his fractured self against the blank senselessness of power, asserting his personality to the end. In the novel, Moby Dick (XII), Ahab’s battle against the brutal energies is ricked and cricked explicitly, which articulates the universality of the split: The white whale swam before him (Ahab) as the monomaniac incarnation of all those malicious agencies which some deep men feel eating in them, till they are left living on with half a heart and half a lung……..Ahab did not fall down and worship it but deliriously transferring its idea to the abhorred white whale, he pitted himself, all mutilated, against it. (Melville, 186)

Ahab attributed evil to Moby Dick not only out of his desire for revenge but also to him Moby Dick personified the intangible malignity of life itself. Ahab’s quest is not, as it is generally thought, simply a personal vendetta, but a deeply human defiance of the forces that render mankind stricken: All that most maddens and torments; all truth with malice in it; all that cracks the sinews and cakes the brains; all the subtle dimensions of life and thought; all evil, to crazy Ahab, were visibly personified, and made practically assailable in Moby Dick. (Melville, 186)

Moby Dick is described as not only ubiquitous but immortal (for immortality is but ubiquity in time) (Melville, 189). In addition to the quality of immortality, there is a lack of particularity in the brow of the Sperm Whale in general: But in the great Sperm Whale, this high and mighty god-like dignity inherent in the brow is so immensely amplified, that gazing on it, in that full front view, you feel the Deity and the dread powers move forcibly than in beholding any other object in living nature. (Melville, 192)

Ahab attributes evil to Moby Dick; similarly, Ishmael connotes something terrifyingly inhuman in the lack of coloration, described in the detail of the Whiteness of Whale, XLII. When Moby Dick becomes the practically assailable object of defiance, it is, in essence, the indifference of Nature and the malignity of the universe that Ahab defies. Ahab’s assertion of his fractured personality against this totality of power is depicted in the candles (CXIC) as he grasps the burning lightning rods and shouts to the heavens, No fearless fool now fronts thee. I own thy speechless, placeless power; but to the last gasp of my earthquake life will dispute its unconditional, adventitious or not integral mastery in me. In the midst of the personified impersonal, a personality stands here. (Melville, 512)

The above poetic proclamation definitely asserts Ahab’s will power and his free spirit, even with the recognition of nature’s superior, placeless power. Ahab’s act is both tragic and heroic. It is tragic because he is doomed and destined to fail (in the physical sense) but it is heroic in his manifestation of a dauntless spirit. Ahab’s personality is pitted in the opposition to Nature and God: To live, to create a substantial body for oneself is to destroy the other: man finds behind nature a competing mind and creative force; in order to become himself, man must destroy this competing other (Melville, 355). The battle against Moby Dick is recognized unambiguously. There is, however, much less attention given to the opposition to nature itself, which is dominantly depicted in humanity’s antagonistic relation to the sea. Moby Dick is the White darkness that has blurred and blinded the voyagers due to its glamour and grandeur. In some culture and civilization, the color WHITE expresses mourning. In eastern civilization, white is the color of coffin or shroud. Moby Dick had not only maimed and mutilated Ahab but also Captain Boomer, master of the ship. Samuel Enderby has lost his arm in an encounter with Moby Dick. Captain Gardiner, the guardian of the ship, the Rachel, lost his son into the cruel hands of Moby Dick. What always haunted Ahab was that Moby Dick was the evil face of Nature or some powerful agent at its worst.

It is the law of nature that every offence must meet some defense. When we have to face some insurmountable or invincible force, we either surrender before it or seek some miracle to happen to save us from that calamity. But, Ahab was made of sterner and stricter stuff. He was not a man to lose a bottle before struggle and strife. He decided to fight despite his humanly limitations while others had accepted their defeat considering Moby Dick either divine, supernatural or impregnable. The appearance of Moby Dick is awe-inspiring and devilish and its actions are diabolic. The ship, the Delight had lost its boat crew while encountering Moby Dick. Moby Dick was well adapted to the ocean as Ahab was to the land. If this fight or chase had taken place on land, undoubtedly Ahab would have been successful. Man is a pretty feeble and fragile creature. When he feels that his life is at stake or in danger, he wants to be saved even if it be a shameful desecration and violence. All others who were defeated by Moby Dick belonged to that very group. They did not want to live larger than life but what they wanted was a large life. Both the man and the whale have a definite span of life. But one thing is very clear that Moby Dick was not divine or godly.

Moby Dick behaved in the ocean as if he were omnipotent and omnipresent. We can call it blasphemy and violence. The struggle that Ahab was pursuing was not for his own sake but for the sake of humanity at large. He wanted to save posterity if ever travelled that way from that Gorgon called Moby
Dick. Moby Dick was mocking and belittling the men in the ocean by attacking them, making them limbless or lifeless or invalids both physically and spiritually. Both when Ahab met Moby Dick everything changed. In the eyes of Ahab, the Whale is the embodiments of worldly evil. So he thinks that by attacking the Whale, he can get rid of the world of its greatest woes and worries. His view that evil shares the world equally with the good is maverick and eccentric, but his desire to clearance the world of evil is Christian, however loony, loopy and crazy such a hoper might seem to be. His high sense of perception not only allows him to see what others cannot; it also makes him not merely a soldier of God but a general. The battle is solely Ahab’s to win or lose. In his famous Quarter Deck speech, which inflames his crew to an approximation of his own obsession to find, fight and kill Moby Dick concludes with the invocation, God hunts us all if we do not hunt Moby Dick to his death (Olson, Charles, Call me Ishmael, San Francisco: City Light Books, 1941:22). When we combine this statement with his belief that the white whale is the incarnation of evil, it becomes clear that, to Ahab, not hunting Moby Dick would mean forsaking God.

Ahab cannot control whatever pushes him and ultimately he cannot give up the belief that God is looking out for mankind and is directing his own actions: How then can this one small heart beat; this small brain thinks thoughts unless God does that beating, does that thinking, does that living and not I. (Melville, 685) Even after the final chase began, Ahab’s conviction is as strong as even as he insists, I act under orders (707). He believes that he has called; he will respond. Ahab believes that both good and evil divide the world into the half, which means that there is no guarantee that good will ultimately triumph as the English poet, Robert Browning, puts it: Good is with evil blent, Good struggles but evil wins. Therefore it is a sense reasonable to do whatever is necessary to help Goodwin. Ahab believes that his high perception and his heroic endeavor give him the right to do whatever he must do to succeed.

Man’s race is feeble and fragile. He is a paltry thing on this earth and what he fears the most is the icy hands of death, although he knows it very well that it is the necessary evil not to be dodged or averted in any situation or circumstance. Death will not come whenever it will come, nobody can stop death from coming. Death lays her icy hand on each and every soul. Fear lies in the fears of death itself and a man should fear that fear which should not a fear him because this strips a man of his manliness, courage and enthusiasm. White is foggy, frosty and misty which blurs and bleaks our vision and distorted our decision. The goodness and godliness of Moby Dick to some is out of this half-truth. Truth is larger than the distorted decision. One man’s truth cannot be another man’s Bible. Truth is phenomenal, not easy to be reached. The destruction caused by Moby Dick to voyagers is not at all supportably divine. Also, Melville has nowhere confessed whether it was Ahab or Moby Dick to attack first. Divinity lies in forgiveness. Weak-willed people and cowards to mask their inefficiency and low-spirit attribute omnipotence to any object which cannot be won over by them. This provides them a prop to kindle in them a false sense of safety and security. In the novel, Ahab’s extraordinarily last speech denies that Moby Dick is the conqueror in the larger, darker, deeper part: …..And haughty helm, and Pole-pointed prow, - death-glorious ship! Must ye then perish, and without me? Am I cut off from the last fond pride of meanest shipwrecked captains? Oh, lonely death on lonely life! Oh, now I feel my toppost greatness lies in my top-most grief. Ho, ho, from all your furthest bounds, pour ye now in, ye bold billows of my whole foregone life, and top this one piled comber of my death! Towards thee I roll, thou all destroying but unconquering whale, to the last I grapple with thee; from hell’s heart I stab at thee; for hate’s sake I spit my last breath at thee. Sink all coffins and all hearses from hell’s heart I stab at thee; for hate’s sake I spit my last breath at thee. Sink all coffins and all hearses to one common pool! And since neither can be mine, let me than tow to pieces, while still changing thee, though tied to thee, thou damned whale! Thus, I give up the spear! (Moby Dick, Chapter-CXXXL: The Chase - The Third Day, 531)

In an unequal fight, victory or defeat does not count. What counts is the will power, dogged determination and indomitable courage and the spirit of the soldier even before the ferocious face of the obvious death. Ahab’s denouncement of the worldly pleasures which is revealed by throwing away of the pipe presents him as an ascetic who makes him a believer in God- I theist. (Dennis Williams, “Filling the void: A Lacanian Angle of Vision on Moby Dick) He is in a way a man, at times expressing the best and worst qualities someone can process but then who of us doesn’t.

Ahab is a colossal and titanic character of gigantic proportions and reminds us of such heroes as Achilles and Odysseus. Certainly, he is not as powerful with an unconquerable will as Satan of Milton’s Paradise Lost, but he is far above the general heroes of fiction or of real life. He is quite strong-willed which can be noted in his conversation: Oh, hard! That to fire others, the match itself must needs be wasting! What I’ve dared, I’ve willed; and what I’ve willed, I’ll do! (Chapter-39: Sunset p137)
His goal remains unchanged even when he knows he would die in the quest and says: **Towards thee I roll, thou all-destroying but unconquering whale; to the last I grapple with thee; from hell's heart I stab at thee; for hate's sake I spit my last breath at thee.** (Chapter-CXXXV: *The Chase*—Third Day p 405) Melville has raised an ordinary man to the status and stature of a great hero.

The ship, *The Pequod*, braved all kinds of weather and passed through various regions but was finally destroyed by Moby Dick. The quest of the hero is full of adventures and the fight is between good and evil. For the protagonist, Ahab, Moby Dick is *not a whale, he is the devil himself!* It is comparable to the Golden Fleece, which in ancient mythology, was guarded by a fierce dragon. Moby Dick acquired its name for the exceptional ferocity and enormous strength. This colossal creature snatched away one of the legs of captain, Ahab. It not only personifies outrageous stamina and strength but also inscrutable maleice. For Captain Ahab, the White Whale is wholly evil from the world. In the whole of the novel, this mission remains undaunted. Ahab fights not for himself but for the entire human race, the whole mankind.

Comparatively on the way, it can be said that all the authors have their own style, philosophy, psychology, and ideology of writing, and identity that sustain the readers at hooked and waiting for the new publication. Their domains of fiction possess all the different genres, various aspects of human race, religion, reform, culture, caste, creed, region, reign, dialects, language, education and nation for the life and love to the tragedy and the death etc. in their literary works. Therefore, nautical writers have the maritime domain that reveals the stories of life around the sea, complex human relationship and the uncertainties at the sea. For instance, *The Old Man and the Sea* (1952), won Pulitzer Prize for Fiction 1953, is written by another American writer Ernest Hemingway, presents a story about the struggle between of the old fisherman and a giant marline for three days much far away in the fathomless ocean. The story of this short novel is narrated by the boy about an old fisherman whose relatives and friends annoyed him a lot that he can do nothing and now he has grown old but the boy kept him on the motivation and confidence that he has good experience of trapping fish for many years therefore he can. After 84 days laid weak and ill health into the bed, he determined to go for a long voyage on the ocean and therefore he met with a big Marlin, unbelievable, it was huge and big to catch in the size. However, the old man didn’t allow it to leave because he found hardly and challenging it after a long time. He struggled for three days and finally he got victory over this giant fish. It was victory to his aim of life and bravery without caring its results for the death and the life that theme got the novel for the Nobel Prize and Pulitzer Prize. Therefore this horrible tale is about the battle of life’s aim and the impossible giant fish in the adversities on the deceiving chest of the ocean. Here, marline is a symbol of the challenged sea creatures, and old man is a symbol of aim of the life at edge of death without caring of its any drastic result. Thus, the both are here nature symbols to the good souls. Another example in *The North Water* whale is killed also inhumanly in the cold water of the Arctic Ocean that reflects for a symbol of violence. But the white whale, Moby Dick is unlike them that preyed all the crew which states itself for the symbol of an evil soul.

6. **CONCLUSION**

The white color that symbolizes to an object of purity, good spirit, and angel; but, the color white can be a metaphor for racism, prejudice, color-complex, orthodoxy and anything which tries to violate the universal law of equality as Moby Dick is that an outlaw. Moby Dick won; not because he was a god incarnated but he had an advantage in the water over creatures that were adapted to living on land. Most of the times, evil overshadow the benign and benevolent. So, victory cannot be necessarily considered an anvil to ponder something metaphysical. It is the prime religion of each living soul to protect him from the cruel claws of malignant agencies which instill a sense of fear, death, insecurity and fragility in their hearts even in the face of obvious death. Life should not be longer but larger. Ahab’s death had not made Moby Dick immortal but it had made Ahab a deathless martyr, consequently the whole attempts, invades, and fights with Moby Dick by the voyagers and ship crew were hereby proved to show for the justice of the Almighty to get happened with their lives that had been taken by the giant Moby Dick, like a wolf in the skin of a sheep that characterizes Moby Dick as a symbol of the evil to the sailors and fishermen. Therefore the protagonist, Ahab is the symbol to a symbol of good object, and in another hand, antagonist, Moby Dick is definitely a symbol of evil object, hence, this venture is to prove that the white whale, Moby Dick in the novel is a symbol of evil in this research article.

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