International Journal of Linguistics, Literature and Translation (IJLLT)

Vol. 2, No. 3, March, 2019

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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
Web: www.ijllt.org
Mobile: (+968) 97618847
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Orality, Storytelling & the Metafictional Space of Narration in Stephen Crane’s The Red Badge of Courage
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ARTICLE INFO
ABSTRACT
Received: April 06, 2019
Accepted: May 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.1

This is a reading of the brief, but quite significant, metafictional gesture in Stephen Crane’s renewed war novel The Red Badge of Courage (1895). This metafictional gesture has gone unnoticed in spite of the prestigious bulk of Crane scholarship over the last hundred years. This incorporated metafictional gesture open the text of the novel to new insights on Crane’s cultural and aesthetic politics. A wide range of critical spectrum is invoked in this paper to uncover the full significance of this aspect of Crane’s novel.

KEYWORDS
Stephen Crane, American War Fiction, Metafiction, Storytelling, Orality

At the end of his mostly retrospective first chapter of The Red Badge of Courage (1895), Stephen Crane suddenly goes metafictional when his authorial self/narrator takes the reader off guard: "The youth of this tale felt gratitude for these words of his comrade. He had feared that all of the untried men possessed a great and correct confidence. He now was in a measure reassured." (11)

This does not qualify as an authorial intrusion, a not uncommon practice in the classic realist novel of the nineteenth century, because it is not the author or his/her authorial self who is being projected in his/her fictional world. It is the narrator who disrupts the narration and lays bare the pure textual agency of this fictional world.

By declaring that this is a ‘tale’ the narrator shatters whatever allusion of reality that the narrative is conferring on the reader. This is faithful to the tradition of metafiction. This kind of writing, according to Patricia Waugh, “self-consciously and systematically draws attention to its status as an artifact in order to pose questions about the relationship between fiction and reality.” (2). It is plain that Crane succeeds to fulfill the first requirement of this definition but the second part concerning problematizing the reality-fiction boundaries is questionable. This narrative is a constructed artifact rather than a true account of reality and that Henry, its acclaimed Youth, is a mere fictional character in that tale.

However brief, this metafictional gesture serves as a sort of textual space where the issues of representation and agency are being re-negotiated. This metafictional gesture is inevitable as it signals the difference of the forthcoming narrative of the Civil War in what amount to a deconstructive difference where ‘this tale’ is simultaneously different and in a ceaseless process of deferral from the contemporary accounts of the Civil War which are contested in the opening chapter of the novel. In fact, this aspect of the novel is well noticed by Crane critics but never related to this metafictional gesture at the end of this chapter. Amy Kaplan’s new historicist work on this issue pins point Crane’s politics of representation as parodic- in the postmodernist tradition- of these contemporary accounts of the Civil War. She notices that Crane’s “war novel does more than parody either generic conventions or historical novels about the Civil War; it specifically parodies those narrative forms used to reinterpret the Civil War and to imagine new kinds of warfare in the 1890s.” (84)

Throughout the first chapter, Henry Fleming, the youth of the novel, evokes contemporary narratives of the Civil War and of the chivalric romance so popular in the 1890s to test their applicability to his own story that lies ahead. Kaplan identifies four major master narratives of the Civil War: narrative of emancipation, the domestic subplot of fiction, the memoirs of veterans, and chivalric romance. The ethics of representation which shaped these contemporary master narratives of the Civil War are
ideologically mediated in that ideology foregrounds both history and aesthetics to produce interpretations rather than mimetic narratives. Crane re-negotiates the ideological mediation in each of these four master narratives of the Civil War through the politics of parody.

Linda Hutcheon argues that "through a double process of installing and ironizing, parody signals how present representations come from past ones and what ideological consequences derive from both continuity and difference" (93). This is precisely the core of Crane’s politics of re-negotiating these master narratives. Before the metafictional gestures, these narratives shape Henry’s consciousness of his world—his subjectivity typified as period-bound by identifying Henry as the Youth throughout The Red Badge of Courage:

He had burned several times to enlist. Tales of great movements shook the land. They might not be distinctly Homeric, but there seemed to be much glory in them. He had read of marches, sieges, conflicts, and he had longed to see it all. His busy mind had drawn for him large pictures extravagant in color, lurid with breathless deeds. (4)

The effects of irony are unmistakable in the mocking of the epical language of the chivalric romances and the effective relocation of this chivalric glow to the space of psychic fantasy and day-dreaming. But Crane’s parody extends beyond irony. What is at stake here is not the contemporary representation of the Civil War or even the ideology inscribing that specific mode of representation. The key word here is not the word ‘tale’. It is, rather, the word ‘enlist’, which masks how the individual becomes subject to the power workings of ideology. The appeal of this representation of the Civil War as a chivalric romance is an instance of what the French cultural theorist Louis Althusser calls ‘interpellation in which "all ideology hails and interpellates concrete individuals as concrete subjects" (115). Althusser contends that ideology is that web of power relations and discursive practices which reconstitute concrete “individuals as subjects” (116). So pervasive is ideology in its constitution of subjects that it forms our very reality and thus appears to us as "true" or "obvious."

The metafictional space contests this scene of interpellation. Henry’s enlistment is the textual threshold to a constructed reality structured by the signifying practices of war and fighting. “The youth of this tale” parodies this act of ideological interpellation as Henry the farm boy occupies the subject position of the youth/private in ‘this tale,’ as textually parodied in in the space of narrative tales as constructed reality. The tale is a metaphor for the web of power relations, i.e., the army, in which Henry, the concrete individual, is being ideologically interpellated as private, subject to the apparatuses of this institution. War and the army do structure the reality of Henry’s world. Henry, however, is being identified as the youth, rather than the private of ‘this tale.’ The word ‘youth, however, designates a character type and simultaneously speaks to the collective universality. By enlisting in the army Henry loses his concrete individuality and, like other soldiers, he is typified through the dropping of his proper name throughout the novel. This is a marker of Henry’s appropriation in the symbolic order of the textual paradigm of ideological dissemination. But this is also a scene of resistance as Henry resists this act of ideological interpellation. ‘Youth’ designates a natural human attribute, quite relevant to being a concrete individual, whereas ‘private’ is an institutional marker, a real attribute of his subject position in that institution.

Henry’s desertion in the middle of the battle testifies to this act of resistance to ideological interpellation. Henry’s act of desertion is a direct violation of the ideologically promoted romantic image of the Civil War which foregrounds the literary representation of that war in American literature and historiography up to The Red Badge of Courage. Crane interrogates this literary representation of the Civil War in the metafictional space. The Civil War as an actual historical event is constructed as a literary artifact and, hence, it is a tale rather than a representation of the historical reality of that event. The real world, in Paul Ricoeur’s words, no longer corresponds with the “work’s world” (5). The historicity of the Civil War is opened to the onslaught of textuality. It becomes a text/tale which “assumes the status of a self-contained system of symbols” (5) typical of the literary text. This is why the historical reconstructions of The Red Badge of Courage as an actual Civil War episode have little, or no real, contribution to our understanding and appreciation of the novel. It does not matter whether Crane based his novel on the battle of Chancellorsville or any other great battles in the Civil War because that would not add to our understanding of Henry Fleming personality nor there is a reliable means to ascertain the factual reliability of such historical conjectures. Accordingly, Henry is a character in the work’s world. He is not a real soldier in the real Civil War. The use of the word ‘youth’, rather than the proper noun Henry, is a signal of the fictional nature of this
narrative. The designation of Henry as a character type works to this effect and further eclipses his concrete individuality.

But resistance as engendered in/by the metafictional space in The Red Badge of Courage extends far beyond the politics of representation to encompass those of textual agency. The metafictional space negotiates the status of the narrative situation in the novel. By declaring Henry to be a character in a tale a reversal of narrative agency is being affected. Instead of the illusion of a narrative voice and a hypothetical reader the metafictional space relocates the whole narrative situation into an oral storyteller and immediate concrete audience. The Metafictional space assumes the form and rhetoric of an address which, in turn, assumes an immediate interlocutor/listener. The employment of the demonstrative article and the oral nature embed in the etymology of the word ‘tale’ are markers of this orality. The text of The Red Badge of Courage outside the metafictional space is not unaware of its orality. The narrative markets its model of the storyteller:

After this incident, and as he reviewed the battle pictures he had seen, he felt quite competent to return home and make the hearts of the people glow with stories of war. He could see himself in a room of warm tints telling tales to listeners. He could exhibit laurels. They were insignificant; still, in a district where laurels were infrequent, they might shine. (102)

This passage contains all the necessary pre-requisites of the traditional art of oral storytelling from the bardic personality of the storyteller to the warmth and intimacy between the teller and his audience. Probably it is the loss of the communal function of the traditional oral storytelling that Crane wants to emphasize here. The immediacy of concrete experience dwindle into impotent textuality as representation displaced interaction. The forms of war narrative, specifically those of the Civil War that Crane marshaled in the first chapter fail to communicate real experience as their written texts construct, rather than convey, reality of war experience. The reader/audience which The Red Badge of Courage seeks corresponds to this view; one which is actively engaged in the tale. This is captured in the description of the ‘tattered man’ who was listening with awe to the ‘lurid descriptions’ of a bearded sergeant. The narration suddenly bursts into a close-up of his face: “His lean features wore an expression of awe and admiration. He was like a listener in a country store to wondrous tales told among the sugar barrels. He eyed the story-teller with unspeakable wonder. His mouth was agape in yokel fashion.” (59)

Is this Crane’s ideal reader? What is strange in this view of the reader is that the whole focus is laid on sight, rather than listening. Eagerness, humility, awe, and admiration reflect the wide spectrum of the listener’s mental and emotional response to the figure of the storyteller. Dust, blood, and powder are markers of the hard and brutal reality of physical experience oral storytelling is sharing with its listeners. The simile comparing pushes the idea of childhood wonder to the front to give insight into the nature of the impact of the tale on its receptors. “Unspeakable wonder” suggests the religious shamanic function of the storyteller figure. He is a seer, a sort of a visionary, who is entrusted by the gods to speak their visions and to preserve the communal heritage in the sacredness of his orally transmitted tales.

Unlike the audience of oral narratives, readers of written literary texts are passive receptors of experience encoded in the texts. The cultural theorist Walter Benjamin speaks to this effect when he stakes the novel against storytelling. “The storyteller,” according to Benjamin, “takes what he tells from experience—his own or that reported by others. And he in turn makes it the experience of those who are listening to his tale.” (364) The novelist is just the opposite as he ostracizes himself from dynamic interaction with the community. Benjamin contends that “the birthplace of the novel is the solitary individual, who is no longer able to express himself by giving examples of his most important concerns, is himself un counselled, and cannot counsel others.” (364) Information, technology, and above all the trauma caused by the horror of modern war helped sever this ‘counseling’ business which lies to the heart of the interaction between storytellers and their audience.

Benjamin’s speculations are quite relevant to Crane’s cultural politics in The Red Badge of Courage. For Crane, at least, the Civil War became a metaphor for the individual’s experience in the post-Civil War age of big business incorporation and mass society. The cultural historian T. J. Jackson Lears suggests that these years, notably the 1890s, witnessed "a shift from a Protestant to a therapeutic orientation within the dominant culture" (xiv).

This “therapeutic orientation” included the fin de siècle yearning for authentic individual experience-physical, emotional, or spiritual. The Red Badge of Courage is about Henry’s search for such experience, for what Crane himself has called in an advice to a younger writer, as "the real thing." (Sorrentino 30)
By relocating his tale into the realm of oral storytelling Crane was trying to restore the immediacy and primacy of experience that contemporary American war fiction, and equally journalistic reporting, lost. One way of doing this is to concentrate on Henry’s psychological and mental reactions and responses to the horror of war. Instead of depicting a soldier-character interacting and trying to come up with his experience of war and fighting, Crane brings his readers in full impact with the vivid experience of his soldier. Crane manages to do this through the restriction of what the reader sees to Henry’s perception of what happens. Even the narrator is limited to the data in Henry’s mind. James Nagel points out that this technique is impressionistic in nature. “The central device of the novel,” states Nagel, “is the rendering of action and thought as they occur in Henry’s mind, revealing not the whole of the battle, not even the broad significance of it, but rather the meaning of this experience to him.” (52-3) This relocates the focus of the novel from the war as an historical event into the living of that event. Perception gets the upper hand over depiction affecting a predominance of the pictorial-visual perspective over narration. The confinement of the reader to the visual perspective of Henry promotes in the reader a response similar to that produced by the then fashionable practice of tableaux vivants. Henry’s sensory perception of war is presented as a series of static scenes with the sensation of a dream-like state. This is the very conception of tableaux vivants as series of static scenes from paintings and other art works, as well as literary and mythological sources, were re-created with living people in lavish costumes and sets. Perhaps because these productions often succeeded in giving the impression that static scenes had come to life, these productions created peculiar effects, among the spectators the sensation of a dream-like state, which intrigued and delighted contemporary observers. Henry’s perception of war around him is structured to highlight the visual impact of the tableaux vivants. Take, for instance, Henry’s visual perception of the Colonel of the regiment: “In the eastern sky there was a yellow patch like a rug laid for the feet of the coming sun; and against it, black and patternlike, loomed the gigantic figure of the colonel on a gigantic horse.” (17) Nothing moves and everything is static. Spatial dimensions are blurred like in a dream or some phantasmagoria. The splash of colors and the telescoping of simile, personification with metaphor animate this exotic sensory painting.

How would a spectator respond to this verbal painting? Most probably his/her response would be similar to that “listener to wondrous tales told among sugar barrels” who stood stunned with a mouth “agape in yokel fashion.” The connection is not far-fetched because oral storytelling works its effects on the audience through the power of visualization. Its visual perspective is so dominant to such an extent it turns its narration into the graphic space of the tableaux vivants. Although Crane posits his ideal reader as a listener, all the latter’s responses are encoded as reactions to ‘this tale’ as a visual spectacle. The word ‘listener’ presupposes the engagement of the hearing faculty but Crane’s reader as listener is caught in the storyteller’s spilling power of visualization.

With this reformulation of The Red Badge of Courage as an oral narrative, the metafictional space comes to a full significance as a threshold for new, and fresher, insights into the aesthetic-cultural poetics of a ‘controversial American classic.

REFERENCES

Archetypal Heroes of The Epic of Kings and The Epic of Gilgamesh: Rostam and Gilgamesh are Mirroring Myths
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ARTICLE INFO
Received: April 05, 2019
Accepted: May 15, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.2

KEYWORDS
Gilgamesh, Rostam, Epic, Archetypes, Shahnameh, Epic Poetry

1. INTRODUCTION
In epic stories, the hero is born uncommonly; and from childhood, he experiences a lot of physical exertion because he should have a large hickey to defeat enemies. This example, in addition to its high frequency, also has a particular psychological significance, because each society needs the hero in the process of rebuilding the epic to compensate for its ethnical indignities. The hero who is the ministrant of the community, at the climacteric and dilemmas, is always protected by the goddess and moves towards the goal he wants to achieve. These heroic myths are very different in detail, but the more we examine them, the more we see their constructional similarities. All of them have a universal pattern, though they are invented by groups or individuals that did not have any direct cultural contact with each other. (Vahed-Doost, 215)

2. LEGENDARY ROSTAM OF IRANIAN MYTHOLOGY
Shahnameh, written in the seventh and eighth centuries, begins with the description of the world and ends by the fall of the Sassanid dynasty. Rostam is the most magnificent hero of Shahnameh: The Epic of Kings who is the son of Zâl and Rudabeh. Zâl wrote his father, Sam, asking him to let him marry Roodabeh. Sam asked the astronomers about coming events. Bring to a successful conclusion, they got married. Rudabeh got pregnant, and at the time of giving birth, she became anaesthetized. Zâl, who was scared, called Phoenix to help. Phoenix told Zâl to butterfly the Rudabeh's stomach and pull the kid out of her side, put the plant which phenix gave on the wound. Eventually, Rostam was born, and when he was taken away from the milk, he was eating a five-maned food. Rostam was a miracle baby and had grown into a boy within five days and to the strength of a young man within weeks. He was famous for his coarse limb, he took a tree like a kebab and took a zebra like a piece of meat on a tree and held a rock from the mountain with his feet. Ferdowsi describes Rostam in these lines: “For he put forth the power of a lion, and his shadow extended for miles. And from that day men named him Tehemten (which being interpreted, meaneth the strong-limbed), for he did deeds of prowess in the sight of men.” (Ferdowsi, 120-21)

Hassanabadi mentioned that Indian gods such as Indra, Krishna, Arjuna, and sometimes Râma, have variously been considered the origin of Rostam in Indian mythology. Based on their qualities that are recognized in Rostam’s character and life, they
reflect Rostam’s characteristics. (Hassanabadi, 69) He wrote, “Rostam is a multifaceted mythical, and epical prism and different elements of his character may be found in different times, places, and the various neighbouring cultures.” (Hassanabadi, 82) Hassanabadi explained that considering Rostam and Zāl as Sāgzi people, they belonged to the Scythian heroic tradition and should be searched for in the Scythian exposes (Hassanabadi, 71). Some researchers believe that Rostam was a mythical hero of remote tribes (probably Scythian) who mixed with Iranian people and the stories of his adventures entered into Iranian national legends. They conclude that Rostam and Zāl’s descendants were from the Scythian race, perhaps Parthian tribes, and were the rulers of Sistān around the first century B.C. and the early A.D. centuries and gradually entered into the Iranian national and epic stories. Hassanabadi reviews other scholars by stating that the etymon form of Rostam’s name should be Iranian and his legendary altitudes belonged to the ancient inhabitants of Zaranḵā (Drangjāna), and Arachosiā and the Sakā tribes invaded the eastern part of Iranian plateau in the late second century B.C., a region that has been named after them: Sakastān/ Segestān/ Sis-tān later. (Ibid.) Hassanabadi concludes that “Rostam (Raota+ Staxma) could be the title or epithet of a great god or an eminent hero of the native inhabitant of the eastern part of Iran, close to Hāmun (later, Sistān) Lake. After the conquest of this region by Aryan Scythians, his legends were collected in the ancient Aryan myths.” (Hassanabadi, 77)

3. GILGAMESH, THE ANCIENT BABYLONIAN HERO OF MESOPOTAMIAN MYTHOLOGY

The Epic of Gilgamesh is one of the oldest and most famous epic literary works of the ancient civilization dating back to four thousand years ago. David Damrosch calls the Gilgamesh epic, “perhaps the first true work of world literature” (Damrosch, 49). This epic consists of significant themes and contains philosophical and ethical ideas about the ancient humans’ perspective towards the world. It is one of the first examples of epic stories, written about one thousand and five hundred years before Homer’s Iliad and Odyssey. This time, Gilgamesh aimed to the heart of Asia; he “travelled over the wilderness, he wandered over the grasslands, a long journey, in search of Utnapishtim, whom the gods took after the deluge; and they set him to live in the land of Dilmun, in the garden of the sun; and to him alone of men they gave everlasting life.” (Sanders, 16) Gilgamesh was the king who knew all the countries of the world. He as a wise man who knew the mysteries and was aware of the classified stories. The gods made Gilgamesh physically indiscriminate when they were creating him. Shams, the glorious sun, gave him a beautiful look; Adad, the god of the storm, gave him courage; gods of beauty made him pure, and placed him in a higher position.

Gilgamesh is a tyrannical kingdom and a skull with a semi-heavenly existence. Gilgamesh is a creature whom a “goddess made him,” and he is as strong as “a savage bull,” that “none can withstand his arms.” (Sanders, 4) The Epic of Gilgamesh begins with a hero’s success, introducing him as a great man in the field of knowledge and wisdom. He can predict the occurrence and do wondrous things. Two-thirds of his existence was divine, and a third of him was human. In the epic story, Gilgamesh puts on a long journey to seek immortality, then hard-pressed, he returns home, describes the sufferings he has drawn on the inscription. When Gilgamesh’s tyranny is unlimited, the citizens of Uruk—the land that Gilgamesh ruled—are complaining him to the goddesses, and the goddesses responded to their complaints and created a twin king as the rival of Gilgamesh who called Enkidu.

Later, when Gilgamesh does not accept Ishtar’s request for marriage, Ishtar, the goddess of love and war, goes to her parents on the sky and tells them how she is insulted by Gilgamesh. Getting the death penalty from the gods sends Gilgamesh off for immortality. In search of immortality, he went on a long journey and met many people who tell him that his journey is pointless; but, he could not get what he is searching for. In the story, Gilgamesh does not listen to anyone, and pushes forward; He is so determined to find Utnapishtim, the only human who is immortal, as he says, “I have travelled here in search of Utnapishtim my father; for men say he has entered the assembly of the gods, and has found everlasting life: I have a desire to question him, concerning the living and the dead.” (Sanders, 16) Being exhausted, Gilgamesh says, “‘How can I rest, how can I be at peace? Despair is in my heart. […] Because I am afraid of death I will go as best I can to find Utnapishtim whom they call the Faraway, for he has entered the assembly of the gods.’” (Sanders, 16) He finally meets Utnapishtim, who tells him that there is no permanence in this world. Utnapishtim tells Gilgamesh that instead of obtaining immortality, he should obtain youthfulness. Gilgamesh finally accepts his fate, and after Enkidu’s death, he lives his normal, mortal life.
5. AVAILABILITY SEARCH OF ROSTAM AND GILGAMESH

Many psychologists and, above all, Jung considers the similarities and commonalities of the myths of different nations as the common heritage of human psyche or collective subconscious. Although myths do not have a defined unified structure, the minds of the authors of mythological works are influenced by ancient patterns. The contents of the collective subconscious of mankind are archetypes that are an untrained tendency to experience things in a certain way. Archetypes cannot be organized and presented in a regular format; preferably, the patterns will be characterized by comparing and adapting the literature of two or more nations. Jung discovered a very close relationship between dreams, myths, art and literature. He believed that art and literature were like dreams, the place of manifestation of exemplary forms and the emergence of collective unconsciousness. According to Jung, great poets such as Ferdowsi, Hafez, Rumi or writers such as Hedayat are persistent because their works represent the collective unconscious manifestations and the ancient mythological insight of all nations (Shayganfar, 142).

Hassanabadi describes that according to Bahār, from the point of view of traditional societies, all important deeds were originally performed by the gods and heroes. In the subsequent periods, people just constantly repeat or imitate these archetypes. Everything has to have an archetype, and if it does not, it is meaningless and has no reality. From the point of view of ancient mankind, history was indeed the rehabilitation and return of an ancient epic adventure, and this means turning history into myth and epos. Another factor in the evolution of myths is the limitation of the collective memory of nations. A historical event, even the most important one, does not remain in the memory of people on its own because the collective memory is a non-historical institution, full of limitations. And because of this limitation, the memory of a historical event or a real person cannot remain in people’s memory for more than two or three centuries. The function of the collective memory is different from other types of memory; it deals with general issues and principles instead of minor events, eternal archetypes instead of historical characters. Due to the anti-historical features of collective memory with regard to identifying a mythical archetype, the historical aspect of traditional characters were destroyed, and mythical or epical elements were attributed to the character instead. Sometimes the hero is considered to be a contemporary of characters who lived a long time before or after him. Consequently, he becomes their enemy or even their friend and as the result, it is impossible to recognize him. Thus, the collective memory changes and transforms the memory of historical events and characters in such a way as to match the foundations of ancient ontology and adapt to the framework of ancient archetypes (Hassanabadi, 74-75).

Enkidu calls Gilgamesh as a creature whose “countenance” is “like a lion” (Sanders, 10) Gilgamesh also mentioned, “I will wander through the wilderness in the skin of a lion” (Sanders, 15) He tells how he “killed the lions in the passes of the mountain.” (Sanders, 17). He described as, “Gilgamesh laid a veil, as one veil the bride, over his friend. He began to rage like a lion, like a lioness robbed of her whelps.” (Sanders, 15) Likewise, in Shahnameh, to reach his goal and to free Kay Kāvus, Rostam stays ahead and encounters a lion—which is later killed by Raksh, his horse. Vahed-Doost describes that in old time, stones, iron, and fire, have been an indispensable must for human beings and men were using a tool not as an artificial one, but as an inventory which is possessing inherent strength. Instead of being an artefact, it becomes God or Deaconess that the will of humanity hinges on it. The man feels that he is subjected to this tool and worships it through a religious ritual. Thoroughly, instruments such as axe and hammer, have long been of such a religious significance.” (Vahed-Doost, 394) Rostam’s wand has also had such a value and sanctity. At his youth on, he puts this mace in all the crucial moments. Gilgamesh also has a battle tool, including an axe that helps him. In the battle, he uses instruments that are a cover of animal skin. Gilgamesh wears a dress from lion skin, and Rostam wears armour of tiger skin that was protecting them as perilous of death. Distinct from ordinary bumps, they are not affected by fire and water, do not burn or get wet. Wearing it—in the seven labours that he passes through—Rostam finds himself eternal and wears this dress (Vahed-Doost, 407).

In the seven labours of Rostam, the final labour that he must fulfil is the killing of the demon. After leaving behind the previous labours, he goes to kill the white devil, the symbol of evilness. Kay Kāvus, the king, is blinded now, and the cure to his eyes is the white devil’s blood of heart and brain. Rostam seized the devil, separated the liver from its body to cure the King Kay Kāvus’ eyes. An epic hero should have something more than other people to distinguish him from other humans and heroes. Thus, the epic writer brings forth superpowers and makes him immortalize with Olympian powers. Vahed-Doost reminds that “the description of his power and his courage and delusions, as well as his conversion from a historical face to a fictional and epic portrait, and his
introduction as a gladiator, made him less aware of his glorious godliness—as Iranians only believed in kings’ godliness—but the precision in the life of Rostam from his birth time to the death, confirms his Olympian face.” (Vahed-Doost, 254) By contrast, Khatibi imports the fact that despite some details about Rostam’s fate seem different in different texts, but the source of these rumours is The Shahnameh of Abu-Mansur. Although the prediction of Rostam’s nebbishness and death are fascimiled, there are some differences between texts. In Shahnameh, Zal predicts Rostam’s fate before fighting with Esfandiar, but in Gorar al-Akhar after the battle, Zal speaks about his fate. Rostam has to change a way: to be killed or be imprisoned. The beauty of Shahnameh is in the awareness that Rostam is choosing his fate, but in Gorar al-Akhar the tragedy is narrated differently. The question is which mentioned story is more similar to The Shahnameh of Abu-Mansur? It seems that Ferdowsi’s story is closer to the spirit of an epic story (Khatibi, 140).

In The Epic of Gilgamesh, after Enkidu’s death, Gilgamesh became an obsessive quest for immortality and apart from his qualities—like all men—he eventually died. George wrote, “For the poet of Gilgamesh, perhaps Sin-leqi-unnin, perhaps another, the wisdom attained by his hero, the archetypal searcher after immortality, permits the hero to see that mankind’s destiny—eternal life—is the essential compensation for the pain of individual oblivion. Acceptance of this as the truth of the human predicament thus brings ultimate peace and reconciliation even to those, like Gilgamesh, who go most in fear of death.” (George, 239) The story ends with the grief of Gilgamesh’s death”:

The king has laid himself down and will not rise again,
The Lord of Kullab will not rise again;
He overcame evil, he will not come again;
Though he was strong of an arm he will not rise again;
He had wisdom and a comely face, he will not come again;
He is gone into the mountain, he will not come again;
On the bed of fate he lies, he will not rise again,
Front the couch of many colours he will not come again. (Sanders, 24)

An ancient water symbolic pattern in epics and myths is also found in Seven Labours of Rostam and in the Gilgamesh’s story. Rostam has to pass blue water to save King Kay Kāvus. It seems that water and sea and pass through them as a large stage to reach the light in life. Besides, the sea symbolizes the infinite mystery of our hopes and desires, death and rebirth, eternity and the duration of the unconsciousness. The river symbolizes the death and rebirth of time and the integration of time into eternity, the transitional stages of life and the embodiment of the gods in human forms. Naturally, this water encryption is never objectively visible, but it is formed of a set of related codes in a single and factual component.

Shayganfar explains after the great cold, Aryans moved toward the noon land—where the sun shone on the shafts of the sky—the Sun held a holy place and kept its value in Iranian civilization. Iranians praised the sun as the most celebrated patron saint. He reminds that in The Histories of Herodotus, worship of the Sun among the Persians has been remembered as the oldest tradition in history. (Shayganfar, 158) After Zoroaster, Mehr—Mithra, one of the great Gods of that time—became an angel or what is called “izad,” similar to a saint. Vahed-Doost wrote, “Rostam also believes in the Divine if we see signs of prayer and belief in Isadmayr (Sun) in Shahnameh Which represents ancient beliefs. The most significant feature of it is hidden in Shahnameh, in the belief of the Pahlavan of Shahnameh, Rostam, who is a Sun-worshiper and has been mentioned many times.” (Vahed-Doost, 274) Besides, Shamash, God of Mehr, always supports Gilgamesh and calls on him to destroy evil. As we read, “The tears, ran down his face and he said, ‘Alas, it is a long journey that I must take to the Land of Humbaba. If this enterprise is not to be accomplished, why did you move me, Shamash, with the restless desire to perform it? How can I succeed if you will not succour me? If I die in that country I will die without rancour, but if I return I will make a glorious offering of gifts and of praise to Shamash.’” (Sanders, 8) Enkidu said Gilgamesh, “O my lord, if you will enter that country, go first to the hero Shamash, tell the Sun God, for the land is his. The country where the cedar is cut belongs to Shamash.” (Sanders, 7) Similarly, Skjaervo compares Zarathustra and Rostam’s stories;

The Sogdian Rostam fragment does not correspond exactly to any particular story in the [Shahnameh], although Davidson has pointed out several parallels. It is a short fragment, describing one of the Rostam’s encounters with the divs sent out by their leader to harm and kill Rostam. What is of greater interest here, however, is the stylistic aspect of the Sogdian fragment. There is one of the
famous part of the Avesta, chapter 19 of the Videvdad, in which the hero, namely Zarathustra, encounters and confronts the daeuvas sent out by the leader, Anra Maniu, to harm and kill him. Both the Zarathustra and the Rustam stories begin with the daeuvas/devs plotting the hero’s death, but more interesting is the description of the daeuvas and their confusion in the Videvdad passages expressed by the accumulation of synonymous or similar terms and repetitions, rhymes, alliterations, and refrains. (Skjærvø, 167)

Animals are symbolic in the myths of all nations. They have a mysterious face contain traditional mysteries and in the puzzle of the Totemian tendencies, the image of man and beast mixes. “The beast is replaced by father, teacher, guardian, witch and many others.” (Vahed-Doost, 295) There is no role for the reader of Rostam in The Epic of Kings. When he is asleep, Rakhsh fights with lion and destroys it. In the third labour, when Rostam sleeps, the dragon is shown several times, and each time Rakhsh tries to wake Rostam from sleep. Rakhsh will later help Rostam to kill the dragon. In the fifth labour, Rakhsh is always a companion of Rostam to rescue him from the darkness. In the second labour, when Rostam is lost in the warm and burning desert, and he cannot continue his journey and endure with the intensity of thirst, the eagle appears as a guide, and guides Rostam to the water. In The Epic of Gilgamesh, Enkidu is also ancestor and companion of Gilgamesh. Enkidu is like animals at the beginning as mentioned: “the goddess conceived an image in her mind, and it was of the stuff of Anu of the firmament. She dipped her hands in water and pinched off clay, she let it fall in the wilderness, and noble Enkidu was created…Enkidu ate grass in the hills with the gazelle and lurked with wild beasts at the water-holes; he had the joy of the water with the herds of wild game.” (Sanders, 4) Rakhsh and Enkidu, two symbolic creatures, talk to their owners and help them in difficult times. For example, in the third building, Rakhsh sees the dragon who sees Humbaba as part of Enkidu’s story hidden from Rustam’s vision and also the guardian of the forest, which turns into a colour every moment.

Another common example in both Rostam and Gilgamesh’s epics is the passage of darkness. The world system in mythology is based on the dual foundation. This is also the case in creation from the point of view of Iranian mythology. From the very beginning of the creation of the world, its system is a dual system. After Urmazd and Ahriman—which the first is the result of patience and the second is the doubtfulness […] are born, (first of all, Ahriman is born), Ahriman is a symbolizes devil, darkness and ugliness, and Urmazd symbolizes light, beautifulness, and embody all the goodness. (Amouzgar, 14) Shayeganfar states that the world is composed of light and darkness, good and evil, black and white, without which one of these two systems of creation is destroyed. For this reason, “in myths, there are always two opposing forces opposing each other.” (Shayeganfar, 149) In the two epics of Rostam and Gilgamesh, this is an example of an ancient pattern. The turning point is darkness which is a symbol of filth and ugliness: “the darkness was thick, and there was no light, he could see nothing ahead and nothing behind him. After ten leagues the end was near: After eleven leagues the dawn light appeared. At the end of twelve leagues, the sun streamed out.” (Sanders, 16)

6. CONCLUSION
Without any historical relevancy or being affected and regret, a comparison between authors of literary works does not fit into the field of comparative literature. Investigating the similarity between different literary works does not mean to study these works in the category of comparative literature. (Neda, 25-26) Both storytellers in The Epic of Gilgamesh and Shahnameh: The Epic of Kings have generalized the collective subconscious of mankind. Comparing the protagonists of two mythical heroes, we can partly be familiar with the contents of the collective subconscious of mankind, clarify the dark and vague cornerstones of the old cultural and social constructs, and comprehend the thoughts and beliefs of ancient people. As Bahar mentioned, primitive people in ancient times had practised every tradition through imitation—a traditional culture—because all human activities in the form of human terms have distinct sketches, and over the centuries, the same patterns have been practised continuously. (Bahar, 34)

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IJLLT 2(3):06-11


The Collapse of the American Dream during the Great Depression in John Steinbeck’s Of Mice and Men

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ARTICLE INFO

Received: April 12, 2019
Accepted: May 22, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.3

ABSTRACT

This article explores the disillusionment of the American minorities in their pursuit of the American Dream in John Steinbeck’s Of Mice and Men during the Great Depression. Among these minorities, one mentions migrant workers, blacks, women, disabled, and old people. The latter are prevented from achieving their dreams during the Great Depression in the sense that they are always victim of discrimination and other social injustices.

KEYWORDS

American Dream, failure, Great Depression, American society, minorities

1. INTRODUCTION

The American Dream can be defined as an ideology according to which life should be better and happier for everybody in the United States. This ideology is a set of values traced in the discourse stating that “all people are created equal by their creator, that they are endowed with certain alienable rights among these are life, liberty and the pursuit of happiness,” (1) as mentioned in “The Declaration of Independence of 1776”. Unfortunately, this collective Dream is viewed as unachievable during the Great Depression, which is, in effect, the moment when the so-called Dream becomes an illusion for the migrants, blacks, women, disabled and old people analyzed through John Steinbeck’s Of Mice and Men.

The purpose of this article is to show the collapse of the American Dream for the American minorities who are prevented from achieving the dream of better life in the time of economic crisis in Of Mice and Men.

The central question in this article is the following: to what extent is the American Dream considered as a failure for the minorities? We answer this question by concentrating on the injustices faced by these minorities in their pursuit of better and equitable life. This article is divided into four sections. In the first section, we demonstrate that poverty, unemployment and social prejudices represent the main obstacles which prevent migrant workers from achieving the American Dream.

In the second section, we show how African Americans are discriminated in American society. It shows how the notion of equality and freedom is no longer associated with the American democratic ideals.

In the third section, we scrutinize the reconstruction of social injustices against women in their pursuit of happiness. It also shows how women are treated as men’s properties.

In the last section, we show how disabled and old people are mistreated in the time of crisis and prevented from enjoying the full fruition of life, values and equality which are the basic tenets of the American Dream.

1.1 Obstacles in the fulfillment of migrant workers’ dreams

During the Great Depression, millions of people migrated to California in the search of better life and good paying jobs. Unfortunately, they were disillusioned, because many of them faced unemployment and found only low paying jobs which maintained them in extreme poverty. John Steinbeck, who captured that hard time, wrote Of Mice and Men, a novel that tells the story of two migrants, George Militon and Lennie Small as
childhood friends and itinerant workers, that is to say, dependent on seasonal jobs. They are homeless and travel from towns to towns in search of a job. While they are on their way to find a job on a ranch in Salinas Valley, in California, they camp at the Salinas River where they share a dream that, one day, they will buy their own farm and house, become their own bosses and live off the fat of the land. As George is like the spokesman of their dream, Lennie begs him to talk about it once more before sleeping:

O.k. Someday- we're gonna get the jack together and we're gonna have a little house and a couple of acres an' a cow and some pigs and- (p.14).

While George is speaking, Lennie interrupts him and adds: “An' live off the fatta the lan.” (p.14). To make it clear, their dream is all about happiness and comfort properties because to “live off the fatta the land” stands for leading an easy life without any effort and eating from farm activities. But, the only issue they come across with is the economic crisis which affects all the sphere of activities in American society. This actual fact hampers George and Lennie who embody the migrants’ community to achieve their dreams. Obviously, poverty and unemployment are the greatest obstacles for migrants in the pursuit of the American Dream. During the Great Depression, that extreme poverty reduced people to animals. George and Lennie, in the novel, are compared to animals such as a bear and horse that the author describes as follows:

He walked heavily, dragging his feet a little, the way a bear drags his paws [...] and flung himself down and drank from the surface of the green pool; drank with long gulps, snorting into the water like a horse (p.2).

Perhaps, Steinbeck’s perception about poor people at that time was similar to animals that he brought the human and animal’s worlds closer altogether. This is evident with the title of the book, Of Mice and Men, which is inspired from the sentence of Robert Burn’s poem To Mouse: “The best laid scheme o’mice n’ men a’ft agley.”

In fact, when George and Lennie’s nature is described as closer to that of mice, this shows their impossibility to achieve their dream of better life, because, the image of the mouse symbolizes extreme poverty in society. Migrants and poor people, to whom this image is attributed, find through it a form of rejection which also shows their nothingness in American society.

George and Lennie are also victim of the world cruelty and social injustices of all kinds that thwart them from fulfilling the American Dream during the Depression. One of the causes of such a jeopardy is the lack of education and physical appearance. This is evidenced through George who regrets of not having a good education that would enable him to save his wage and buy his own ranch:

An' I ain't so bright neither, or I wouldn't be buckin' barley for my fifty and found. If I was bright, if I was even a little bit smart, I'd have my own little place, an' I'd be bringin' in my own crops, 'stead of doin' all the work and not getting what comes up out the ground (p.40).

What the novelist demonstrates here is the migrant farmworkers’ lack of qualities required to be accepted as respectable people in the United States. The narrator in this passage admits this insufficiency when he evokes the notion of elegance through the sentence “if I was even a little bit smart, I'd have my own little place”, which means that to be smart, means to be an accepted and respected personality in the well-off’s world. The other quality is that of the lack of education which is portrayed by their daily use of slang language with full of vulgar expressions in the book such as “poor baster”, “the son-of-a-bitch”, “a tart” and “the jack.” Undeniably, education plays a fundamental role in human life to succeed, for it is one of the key factors of success not only in American society, but in every human society. “An’ I ain't so bright neither” really shows George’s lack of education in a society that needs people full of much knowledge and able to fulfill their destiny.

Another type of social injustice that George and Lennie are victim of, is violence. John Steinbeck portrays the ranch as a society of violence in which minorities are not allowed to achieve their dreams. In the book, when Curley, the boss’ son, meets George and Lennie, for the first time, he becomes too angry as he hates big men and visibly Lennie turns into his enemy. Steinbeck describes his attitude in these words:

His eyes passed over the new men and he stopped. He glanced coldly at George and then at Lennie His arms gradually bent at the elbows and his hands closed into fists. He stiffened and went into a slight crouch. His glance was at once calculating and
pugnacious. Lennie squirmed under the look and shifted his feet nervously (p.25).

The sentence “his hands closed into fists” shows that Curley embodies the American mischievous behavior of anti-migration policy stated by some American leaders who do not admit anybody to go to the United States to search better life. The latter think that the United States must not be a destination of anybody from all over the world. For example President Donald Trump states a policy of “zero tolerance” which aims at prosecuting immigrants in justice if they cross over the American borders illegally. (3) If Steinbeck calls George and Lennie “the new men”, it is because he presents them as foreigners. So, Curley’s hostile attitude towards them shows their rejection on the ranch. Even though today this hostile attitude towards foreigners has slightly changed in America, but the issues of immigrants is still controversial. As for African Americans, the latter are also prevented from reaching the American Dream of equality and freedom that we scrutinize in the section below.

1.2 Discrimination against a black character

The struggle for equality and freedom has ever been blacks’ Dream in American society. It is in this context that Jim Cullen, in his book, The American Dream: A Short History of an Idea that Shaped a Nation, argues:

*The most famous figure in this struggle for equality was Dr. Martin Luther King Jr. […] He had a dream, you see. A dream that scares us, a dream that we often try to ignore. But it’s one we can’t forget, either, and don’t entirely want to. That’s because in our better moments, it’s our dream, too.* (Cullen: 2003,110)

But, this blacks’ Dream for equality was viewed as a nightmare during the Great Depression. In *Of Mice and Men*, John Steinbeck represents the character Crooks, the only black on the ranch, as the embodiment of the whole black community discriminated and victimized by white racists in the Great Depression era. His separation from the rest of the farm workers because of the color of his skin shows not only his rejection, but that of all African Americans on the American soil. He is for example given a room in the barn that he shares with animals, whereas the other workers live in the bunkhouse. The contrast between Crooks’ living conditions and those of his counterparts describe, in effect, blacks’ inferior status in the white man’s world. When he for example says that “I ain’t wanted in the bunkhouse, and you ain’t wanted in my room [...] ‘Cause I am black,” (p.68) he recalls how blacks are looked down upon by their white neighbors. For, the sentence “you ain’t wanted in my room [...] ‘Cause I am black.” attests of blacks’ inferiority in a world ruled by whites. One discovers here that this character is rejected not because he behaves badly or is less educated, but because he is black. This means that the black color is the only cause of mistreatment of African Americans in the United States. Steinbeck contextualizes this fact during the Depression, the moment when black and white people could not travel together, pray together, and study together. For, whites believed that blacks were inferior, evil creatures or beasts which could not enjoy the same rights and opportunities with white Americans. That is why Crooks is forced to stay in the same building with animals, simply because white people think he stinks as bad as an animal. That wrong view of white counterparts pushes him to complain as follows: “They play cards in there, but I can’t play because I’m black. They say I stink” (p.68). This shows that, not only Crooks is considered a subman because of the color of his skin, but he is also viewed as an animal. This image of Crooks with an inferior status illustrates the way the whole black community is seen in the United States. The author has created this character to show how blacks are terrorized and subjected to all forms of injustices in a country which they think, is also theirs, because built with the sweat and blood of their ancestors.

Although Crooks is an educated and full time worker on the ranch, his status remains the lowest on the ranch because of his skin color. He has no power over any white man and white women. When Curley’s wife is looking for her husband in Crooks’ room, she finds only Crooks, Lennie and Candy, and finally concludes: “I know all of the men have gone downtown and they have left the weak ones” (p.77). These Curley’s wife’s offensive words show that Crooks, Lennie and Candy represent the three different oppressed social layers in American society during the Depression: black people, mental disabled and old people.

Furthermore, when Crooks dares to dismiss Curley’s wife out of his room because of her prejudice, she threatens him and promises to lynch him:

*Listen, Nigger, [...] You know what I can do to you if you open your trap? [...] Well, you*
These Curley’s wife’s offensive words show that during the Depression, racial discrimination grew more and more unbearable and African Americans’ situation worsened. They were indeed, on the one hand subjected to Ku Klux Klan’s lynching and on the other hand, prevented from the alienable rights.

Facing such oppression, Crooks reduces himself to nothingness. He loses his personality and becomes a “yes, ma’am” as his only answer he gives to Curley’s wife after the latter reminds him of his place in society. According to white people the skin color is the barrier which makes them exceptional creatures from African Americans. This wrong view over him pushes him to lose his interest to pursue the American Dream. Then, when Lennie and Candy tell him that they have a dream to buy a farm of their own and live off the fat of the land, Crooks sees it as an illusion that has never been realized. He compares this illusion to that of Christians for a promised paradise in heaven when he, for example, argues:

*I seen hundreds of men come by on the road an’ on the ranches, with their bindles on their back an’ that same damn thing in their heads. Hundreds of them. They come, an’ they quit an’ go on; an’ every damn one of ’em’s got a little piece of land in his head. An’ never a God damn one of ’em ever gets it. Just like heaven* (p.74).

When the narrator says that Crooks has seen hundreds of people coming with their land in their heads, he wants to show here the unachieved dream of everybody to own a land and become rich. We say unachieved because for this character, the dream has just stopped in their mind. Then the Depression has been for the author a very important moment to show not only the sad atmosphere which has prevailed at that moment, but also the failure of the American Dream; a collective dream that would normally allow everybody to enjoy life and the pursuit of happiness. The comparison of the dream of a land and heaven Crooks makes in this passage shows the impossibility for all Americans to achieve theirs. For, he believes that the American Dream is just a propaganda of white people to hide their hypocrisy, because the notions of equality, freedom and happiness for all American citizens have never been achieved for black people, women, disabled and migrants. That is why Malcolm X, in his speech “The Ballot or the Bullet” delivered at King Solomon Baptist Church, in 1964, Detroit, argued that, in the United States, he saw only the nightmare but not the American Dream:

*I am speaking as a victim of this American system. And I see America through the eyes of the victim. I don’t see any American dream. I see an American nightmare* (Malcolm quoted in Ellis and Smith: 140, 2010).

The victimization that Malcolm X is talking about here does not exclude women who are traditionally described as second zone citizens, a status that many societies in the world think, was attributed to them by God himself. This question of women is examined in the section below.

### 1.3 The reconstruction of violence against Curley’s wife

The United Nations defines violence against women as “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.”

In the United States, women were victim of several forms of violence based on gender discrimination. The restriction of their voting right and their rejection from college which men thought to be their only privilege, attest of this gender discrimination. In the novel, John Steinbeck portrays Curley’s wife as the symbol of women victimization during the Great Depression. This character is the only woman on the ranch who has experienced a two week-unhappy marriage. For, she is victim of domestic violence, treated as a sexual instrument, and strictly forbidden to talk to anyone else but to Curley only, her husband. This man is a jealous and aggressive husband who forces his wife to stay all time at home without having a talk with other men of the ranch. Unhappy, his wife feels alone and abandoned, then complains about her major rights violated by her husband:

*Why can’t I talk to you? I never get to talk to nobody. I get awful lonely […] You can talk to people, but I can’t talk to nobody but Curley. Else he gets mad* (p.87).
This means Curley’s wife is prevented from the freedom of speech. She is completely silenced by her husband who considers her as his property. To make it clearer, Steinbeck wants to demonstrate that not only Curley’s wife is totally subjugated by her husband, but she is also an unworthy woman, a mere property of the latter. Steinbeck does not give her a proper identity when he just names her “Curley’s wife” which can be understood as Curley’s property. As a matter of facts, the absence of equality between men and women in the United States had been one of the snags that prevented women from achieving the American Dream.

In addition, Curley’s wife is not allowed to work or exert any professional career in society, because for her husband, her place is at home where she has to perform all the housework.

Her dream to become a Hollywood actress has faded away after her marriage with Curley. The wrong behavior of her husband is certainly what pushes her to hate him, as she argues:

*I don’t like Curley. He ain’t a nice fella [...] Coulda been in the movies, an’ had nice clothes - all them nice clothes like they wear. An’ I coulda sat in them big hotels, an’ had pitchers took of me* (p.89).

One discovers here Curley’s wife disillusionment of marriage with the son of the boss she hoped, would treat her like a human being. Unfortunately, she is sexually harassed and finds herself a slave in her own house. This is clear when Candy tells George that Curley always wears a glove full of vasoline on his left hand to keep it soft for his wife: “Well, I tell ya what—Curley says he’s keepin’ that hand soft for wife” (p.27). That is to say, Curley lets his left hand soft to show how he is sexually involved with his wife he considers, not as a human being, but as an object of pleasure. These wrong sexual impulses are denounced by George who explains that Curley eats raw eggs and makes a request of patent medicines to increase his sexual capacities for his wife: “Glove fulla vasoline. An’ I bet he is eatin’ raw eggs and writin’ to the patent medicine houses” (p.35). In fact, patent medicines are drugs that strengthen men’s sexual performance, but their use is illegal in the United States.

As she is not respected by her own husband, Curley’s wife is also victim of public insults by other men on the ranch. She is not respected by the farm workers and is accorded less importance. The men on the ranch keep distance from her. They offensively call her a “tramp”, “bitch” or a “tart” because she makes up heavily to charm them. When George and Lennie arrive on the ranch for the first time, Candy tells them that Curley’s wife is a promiscuous wife who attempts to seduce every man: “I seen her give slim the eye. Curley never seen it. An’ I seen her give Carlson the eye” (p.27). It shows that Curley’s wife’s dream of becoming a movie star and famous woman is rejected by the society, for at that time the chance to succeed and fulfill the American Dream was limited only to white men. As a result, the American Dream was no longer “a social order in which each man and each woman shall be able to attain the fullest status of their destiny” as prescribed by James Adams (Adams: 1931, 405). Like women, handicapped and old people were also rejected by American society that we study in the section below.

1.4. Handicapped and old people’s victimization

In Of Mice and Men, John Steinbeck’s characters are either physical or mental disabled. Candy, Crooks and Lennie are good illustrations of the two categories of group of people visibly rejected because of their infirmities. Most of these characters living with physical handicap have been injured accidentally during the labor. Indeed, Steinbeck portrays the ranch as a place of enslavement and torture for most of the workers. They perform dirty and tough tasks of labor, sometimes, unrewarded or rewarded, but with an insignificant amount of money. The case of Candy who loses his right hand on the ranch and becomes disabled is a good example. For, one sees how his employer compensates him with only five months of his wage, as he worries to George:

*I ain’t much good with on’y one hand. I lost my hand right here on this ranch. That’s why they give me a job swampin’. An’ they give me two hunderd an’ fifty dollars ‘cause I los’ my hand* (p.58).

This passage is a good illustration of the way handicapped people are viewed in the American society. Described as a land where strong and healthy men are needed for labor, America looks at handicapped as useless people and a burden for the state. The low wage that Candy is paid after his accident is not only a way to show his nothingness, but the nothingness of all handicapped people in the United States. The odd job he is now given after his hand is cut off, is certainly a way to justify the low salary he is paid according to his status. This means that at that time, America was not ready yet to spend
a single coin for a person who did nothing in the society, especially disabled people, for he did not contribute to the development of the country.

Just like the handicapped people, old people experience social injustices as well. In the novel, the author portrays Candy as victim of the American social prejudices. This discrimination against old people reached its highest peak during the Great Depression when old people were taken as a burden or useless in society. Steinbeck depicts Candy, the old man of the ranch, as the victim of age discrimination in workplace, exerted on elderly in the United States, as stated by Amy Elisa Jackson, the American expert in lifestyle journalism that “age discrimination is alive and well in America. And it’s affecting more than the community of retirees who want to re-enter the workforce”(5). This character is a homeless and isolated old man in the United States because he has no one to take care of him. His only companion has always been his old dog which, unfortunately, has just been shot dead by Carlson, the other worker of the ranch. This Candy’s dog has been accused of stinking as it became older, blind and lame: “God awmighty, that dog stinks. Get him outa here, Candy! I don't know nothing that stinks as bad as an old dog. You gotta get him out” (p.44). Carlson decides to euthanize it in order to put it out of its misery, as he justifies himself in these terms: “The way I’d shoot him, he wouldn’t feel nothing. I’d put the gun right there […] Right back of the head. He wouldn't even quiver” (p.45). The statement “he wouldn’t feel nothing” justifies that Carlson’s decision to kill the dog in a painless way is an act of euthanasia, for it is a painless killing.

The way Candy’s dog is killed foreshadows his own fate, for he is old as well. That is to say, Steinbeck wants to alert his readers that Carlson would do anything to avoid the smell of an old dog. His only companion has just been shot dead because he is old as well. That is to say, Steinbeck portrays Candy as a representative of American social injustices which were viewed as the obstacles to the achievement of the American Dream. This character is a homeless and isolated old man in the United States because he has no one to take care of him. His only companion has always been his old dog which, unfortunately, has just been shot dead by Carlson, the other worker of the ranch. This Candy’s dog has been accused of stinking as it became older, blind and lame: “God awmighty, that dog stinks. Get him outa here, Candy! I don't know nothing that stinks as bad as an old dog. You gotta get him out” (p.44). Carlson decides to euthanize it in order to put it out of its misery, as he justifies himself in these terms: “The way I’d shoot him, he wouldn’t feel nothing. I’d put the gun right there […] Right back of the head. He wouldn't even quiver” (p.45). The statement “he wouldn’t feel nothing” justifies that Carlson’s decision to kill the dog in a painless way is an act of euthanasia, for it is a painless killing.

Through this Curley’s wife’s utterances, John Steinbeck makes to show the world how old people are unjustly treated during the Great Depression. This social injustice against this category of people had been one of the main causes of the failure of the American Dream.

In short, in Of Mice and Men, handicapped and old people are not considered as full citizens, and so, they are victim of social abuses such as enslavement, euthanasia and discrimination which were viewed as the obstacles to the achievement of the American Dream. The life of these characters reflects that of the American minorities during the Great Depression when the United States was no longer connected to the notion of equality, freedom, and the pursuit of better life for all people.

2. CONCLUSION

At the end of this article, one discovers that the American Dream was not achievable by all American citizens. For. Of Mice and Men, reads that migrants, blacks, disabled and old people including women are the country’s minorities which are denied the right to pursue the American Dream for life, liberty and happiness as stated by the Founding Fathers of the United States.

We have finally demonstrated that poverty, the world cruelty and other social injustices against American minorities prevent the latter from the pursuit of happiness, the enjoyment of freedom, and from the respect of human life and dignity during the Great Depression. In this sense, the collective Dream has collapsed because other American citizens are rejected from the American society of the mainstream.

REFERENCES


Teachers’ and Students’ Perceptions of Using L1 in the ESP Classroom: a Case of Medical English at an Applied Medical College in Saudi Arabia
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ARTICLE INFO

Received: April 04, 2019
Accepted: May 25, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.4

ABSTRACT

This study aimed at investigating the perceptions of using first language (Arabic) in the ESP classroom from the viewpoints of both students and teachers of the Preparatory Year Department at an applied medical college in Saudi Arabia. It also intended to find out if there were significant differences in perceptions according to variables like gender and college level. Surveying 92 students and 10 teachers through a questionnaire and interviews, the results revealed that instructors’ and students' viewpoints of L1 use in their medical-English classes were considerably negative. No statistical differences in the students’ perceptions were noted according to college level; however, there were slight differences due to gender variable; females were more to disagree with more L1 use in the classroom. Despite their negative views, instructors stated differences between students due to both gender and college level, believing that males and Level 1 students need more L1 while teaching medical English than females and Level 2 students.

KEYWORDS
Learners’ and teachers’ perceptions, use of L1, Learning English for Specific Purposes ESP, Saudi Arabia

1. INTRODUCTION
Research on second language acquisition (SLA) has always regarded the use of the first language (L1) as a helpful tool or as an obstacle to learning a second language (L2). This has created an overarching debate over using/ not using L1 into L2 classroom and the extent to which L1 could motivate or hinder L2 learning; more specifically in contexts where English is taught and learned as a foreign (EFL) or a second language (ESL).

Consideration of the L1 into the L2 classroom has originated in SLA acquisition research since the advent of Grammar Translation Approach (GTA) as a predominant language teaching/learning methodology in the late 1950s. At that time, the method was at its heydays being positively considered as an effective tool to learn a second language; more specifically, classical languages such as Greek and Latin (Chastain, 1988). According to this approach, translation and memorization of the rules and grammatical structures help learners to understand the target language easily. Several advocates of GTA method (Ellis, 1992; Harmer, 1991; Kraemer, 2006; Krashen, 1982; Popovic, 2002; Nation, 2003; among others) claimed that the surface structure of L1 has a strong influence on the structure of L2 and that the mother tongue is efficiently used as the medium of instruction and communication. Yet, in the late nineteenth century, the dominance of translation in the ESL classroom began to be overlooked when views of using only English in the ELT classroom (i.e., the direct method) were spreading like wildfire. Since then, the use of L1 in L2 classrooms started to be rejected by both teachers and students (Larsen-Freeman 2012). In England; for example, using the natural use of the target language for communication turned out to be “a sign of a good modern language course” (Department of Education and Science ([DES], 1990, p.58). Moreover, fluency was regarded as the main goal of teaching/ learning a foreign language, to the extent that in Japan; for example, most of the teaching processes were carried out in English as a way to help learners become fluent users (Ministry of Education, Culture, Sports, Science and Technology [MEXT], 2003).

In nutshell, the supporting views of using only English in the L2 classroom are based on the idea that L1 would limit exposure to the target language and impede learners from using it. Therefore, a foreign language can be appropriately learned when it is used
for natural communication, or when it is communicatively instructed in the ESL/EFL classroom.

An example of such EFL contexts would be Saudi Arabia where English is taught and learned as a foreign language and where students start learning the language in Grade 5 at school, the last year of the primary level (AlNofaie, 2010). Following this, students do not seem to have adequate exposure to the target language. School students are exposed to approximately 4 sessions per week, and each is of 45-60 minutes’ long. At university or college level; however, the exposure to the language may be longer as there are more class sessions and students may have more contact to instructors who are either English native-speakers or bilinguals from other countries (AlMoayidi, 2018; AlNofaie, 2010; AlShehri, 2017). Such exposure to the English language at both school and college levels may be rather limited when the students’ mother tongue (i.e. Arabic) is used in the EFL classroom. Despite such limited exposure, using L1 in the L2 classroom has always been an issue of hot debate as researchers and scholars; more specifically those in the EFL contexts, are still either advocating or opposing its use in the L2 classroom, discussing at the same its positive or negative effects on the EFL teaching and learning process.

A great deal of this research addressed the importance, effects and perceptions of using L1 (Arabic) in the general-English classroom and at both school and college or university levels (AlAmir, 2017; AlHarbi, 2017; AlMoayidi, 2018; AlNofaie, 2010; AlShammar, 2011; AlShehri, 2017). However, in English-specific-purpose classrooms, (henceforth, ESP), one could hardly find studies investigating perceptions of L1 use in the ESP classroom or addressing any possible differences in the stakeholders’ views which could be attributed to some contextual variables such as gender, college/university level, etc. Such research, when found, would contribute to the literature on the effects of mother tongue in restricted academic and professional settings in the world, in general, and in Saudi Arabia, in particular. It is to this end, the current study seeks to investigate the perceptions of teachers and students of using L1 (Arabic) in English-for-medical-purposes (henceforth, EMP) classrooms at an applied medical college called GC (for anonymity) in Saudi Arabia. It is suggested that the findings of such research would contribute to exploring stakeholders’ general perceptions which could be of benefit to improving students’ language development is ESP contexts and improving teachers’ professional activity in Saudi Arabia or worldwide.

2. LITERATURE REVIEW

SLA research declared that learner’s mother tongue plays an important role in the L2 learning process. The concept of inter-language and language transfer theory (Selinker, 1972; Ellis, 2008; Cook, 2001) clearly addressed the influence of the use of L1 on L2 learning. Such research findings present strong support and academic evidence in favor or disfavor of its use (Afzal, 2013; Auerbach, 1993; Cook, 2001; Ellis, 2008; Harmer, 2007; Jenkins, 2005; Kharra & Hajjaj, 1989; Krashen, 1982; Storch & Wigglesworth, 2003; Tang, 2002; among others).

Many scholars advocated using L1 and supported its positive impact on the learning of L2. For example, Ellis (2008) argued that learners have a tendency to construct their interim rules by using their mother-tongue knowledge in the target language learning process. He also noticed that learners believe in L1 and then translate ideas to the target language. Krashen (1982) also acknowledged the strong influence of the surface structure of the L1 on the surface structure of L2.

A good deal of the advocating research revealed that second language learners generally access their L1 while processing the L2 (Auerbach, 1993; Cook, 1992). Studies by Afzal (2013), Jenkins (2005) and Khat (2011); for instance, investigated the perceptions of the teachers who noticed a positive improvement on students’ learning of ESL as a result of using their mother-tongue in the L2 classroom. Moreover, Kang (2013) argued that teachers with low English proficiency depended highly on the use of L1 more than on L2, whereas teachers with high English proficiency level did the opposite as they used only the target language inside the classroom. Kayaoğlu (2012) pointed out that 91% of participants agreed that the use of the Turkish language in English classes is useful and beneficial, while 68% stated that Turkish should be utilized in classes under some conditions like going over the topic, giving clear instructions and explaining grammar rules to students.

Brooks-Lewis (2009) investigated students’ perceptions of L1 use and found that students positively viewed L1 as something beneficial and necessarily needed. According to the findings, using
L1 was seen to minimize anxiety among students and give them the chance to bring their life experiences to the classroom. Furthermore, Butzkamm’s (2003) study revealed that L1 use is inevitable and important and that without it, there would not be any comprehension as learning new meanings is linked with L1. Bonyadi’s (2003) findings drew a similar conclusion by ascertaining that it is unavoidable for language learners to use their mother tongue as a resource which enables them to relate lexis and structures of L2 into their L1. The results also indicated that L1-L2 translation helps students to improve their reading comprehension skill as it is a conscious development of learning.

Harmer (2007) pointed out that students speak their mother tongue in the classroom if they are linguistically unable to understand some vocabulary terms for a specific task. To him, translation is considered as a natural thing in the language learning process, and code-switching from language to another is a natural development in learning practice. According to Rodrigues and Oxbrow (2008), students admitted using their L1 as a way which helps them to improve their L2. Many students in their study stated that they highly preferred their teachers to use L1 in explaining grammar rules, giving instructions, and clarifying the differences and similarities between the mother tongue and target language. A more complete investigation carried out by Latsanyphone and Bouangeune (2009) found that students who got instructions in their L1 demonstrated a high improvement in English than the second group who obtained instructions in the target language.

According to Atkinson (as cited in Mee-Sing, 1996), the function of the mother tongue in L2 classrooms has long been neglected and denounced. He believes that its potential as a classroom resource is great and its role should merit considerable attention in TESOL. Nation (2003) also made reference to this by claiming that L1 provides a familiar and effective way of quickly getting to grips with the meaning and content of what needs to be used in the L2. Furthermore, Kraemer (2006) points out that using students’ first language might ensure their comprehension of foreign language input despite several contradicting theoretical views. Finally, the role of L1 in terms of translation in EFL classrooms was addressed in the literature as scholars contended that translation can be used as an effective element to enhance language learning (Bowen & Marks, 1994; Ellis, 1992; Harmer, 1991; Widdowson, 1978; Ur, 1996). As positive attitudes towards translation have been formulated (Popovic, 2002), translation has been described as a “legitimate pedagogical tool especially in an EFL environment, and claim that it deserves to be rehabilitated” (Widdowson, 1978:18).

On the other hand, there have been many opposing views towards using L1 in the learning and teaching of L2. Depending on these views, it was constantly held that L1 should be kept away from being used in EFL classrooms because it will reduce the linguistic input made available to students and affect classroom interaction, a matter that is considered to be as avoidable as possible (Campa & Nassaji, 2009). According to Willis (as cited in Dash, 2002), students must practice the target language during the course if they really want to be able to use it at the course end. Eldridge (1996) supports this view in EFL contexts as he claimed that English language teachers in monolingual environments have been very much interested in reducing and abolishing the L1 use in the L2 classroom so as to maximize the amount of time spent using the target language and improve learning efficiency. Researchers and teachers have also been concerned with minimizing code-switching in the L2 classroom, clearly because switching could indicate either a failure to learn the target language or an unwillingness to do so.

Numerous researchers insisted on using only L2 as they did not succeed in finding any fruitful and valuable potential in using the L1. The findings of such opposing research revealed that the overuse of L1 decreased learners’ exposure to the target language input (Krashen & Terrel, 1983; Lightbown & Spada, 1999; Swain & Lapkin, 2000; Turnbull 2001; Turnbull & Arnett, 2002). In short, the views opposing the L1 use largely depend on the claim that not all research studies addressed a greater influence of the inter-language and bilingual approach on students’ knowledge and that L1 could be excluded from the pedagogy of L2.

Studies taking contextual variables, e.g., gender, university level, etc. when investigating the perceptions of L1 use have addressed differences in views between participants. Concerning gender, for example, Adamu’s (2002) findings showed that females had higher positive attitudes towards using L2 than males, and they highly expected their EFL teachers to use more L2 in the classroom. Female teachers were more to disagree with L1 use in Quadumi (2007) study as they were found to avoid L1 and regard its use as anti-pedagogical.
Within the ESP paradigm, research on L1 use in the ESP classroom still appears to be newborn, as one can rarely find a research study discussing perceptions of L1 use or showing a journalistic approach of how, how much and when to use L1 in the ESP classroom.

A good example of such research comes from Albania where Xhemaili (2013) investigated the perceptions of using L1 (Albanian) in the ESP classroom from the perspective of teachers and ESP students who were studying Law and Public Relations at a public university. The results revealed that students had a high preference to use their L1 as it can facilitate their comprehension of what is going on in classes, make them comfortable when getting lost, and help them to learn English more easily. However, more than half of the teachers had negative views of using their students’ mother tongue as a way to teach ESP. Nonetheless, some teachers agreed that with some L1, students would be capable to understand difficult professional concepts, guess meaning from context, follow up tasks, or learn new vocabulary.

Studies in the context of Saudi Arabia were numerous supporting or opposing the use of the students’ mother tongue (Arabic) in the English language classroom. At a female school context, for example, AlNofaie (2010) examined teachers and students perceptions towards the use of L1 in EFL classrooms. Through using a questionnaire, interviews, and observation, the results revealed that there were positive attitudes towards Arabic as a facilitating tool to learn English. The same results were addressed in Albalawi’s (2016) study as school female teachers in Tabuk city gave positive feedback to the use of Arabic in their English language classes, stating that L1 facilitates the teaching process and enhances the learning experience in the classroom. Similar positive perceptions were expressed in AlAsmari (2014) as Preparatory Year Program teachers at a Saudi university had general preferences of employing students’ mother tongue (Arabic) in their EFL classrooms.

In another university context, Khresheh (2012) used observation and interviews to examine when and why teachers and students at the Preparatory Year Department use L1 in the English language classes. According to the results, Arabic was viewed as an eclectic technique in certain situations, including avoiding mistakes in front of students or peers, asking for more clarification of what was conveyed in English, or when being unable to use L2 complex constructions.

Other research studies clearly support the positive views towards using Arabic while learning/teaching English. For instance, AlShammari (2011) revealed that Arabic was used by both teachers and students for clarification; they considered it useful in the learning process and essential in increasing students’ comprehension. Positive views were also expressed in recent research (AlAmir, 2017; AlHarbi, 2017; Tamimi & Qadermazi, 2015). Teachers could use the students’ native language as both purpose and medium of instruction to enhance learning experience among learners (AlHarbi, 2017); nonetheless, they have to be selective wherever they use L1 in the language teaching process (AlAmir, 2017).

Perceptions towards L1 were cross-culturally examined by Shuchi and Shafiqul-Eslam (2016) when they investigated teachers’ and students’ perceptions of L1 use at two different universities in Saudi Arabia and Bangladesh. L1 was seen as important to provide assistance and facilitation to the teaching and learning process and support teachers with efficient pedagogical tools that maximize the learning outcomes. Nevertheless, the findings suggested a moderate and judicious use of L1 be used so as not to impede the learning process.

Within this thoroughly-discussed literature in Saudi Arabia, only AlMoayidi (2018) contradicted these positive views of using Arabic in the ELT classroom. Besides examining the hidden debate over the efficiency and inefficiency of the mother tongue in the EFL classroom, he provided evidence that the use of L1 in English classes had a negative impact on English language learners.

Despite the thorough literature on such a topic in the Arab World (Saudi Arabia is a case in point), one can hardly ever find a research study that addresses the use of Arabic in an English-for-Specific-Purposes (henceforth, ESP) classroom. It is to this end, this study seeks to uncover reality over the use of L1 (Arabic) in the ESP classroom in an EFL country like Saudi Arabia and in a restricted context where a special type of English is used and urgently demanded (i.e. English for medical purposes). The study this way shifts focus from investigating perceptions of using Arabic in General-English classrooms to perceptions of using L1 in the ESP classroom, a thing which has been rarely discussed and researched in EFL contexts, in general, and in
Saudi Arabia, in particular. Consequently, the current study seeks to find out answers to the following questions.

- How do Saudi EFL students at GC medical college perceive the use of their L1 (Arabic) in English for medical purposes classroom?
- Are there any significant statistical differences in the students' perceptions which can be attributed to gender and college level?
- What are the college instructors' perceptions of using L1 in the ESP classroom? And do these teachers perceive any differences attributed to gender and college between the students in relation to needing more or less L1?

3. METHODOLOGY

3.1 Context and Participants

The participants of this study were the Preparatory Year students at an applied medical college in Saudi Arabia called GC (for anonymity), as well as the English instructors teaching at that college. The students were enrolled as Level 1 and Level 2 students at the college during the first semester of the academic year 2018/2019. The students were supposed to complete 36 credit hours (approximately 11 courses) at their first year of study at the Preparatory Year Department, taking two English courses; namely, English for Medical Purposes 1/EMP101 and English for Medical Purposes 2/EMP102 offered at both Level 1 and Level 2, respectively. These two English courses were of 15 credit hours (8 hours for EMP101 and 7 hours for EMP102) and taught 20 hours and 14 hours per week for EMP101 and EMP102, respectively. Table 1 gives details about these English courses taught at Preparatory Year students at the college.

[Table 1: Information about the two English courses given at the College]

The students were of both genders (males and females) with an age range of 19-21 years old and share the same cultural and linguistic backgrounds. Their total numbers in both male and female college branches were approximately 242, 94 males (39%) and 148 females (61%). In contrast, the total number of the English instructors was 16 (6 males and 10 females), and they were of different teaching experiences that ranged between 3 and 18 years of teaching English as a foreign language but with an experience average range of 5 years teaching ESP courses at the college. The samples of the study were selected randomly to include 92 students (38% of the students' population) and 10 instructors (62.5%) from the male and female branches. The instructors were of different nationalities including Jordan, Egypt, Saudi Arabia, Pakistan, India, and the Philippines. Most of these teachers (7 teachers) were Arabic-English bilinguals, and only three teachers were non-Arabs from the above-mentioned non-Arab countries. Despite being non-native speakers of Arabic, these teachers had intelligible command of the language and little difficulty understanding it.

The student participants included 40 males (43.5%) and 52 females (56.5%), and they were all distributed as 56 students (61%) in Level 1 and 36 students (39%) in Level 2. The instructor participants were selected randomly from the two college branches and included 5 males and 5 females, all having an experience average of 5 years of teaching medical English at the college.

The participants showed consent to participate in the study after explaining the main aim of the study and being assured that their responses would be kept confidential and used for research purposes. Table 2 gives a reader-friendly description of the students' population and samples across gender and college level, whereas Table 3 provides more information about the teaching experiences of the instructor participants.

[Table 2: Distribution of students' population and samples across gender and college level]

[Table 3: Instructors' experiences in teaching EFL and ESP]

3.2 Instrument and data collection

The study utilized two instruments to collect data; namely, a questionnaire and interviews to answer the first two and third question, respectively. The questionnaire was adapted from Johnson (1992) but has been modified to suit the context of the study. It included 20 five-point Likert-scaled items where respondents are required to answer each question in a closed-ended format that ranged from 5 corresponding Strongly Disagree to 1 representing Strongly Agree. Furthermore, the questionnaire was distributed among the students by the researchers themselves (as they were instructors at the same college) to be collected back the day after. 95 questionnaires returned back, but the researchers deemed to discard three questionnaires as they included incomplete answers which, if included in the analysis, might distort the results.

The interviews were structured to include a set of four questions that would allow the instructors to state their
perceptions as regards using L1 (Arabic) in their ESP classrooms. The interviews were 30-minutes’ long and were conducted in English at the instructors’ available time and pace and according to a previously-agreed schedule. Structured interviews are said to be more appropriate in settings where participants have limited time to participate in research (Fraenkel & Wallen, 2010; Sakaran, 2003). As this applies to the research context where the instructors; besides other managerial duties, had to teach approximately 4 hours a day, the researchers thought structured interviews would save their time and effort.

3.3 Data analysis

The data gathered were differently analyzed according to the instruments used and the research questions asked. Put simply, the data collected through the questionnaire were analyzed using the Statistical Package for Social Sciences (SPSS) in terms of descriptive statistics (e.g., frequencies, means and standard deviations). The statistical results including means were discussed according to a scale of three degrees (low, moderate and high) to show how negatively (high degree) or positively (low degree) the use of Arabic (i.e. mother tongue) in the ESP classroom was perceived by the students. These degrees are used according to mean ranges as follows:

- Low (1- 2.33)
- Moderate (2.34- 3.68)
- High (3.69- 5)

The data from the interviews were recorded based on the instructors’ agreement, and their recordings were transcribed and interpreted into written units (Creswell, 2002; Seliger & Shohamy, 1989). These written units were later quoted and coded by an identifiable participant (e.g. Instructor A) to be easily discussed and commented on in the analysis part and in relation to each question asked in the structured interview.

For validity and reliability issues, several procedures were taken into consideration. At first, the questionnaire was sent a committee of two instructors to check its suitability to the context in terms of wording, difficulty or misleading structures. According to their suggestions, the questionnaire was modified to include 20 items which were then translated into Arabic with the help of two members of the Translation Committee in the college. Each question in the questionnaire was given in English with its Arabic translation to ensure full understanding of the student respondents, especially those who are weak in English.

When the questionnaire was ready in its final draft, it was piloted and distributed among 20 students of both genders and college levels (who were excluded from the actual study) a week before the actual study to check the questionnaire’s reliability in terms of its internal consistency of items. The data were analyzed using SPSS, and through Cronbach’s Alpha, the obtained value (R) was successfully 82.

As regards the interviews, the first draft was sent to the same committee to check its suitability to the context of the study. The draft was later modified in terms of wording till its final draft.

4. RESULTS

Based on the objectives of the study, the data is presented into three major parts; namely, general perceptions towards L1 use, gender differences, and college level differences.

4.1 Perceptions of L1 use in the ESP classroom

This section states the general perceptions of both students and teachers but starts with students’ questionnaire responses followed by the teachers’ interview responses.

The statistical results show that all students across their gender and college level negatively perceived the use of L1 in the ESP classroom. This was evident by the high total mean score (3.92) and standard deviation (0.92) across all of the survey questions. Table 4 gives reference to their total scores.

[Table 4: Total mean and standard deviation across all questions]

The students’ responses to all questions indicated negative attitudes towards using Arabic to learn English for medical purposes. This is obvious from the results represented by the means and standard deviations for each question in Table 5.

[Table 5: Means and Standard deviations of students’ responses of all questions]

As described in Table 3, almost all of the questions scored high means ranging from 3.70 to 4.03 and with standard deviations ranging between 0.8 and 1.12. Only Question item number 20 scored a moderate degree with a mean score of 3.63.

Teachers were quite similar to students to view the L1 as a negative aspect when teaching medical English. From their responses, it appears that Arabic cannot develop a learner who is able to communicate medical-related content. All seemed to disagree with using Arabic considering it as a hindrance to the learning of English or any foreign language. In relation to this, Table 6 shows some written interview quotes.
representing teachers' negative views towards L1 use in the ESP classroom.

[Table 6: Quotes representing teachers' negative perceptions]

Some teachers went to agree with using Arabic in very limited circumstances such as giving instructions on complex tasks, more clarifications to weak students, taking attendance, and teaching difficult medical terms or abstract concepts. Here are some of their quotes.

It's unavoidable when teaching unfamiliar medical vocabulary. (Teacher A)

If (students) are too weak, there could a place for L1, but it must be as minimal as possible. Of course, it ought to be purely related to medical content. It could be used with true beginners to understand abstract concepts and some instructions. (Teacher C)

I use L1 in some parts of the lesson like abstract vocabulary- when it is difficult for the students to grasp the meaning, some grammatical points and giving instructions. (Teacher D)

In very difficult lessons, L1 can be used minimally just to make the class activities run more smoothly and effectively. (Teacher B)

I think that the use of L1 in the English for medical purposes EMP class should be prohibited and limited to only giving instructions and taking attendance. (Teacher H)

4.2 Perceptions and gender differences

All respondents including students and teachers noted differences between male and female students as to which gender needs more L1 in their ESP classrooms. Males were considered more likely to use or ask for using Arabic while learning/teaching medical English. These differences were obvious from the participants' responses to both data collection instruments; namely, the Student's Questionnaire and Teachers' Interviews.

The questionnaire's statistical results indicated such gender difference, despite their negative perceptions of using Arabic in their Medical-English classes. Females were more to disagree with the L1 use in classroom more than males, both scoring 4.05 and 3.73, respectively. Table 7 gives reference to these differences in total means and standard deviations.

[Table 7: Differences in perceptions according to gender]

The differences may be clearer when handling the mean and standard deviation for each question asked. Most means indicated a high level of disagreement to L1 use in the ESP classroom from both males and females, but with priority given to the females as they scored higher means in most items. Despite being similar in their perceptions in items 3, 4, 5 (with the same mean 4) and 19 (mean score 3.7), some major differences were noted. For example, males' preferences of using L1 in the classroom (Item 7) were higher than those of the females as noted by the differences in their means (3) and (4) on the same item, respectively. Furthermore, males were more to agree with using L1 as perceived by their moderately-given means scored by items 7, 8, and 18. However, females showed higher agreement on Item 20 as indicated by their moderate mean (3.56) compared to the males' scored mean (3.73). In sum, females highly disagreed with using L1 in the ESP classroom across all survey questions, but they had a higher agreement on the last question with a moderate mean of 3.56. Table 8 shows the differences in perceptions between males and females according to the means and standard deviations scored by all items.

[Table 8: Males and females’ differences in perceptions across all items]

Teachers provided some insightful views as regards their perceptions of which gender need more Arabic in the EMP classes. Most of them agreed that females need less Arabic while learning English clearly because they are more patient, careful, hardworking, serious, concerned about their prestige and status, eager to use English, and aware of the importance of English in the field that relates to their study and future careers. Examples of their responses in the interview are given as follows.

[Table 9: Quotes representing teachers’ perceptions of gender differences]

4.2 Perceptions and differences according to college level

This section provides some interesting results concerning the differences in perceptions between Level 1 and Level 2 students. Although the students’ questionnaire showed no differences in the students’
perceptions which could be attributed to the college level, teachers clearly supported such differences, stating that Level 1 students were more likely to ask for L1 use in the EMP classroom.

The students’ responses across their college levels (i.e. Level 1 and 2) were almost identical in their perceptions of using L1 (Arabic) in their medical English classrooms. According to their total means and standard deviations, Level 1 students were just as similar in views as those in Level 2. Table 10 shows the students’ perceptions across the college level.

**[Table 10: Students’ total means and standard deviations across college level]**

Despite having very few differences in means and standard deviations across the survey items, students had a high-level disagreement with using L1 in their ESP classrooms. Such high disagreement was indicated by the item mean range 3.7-4.13 and 3.7-4.1 for both Level 1 and Level 2 students, respectively. Their responses for agreement on using L1 were also identical as students of both levels scored the same moderate disagreement mean (3.63 and 3.64) for Level 1 and 2, respectively. It was only Item 19 where students of both levels appeared to differ in their perceptions, clearly because Level 2 students had a lower disagreement level (3.60) compared to Level 1 students whose disagreement level was higher as indicated by their mean score (3.80). Table 11 shows the students’ results in means and standard deviations across all survey items and their college levels.

**[Table 11: Students’ results across college level and survey items]**

Teachers’ perceptions of who need more L1, Level 1 or Level 2 students, totally contradicted the statistical results of the students’ responses. Nearly all teachers confirmed that Level 1 students were more likely to need Arabic while learning/teaching medical English. Some teachers justified this as Level 1 students seem to be unfamiliar with the college policy, the courses and the professional concepts related to the medical field. Others stated that at this stage (Level 1) students are high school graduates who come to college with little exposure to General English; let alone English for medical purposes. However, Level 2 students are more experienced in the English courses, materials, policy, and context, and have more exposure to medical English as they completed English-for-Medical-Purposes course EMP101 during their first semester. Level 1 students were seen as having low proficiency in English; this would encourage them to use or ask for using Arabic to understand instructions, new vocabulary and concepts as well the context of learning. Table 12 gives examples of the teachers’ responses.

**[Table 12: Quotes representing teachers’ perceptions of college level differences]**

Although the majority of the teachers attested the differences in the students’ perceptions according to the college level, and that Level 1 students need more L1 in their classes, one teacher believed that it has nothing to do with college level as students of both levels should be challenged to learn everything in the target language. She states:

“Both of the levels need to learn everything using the foreign language. It will be a challenge for them” (Teacher G)

Another teacher supported the previous quote, believing that low proficiency in General English or unfamiliarity with medical English, does not justify using Arabic in the medical-English classroom at any college level. Teacher I states:

From my experience, none of level 1 or 2 students are justified to use their mother tongue in learning English. If they use it in Level 1, they will get used to using it again in Level 2 unfortunately. The teacher can replace the usage of Arabic to explain any new medical term by using real objects or some models from the Nursing laboratory. (Teacher I)

5. DISCUSSION

Although the literature body generally addressed opposing and advocating perceptions towards the use of mother tongue in the L2 classroom, almost all of the contextual literature in Saudi Arabia expressed only positive perceptions (AlAmir, 2017; AlAsmari, 2014; AlBalawi, 2016; AlHarbi, 2017; AlNofaie, 2010; AlShammari, 2011; Khresheh, 2012; Shuchi & Shafidul-Eslam, 2016; Tamimi & Qadermazi 2015). L1 use might be greater in the ESP classroom (Xhemaiili, 2013); however, the findings of the current study gave negative feedback to using L1 (Arabic) while learning/teaching English for medical purposes EMP. Both teachers and students showed higher agreement to only-English use and recommended that L1 should be as avoidable and minimal as possible in their EMP classes. Most of other studies opposed these findings as L1 was perceived as an eclectic technique (Khresheh, 2012), a purpose and medium of instruction (AlNofaie, 2010; Khresheh, 2012), a facilitating tool to increase students’ comprehension (AlShammari, 2011), and an efficient pedagogical tool
that supports teachers and students to maximize learning experience (AlHarbi, 2017; AlBalawi, 2016; Shuchi & Shafiqu-Eslam, 2016) and outcomes (AlAmir, 2017).

The study revealed the participants' consensus in relation to differences in perceptions between males and females, as females were more to disagree with using Arabic in their EMP classes. The study this way supports the findings of Adamu (2002) and Quadumi (2007) where female participants had higher positive attitudes towards using L2 than males. Female students were described by the study participants as more patient, hardworking, serious, motivated, and aware of the importance of L2 use to improve their language ability and skills. From the socio-cultural perspective, females are considered more careful about their learning, and this is obvious from their achievement and progress. From a sociolinguistic perspective, females are more careful about using English (i.e. standard from) for prestige and social status.

The participating teachers recommended several techniques where L1 use can be avoided. Some suggested utilizing technology, Total Physical Response, real objects, lab models, body language, and voice tune. They agreed that such techniques might enable teachers to minimize L1 use and increase students' exposure to L2. For example, a teacher states,

Teachers can discard L1 through a self of techniques, including Total Physical Response (TPR), voice tone, body language, audio-visual aids, etc. (Teacher C)

6. CONCLUSION AND RECOMMENDATIONS
Unlike previous research conducted on the same topic, this research took a different angle to examine teachers' and students' perceptions towards using L1 (Arabic) in the ESP classroom at an applied medical college in Saudi Arabia during the academic year 2017/2018. The study also investigated differences in perceptions which could be related to gender and college level. An ethnographic approach to data collection was employed by using a questionnaire and interviews to collect data and answer the research questions. The results revealed that both teachers and students had negative views as regards using Arabic in their English-for-medical-purposes EMP classrooms. Although both addressed differences in perceptions due to gender, the student questionnaire results showed no differences attributed to college level. Despite males’ negative views towards L1 use, females were more to agree with only-English use in the classroom as the most appropriate way to learn the target language. Teachers indicated differences in perceptions between students according to the college level, believing that Level 1 students need more L1 as they are unfamiliar with and less experienced in the type of English used in a restricted context like healthcare and medicine. In spite of their negative perceptions, teachers justified minimal use of Arabic in certain circumstances, including explaining abstract and medical terms, developing rapport with students, especially newcomers (L1 students), translating new vocabulary and preparing for given tasks for easy class run-on.

The study is limited in its context and participants to focus on only students’ and teachers’ perceptions in a particular context (i.e. GC medical college) which, although a case study, might be generalized to other ESP contexts in Saudi Arabia or worldwide. Considering the views of other participants (i.e. administrators, course designers, teacher trainers, etc.) in perception-based research and using multiple data collection techniques such as observation, interviews, surveys and reflections or blogs, would add credit to data triangulation and reliability of the results.

Conducting further research on L1 use in ESP contexts would be imperative in developing more understanding of teachers’ and students’ perceptions towards employing L1 in ESP classes in EFL contexts, in general, or in Saudi Arabia, in particular. Research might be promising when it shifts focus to address the relationship between mother-tongue use and students’ motivation, anxiety, and achievement and progress in learning the target language. It is suggested that such research, when conducted, would add insights to the literature on SLA and language learning in ESP environments which mediate theory into practice and study into work.

ACKNOWLEDGEMENT
We would like to express our gratitude to the editor, anonymous reviewers, and colleagues and students at AlGhad Colleges for Applied Medical Sciences, Dammam Branch, KSA, for their insightful comments and suggestions.

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**REFERENCES**


**LIST OF TABLES**

**Table 1: Information about the two English courses given at the College**

<table>
<thead>
<tr>
<th>Course name &amp; code</th>
<th>Level given</th>
<th>Credit hours</th>
<th>Teaching hour/week</th>
</tr>
</thead>
<tbody>
<tr>
<td>English for Medical Purposes 1/EMP101</td>
<td>Level 1</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>English for Medical Purposes 2/EMP102</td>
<td>Level 2</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>15</strong></td>
<td><strong>34</strong></td>
</tr>
</tbody>
</table>

**Table 2: Distribution of students' population and samples across gender and college level**

<table>
<thead>
<tr>
<th>Level</th>
<th>Total pop</th>
<th>Sample Students</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td>L1</td>
<td>62</td>
<td>39%</td>
</tr>
<tr>
<td>L2</td>
<td>32</td>
<td>38.5%</td>
</tr>
<tr>
<td>Total</td>
<td>94</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Table 3: Instructors' experiences in teaching EFL and ESP**

<table>
<thead>
<tr>
<th>No</th>
<th>Instructor</th>
<th>Gender</th>
<th>EFL teaching experience</th>
<th>ESP college teaching experience</th>
<th>Level teaching in the college</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Instructor A</td>
<td>Male</td>
<td>10 years</td>
<td>8 years</td>
<td>Level 1</td>
</tr>
<tr>
<td>2</td>
<td>Instructor B</td>
<td>Female</td>
<td>3 years</td>
<td>1 year</td>
<td>Level 1</td>
</tr>
<tr>
<td>3</td>
<td>Instructor C</td>
<td>Male</td>
<td>10 years</td>
<td>6 years</td>
<td>Level 1</td>
</tr>
<tr>
<td>4</td>
<td>Instructor D</td>
<td>Male</td>
<td>15 years</td>
<td>5 years</td>
<td>Level 2</td>
</tr>
<tr>
<td>5</td>
<td>Instructor E</td>
<td>Male</td>
<td>18 years</td>
<td>2 years</td>
<td>Level 2</td>
</tr>
<tr>
<td>6</td>
<td>Instructor F</td>
<td>Female</td>
<td>9 years</td>
<td>6 years</td>
<td>Level 2</td>
</tr>
<tr>
<td>7</td>
<td>Instructor G</td>
<td>Female</td>
<td>12 years</td>
<td>6 years</td>
<td>Level 1</td>
</tr>
<tr>
<td>8</td>
<td>Instructor H</td>
<td>Male</td>
<td>10 years</td>
<td>7 years</td>
<td>Level 2</td>
</tr>
<tr>
<td>9</td>
<td>Instructor I</td>
<td>Female</td>
<td>13 years</td>
<td>3 years</td>
<td>Level 2</td>
</tr>
<tr>
<td>10</td>
<td>Instructor J</td>
<td>Female</td>
<td>8 years</td>
<td>6 years</td>
<td>Level 1</td>
</tr>
</tbody>
</table>

**Table 4: Total mean and standard deviation across all questions**

<table>
<thead>
<tr>
<th>N</th>
<th>%</th>
<th>Mean</th>
<th>St. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>92</td>
<td>100%</td>
<td>3.92</td>
<td>0.92</td>
</tr>
</tbody>
</table>

**Table 5: Means and Standard deviations of students’ responses of all questions**

<table>
<thead>
<tr>
<th>No</th>
<th>Item</th>
<th>Mean</th>
<th>St. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arabic should be used in all English lectures.</td>
<td>3.9</td>
<td>0.9</td>
</tr>
<tr>
<td>2</td>
<td>I would like my English teacher to use Arabic in lectures.</td>
<td>3.8</td>
<td>0.8</td>
</tr>
<tr>
<td>3</td>
<td>I feel more comfortable when the teacher uses Arabic in English lecture.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Using Arabic in the classroom helps me to learn English.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Students should be allowed to use Arabic in the lecture.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>I understand the lesson much better when the teacher uses Arabic.</td>
<td>4</td>
<td>0.8</td>
</tr>
<tr>
<td>7</td>
<td>I prefer not to use Arabic in English classes.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Using Arabic motivates me to participate more in English classroom activities.</td>
<td>3.8</td>
<td>0.8</td>
</tr>
<tr>
<td>9</td>
<td>Using Arabic in class helps me to learn English better.</td>
<td>4.1</td>
<td>0.9</td>
</tr>
<tr>
<td>10</td>
<td>I feel more comfortable when my teacher uses Arabic during talks or discussions outside the classroom.</td>
<td>3.9</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>11</td>
<td>I prefer teachers to use Arabic when summarizing material already covered.</td>
<td>3.9</td>
<td>0.9</td>
</tr>
<tr>
<td>12</td>
<td>It is very effective when my teacher uses Arabic for clarifying difficult grammatical points.</td>
<td>4.03</td>
<td>0.93</td>
</tr>
<tr>
<td>13</td>
<td>I prefer that my teacher use Arabic when checking our comprehension.</td>
<td>4.1</td>
<td>0.83</td>
</tr>
<tr>
<td>14</td>
<td>I think that successful English language learning is based on using only English in the classroom.</td>
<td>4.02</td>
<td>0.8</td>
</tr>
<tr>
<td>15</td>
<td>I learn the English language better if teachers use only English in the classroom.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>I prefer that my teacher use Arabic when giving basic instructions.</td>
<td>4</td>
<td>0.9</td>
</tr>
<tr>
<td>17</td>
<td>Using Arabic helps me express my feelings and ideas when I fail to do that in English.</td>
<td>3.92</td>
<td>0.9</td>
</tr>
<tr>
<td>18</td>
<td>Students should be allowed to use Arabic in pair/ small group work.</td>
<td>3.78</td>
<td>1.03</td>
</tr>
<tr>
<td>19</td>
<td>Teachers should use Arabic to explain difficult concepts.</td>
<td>3.70</td>
<td>1.1</td>
</tr>
<tr>
<td>20</td>
<td>Arabic should be used to facilitate complicated English classroom tasks.</td>
<td>3.63</td>
<td>1.12</td>
</tr>
</tbody>
</table>

Total means scores: 3.92, 0.92

**Table 6: Quotes representing teachers’ negative perceptions**

<table>
<thead>
<tr>
<th>Teacher’s code</th>
<th>Interview quoted Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher A</td>
<td>I don’t encourage using L1 in a language teaching class; it will stop students from practicing English at all.</td>
</tr>
<tr>
<td>Teacher F</td>
<td>In my opinion, it’s not a good idea to use Arabic in classes while teaching English. It will hinder students from learning the language and make them more dependent on the teacher’s use of Arabic to understand everything.</td>
</tr>
<tr>
<td>Teacher D</td>
<td>I believe that using Arabic should be prohibited in teaching English for medical purposes, except for the medical terms that are difficult for the students to grasp.</td>
</tr>
<tr>
<td>Teacher C</td>
<td>Using Arabic does not help much to learn or teach ESP as a communication-based field. Also, the college policy does not support the L1 use with students in Medical-English classes.</td>
</tr>
<tr>
<td>Teacher B</td>
<td><em>Using L1 in my classroom is mainly forbidden to encourage students to communicate in English. Using only English will develop vocabulary and give them the chance to apply all that they have learned in a full linguistic context. Teacher B</em></td>
</tr>
<tr>
<td>Teacher G</td>
<td>It’s not recommended to use the mother tongue in teaching any foreign language.</td>
</tr>
<tr>
<td>Teacher E</td>
<td><em>Using L1 in teaching L2 is restricted and should be controlled by the teacher.</em></td>
</tr>
<tr>
<td>Teacher I</td>
<td>Arabic shouldn’t be used in teaching English in general and especially for medical purposes because our students will be exposed to multinational work environment so they need to know all the equivalents for any medical term in English.</td>
</tr>
</tbody>
</table>

**Table 7: Differences in perceptions according to gender**

<table>
<thead>
<tr>
<th>Gender</th>
<th>N</th>
<th>%</th>
<th>Total Mean Score</th>
<th>Total St. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males</td>
<td>40</td>
<td>43.5%</td>
<td>3.73</td>
<td>0.99</td>
</tr>
<tr>
<td>Females</td>
<td>52</td>
<td>56.5%</td>
<td>4.05</td>
<td>0.82</td>
</tr>
<tr>
<td>TOTAL</td>
<td>92</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 8: Males and females’ differences in perceptions across all items**

<table>
<thead>
<tr>
<th>No</th>
<th>Item</th>
<th>Males Mean</th>
<th>Males St. Dev.</th>
<th>Females Mean</th>
<th>Females St. Dev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arabic should be used in all English lectures.</td>
<td>3.90</td>
<td>1</td>
<td>4.2</td>
<td>0.80</td>
</tr>
<tr>
<td></td>
<td>I would like my English teacher to use Arabic in lectures.</td>
<td>3.70</td>
<td>0.90</td>
<td>4</td>
<td>0.70</td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------------------</td>
<td>------</td>
<td>------</td>
<td>---</td>
<td>------</td>
</tr>
<tr>
<td>3</td>
<td>I feel more comfortable when the teacher uses Arabic in English lecture.</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Using Arabic in the classroom helps me to learn English.</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Students should be allowed to use Arabic in the lecture.</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>I understand the lesson much better when the teacher uses Arabic.</td>
<td>3.80</td>
<td>0.90</td>
<td>4.1</td>
<td>0.70</td>
</tr>
<tr>
<td>7</td>
<td>I prefer not to use Arabic in English classes.</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Using Arabic motivates me to participate more in English classroom activities.</td>
<td>3.60</td>
<td>0.90</td>
<td>3.90</td>
<td>0.80</td>
</tr>
<tr>
<td>9</td>
<td>Using Arabic in class helps me to learn English better.</td>
<td>3.80</td>
<td>1</td>
<td>4.2</td>
<td>0.80</td>
</tr>
<tr>
<td>10</td>
<td>I feel more comfortable when my teacher uses Arabic during talks or discussions outside the classroom.</td>
<td>3.70</td>
<td>1</td>
<td>4.1</td>
<td>0.80</td>
</tr>
<tr>
<td>11</td>
<td>I prefer teachers to use Arabic when summarizing material already covered.</td>
<td>3.80</td>
<td>0.90</td>
<td>4.1</td>
<td>0.90</td>
</tr>
<tr>
<td>12</td>
<td>It is very effective when my teacher uses Arabic for clarifying difficult grammatical points.</td>
<td>3.78</td>
<td>1.07</td>
<td>4.23</td>
<td>0.76</td>
</tr>
<tr>
<td>13</td>
<td>I prefer that my teacher use Arabic when checking our comprehension.</td>
<td>3.70</td>
<td>0.88</td>
<td>4.4</td>
<td>0.63</td>
</tr>
<tr>
<td>14</td>
<td>I think that successful English language learning is based on using only English in the classroom.</td>
<td>3.95</td>
<td>0.93</td>
<td>4.08</td>
<td>0.68</td>
</tr>
<tr>
<td>15</td>
<td>I learn the English language better if teachers use only English in the classroom.</td>
<td>3.70</td>
<td>1</td>
<td>4.3</td>
<td>0.80</td>
</tr>
<tr>
<td>16</td>
<td>I prefer that my teacher use Arabic when giving basic instructions.</td>
<td>3.70</td>
<td>1</td>
<td>4.3</td>
<td>0.60</td>
</tr>
<tr>
<td>17</td>
<td>Using Arabic helps me express my feelings and ideas when I fail to do that in English.</td>
<td>3.78</td>
<td>0.92</td>
<td>4.04</td>
<td>0.88</td>
</tr>
<tr>
<td>18</td>
<td>Students should be allowed to use Arabic in pair/ small group work.</td>
<td>3.58</td>
<td>1.06</td>
<td>3.94</td>
<td>0.98</td>
</tr>
<tr>
<td>19</td>
<td>Teachers should use Arabic to explain difficult concepts.</td>
<td>3.70</td>
<td>1</td>
<td>3.70</td>
<td>1.1</td>
</tr>
<tr>
<td>20</td>
<td>Arabic should be used to facilitate complicated English classroom tasks.</td>
<td>3.73</td>
<td>1.01</td>
<td>3.56</td>
<td>1.19</td>
</tr>
</tbody>
</table>

Total mean scores 3.73 0.99 4.05 0.82

**Table 9: Quotes representing teachers’ perceptions of gender differences**

<table>
<thead>
<tr>
<th>Teacher’s code</th>
<th>Interview quoted Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher D</td>
<td>I think males and females are different in the way they want to use Arabic. Males are likely to need more L1 in classes due to their impatience compared to females.</td>
</tr>
<tr>
<td>Teacher H</td>
<td>Males need L1 in the medical-English classroom rather than females who might be against employing Arabic in the L2 classes as they desire to use more L2 as a kind of awareness of the importance of using L2 in improving their linguistic ability.</td>
</tr>
<tr>
<td>Teacher I</td>
<td>I can say that females are always hard workers and more serious in learning than males.</td>
</tr>
<tr>
<td>Teacher G</td>
<td>Females are more patient than males. Males need more support and to simplify everything for them.</td>
</tr>
<tr>
<td>Teacher F</td>
<td>Males want to use Arabic more than females. I have most of my female students eager to learn and use English than Arabic. The male students I have taught before didn’t seem keen on using English; they just wanted to finish the course without any interest in the language. I think males need more L1 in the medical-English classroom, but I do not really recommend it.</td>
</tr>
</tbody>
</table>
Teacher C: I believe females might need less Arabic in the EMP classes as they seem to be more careful about studying and using English in general. This could be proved by their achievement in tests, assignments and overall progress compared to males. With less care and less study, males might need more Arabic to be used in classes.

Teacher A: I think that females tend to use less Arabic than males in English classes as they are more concerned about their prestige and social status.

### Table 10: Students’ total means and standard deviations across college level

<table>
<thead>
<tr>
<th>College Level</th>
<th>N</th>
<th>%</th>
<th>Total Mean Score</th>
<th>Total St. Dev</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level 1</td>
<td>48</td>
<td>52.2%</td>
<td>3.94</td>
<td>0.93</td>
</tr>
<tr>
<td>Level 2</td>
<td>44</td>
<td>47.8%</td>
<td>3.90</td>
<td>0.92</td>
</tr>
<tr>
<td>TOTAL</td>
<td>92</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Table 11: Students’ results across college level and survey items

<table>
<thead>
<tr>
<th>No</th>
<th>Item</th>
<th>Level 1</th>
<th>Level Two</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Mean</td>
<td>St. Dev.</td>
</tr>
<tr>
<td>1</td>
<td>Arabic should be used in all English lectures.</td>
<td>4</td>
<td>0.90</td>
</tr>
<tr>
<td>2</td>
<td>I would like my English teacher to use Arabic in lectures.</td>
<td>4</td>
<td>0.80</td>
</tr>
<tr>
<td>3</td>
<td>I feel more comfortable when the teacher uses Arabic in English lecture.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Using Arabic in the classroom helps me to learn English.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>Students should be allowed to use Arabic in the lecture.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>6</td>
<td>I understand the lesson much better when the teacher uses Arabic.</td>
<td>4</td>
<td>0.70</td>
</tr>
<tr>
<td>7</td>
<td>I prefer not to use Arabic in English classes.</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Using Arabic motivates me to participate more in English classroom activities.</td>
<td>3.80</td>
<td>0.80</td>
</tr>
<tr>
<td>9</td>
<td>Using Arabic in class helps me to learn English better.</td>
<td>4</td>
<td>0.90</td>
</tr>
<tr>
<td>10</td>
<td>I feel more comfortable when my teacher uses Arabic during talks or discussions outside the classroom.</td>
<td>3.90</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>I prefer teachers to use Arabic when summarizing material already covered.</td>
<td>3.90</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>It is very effective when my teacher uses Arabic for clarifying difficult grammatical points.</td>
<td>4.06</td>
<td>0.93</td>
</tr>
<tr>
<td>13</td>
<td>I prefer that my teacher use Arabic when checking our comprehension.</td>
<td>4.13</td>
<td>0.84</td>
</tr>
<tr>
<td>14</td>
<td>I think that successful English language learning is based on using only English in the classroom.</td>
<td>4.06</td>
<td>0.81</td>
</tr>
<tr>
<td>15</td>
<td>I learn the English language better if teachers use only English in the classroom.</td>
<td>4.01</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>I prefer that my teacher use Arabic when giving basic instructions.</td>
<td>4.01</td>
<td>0.90</td>
</tr>
<tr>
<td>17</td>
<td>Using Arabic helps me express my feelings and ideas when I fail to do that in English.</td>
<td>3.88</td>
<td>0.89</td>
</tr>
<tr>
<td>18</td>
<td>Students should be allowed to use Arabic in pair/ small group work.</td>
<td>3.73</td>
<td>1.05</td>
</tr>
<tr>
<td>19</td>
<td>Teachers should use Arabic to explain difficult concepts.</td>
<td>3.80</td>
<td>1.1</td>
</tr>
</tbody>
</table>
Arabic should be used to facilitate complicated English classroom tasks.  

<table>
<thead>
<tr>
<th>Teacher’s code</th>
<th>Interview quoted Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher J</td>
<td>Level 1 students are more likely to use their mother tongue in ESP classes. The reason behind this is that they are not familiar with the new medical-related vocabulary in the English course given in the first semester.</td>
</tr>
<tr>
<td>Teacher A</td>
<td>I think that Level 1 students consider using Arabic more than the other levels. They don’t have that much exposure to using English at this stage.</td>
</tr>
<tr>
<td>Teacher D</td>
<td>It might acceptable to use it in Level One with the freshmen so as not to get them shocked by a 100% totally English class which they are not used to.</td>
</tr>
<tr>
<td>Teacher F</td>
<td>Level 1 students are more likely to consider using Arabic in their classes because these students are high school graduates with a low proficiency level of English, and some students can benefit from the use of Arabic to understand new vocabulary and concepts.</td>
</tr>
<tr>
<td>Teacher C</td>
<td>I think that Level One students need more Arabic use as they are newcomers from schools where they used to use their mother tongue the most. At the first semester beginning, they ask for more clarification in Arabic. Such a thing should be made as minimal as possible. Level one students are not yet familiar with the context, materials, and policies; consequently, they are the ones needing more Arabic compared to Level 2 students who are more experienced with the policies and context.</td>
</tr>
</tbody>
</table>
A Twentieth-Century Countrywoman in Steinbeck’s ‘The Chrysanthemums’: A Socio-Cultural Study of Oppression

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ARTICLE INFO

ABSTRACT

Received: April 04, 2019
Accepted: May 06, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.5

KEYWORDS

Gender Inequality, John Steinbeck, Symbolism, Loneliness, Patriarchal Society

‘The Chrysanthemums’ is a short story written by John Steinbeck and published in his collection of short stories, called The Long Valley, in which, the author focuses on the description of symbolic elements such as nature to narrate his stories. Steinbeck excessively uses symbolism in his stories, and ‘The Chrysanthemums,’ a selected story from the collection is falling into the same category. With the combination of realism and imagination, Steinbeck describes social issues and shares an image of society to his audience. ‘The Chrysanthemums’ refers to the male patriarchal society, and the protagonist of the story—a woman called Elisa—cannot show her abilities because of social limitations. This issue is clearly revealed in Eliisa’s relationship with her husband and her communication with a stranger who visits the farm. Through the story, the chrysanthemums play a great role and symbolize Elisa’s sexuality or artistic sensibility that are revealed through her communicative manner with her husband and either other members of the society.

1 INTRODUCTION

John Steinbeck died in 1968 and won the Nobel Prize in literature six years before his death. The American writer reached the peak of his fame by publishing the novel, The Grapes of Wrath. Of Mice and Men and East of Eden are his other masterpieces. ‘The Chrysanthemums’ is a short story by him, which first published in 1937 before being included as part of his collection, The Long Valley. In all of the stories in this collection, Steinbeck focuses on the description of the natural elements to narrate his stories through the high use of symbols. As symbols are signifying different meanings, they have been a part of our lives. Symbolism is developed by the authors’ imagination, and the emergence of it was due to the trivial published realistic works. Written in nineteenth-century, symbols were used in literary texts, and many authors such as John Steinbeck, Edgar Allan Poe and William Blake put it into practice. They treated a subject with intense emotions by using symbols. When the readers have indulged in symbolic elements of texts, the number of writers pushed readers to think further. The reader’s curiosity caused to comprehend the ideas of stories differently. Through the perspective of the main character, Elisa, ‘The Chrysanthemums’ reflects the periodic severity females had to convey.

‘The Chrysanthemums’ shows Elisa’s unhappiness, demonstrating that women did not already experience equality up to the previous century. Because of her husband’s aloof behaviour, Elisa symbolizes all women who were living in the early years of twentieth-century. The story depicts the miseries of a rural woman, Elisa in two dimensions: human rights’ concept in the past, and her limited social freedom.

2. ELISA SYMBOLIZES IGNORED WOMEN OF EARLY TWENTIETH CENTURY

For centuries gender equality was sunk into oblivion and women rights made a limitation in their lives. In ‘The Chrysanthemums,’ Elisa represents a female whose freedom has been taken away by her husband, Henry. Since women did not cut adrift as men, they spent most of their lives at home or in gardens. Even though, after centuries, in the constitution of many countries, men and women look to have equal rights, but in reality, it did not go into orbit. A sanitarian wrote, “the policies cause many inequalities in the national and international level. Within these inequalities, women are in a more unfavourable situation” and as a result of gender discrimination, women, who constitute half of the world’s population “are treated as second-class citizens” (Demirgöz Bal,
According to this article, women have been ignored by society and life standard of females is slightly lower than males. Women had to stay at homes for cooking and taking care of children. Because of male domination, human rights have not been fully implemented; so, women were victims of the extremism in societies. Elisa and Henry symbolize the limited rights of women in society due to the social injustice at the 1930s. Elisa had a simple life by being put under house arrest and not strolling. The only joy of Elisa were her flowers and especially the chrysanthemums. It was a social perspective that women did not have the right to leave home up to the time their husband backs home and expects to be served.

In the story, Henry is a self-ordained and self-obsessed person who against Elisa is always in contact with people. While Elisa was banned to stray from her garden, Henry could contentedly wander around. Henry and Elisa are reflecting a typical family structure and gender role perception of that society in the past. Not only Elisa but women as the whole experienced a simple life. Elisa is symbolizing any woman who was living in the village: a pure and straightforward life, without luxury. Serving their husbands, the country women did not have any wishes because their oppressive husbands were compelling them to withdraw from their interests. Women took a submissive role in society; they were unable to present their ideas and gradually sent to the background of society. Elisa’s life is very dull, and she always lived under the pressure of her husband. Besides, the lack of a child made Elisa turn her interest to the chrysanthemums that symbolize Elisa’s children. She is feeding them carefully and paying attention to them obsessively.

In relationships, when couples cannot set aside time for themselves, it causes problems physically and either mentally. Mentally, Elisa feels lonely and isolated. There is a difference between feeling alone and being lonely, and even if Elisa and her husband live together, she was still feeling alone. In all marriages, there should be a private sphere for couples, but this personal territory should not cause them to forget each other. Elisa and Henry’s duties keep them busy all day long, and it is a barrier for them to spend free time together. Elisa and Henry are working every day, and it causes Elisa’s disruptive excessive loneliness. Investigating the general belief about a woman’s position in the society, Elisa suffers a regression from the masculine role, and her frustration with the male-dominated society causes her to make dreams for liberation—from her defined the passive case. That is why weirdly she asks Henry “Do any women ever go to the fights?” (Steinbeck, 155). As Charles A. Sweet mentioned, Elisa became “the representative of the feminine ideal of equality and its inevitable defeat” (Sweet, 213). Indeed, Maiti wrote, “A knowledge of the women and their relationships to the men in Steinbeck’s fiction helps to elucidate the characters of the men themselves […] Women in Steinbeck’s fiction, because of their closeness to Nature and to the Creator Himself, instinctively understand both human nature and life, which make the need to comprehend their implications and complexities unnecessary” (Maiti, 3). Formerly, Simone de Beauvoir described that women traditionally had to accept a defined role as a wife in the society, “women have been traditionally prevented from working outside the home” and obliged to “attach themselves to a male breadwinner to ensure their survival and that of their children” which finally encourages “inauthenticity”. Beauvoir argues that “the way forward for women is to pursue economic independence through independent work and through a socialist organization of society, which would favour women’s emancipation and autonomy.” (Tidd, 52-53)

3. THE CHRYSANTHEMUMS SYMBOLIZE HOPE

The chrysanthemums in the story symbolize the children and Elisa is very careful about them. Although “she could not have known much about chrysanthemums,” but she looks after the chrysanthemums and gives pieces of advice about them, “You can raise them from seed, but it’s much easier to root the little sprouts you see there” (Steinbeck, 151). Actually, if Elisa could give born to her children, she might not be interested in the flowers. Maternal instinct was pushing Elisa, and Elisa would hope to show the same interest to children as she shows to the flowers. The importance of childbearing for women was priceless as children mirror their mothers who are providing vital requisites of their children. It is an undertone for women as they find their children a piece of themselves, and devote themselves to their children to be grown up and look like them. For women, their child is an object of joy, and if Elisa owns a child, she would instead get out and forget about the troubles, even though for a short period. Women devote a particular part of their lives to their children. In ‘The Chrysanthemums,’ flowers are the only objects that Elisa is interested in, except for the house chores. Elisa looks into her garden just to see her chrysanthemums are grown up. It has been a part of Elisa’s life, and Elisa’s symbolized children are pulling her out of her misery. A lonely person is always in need of finding a struggle in life and the protagonist, Elisa, is in a challenge with the chrysanthemums. She loves her chrysanthemums because they give her vital hope to live. Her love
and affection on chrysanthemums is understood through this quote; “I had ten-inch blooms this year” (Ibid., 151). Having something to show effort, makes her leave loneliness behind.

Life is not easy for the majority of people, and human beings struggle with various problems in their lives throughout history. There are many factors affecting the quality of daily life. Loneliness is one of the most significant problems and feeling lonely might affect a long period of someone’s life. There are many results of loneliness on humans, and its severity depends on the later. Some people are ready to be surrendered, and loneliness helps them to understand who they really are because no one is criticising them. Sometimes a lack of partnership which smoothly drives someone into loneliness. For countrypmen, there are not enough choices to entertain, and Elisa and Henry do not have anyone to rely on them. Elisa seems to be left by her thoughts. Taking care of chrysanthemums attentively, she shows her loneliness to the reader. She is portrayed as a forlorn lady at the age of 35—because of her husband’s aloof behaviours towards her. Living in the village, brought about some troubles such as having fewer people to get socialized with. That might be the cause of Elisa’s love and affection towards the chrysanthemums because having no one to interact with can slip someone’s interests to other types of interaction. In ‘The Chrysanthemums,’ no friend of Elisa explicitly mentioned. Elisa’s chrysanthemums always keep Elisa to spend her whole day in the garden and being married keeps her at home. But when Elisa met the tinker, she looks decisive to leave her old boring life behind and do a decent job which helps her to meet many people who might be the cure for her loneliness.

4. THE STRANGER AND THE SETTING OF THE STORY SYMBOLIZE SELF-KNOWLEDGE

The idea of gender equality was so radical that almost no one embraced it. As a whole, society never cared if women lived in a slightly worse condition than men. The society only expected men to be dominant. Thus, female rights were violated, and their freedoms were restricted. The tinker is a notable character in the story who travels to many cities with his truck. After talking to him, Elisa changed her mind by repeatedly questioning her position in society. When tinker asserts that a woman cannot grow the chrysanthemums, Elisa responds strangely by telling that “You remember so you can tell the lady” (Ibid., 151). Elisa found freedom in her daily tasks. Elisa is very proud of herself in growing the plants, and it was a success for Elisa to have ten-inches chrysanthemums. The tinker symbolizes freedom for Elisa and when he states “I go from Seattle to San Diego and back every year,” (Ibid., 150) Elisa’s answer symbolizes her desire for a free life; “That sounds like a nice kind of a way to live”(Ibid.). Elisa had no interaction with town folks apart from the guys her husband was talking with and the tinker. The tinker evoked Elisa’s rebellious side and made her think about leaving the town and travel. The quote, “It must be very nice. I wish women could do such things” (Ibid., 152) shows why Elisa never interacted with town people because she never felt that she belongs to there. Elisa decided to travel like the tinker to meet other people. She is a woman who aims to forget her loneliness and loves to struggle for what she dreams of doing. After Elisa met the tinker, her interests are changed because she realized that there are different works to be done that it shape her interests. Sharma describes Elisa’s newfound self-identity and its battle with social discriminatory.

The appreciation of her husband for her beauty and her chastity makes her realise that he, in fact, likes her feminine countenance. However, Elisa confronts major shock when she sees that the stranger has thrown the chrysanthemum sprouts onto the road and only the pot was taken. She has a setback which makes her realise that she was in vain looking for the recluse of manpower, as she could also be happy and contented in the life of a woman and a family. Finally, Elisa cries weakly at the end, making her look “like an old woman” and accept the fact that she has to live as a woman and has to be contented in the male-dominated world. (Sharma, 299)

Omrany and Pishkar refer to Steinbeck’s application of “the archetypal feminine” (Omrany, 115) According to William Osborne, ‘The Chrysanthemums’ symbolize loads of factual; “the perfect symbol for Elisa is the ambiguous chrysanthemum, that hardly, durable, oddly un-feminine flower, unfeminine because of its strength and massiveness and somewhat bitter smell and yet oddly feminine too because it is a flower. From its strong, tough stem comes a fragile, tender bud and bloom and flower. The symbolism here, as in many Steinbeck stories, is almost too obvious. When the tinker rejected the flowers, he was rejecting Elisa. The death of the flowers preceded the death of Elisa’s illusions.” (Osborne, 14)

Osborne reminded that there is “no love interest between Elisa and the unkempt tinker, except an
oddly platonic one, engendered by his apparent accord with her mystical musings. The important element in their relationship is her blind belief that he somehow understands her feelings about nature and beauty and spirit, feelings which no one else apparently has shared with her.” (Ibid., 13) Elisa is passing her life at home and garden. Henry, her husband, takes her to sightsee by his will. Henry always keeps control of Elisa, and the only entertainment is keeping guard the flowers in her garden. In this sense, Elisa is dependent on her husband, and it is evident that Elisa’s freedom was taken from her. The only friend of Elisa is her husband. Henry is a person who seems not very interested in Elisa and does not pay much attention to her. Elisa is a person with ropes that Henry controls. She spent her life in a village without any social activity, she was interested in the flowers she raised in her garden. Henry restricted Elisa and Elisa accepted this criterion and buckled under. Consequently, she does not communicate with anyone in the village. Henry is responsible for the outside works such as selling and buying and making a deal with other men as indicated: “Eliza Allen, working in her flower garden, looked down across the yard and saw Henry, her husband, talking to two men in business suits.” (Steinbeck, 148). Of course, while Henry is working, Elisa has nothing to do, and that is a cause that makes Elisa feel lonely. The relationship between Elisa and Henry is a bit weird; when Henry is busy to manage trades, Elisa is alone in the garden. Elisa turned her loneliness into a struggle of protecting her flowers. Besides, every evening when they go out to have fun, Elisa asks questions which shows that they are not going out often; if not, she would not have that amount of questions to ask.

The picture presented by this woman is favourable for her husband. Henry likes Eliza and in various ways tries to make her happier. He praises and adores Elisa’s wearing style and reacts to her beauty when they go to the city centre for dinner. But, as soon as a new person arrives, everything goes wrong. The vendor draws the attention to Elisa’s the chrysanthemums, something Henry has ever failed to notice. When he comments on the chrysanthemums, he disgusted Elisa somehow. Henry asserted that instead of flowering, Elisa could grow apples in the garden. In against, the stranger describes the beauties of the flowers which strengthen the emotional bond between Elisa and flowers. Elisa’s emotions and aspirations are not defined in her gender identity. Because women’s gender identity is not shaped on the basis of their nature, culture and social norms define feminine values, criteria and female roles. Steinbeck leaves Elisa to be judged by the reader when she is chatting with the vendor about her oppressed aspirations, and the stranger who is representing the ethnic community punishes Elisa by throwing her flowers away. Steinbeck uses the flowers as symbols to describe the desperate state of women in the patriarchal society where—just as Elizabeth’s Garden—has limited the world of women. Female attributes that are summarized in ‘The Chrysanthemums’ are ignored and rejected by the society, and the image Steinbeck represents from his female protagonist is consistent with the patriarchal society, while at the end, she is punished—because of ignoring the standards of this society. William Osborne explains that like most romantics, “Elisa perceives through intuition a mystical relationship between Nature and Man, a perception which she has been unable to communicate to her husband, whose inclinations are thoroughly utilitarian”, and continues, “Her matter-of-fact response about having ‘planters’ hands that knew how to do it’ is in remarkable contrast to her emotion-charged explanation later to the tinker when the same subject comes up.”

To dramatize her response to claims of two different ways of life, Steinbeck provides us with two symbols: the tinker and his covered wagon, a man and a way of life which appeal to her restlessness and desire for identity; and the tractor, the ‘little Fordson’ mentioned at the beginning of the story and linked with Henry Allen and a utilitarian life which was to Elisa unchallenging and unexciting. The literary pattern in which Elisa’s ambivalence is most obviously dramatized is her unconscious blurring of her sexual identity—her behaving at one moment in a feminine and romantic manner, and then again in a ruggedly masculine and virile manner.

(Osborne, 11)

All in all, loneliness has always been a problem both mentally and physically. In order to get over it, humans look for a new struggle or a partner in their lives. Being lonely makes people depressed. Solitude in the case that is not chosen can be damaging, and Elisa seems to be struggling from the loneliness which caused her to feel lonely even if she had a husband. That is why she takes care of her chrysanthemums because they are the only beings that keep Elisa’s boredom away. Elisa’s loneliness is profound and not apparent to understand and be observed. That is why to put ourselves in her shoes; one must empathize it clearly. Presenting the picture of women in the community, Steinbeck’s works are categorized on feminist works that only convey the image of women in the community and refrain from
adopting any position towards the patriarchal community. Steinbeck reflects the rules of the domineering community easier, and ultimately, society also rejects her. The story is designed simply, and the author makes a significant contribution to the story through the simplicity of the events. The plot of this story focuses more on the study of Elisa. In other words, the story can be regarded as a narrative story more than the story of the incident. A woman’s identity is ignored in the male-dominated society, and the events that occur in the story provide her with an opportunity to express her suppressed identity. The presence of the vendor in the middle of the story makes the identity of Eliza—as a woman—more attractive. As a result, a kind of hope and passion for life flames in Elisa. During this brief visit, Elisa goes out of the male fence where she is locked up, and her attention is drawn to a world of freedom that the vendor speaks of. Meanwhile, his feminine aspects are gradually depicted. When she returns back to her home, after taking a shower, she pores her body at the mirror for a while. But discarding the chrysanthemums by the vendor returns her to the fence of the beginning of the story. The story has a sad ending because all the hopes and enthusiasm of Elisa become desperate. Steinbeck, as a male author boldly expresses the bitter truth of women’s lives in the patriarchal society.

Elisa stands out as the imperfect but able heir of the American westering legacy, because of her connection to the land through the tending of her life-affirming garden, and because of her fascination with the pioneers’ spirit of freedom and adventure, which is what makes her vulnerable to the tinker’s materialistic and manipulative behavior. The tinker emerges as the inevitable result of a wilderness that had been transformed into myth when it ended with the closing of the frontier and that had, in any case, been earlier damaged by the reversion of the pioneers’ drive from spiritual to material concerns. Elisa, however, is the result of the realization of American literati that if the wilderness had to end (or had never existed), it could be replaced by a conscious cultivation of wildness; an interior craving for an unlimited and unknown space,
finally freed from greed. (*Ibid.*, 164-5)

6. CONCLUSION

As Henry Fielding, Theodore Dreiser, Stephen Crane, and Ernest Hemingway, John Steinbeck was a famous novelist who used realism in his works. Realism amounts to a full tread or drift in the focus of literature, which is an exceptionally elastic and elusive term. In literature, realism—in against idealism—portrays life with fidelity, or it is an attempt to show life as it is. In ‘The Chrysanthemums,’ Elisa symbolizes the inequality among genders. She reflects how women passivated through androcracy. Discussing gender inequality by trivializing women and making them worthless was forced by a mentality that gave women no right to lead their lives. As discussed in the story, men did not aim to entitle women in any deserved way by accepting women as a fertile source without considering their logical and authentic turn of mind. Men had tried to marry women instead of educating them. In ‘The Chrysanthemums,’ Elisa spends time at home and in her garden, and only at the time Henry asks her to go out, she concedes. Social structure made women play a passive role during history and resulted as men became the centrepiece of bourgeois society. Therewithal, the women constantly were suffering from claiming their rights; at the time, patriarchy rules seem to be unfair. Nowadays, human rights movements play a significant role in every comment that is related to someone different. In fact, the behaviour of men at the period affected their lives while made troubleshooting beclouded.

REFERENCES


Morphophonemic Variations in the Saraiki Language

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ABSTRACT

The current study explains the morphophonemic variation in Saraiki language. The complete phenomenon is described through the analysis of Saraiki phonology and morphology. The data has been collected from the daily speech of Saraiki speakers and from the comparative dictionary of Indo-Aryan languages and is analysed through morpheme-based theory. The study explains how irregularity occurs in the formation of Saraiki words and exposes its morphophonemic structure as well. The study describes how this morphophonemic process works differently with different type of roots. The behaviour of same suffix varies with the variation of a root. The structure of suffix changes in different conditions when root is coda less, having coda, roots ending with /s/ and having /h/ coda. The current study also elaborates the process of changing noun into verb and vice versa.

1. INTRODUCTION AND HISTORICAL BACKGROUND OF THE SARAIKI LANGUAGE

According to Bickerton (1995), all languages of the world evolved from a single language “proto-language” and with the passage of time, these languages separated from their parentage. Languages of the world are classified into various families of which Indo-European is the largest. The Indo-European language family has different branches, the main branches of the family are Indian or proper Aryan, Indo-Iranian, Greek, Italic, Celtic, Albanian, Tocharian, Balto-Slavonic, and Germanic, etc, (Wagha, 1990). According to Jain and Cardona (2007), the language families of sub-continent are Indo-Aryan, Indo-Iranian, Dravidian, Munda, and Tibeto-Burman. Berton (1999) claims that in sub-continent the speakers of Indo-Aryan languages are about 78.7% of the whole population. According to Jain and Cardona (2007), other language families such as Iranian in the west, Tibeto-Burman in the east and north and Dravidian in the west encircle the Indo-Aryan region. Saraiki is one if the Indo-Aryan language spoken in India and Pakistan.

There are different linguists who do not consider Indian or Indo-Aryan directly in the family of the Indo-European languages. According to Masica (1993), Indo-Aryan language family is sub-branch of the Indo-European family a widely spoken language in India, Pakistan, Bangladesh, Nepal, Sri Lanka and Maldives Islands. In the year of 1991, the Indo-Aryan speakers were around 875 million. They constitute a branch of Indo-Iranian which itself is the branch of Indo-European language family. However, it is important to know that how these languages developed with the passage of time but it is very hard to be certain about historical changes in a language. Masica (1993) stated that the speakers of Indo-Aryan and Indo-Iranian split from each other around 2000 B.C. He claims that Indo-Aryan and Indo-Iranian languages have a close and genetic relationship.

Linguistically the development of Indo-Aryan languages is divided into three stages Old, Middle and New Indo-Aryan (Masica, 1993) which are often abbreviated as OIA and NIA. A large variety of languages spoken today in the sub-continent is known as new Indo-Aryan languages. The most spoken language of NIA family is Hindustani that is considered the fourth most spoken language in the world (Masica, 1993). Since this study focuses the morphophonemic analysis of Saraiki language, therefore, how Saraiki is developed in the Indo-Aryan family is given in the next section.

1.1 Development of the Saraiki language

Saraiki has become the language of interest for linguists for some decades but it was hard to find out the exact origin of Saraiki. In order to locate Saraiki language among different language families of the world, we have to be concerned to the Indo-Aryan language family. This language is largely spoken in
southern Punjab and some other areas of Pakistan. It is spoken in some areas of India also. The status of Saraiki as the main language is very controversial because of its vocabulary and grammar, which resembles Sindhi and Punjabi both (Wagha, 1990).

According to Wagha (1990), Saraiki is always confused with the dialects of Punjabi language, spoken largely in Punjab and usually found to be quite a different language and seems to be closer to Sindhi. Grierson (1919) claims that Saraiki is a dialect of Vicholi 'which is the language of the central part of Sindh. According to him, for Sindhi speakers, it is the purest form of Sindhi language. He finds Saraiki closer to the Lahnda language or western Punjabi. However, Haq (1972) shows Saraiki and Punjabi belonging to different groups of Indo Aryan languages. Apart from all these Atta (in prep) declared Saraiki as a separate language. According to her on the basis of some mutual intelligibility, a language cannot be declared as dialect or language, on contrary to, there are so many languages which are mutually unintelligible but they are considered as the dialect of same language as in case of Chinese dialects.

1.1.1 Saraiki phonology
The language has a rich phonemic inventory with implosives and a large number of breathy voiced consonants. The number of consonants are 49 and 16 vowels including nasal vowels Atta (in prep). The Saraiki phonemic inventory is given:

a. Saraiki vowel inventory

As the consonant chart shows, Saraiki presents a six-way laryngeal contrast for the stop series: plain voiceless, plain voiced, aspirated voiceless breathy voiced and implosive-explosive. Almost all sonorants also show a plain-breathy contrast.

b. The Saraiki consonant system

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Dental and alveolar</th>
<th>Retroflex</th>
<th>Palatal</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plosive</td>
<td>p</td>
<td>b</td>
<td>t</td>
<td>d</td>
<td>c</td>
<td>k</td>
</tr>
<tr>
<td>Implosive</td>
<td>b̪</td>
<td>ð</td>
<td>ŋ</td>
<td>ŋ̄</td>
<td>q̄</td>
<td>q̃</td>
</tr>
<tr>
<td>Nasal</td>
<td>m</td>
<td>m̄</td>
<td>n</td>
<td>n̄</td>
<td>n̄̃</td>
<td>n̄̃</td>
</tr>
<tr>
<td>Tap or flap</td>
<td>r</td>
<td>r̄</td>
<td>t̪</td>
<td>t̪̄</td>
<td>x̄</td>
<td>fi</td>
</tr>
<tr>
<td>Approximant</td>
<td>ù</td>
<td>ù̃</td>
<td>l̄</td>
<td>l̄̃</td>
<td></td>
<td>j̄</td>
</tr>
</tbody>
</table>

1.2. Research objectives
The main objectives of the study are listed below;

a. To find the reasons behind asymmetry in the morphophonemic structure of Saraiki.

b. The current study will uncover how morphophonemic structure works in Saraiki word-formation.

C. The study will also list the nature, behavior and role of affixes in word-formation in Saraiki.

2. LITERATURE REVIEW
The interface of Morphology and phonology explains how morphemes and phonemes of a language interact to form new morphophonemic processes. It focuses on the changes of sounds that occur when these sounds are combined to form words. Jusiah and Udoudom (2012) mention in their study that the term “morphophonemic” is generally used to describe a linguistic statement that can be made of the phonemic structure of morphemes and their effect on the grammatical content of the languages”. Simply it can be said that morphophonemic is the classification and analysis of phonological features which effects the articulation of morphemes. According to Hyslop (2014), phonology is the study of sounds and morphology is the study of morphemes. When these both are combined, it becomes morphophonology, which studies how sounds change.
The morphophonemic contrast is different in various languages of the world. Hyslop (2014) studied the morphophonemic contrast in Kurtoč, the language that is spoken in Bhutan and belongs to the Tibeto-Burman language family. Shafer (1954) was the first person who used the term ‘East Bodish’ for Kurtoč. Hyslop (2014) claims that Kurtoč has seven vowels and there are thirty consonants in their phonemic inventory. The stem in Kurtoč demonstrates the distinction incomprehension of ‘k’ that occurs at the final position of stem and the stem-final consonant that are voiced only. In his study of Kurtoč language, the author describes that “Verb stems with final –k loses their coda consonant word finally”. According to the researcher, variation occurs when suffixes -ta and –Shang are added in the presence of final -k and the suffixes male or –wala are used when the final /k/ is absent. At the final position of stem usually –k is replaced by a long vowel. The author explains that when /k/ is at the final position of stem it is lost because of the lengthening of the preceding vowel. It is also lost when suffixes like –wala are added. According to Lowes (2006), when stem-final /k/is lost, and then it changes into the long vowel. According to Hyslop (2014) in the verbal morphology of Kurtoč, there exists a small number of morphophonemic fluctuation or variation. He gave the examples of suffixes like perfective –Shang and future/intentional –male, which do not change their form. So the writer discusses the allomorphy of the suffix-Pala which is perfective suffix in Kurtoč and the imperative suffix –le. In Kurtoč –Pala usually refers to the first person rather than the second or third. According to the author, when this suffix is followed by –k and –ng it has another form –wala. He gave the examples of these suffixes, as there is a stem “kuk” (gather) when the suffix “Pala” is added in the stem, final –k disappears and it becomes “kuwala”. In the example, stem-final is preceding by –k so “wala” is used instead of “Pala”. This form of the suffix is also used when –ng is in the final position of the stem as in the example, “thong” (drink) and by adding a suffix, it becomes “thong-wala”. According to the author, except these stem finals, the suffix “Pala” is used.

Another study by Shah and Mandan (2016) explores the morphophonemic nature of Sindhi language. The authors stated that Sindhi is a prominent language of Indo-Aryan family because of its unique features. The morphological, phonological and syntactic aspect is its main feature that makes it unique and different from other languages. According to the authors, the morphemes of Sindhi language are changed by the phoneme, which changes the syntactic properties of a word. Shah and Mandan (2016) represented the features of Sindhi nouns with their gender, number, and case.

Khubchandani (1968) describes that there are different classes of Sindhi nouns and the language is different for its morpho-syntactic structure. Shah and Mandan (2016) stated that Sindhi has eight classes of word that are, noun, pronoun, verb, adjective, adverb, postposition, conjunction, and interjection. According to the authors, in Sindhi, a noun always ends with a vowel whether it is singular or plural. The existence of vowel at the end of noun helps to determine its number and gender. The authors further explain the rules of noun change from singular to plural. According to them a masculine noun that ends with /al/, changes its final /al/ with /ə/ when it becomes plural. For example, /lotəl/ (camel) changed into /lotəˈl/ (camels), /gələ/ (flower) changed into /gələ/ (flowers) and /nəkəl/ (nose) changed into /nəkəl/ (noses). In all these examples final /a/ changed into /ə/ to make a plural. Apart from this, in Sindhi masculine nouns ending with a diphthong /əoʊ/, the final diphthong is often substituted with a long vowel /a/ to make a plural. For example, /floʊˈl/ (cat) changed into /floʊˈl/ (cats) and /keloo/ into /kelə/. According to the authors, in order to pluralize the feminine nouns in Sindhi short vowel /i/ is changed into /iː/, as in the example /raːtɪ/ (night) to /raːtɪjːə/. Feminine nouns which end with a short vowel /a/ change their final vowel into /ə/ to pluralize it, as /zaːl/ (wife) changed into /zaːlːə/ (Wives). In Sindhi, change occurs in gender according to the following rules:

By changing the /a/ vowel into /i/ such as /bəkərəl/ (a goat) changed into /bəkərəl/ (she-goat). Another rule is the change of /a/ into /ŋ/, for example /səra:fu/ (goldsmith) changed into /səra:fn/ (she goldsmith) to form a feminine. Masculine noun ending with /ou/ changed into /iː/ when it formed its feminine for instance, /biloo/ (a cat) changed into /biiː/ (she-cat) and /kutou/ (a dog) changed into /kutiː/ (a bitch). Another variation in this process is the change of /u/ into /jː/ for example Sindhi masculine /fəki:ru/ (beggar) changed into /fəkiːɾ jəːnː/ (woman beggar). Sometimes /iː/ changed into /ŋ/ to form feminine such as in the word /dˈpəunːiː/ (washerwoman) that changed into /dˈpəunːiː/ (a washerwoman). According to authors, these variations usually occur in the process of changing masculine to feminine and vice versa.

Apart from Sindhi, language Urdu morphology is also a very complex phenomenon. It is because of the fact that many regional languages have made a deep
impact on its formation and development (Qureshi, Anwar, & Awan, 2012). In Urdu, words like ‘Larka’ (boy) changes into Larkon (boys), Kursi (chair) to Kursion (chairs), or Kamra (room) into Kamron (rooms), is the case of forming plurals from the singular. Words as Kitab (book) into Kitab parhna (book reading) and Khat (letter) into khat likhna are a case in which a verb and a noun are playing the role of its object can form a word.

The literature of different languages shows that the morphophonemic contrast is different in different languages of the world. This study explores the morphophonemic contrast and morphology-phonology interface in Saraiki language.

3. RESEARCH METHODOLOGY
The data for this research is taken from both primary and secondary sources. The primary data is collected randomly from the native speakers from their daily conversation. All the authors are the native speakers of Saraiki language however, they are also fluent in Urdu (a national language of Pakistan) and English. Different words under same grammatical category have had different morphophonemic interface therefore, such words are collected and analysed by using word-based approach by Booij (2010).

Since, for the linguistic analysis of complex words there exists two main approaches, morpheme-based approach and word-based approach (Booij, 2010a). According to Booij (2010), morpheme-based approach, helps to understand the “syntactical order of morphemes” in word. In morpheme-based approach, the starting point of morphological analysis is morpheme. On the other hand, in the word-based approach the starting point of morphological analysis is word rather than morpheme. According to (Booij, 2010b) through word-based perspective we analyze words by comparing the sets of these words, for example, “sad” and “sadness”. According to the previous perspective, in “sadness” “sad” is an adjectival morpheme and “ness” is nominalizing suffix to show property. As an alternative, word-based approach helps to conclude the difference based on meaning which are related systematically to each other. However, this is still an ambiguity whether morpheme is the starting point of analysis or it is a word that is further divided into morphemes? These two approaches are very helpful to understand the present data. Though morpheme-based approach is closely related to the current study but data is also explained under word-based approach where needed.

3.1. Data presentation
Like other languages of the world, Pakistani languages mostly used suffixes and prefix in phonomorpho interface. Infixed never participates in formation and categorization of words in Saraiki. The collected data of the concerned language shows that suffixes are mostly used to change the form of words. Through the collected set of data, it is clear that variation is created in verbs mostly through suffixes. Prefixes mostly added to make a negative form of the word or used for negation in Saraiki but suffixes help to change the category of the word (from a verb into a noun or vice versa).

As it is discussed above the use of suffixes is more common than the prefixes in word languages, Saraiki is one of them. Prefixes are only used for negation in Saraiki. Such as the prefix /u/ is used for negation in Saraiki, for example, there is a word /pədɔ/ (read) that is changed into /uŋpədɔ/ (illiterate). Apart from the negation, there is also a change of category from the verb to adjective. Another example of this type is /d̪ətɔ/ into /uŋd̪ətɔ/. In the process of suffixation, there exist some variations in Saraiki. In English, a morpheme /–ed/ is used for past but in Saraiki there is no fixed morpheme to change the present into past rather some other changes also noticed in the data below. Like other languages, in Saraiki past and future morphemes are derived from present form. As in English, “come, will come and came”. The more interesting thing about the language under discussion is that only one morpheme indicates present and imperative state, no need to add extra words or morpheme as in English (mostly please or order is added in imperative context) but accent/pitch distinguishes the situation. Below suffix is used to differentiate the present and present continuous tense of verb.

Table 1. Present Continuous/Imperfect

<table>
<thead>
<tr>
<th>Roots/ present</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Present Continuous</th>
</tr>
</thead>
<tbody>
<tr>
<td>kʰa:</td>
<td>Eat</td>
<td>-ŋa</td>
<td>kʰaŋŋa</td>
</tr>
<tr>
<td>piː</td>
<td>Drink</td>
<td>-ŋa</td>
<td>piːŋŋa</td>
</tr>
<tr>
<td>d̪e</td>
<td>Give</td>
<td>-ŋa</td>
<td>d̪eŋŋa</td>
</tr>
<tr>
<td>caː</td>
<td>Carry</td>
<td>-ŋa</td>
<td>caːŋŋa</td>
</tr>
<tr>
<td>paː</td>
<td>Put</td>
<td>-ŋa</td>
<td>paːŋŋa</td>
</tr>
<tr>
<td>sɔːm</td>
<td>Sleep</td>
<td>-ŋa</td>
<td>sɔːmŋŋa</td>
</tr>
<tr>
<td>pifik</td>
<td>Grind</td>
<td>-ŋa</td>
<td>Pifikŋŋa</td>
</tr>
</tbody>
</table>

Since present and present continuous tense is distinguished because of the suffix ‘ŋŋa’ as accessible in the table above. In the surface form of present continuous verbs ‘n’ is omitted but leaving the nasal feature on preceding vowel i.e., pïŋŋa. In the
next table, the second category from present to past is presented by adding another inflection.

**Table 2. Present to Past**

<table>
<thead>
<tr>
<th>Roots/present</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>k^əː</td>
<td>Eat</td>
<td>-je</td>
<td>k^əːje</td>
</tr>
<tr>
<td>piː</td>
<td>Drink</td>
<td>-je</td>
<td>piːje</td>
</tr>
<tr>
<td>ē</td>
<td>Give</td>
<td>-je</td>
<td>ēje</td>
</tr>
<tr>
<td>caː</td>
<td>Carry</td>
<td>-je</td>
<td>caːje</td>
</tr>
<tr>
<td>maːr</td>
<td>Hit</td>
<td>-je</td>
<td>maːrje</td>
</tr>
</tbody>
</table>

Past tense suffix for Saraiki verbs are /je/ as specified above but apart from adding a suffix, there are some other changes. The above data shows that roots having /n/ coda and without /n/ are treated differently while having past inflection. In order to show the past continuous state of verbs, same inflection is used by adding some extra morphemes as shown beneath:

**Table 3. Past Continuous/Imperfect**

<table>
<thead>
<tr>
<th>Roots/present</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Past Continuous</th>
</tr>
</thead>
<tbody>
<tr>
<td>k^əː</td>
<td>Eat</td>
<td>-n̩e</td>
<td>k^əːn̩e</td>
</tr>
<tr>
<td>piː</td>
<td>Drink</td>
<td>-n̩e</td>
<td>piːn̩e</td>
</tr>
<tr>
<td>ē</td>
<td>Give</td>
<td>-n̩e</td>
<td>ēn̩e</td>
</tr>
<tr>
<td>caː</td>
<td>Carry</td>
<td>-n̩e</td>
<td>caːn̩e</td>
</tr>
<tr>
<td>paː</td>
<td>Put</td>
<td>-n̩e</td>
<td>paːn̩e</td>
</tr>
</tbody>
</table>

Similarly, verbs for future have another suffix. In this case, Saraiki is different from other languages, as English has extra morpheme ‘will’ with the present form of a verb but here in this language, the only suffix is enough to distinguish from present to future. The data present to future is as in the coming table:

**Table 4. Future Tense**

<table>
<thead>
<tr>
<th>Roots/present</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>k^əː</td>
<td>Eat</td>
<td>-si</td>
<td>k^əːsi</td>
</tr>
<tr>
<td>piː</td>
<td>Drink</td>
<td>-si</td>
<td>piːsi</td>
</tr>
<tr>
<td>ē</td>
<td>Give</td>
<td>-si</td>
<td>ēsi</td>
</tr>
<tr>
<td>caː</td>
<td>Carry</td>
<td>-si</td>
<td>caːsi</td>
</tr>
<tr>
<td>paː</td>
<td>Put</td>
<td>-si</td>
<td>paːsi</td>
</tr>
</tbody>
</table>

Since the change of present to the future form of verb looks very smooth as no change except adding suffix is observed in the above data. In order to express the continuity of future some extra morphemes are added in the sentence with future form. We will discuss this in the next section.

Similarly, apart from changing the state of verbs and morphemes (from present to past or future), there are some other morphemes which strappingly built relations with phonemes. This morpho-phonemic relation is observed in almost all languages. As in English, there is a fixed morpheme to change the present verb into past similarly there are some other morphemes used to make the plural. In case of Saraiki, variation in morphemes is experiential to change singular into the plural. Saraiki speakers use different morphemes to pluralize feminine and masculine nouns. The example of Saraiki nouns are presented in the table below:

**Table 5. Masculine Singular to Plural**

<table>
<thead>
<tr>
<th>Singular/masculine</th>
<th>Glosses</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>dādā</td>
<td>Grandfather</td>
<td>dāde</td>
</tr>
<tr>
<td>caça</td>
<td>Paternal uncle</td>
<td>caçe</td>
</tr>
<tr>
<td>māmā</td>
<td>Maternal uncle</td>
<td>māmē</td>
</tr>
<tr>
<td>g^əɾaː</td>
<td>Horse</td>
<td>g^əɾe</td>
</tr>
<tr>
<td>kuṭa</td>
<td>Dog</td>
<td>kuṭe</td>
</tr>
</tbody>
</table>

Saraiki has fixed morpheme/-e/ for masculine plurals but vary in case of feminine gender. In the next table, plural morpheme of the feminine is given with examples. These examples are from central dialect, in different dialects, these nouns are pronounced differently.

**Table 6. Feminine Singular to Plural Nouns**

<table>
<thead>
<tr>
<th>Singular/feminine</th>
<th>Glosses</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>dādi</td>
<td>Grandmother</td>
<td>dādiː</td>
</tr>
<tr>
<td>caçi</td>
<td>Paternal aunt</td>
<td>caçiː</td>
</tr>
<tr>
<td>māmi</td>
<td>Maternal aunt</td>
<td>māmiː</td>
</tr>
<tr>
<td>g^əɾi</td>
<td>Mare</td>
<td>g^əɾiː</td>
</tr>
<tr>
<td>kuṭi</td>
<td>Bitch</td>
<td>kuṭiː</td>
</tr>
<tr>
<td>c^əɾi</td>
<td>Girl</td>
<td>c^əɾiː</td>
</tr>
<tr>
<td>g^əɾi</td>
<td>Daughter</td>
<td>g^əɾiː</td>
</tr>
</tbody>
</table>

However, interesting is that some nouns do not have plural forms at all rather context determines their number. In the next table, some words with having no plural suffix or zero suffixes are as given:
The above-discussed variations in morpho-phonemic relation are analyzed in the next section. The purpose of categorization of data is to make it understandable to the readers.

### 3.2 Analysis and discussion

Variation in different categories of data compels to analyze it in different sections. It is because the general categorization of data cannot put under a single rule. Every general category has some derivations which set different rules, therefore, analyzed step by step. As different sections of data have discussed above, so the analysis starts with a general category. Let us start from the root/present form to present continuous. There are two type of roots CV and CVC, which are divided further into two categories, coda with /ɦ/ and coda with other consonants. The open syllable of the data is also treated suffix differently.

#### 3.2.1 The addition of Suffix /-n̥ɑ/.

The coda-less roots which also indicate present state of the condition are simply changed into present continuous by adding suffix /-n̥ɑ/. No underlying variation found in these examples. This is very simple analysis at morphophonemic level but at surface level, these words go through phonetic variation. The surface representation of all these verbs has no nasal consonant but having nasality on the preceding vowel. One of the reasons behind the difference of underlying and surface representation is ease of articulation. The suffix /-n̥ɑ/ has a cluster of two coronal/anterior consonants which may have some difficulties in mutual production. So the one between these two is deleted on the surface form but retaining its main/prominent evidence. Since nasal coronal is the easy target to change or delete therefore it is deleted and left nasality on preceding vowel. Another disparity is noted in a vowel, two words in table 1 show vowel difference in a first and third column while others have it. The change of low back vowel into the low front vowel is actually following the place of preceding consonant. The evidence for this is the first word of the same table in which vowel change did not occur.

#### 3.2.2 Variation because of /f̥/.

Now move towards another structure of the word, which is CVC. The data shows some distinction with the last C in CVC. If the coda has ‘f̥’, it looks very smooth when suffix for present continuous added. For example, [koʃi+ŋ̥ɑ] is /kəf̥iŋ̥ɑ/, no variation occurs except regressive spreading of nasal feature. Contrary to this, coda with other than ‘f̥’ is treated in a different way when suffix is attached. As for instance, [mən+ŋ̥ɑ] is /məf̥ŋ̥ɑ/ */mənŋ̥ɑ/. Therefore, the insertion of consonant in the second example and not in the former required some reasons to make clear. Throughout the Saraiki language grammar, we did not find cluster of three consonants, maximally two consonant clusters occurred in a word at any position. It might be, for Saraiki speakers, difficult to release three consonants without any vowel. Therefore, in such cases insertion is noted. Since insertion occurred to satisfy a phonotactic constraint of not having three consonants together but not in case of words with ‘f̥’ coda, though, ‘f̥’ is also a consonant. The inserted vowel also has a morphological role in the word mentioned above. Vowel /e/ is an agentive to make the verb active and passive. For example, /mənŋ̥ɑ/ is active verb in Saraiki and changed into passive /məf̥ŋ̥ɑ/ with the variation of a vowel. Some other examples of this type are as under:

#### Table 8. Vowel Inflection

<table>
<thead>
<tr>
<th>Active</th>
<th>Glosses</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>satən̥a</td>
<td>Throwing</td>
<td>satiŋ̥a</td>
</tr>
<tr>
<td>kʰavən̥a</td>
<td>Feeding</td>
<td>kʰaviŋ̥a</td>
</tr>
<tr>
<td>caven̥a</td>
<td>Lifting</td>
<td>caviŋ̥a</td>
</tr>
<tr>
<td>ɖasən̥a</td>
<td>Telling</td>
<td>ɖasiŋ̥a</td>
</tr>
</tbody>
</table>

In above examples, place of articulation of ‘f’ comes in to play. As mentioned before, three consonants at three different places of articulation without vowel are difficult to produce for Saraiki speakers but this is not true in case of ‘f’. It is well thought-out that ‘f’ has no proper place of articulation, which may have clash or create hurdle in production with other consonants. Therefore, the speakers feel cluster of two consonants instead of three that does not demand insertion.

#### 3.2.3 Past suffixes /-ʃə/ with open syllable.

The next set of data having the same roots and some others uses for past tense with a different suffix. This is not strange in Saraiki as we find in different languages of the world that many affixes are used to change the form of a verb from present to past and past to future and so on. In Saraiki, past tense verbs have some variations with different onsets, codas, and coda-less roots. Therefore, these verbs may
divide into their sub-sections in order to get the better overview. In the first type of data, let us take open syllables with simple onsets as above given examples indicate in table 2. Since it is already discussed about the past suffix /-je/ but this is not so simple and smooth to understand as in present continuous tense.

Table 9. Present to Past

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>mar-</td>
<td>Hit</td>
<td>/je</td>
<td>marje</td>
</tr>
<tr>
<td>kar-</td>
<td>Do</td>
<td>/je</td>
<td>kije</td>
</tr>
<tr>
<td>sam-</td>
<td>Sleep</td>
<td>/je</td>
<td>suute</td>
</tr>
<tr>
<td>mil-</td>
<td>Meet</td>
<td>/je</td>
<td>Milje</td>
</tr>
</tbody>
</table>

In Saraiki there are two suffixes /-je/ is used to change the imperative verb into past, because in most of the collected data we find addition of /-je/ while making it past tense. However, in the above examples palatalization is also involved to change the category of verb. This palatal sound is not a suffix in Saraiki rather it is added to the verb under the rule of compensatory lengthening. This process generally occurs when the upcoming content of a nucleus or moraic coda is deleted (Hayes, 1989). In this process the original feature accompanying with mora are replaced by those of a neighboring segment. According to this rule, sometimes vowel lengthening, gemination or secondary articulation occurs to compensate the deletion. The next set of data for past tense is yet again the open syllable but with different onsets i.e., aspirated/breathy voice. These kinds of examples have a different rule with suffixation. As for example, [kʰa+je] is /kʰaʃe/ */kʰaʃje/ and [dʰo+je] is /dʰoʃe/, */dʰoʃe/. The examples below followed the same rule

Table 10. Past Suffix /-je/

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>kʰa-</td>
<td>Eat</td>
<td>/je</td>
<td>kʰaʃe</td>
</tr>
<tr>
<td>dʰo-</td>
<td>Wash</td>
<td>/je</td>
<td>dʰoʃe</td>
</tr>
<tr>
<td>kʰil-</td>
<td>Laugh</td>
<td>/je</td>
<td>kʰilʃe</td>
</tr>
<tr>
<td>gʰat-</td>
<td>Decrease</td>
<td>/je</td>
<td>gʰatʃe</td>
</tr>
<tr>
<td>pʰir-</td>
<td>Turn</td>
<td>/je</td>
<td>pʰirʃe</td>
</tr>
</tbody>
</table>

Yet one more time, the examples in the table have open and close syllable structure. It is noticed that in the first example of this set of data there is another addition of /-je/ rather than /-je/. This variation /-je/ in Saraiki is often found in the verbs having aspirated onsets. These kinds of changes can be considered on the forum of irregularity. All those open syllable words started from aspirated onsets treated past suffix as an irregular manner. Some kinds of examples are noted in Saraiki language. Apart from all these processes, there are some other phonological processes observed in processes are gemination and palatalization as discussed above. Gemination occurs to maintain the prosodic structure. However, Saraiki is a trochaic language so it always prefers to stress on left syllable of the word. So in order to fill the requirements of stress on penultimate syllable gemination occurs in Saraiki. In the examples given above when a suffix /-je/ added in the root the structure of syllable is something like [mil.e] *[mil.ʃe], needs margins for production. The gemination (to make the consonant long for an audibly longer period) of intervocalic consonant fill the need of syllable structure ([mil.ʃe]). Here another process is noted in the surface form of such words that is ‘palatalization’ (a process in which consonants get secondary palatal articulation or change their place of articulation under the influence of palatal phone). The surface representation of this word is [mil.ʃe]. The occurrence of palatalization only observed in the presence of ‘front vowels’ in world languages. As in these words, consonants are realized in the context of front vowels ‘i, e’ consequently, palatalized.

The behavior of ‘fi’ in Saraiki is very interesting and deserves more discussion. Here in the past state of the sentence, words with ‘fi’ coda have a different strategy to adapt suffix. Let us take turn towards table having past suffix, [kofi+je] is /koʃe/ */koʃe/ (in some dialects /koʃe/). This process is the same as explained in first part of data i.e. /je/ is past suffix and in this set of data /ɵ/ become aspirated because of the movement of /i/. Therefore, /i/ has left its place and is produced as an aspirate when past suffix /iʃe/ is used in Saraiki. Before talking about the final aspirated consonant which emerges as a result variation in word formation, look at another set of data which has its own peculiarities.

Another category of past tense is limited to those words having only /s/ coda. In the table below there are many words like this and have a different rule for combination of root and suffix.

Table 11. Having /s/ Coda

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>pʰis-</td>
<td>Mash</td>
<td>/e</td>
<td>pʰiʃe</td>
</tr>
<tr>
<td>pʰas-</td>
<td>Caught</td>
<td>/e</td>
<td>pʰaʃe</td>
</tr>
<tr>
<td>kʰus-</td>
<td>Spoiled</td>
<td>/e</td>
<td>kʰuʃe</td>
</tr>
</tbody>
</table>

According to Masica (1993), the process of debuccalization is very common in Indo-Aryan
languages. In some languages /s/ is de-buccalized, Saraiki also has strong diachronic and synchronic evidence of this different behavior of /s/. The process of debuccalization in Saraiki can be observed in the above examples. Here /s/ is debuccalized first and changed into /h/ which become aspiration after the addition of past suffix /e/. Synchronously, we have evidence from Urdu language (national language of Pakistan). When Saraiki speakers have Urdu words having /s/ coda are debuccalized (a lenition process in which ‘s’ changed into ‘h’) as follows:

**Table 12. Debuccalization in Saraiki**

<table>
<thead>
<tr>
<th>Urdu</th>
<th>Saraiki</th>
<th>Glosses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapas</td>
<td>Kapahi</td>
<td>Cotton</td>
</tr>
<tr>
<td>$g^h$as</td>
<td>$g^h$ahi</td>
<td>Grass</td>
</tr>
<tr>
<td>$p^h$ans</td>
<td>$p^h$ahi</td>
<td>Gallows</td>
</tr>
<tr>
<td>Sans</td>
<td>Safi</td>
<td>Breathing</td>
</tr>
</tbody>
</table>

Similarly, this process has evidence diachronically. Masica (1993) describes the diachronic development of /s/ into /h/. According to the author, the change of /s/ into /h/ is regular only in Sindhi, Saraiki, and Punjabi. MIA words “sasa” (breath) changed into “sans” in Hindi but “sah” into Saraiki, Sindhi, and Punjabi. Another example of this historical change is “asa” (wish) changed into “as” in Hindi and “ah” in Sindhi, Saraiki, and Punjabi also. However, Masica (1993) argues that this type of change occurs historically on intervocalic positions of MIA stage and should not be confused with other positions like initial positions or geminates.

All these examples help to understand the process from /s/ to /h/ in Saraiki. At first stage, the process of de-buccalization occurred and coda changed from /s/ to /h/. In the next stage when these roots are used in past tense, the past suffix /e/ is added but /h/ do not have any prominent place of articulation, therefore, it would be difficult to pronounce /h/ in the intervocalic situation. However, insertion of consonant could better solve the puzzle. In Saraiki whenever /h+C/ or /C+h/ (here ‘C’ stands for all consonants of Saraiki except fricatives), /h/ became the second articulator of that consonant. Diachronically, this string of change is as below:

/\s/ \rightarrow /h/  \rightarrow /hC/ \rightarrow /C^h/.

This kind of change from Sanskrit to Saraiki is also noted in Masica (1993) where he explained ‘st’ to ‘tʰ’ in a similar way; this kind of developments from old Indo-Aryan to Middle Indo-Aryan is also noted. The Same situation noted when Saraiki has /h/ ended roots as in the following examples;

**Table 13. Words having /h/ in Root Coda**

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloses</th>
<th>Suffix</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lefi</td>
<td>Descend</td>
<td>-je</td>
<td>lali^e</td>
</tr>
<tr>
<td>Kohi</td>
<td>Slaughter</td>
<td>-je</td>
<td>kut^e</td>
</tr>
<tr>
<td>Pphi</td>
<td>Grind</td>
<td>-je</td>
<td>Pph^e</td>
</tr>
</tbody>
</table>

In /h/-ended roots the cord of the process is like this: CVh→CVhe→CVChε→CVChε and all the given data follow the same generalization. As it is discussed above that /h/ has no proper place of articulation so it becomes aspiration when we add past suffix /e/ to the root. Data is following the above generalization and no variation occurs in this set of data. Now take the similar examples of aspirated coda in the following table:

**Table 14. Palatalizaion in Saraiki**

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloses</th>
<th>Suffix</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>lab^e</td>
<td>Found</td>
<td>-je</td>
<td>lapi^e</td>
</tr>
<tr>
<td>Rak^h</td>
<td>Put</td>
<td>-je</td>
<td>Rak^h^e</td>
</tr>
<tr>
<td>Lik^b</td>
<td>Write</td>
<td>-je</td>
<td>Lik^b^e</td>
</tr>
<tr>
<td>par^h</td>
<td>Read</td>
<td>-je</td>
<td>Par^h^e</td>
</tr>
<tr>
<td>ut^h</td>
<td>Stand up</td>
<td>-je</td>
<td>Ut^h^e</td>
</tr>
</tbody>
</table>

The analysis of this data shows one variation with the addition of past suffix. In this data palatalization occurred due to compensatory lengthening rule. Let us turn towards another category of suffix that is used to indicate future state. Similarly, for future tense these roots used like that;

**Table 15. Future Tense**

<table>
<thead>
<tr>
<th>Root</th>
<th>Gloses</th>
<th>Suffix</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>K^basi</td>
<td>Eat</td>
<td>-si</td>
<td>K^basi</td>
</tr>
<tr>
<td>pi-</td>
<td>Drink</td>
<td>-si</td>
<td>Pisi</td>
</tr>
<tr>
<td>g^in</td>
<td>Take</td>
<td>-si</td>
<td>g^insi</td>
</tr>
<tr>
<td>Pphi</td>
<td>Grind</td>
<td>-si</td>
<td>Pphi</td>
</tr>
<tr>
<td>Rak^h</td>
<td>Put</td>
<td>-si</td>
<td>Rak^h^si</td>
</tr>
<tr>
<td>Behi</td>
<td>Sit</td>
<td>-si</td>
<td>Beisi</td>
</tr>
</tbody>
</table>

Only the insertion of /si/ in the above roots changes stems into future tense. The above examples have three different kinds of roots but none has any variation except the addition of future suffix /si/. No matter whatever the roots and codas are only adding /si/ can clarify the meanings. One thing should be to keep in mind for no variation is that after adding suffix no hiatus or clusters of three consonants appear.

Subsequent to the analysis of all three conditions of tenses in Saraiki, one thing is clear that every state
has its own types of disparity. However, these discrepancies have their strong logical evidence and historical developments which make them more interesting. After having a long discussion on these states we have another set of data that is as interesting as we have already discussed examples, this is from singular to plural state of nouns. The next section gives detailed analysis of singular to the plural category. This category is also very common in world languages and Saraiki is one of them.

3.2.4 Number and Gender Case
A universal generalization about language and gender is ‘if a language has a category of gender it always has a category of number’ (Booij, 2007). The Same generalization is valid in Saraiki. In Saraiki, the case of gender from singular to plural is interesting, as it is different from other languages in many respects. In the above section of categorization, the idea about different numbers of nouns shows different variations. As in the above-said examples, the masculine category is different from feminine in respect of number. The upcoming table shows the difference:

<table>
<thead>
<tr>
<th>Table 16. Singular to Plural Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine(singular)</td>
</tr>
<tr>
<td>Mutational</td>
</tr>
<tr>
<td>diďi(Grandfather)</td>
</tr>
<tr>
<td>nān(Grandfather)</td>
</tr>
<tr>
<td>ɡ̂o(a)(Horse)</td>
</tr>
<tr>
<td>caco(Uncle)</td>
</tr>
</tbody>
</table>

From the above-given nouns, it is clear that “-ā” suffix is used to pluralize masculine nouns and the suffix “-ā” to pluralize feminine nouns. It means different gender has different suffix. In case of masculine nouns, one thing that needs to pay focus is the substitution. In all the given masculine cases, last vowel is replaced by so-called suffix vowel when pluralized. This is not a regular formation process of word rather an irregular process of singular to plural is noted. This is not new in Saraiki, in English many words become plural by changing the internal vowel, like ‘foot–feet’, ‘woman–women’ and many others. In Saraiki masculine ending in vowel has no proper suffix rather change in vowel cause to change the numbers.

In feminine nouns, the inflectional morpheme /-ɒ/ used to make them plural. The already present vowel of feminine nouns cause to palatalize the preceding consonant. Though palatalization is very common in Saraiki so Saraiki speakers do add palatalization rather than pronouncing “-ī” in feminine plurals. It can be observed in the examples that wherever “-ī” is used in singular, it is changed into palatalization when pluralized. But there are some exceptions found when masculine is pluralized in Saraiki. Beneath are some examples of nouns that pluralized with 0 suffixation

<table>
<thead>
<tr>
<th>Table 17. Variation in Plural Nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine(singular)</td>
</tr>
<tr>
<td>Suffixes</td>
</tr>
<tr>
<td>b̄t̪ i( Brother)</td>
</tr>
<tr>
<td>sō(r Cousin)</td>
</tr>
<tr>
<td>Nai(barer)</td>
</tr>
<tr>
<td>ɡ̂ĉuar(Boy)</td>
</tr>
</tbody>
</table>

In the first set of data, it is observed that “-e” is used to change the singular into the plural. But there are some variations found in the above data as there is no suffixation or zero suffixation is used to make plurals. These variations occur only in masculine nouns because for feminine nouns another suffix “-ī” exists in Saraiki. Other words are used to pluralize nouns for example “/mede/ (my) b̄t̪ i” or “/sare/ (all) b̄t̪ i”, same is the case with “sōr” also. To pluralize “nai” and “ĉĉuar” “sare” (all) or “bañun sare” or other words are used in Saraiki. Therefore, it is clear that from singular to plural formation nouns, three inflections, ‘e’, ‘i’ and ‘0’ are used in different genders. In the next discussion derivative morphemes are combined with root in order to change to the grammatical category of verb to noun.

3.2.4.1 Change of imperative verbs into infinitive
Variations can also be found in the process of changing the verb into infinitive in Saraiki. The data is divided into different categories in order to get the clear idea about variations, which occur during the process of changing the category of a verb. Roots are divided into five groups as we have discussed above for adding inflectional and derivative morphemes. The first group is based on the roots which do not have any coda, second is consisting on roots with a coda, third with aspirated/breathy voiced onset and fourth is consisting on aspirated coda and last on the root words ending with /h/. In the table below open syllables roots are changed into infinitives.
Table 18. Coda less Root to Infinitive

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jiː-</td>
<td>Live</td>
<td>-əŋ</td>
<td>Jiːəŋ</td>
</tr>
<tr>
<td>Paː-</td>
<td>Put</td>
<td>-əŋ</td>
<td>Paːəŋ</td>
</tr>
<tr>
<td>caː-</td>
<td>Carry</td>
<td>-əŋ</td>
<td>caːəŋ</td>
</tr>
<tr>
<td>αː-</td>
<td>Come</td>
<td>-əŋ</td>
<td>αːəŋ</td>
</tr>
<tr>
<td>piː-</td>
<td>Drink</td>
<td>-əŋ</td>
<td>piːəŋ</td>
</tr>
<tr>
<td>kʰaː-</td>
<td>Eat</td>
<td>-əŋ</td>
<td>kʰaːəŋ</td>
</tr>
</tbody>
</table>

In the above data, examples are selected which are coda less. In order to change the category of coda less verbs into infinitive, the suffix /əŋ/ is added to the root. Though data shows the consistency of adding three phonemes, in fact, /əŋ/ is considered as a suffix and /ə/ as an inserted consonant/semivowel. The insertion of the consonant avoids having hiatus. The confirmation of this claim is the next set of data having a coda.

Table 19. Roots with Coda to Infinitive

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>mar-</td>
<td>Die</td>
<td>-əŋ</td>
<td>marəŋ</td>
</tr>
<tr>
<td>sam-</td>
<td>Sleep</td>
<td>-əŋ</td>
<td>saməŋ</td>
</tr>
<tr>
<td>vanj-</td>
<td>Go</td>
<td>-əŋ</td>
<td>vanjəŋ</td>
</tr>
<tr>
<td>kar-</td>
<td>Do</td>
<td>-əŋ</td>
<td>karəŋ</td>
</tr>
<tr>
<td>mil-</td>
<td>Meet</td>
<td>-əŋ</td>
<td>miləŋ</td>
</tr>
<tr>
<td>tur-</td>
<td>Walk</td>
<td>-əŋ</td>
<td>turəŋ</td>
</tr>
</tbody>
</table>

Therefore, the above set of data that is changing from verb to infinitive have coda and verify the evidence of insertion of /ə/ In this category, the consistent inclusion of /əŋ/ is observed. This insertion only occurred to avoid hiatus but not in case of the close syllable as mentioned above. Here there is no hiatus so no insertions but only addition of a suffix occur. Apart from the addition of suffix another change which might be noted is gemination. The coda of every root is geminated when changed into infinitive. As discussed before, gemination happened to follow stress pattern. Here the lengthening of intervocalic consonant completes the onset and coda. After that, another set of examples that have only aspirated onsets are discussed.

Table 20. Roots with and without Coda

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>kʰaː-</td>
<td>Eat</td>
<td>-əŋ</td>
<td>kʰaːəŋ</td>
</tr>
<tr>
<td>gʰin-</td>
<td>Take</td>
<td>-əŋ</td>
<td>gʰinəŋ</td>
</tr>
<tr>
<td>kʰil-</td>
<td>Laugh</td>
<td>-əŋ</td>
<td>kʰiləŋ</td>
</tr>
<tr>
<td>gʰoː-</td>
<td>Wash</td>
<td>-əŋ</td>
<td>gʰoːəŋ</td>
</tr>
<tr>
<td>kʰAː-</td>
<td>Stand up</td>
<td>-əŋ</td>
<td>kʰAːəŋ</td>
</tr>
<tr>
<td>gʰɑː-</td>
<td>Take bath</td>
<td>-əŋ</td>
<td>gʰɑːəŋ</td>
</tr>
</tbody>
</table>

The above data is based on the words having open and close structure. The analysis of the data would be the same as above data. The first, fourth and the last examples are coda-less so /ə/ is added to these examples to avoid hiatus. However, other examples have coda so there is no insertion of the consonant in these examples.

Table 21. Gemination in Saraiki

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ut⁶-</td>
<td>Stand up</td>
<td>-əŋ</td>
<td>Ut⁶əŋ</td>
</tr>
<tr>
<td>Rak⁶-</td>
<td>Put</td>
<td>-əŋ</td>
<td>Rak⁶əŋ</td>
</tr>
<tr>
<td>ug⁶-</td>
<td>Wipe</td>
<td>-əŋ</td>
<td>ug⁶əŋ</td>
</tr>
<tr>
<td>ūd̪k⁶-</td>
<td>Watch</td>
<td>-əŋ</td>
<td>ūd̪k⁶əŋ</td>
</tr>
</tbody>
</table>

After analyzing the variation in verbs having coda and without, we find variations in the analysis of the above examples such as the insertion of the phoneme in coda-less words to change it in infinitive but not in the words having a coda. In the present set of data, we do not find any variation because these all examples have a strong coda so no insertion is required here. Only a bound morpheme /əŋ/ is added to change the category of a verb into infinitive. The process of gemination also occurred to satisfy the prosodic structure of Saraiki. The next set of data consists of the examples ending with /h/.

Table 22. Roots with /h/ Coda

<table>
<thead>
<tr>
<th>Root</th>
<th>Glosses</th>
<th>Suffix</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>bef-</td>
<td>Sit</td>
<td>-əŋ</td>
<td>bəfəŋ/bəŋəŋ</td>
</tr>
<tr>
<td>piːʰ-</td>
<td>Grind</td>
<td>-əŋ</td>
<td>piːfəŋ/piːfəŋ</td>
</tr>
<tr>
<td>lef-</td>
<td>Descending</td>
<td>-əŋ</td>
<td>lefəŋ/leŋəŋ</td>
</tr>
<tr>
<td>dəf-</td>
<td>Milking</td>
<td>-əŋ</td>
<td>dəfəŋ/dəŋəŋ</td>
</tr>
<tr>
<td>kof-</td>
<td>Slaughter</td>
<td>-əŋ</td>
<td>kofəŋ/kəŋəŋ</td>
</tr>
</tbody>
</table>

The behavior of /h/ in Saraiki is always strange. The above examples seem to be violating the same rule of adding morpheme, which others have. These dialectal variations are noted because of the presence and absence of /h/. Our assumption that insertion only occurs when we do not have any coda seems to be changed. In these examples /h/ is behaving like coda but there is also the insertion of /ə/ when these
examples are changing into nouns. So by interpreting the data, we may justify our above statements (as it is already discussed, the status of /h/ is Saraiki, so the same can be applied here) by saying that /h/ is a weak consonant and does not have a proper place so the requirement of the coda is satisfied by the insertion of /v/. In short, we can conclude that in order to change the category of verb to noun only /-ən/ morpheme is added and in some cases /e/ inserted to avoid hiatus.

4. CONCLUSION
The morphophonemic analysis in Saraiki language seems very interesting and full of variations. In this analysis, both inflectional and derivational morphemes come into play. Since Saraiki has different affixes to indicate different categories of words, however, they cannot be put under a single rule. Some phonological processes are very common in Saraiki morphophonemic analysis. These are palatalization, gemination and insertion. These processes occurred for lenition and ease of articulation in Saraiki. The important thing from above analysis is compensatory lengthening in which the other processes occur. Another important point from the analysis is the syllable structure. Syllables having /h/ and /s/ as codas are appealing to appreciate. The synchronic and diachronic evidences explain the position and status of /h/ in different context. Three consonants cluster is not acceptable in Saraiki but with /h/ it is pronounceable for them. However, it can be generalized that:

- The only cluster of three consonants in context of /h/ is acceptable.

However, one thing is sure that these processes mostly happen to satisfy phonotactic constraints or to make the production easy. Therefore, the triggers for insertion of consonant here in Saraiki are both reasons. In Saraiki, gemination and palatalization mostly happen in a meticulous context. Palatalization occurs in the presence of palatal consonant or in the context of front vowels. This type of palatalization is noted in the above analysis. The trigger for gemination in above analysis is to satisfy the stress pattern of Saraiki.

All the categories from present to past and past to future have different suffixes. Though variations of suffixes in different tenses are noted from the verb to noun only one suffix is used. However, this suffix causes to nasalize three regressive sounds. It is generalized that:

- Suffix /-ŋə/ is used for present continuous, /-je/ for past, /-nde/ for past continuous and /-si/ for future tense. However, from the verb to infinitive a fixed morpheme /ən/ is added.

The derivational morpheme which is used for singular to plural varies in case of gender. Masculine gender has /e/ while feminine is pluralized by adding /a/. In some case null or zero suffixes also apply for plural. In short, it can be said that:

- Zero /0/, /e/ and /a/ suffixes are used for plural category.

The morphophonemic analysis in Saraiki seems very interesting as it has many variations. In the context of language everything is not for ease of articulation of unmarkedness rather some changes are also accepted with the passage of time. So all the processes in the above analysis happen for the ease of articulation.

REFERENCES


Women as Other: A Comparative Study of A Room of One’s Own and The Grass is Singing
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ARTICLE INFO
Received: February 18, 2019
Accepted: March 15, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.7

ABSTRACT
The contention of this research is to prove the hypothesis that considering woman as other, man has enslaved her in the panoptic power of patriarchy because of the interpellations of culture and society. The reason of becoming a woman as other is the interpellation of different ideological state apparatuses which teach that man is always dominant, governing, commanding and supreme and woman is always inferior, subservient and a menial being. My research adopts a qualitative approach and it uses comparative method of research. This research will be the comparison of a prose A Room of One’s Own by Virginia Woolf which is a shrewd, sophisticated and influential text against the intellectual subjugation of women writers and a novel The Grass is Singing by Doris Lessing which is a story of an independent, self-assured and a friendly woman who became a victim of marriage and her husband who was following traditional gender roles set by society to act as powerful, dominant and oppressive to his wife. Both the texts will be explicating the concept of other, the former describing how does a woman become other in the light of Michael Foucault’s concept of panopticism and the later delineating why does a woman become other in the light of Louis Althusser’s theory of ideology.

KEYWORDS
Woolf, Lessing, other, ideology, panopticism, woman

1-INTRODUCTION
Man considers himself as the paragon of self-autonomy and self-superiority as compared to woman. He considers a woman as a passive being with no freedom and desires of her own. He considers woman as the other. This term was used by Simon de Beauvoir in his book The Second Sex. He says that “He is the Subject; he is the Absolute. She is the Other” (De Beauvoir 6). It means that the man considers woman opposite of what he thinks of himself. If he is subject, culture and active then woman according to him is object, nature and passive, respectively. De Beauvoir says, “The subject posits itself only in opposition; it asserts itself as the essential and sets up the other as inessential, as the object” (7). Woman is not expected to have independence and choices as she likes to have in her life.

This paper is a comparative study of a prose A Room of One’s Own by Virginia Woolf and a novel The Grass is Singing by Doris Lessing to highlight imprisonment of women as other in a patriarchal society. The women in a male-dominated society found themselves surrounded by inescapable emotional and intellectual contradictions. A Room of One’s Own is a shrewd, sophisticated and influential text against the intellectual subjugation of women writers and The Grass is Singing is a story of an independent, self-assured and a friendly woman who became a victim of marriage and her husband who was following traditional gender roles set by society to act as powerful, dominant and oppressive to his wife. Both the texts are feminist in their criticism of men and their efforts to control women. This paper intends to look at how these women are considered other by compartmentalizing in a specific gender role by curbing their intellectual and emotional growth.

2-THESIS STATEMENT
Considering woman as other, man has enslaved woman in the panoptic power of patriarchy because of the interpellations of culture and society.

3-RESEARCH QUESTIONS
This research seeks to answer the following questions:
1) How does a woman become other?
2) Why does a woman become other?

4- OBJECTIVES OF THE RESEARCH
There are two objectives of this research to prove that
1) A woman becomes other “when” (answering how) man enslaves her in the panoptic power of patriarchy.

2) A woman becomes other “because” (answering why) both man and woman are interpellated by different ideological state apparatuses which teach that man is always dominant and woman is always inferior.

5-METHODOLOGY AND METHOD
This research is based on qualitative methodology. The method of this research is comparative research method which is intended to describe the analysis factually, accurately and systematically.

6-THEORETICAL FRAMEWORK
This research contains three theoretical frameworks. For the answering of first research question, the researcher has applied Michael Foucault’s concept of panopticism on A Room of One’s Own and for answering second research question, the researcher has applied Louis Althusser’s concept of ideology on The Grass is Singing. Simon de Beauvoir’s concept of other discussed in The Second Sex is prevailing in both the texts.

7-DISCUSSION
Virginia Woolf’s A Room of One’s Own is considered “first modern text of feminist criticism, the model in both theory and practically socialist feminist of a specifically socialist feminist criticism” (Marcus 216). This landmark prose work of feminist criticism contains historical events, fictional stories, philosophical advices and sociological analysis to describe the position of woman as other as compared to man in case of financial and intellectual freedom. It is said about A Room of One’s Own that, “Woolf’s A Room has become a project that houses us. In her power, failure and perplexities, she is a major architect and designer of feminist criticism” (Bowlby 62). A Room of One’s Own is a shrewd, sophisticated and influential argument against the intellectual subjection of women writers. She states her thesis statement in the start of her prose that in order to gain intellectual freedom, a woman should have financial freedom. Woolf says, “A woman must have money and a room of her own if she is to write fiction” (2). This statement is actually investigation of material and social conditions required for writing literature and financial freedom and intellectual freedom are the prerequisites. It reflects that women at that time did not have a space of their own or even money to control their lives or display their potentials and abilities because she was other to men. Simon de Beauvoir while defining women as other says in The Second Sex that “The fact is that men encounter more complicity in their woman companions than the oppressor usually finds in the oppressed; and in bad faith they use it as a pretext to declare that woman wanted the destiny they imposed on her” (773). Historically women have been deprived of financial and intellectual prerequisites. If a woman does not have privacy, money, freedom and she is always busy in her household duties and caring for her children and husband, she cannot express her views in proper way. In living the life as other being, she cannot produce a good piece of literature. Women as other can be described as the inmate living being in the panopticon of patriarchy- stripping her from intellectual freedom, financial freedom and intellectual growth which leads her to lose her own identity.

A Room of One’s Own, explicates the relation between gender and writing. Woolf thinks that the exclusion of women from educational institutions is directly proportional to unequal distribution of wealth. Her fictional narrator Mary Beton in Oxbridge was prevented from entering the library of all men’s college because she was other to them. “That famous library has been cursed by woman is a matter of complete indifference to a famous library” (Woolf 5). She was disheartened by this attitude and through this work she wanted to raise the feminist goal of changing society or the world to a place where the male and the female should be equally valued socially, economically, politically and culturally. This attitude of men seems like the penal officers of the eighteenth century psychiatric wards or penitentiaries whose credo Foucault describes: “project the subtle segmentations of discipline onto the confused space of internment combine it with the methods of analytical distribution proper to power and individualize the excluded” (199). As Judith Butler has elaborated how gender is a performativity and certain roles are imposed on women to be followed strictly. Woolf suggests that women should come out this panoptic power of patriarchy which strip them from any intellectual and creative activity. She believes that economic disparity, which is due to patriarchal exploitation of women by including them in the category of other, is responsible for depriving women from any intellectual growth. Women do not resist because of panoptic nature of patriarchal power.

Woolf in A Room of One’s Own, advocates about the female writer that she is always “an inheritor as well as an originator” (108). Michele Barrett, in this respect says about A Room of One’s Own that “the conditions under which men and women produce literature are materially different” (Barrett 103). At that time, women were under the panoptic power of their male counterparts. They were others and hence having no financial independence and enslaved in a “cruel ingenious cage" like a panopticon of patriarchy
According to Foucault “Our society is one not of spectacle, but of surveillance; under the surface of images, one invests bodies in depth; behind the great abstraction of exchange, there continues the meticulous, concrete training of useful forces; the circuits of communication are the supports of an accumulation and a centralization of knowledge” (217). Still she was able to write because of her own personal efforts. She wrote secretly but couldn’t show that to anyone out of fear. She burnt her scripts which she wrote. She became engaged at a very young age. Despite the idea that she was “the apple of her father's eye”, she was punished and beaten by her father when she beg to be allowed not to marry (Woolf 45). After that she ran away and is finally taken up by a theater manager, became pregnant by him, and committed suicide. Through the example of Judith Shakespeare, Woolf proves her thesis that without having healthy social and material conditions, one cannot show her intellectual capabilities even if he/she is extremely intelligent. Without setting stability between these two poles and eliminating the concept of women as other, the situation will always be in a state of chaos as seen in Judith’s case. In this theme, Woolf’s feminist thought appears again. Education is a very necessary thing to prove intellectual capabilities and it is essential for both men and women. One could argue that if women or Judith has a reasonable income, she will gain popularity as her brother William has. However, because of the lack of money and consequently the power of controlling her life, she loses her own life in addition to her creativity. Woolf writes “It would have been impossible, completely and entirely, for any woman to have written the plays of Shakespeare in the age of Shakespeare” (44). Circumstances at the age of Shakespeare were unequal for both men and women in terms of privacy, money and freedom so it was impossible for a woman to write literature impressive and profound like men. Lack of money and privacy had prevented women from writing with genius in the past as their subjectivity and surveillance “increases the forces of the body (in economic terms of utility) and diminishes these same forces (in political terms of obedience)” (138). If women are allowed to work in their natural disposition away from socially constructed role as other assigned by patriarchy, they have the potential to produce great literature. But it should be noted once again that it requires to escape the panoptic power of patriarchy if one wants to excel in her creative performance which is curbed due to unequal circumstances.

Woolf has also pointed out negative effects of writing literature if a woman has influence of men considering them other and inferior. Literature will then become subjective covering all pessimism and
grudge of woman instead of throwing light on other important affairs. Woolf gives example of Jane Austen who had written her masterpiece Pride and Prejudice under the constraint of distraction. Woolf quotes, “She will write foolishly where she should write wisely. She will write of herself where she should write of her characters. She is at war with her a lot” (68). According to Woolf, Jane Austen could write a better novel if she had access to money and she would not have hidden her scripts from the intruders or visitors. She was not blessed with a piece of mind. Privacy and independence are essential to write good literature and to express views objectively and effectively. In order to create something constructive and effective one must be financially secure.

One of the very first female writers who have earned money from writing is Aphra Behan. In the nineteenth century, she created opportunities for the novelists, like Austin, who were able to continue their passion for writing even without the privacy of their own sitting rooms. According to Woolf, the modern female writers still function under the influence of anger and insecurity. However, the future of these women looks different because they will have freedom and abilities to shine even more. Woolf goes on to declare that “For genius like Shakespeare is not born among laboring, uneducated, servile people” (46). According to her, there are negative psychological aspects of writing because of material circumstances. A Room of One’s Own is her struggle to explain the link between fiction and women. But, she ends up asking for women’s rights eliminating the concept of describing women as other.

Woman is not as powerful and independent as man. Her image is socially constructed as other. Standpoint of men about women is to take care of home, children and husbands and be a good housewife. It was widespread standpoint in the past but is also prevalent now. That’s why Woolf has repeatedly stressed about intellectual and financial freedom of woman during her time. These things are stimulus in writing good literature. Mind must be free of responsibilities and continuous dependency on men. Only then creative ideas come out of mind. She said, “Intellectual freedom depends upon material things. Poetry depends upon intellectual freedom. And women have always been poor, not for two hundred years merely, but from the beginning of time.” (106). Women are confined mentally and poor financially in a panopticon unconsciously. They are enslaved by men. Foucault says, “Discipline’ may be identified neither with an institution nor with an apparatus; it is a type of power, modality for its exercise, comprising a whole set of instruments, techniques, procedures, levels of application, targets; it is a ‘physics’ or an ‘anatomy’ of power, a technology” (169). They are supposed to do other things relating to their household. Writing literature is not their task. It is their socially constructed image and firm standpoint thought by men. Their mind kept on thinking about their home, children and husband and their literature become subjective.

Women during Woolf’s time considered writing novels more important than poetry because writing novels is comparatively easier than poetry. They were under male’s dominance which created bad circumstances for them to suffer a lot. In Lady Winchilsen’s poem, there are obvious signs of anger. Woolf suggests the same that “How we are fallen! Fallen by mistaken rules/And education’s more the nature’s fools” (Woolf 57). She believes that due to constant interruptions, women are unable to gather enough thought to write poetry. She believes that novel writing is easier because it can be done without frequent interruptions. That is why women tend to write novels more often than poetry. She is trying to create a notion that women should adapt themselves to these frequent changes in order to write. Therefore, money is essential for women to write without interruptions. Without money, they will always be considered as second best in the battle of creativity. Again, material influence plays an important role in Woolf’s argument.

Woolf demands for the most essential features of feminist thought by equating between the lives of the opposite sexes try to eliminate the concept of other. For example, she tries in her work to answer these questions “why did men drink wine and women water? Why was one sex so prosperous and the other so poor?” (Woolf 23). Such questions have much to do with the social conventions and norms of conduct that promote and support such modes of thinking and behaving. In A Room of One’s Own, she looks back a hundred years and goes on until the present moment of her discourse. Starting from the library at Oxbridge she discusses the necessity of owning female’s own money clarifying that the theme of financial independence is the core of the whole essay. Indeed the other themes are simply manifestations of this underlying theme. To own a special room, the fate of highly intelligent woman, the historical circumstances, even the identity of woman could be changed if she gains her right of earning her own money. Patriarchal conditions produce homogeneous effects of power. In A Room of One’s Own, Woolf counteracts these homogeneous effects to ensure women’s identity, their own special room, and means to earn money for their bright future.

To sum up the whole argument, unless the panoptic power of patriarchy prevails declaring woman as other, constructing a specific gender role.
and stereotypical narrative of women intellectual inferiority, it is impossible for women to prove them in the realm of creativity. Women need to be given equal opportunities, if someone wants to judge her creative and intellectual potential in comparison with men. Not giving same resources and not providing equal circumstances for both genders, and in turn judging one as inferior than other is nothing more than sheer injustice.

_The Grass is Singing_ is Doris Lessing’s first novel. It is set in South Rhodesia, the province which was dominated by whites prior to its independence in 1980 “a time period when racism and power relations were prevalent in society” (Kirton 10). This novel is a psychological depiction of the characters of various races like whites and blacks. This novel also investigates the secretive modes of dominance of ideology of the patriarchy and male domination which is the main reason of including woman in the category of other as society has set such standards for woman. Henrik Lawrence Keeler states in his thesis “We! What Rubbish: An Exploration of the Haunting and the Rupture of White Colonial Identity in Doris Lessing’s _The Grass is Singing_ and J. M. Coetzee’s _In the Heart of the Country_” that “Describing white colonial society in Anglo-Africa, the novel displays a society based on a hierarchical structure and oppression of non-whites and women. The novel suggests that in colonial society, the protagonist Mary Turner is presented with a limited set of discourses and ideologies, forcing her into a life of subjection to given conditions” (21). The subjugations imposed by ideologies on woman make her an other being, inferior to man.

Mary was a young white woman born in South Rhodesia, now known as Zimbabwe. She was the daughter of a corrupt and drunkard father. She was not a child with a good luck. She saw the death of her elder siblings with whom she had a cold relationship. Her parents had not a good matrimonial relationship with each other. When Mary thought of home she remembered a wooden box shaken by passing trains; “when she thought of children she saw her mother’s face at her children’s funeral-anguished, but as dry and as hard as rock” (Lessing 46). So, Mary’s ideas about men, marriage, family, sexuality develops by her interpellation of the patriarchy manifested in family in which woman is always an other being. According to Althusser “Ideology working this way to ‘hail’ us as subjects, so that we think these ideas are individually addressed to us, and hence are true” (Klages 134). In the same way Mary developed the idea of marriage as a ruthless and cold-blooded relation because she was taught this way by the society in which woman is always other or inferior being.

After a long time, a significant positive change came in her life. She was sent to boarding school for her education. She grew up there and spent a different optimistic life there. All the experiences of life made her independent and a confident girl. She was in love with her job. She enjoyed a lot with her friends and colleagues. She loved to make fun and attend parties and different ceremonies with friends. “She was friend to half the town. And in the evening she always went to sundowner parties that prolonged themselves till midnight, or danced, or went to the pictures. She was never in bed before twelve or later” (Lessing 44). She was so much involved and contented with her bachelor life that she didn’t think of marrying someone. She reached the age of thirties but she always thought herself as a teenage girl. Lessing writes about her that “she still wore her hair little girl fashion on her shoulders, and wore little girl frocks in pastel colors, and kept her shy, naive manner” (Lessing 46). She seemed not to “care for men” (Lessing 45) and had “a profound distaste for sex” (Lessing 46) because of her experiences of matrimonial relation of her parents who were a society to her. However, she could never avoid men out of her life because society did not allow her to live independently as she being a woman was an other being. Therefore, Mary as an unaware child “freely accepts his sub-mission” and subjection to such material practices inscribed by ISAs in the illusion that she was freely making those choices “all by himself” (Althusser “Ideology and Ideological State Apparatuses”). In fact, it seems “her life was entirely dependent upon men” (Lessing 45). De Beauvoir says that, “No subject posits itself spontaneously and at once as the inessential from the outset; it is not the Other who, defining itself as Other, defines the One; the Other is posited as Other by the One positing itself as One. But in order for the Other not to turn into the One, the Other has to submit to this foreign point of view” (7). So the woman becomes other and is compelled to obey man as this standpoint is inculcated in her by the society.

Mary perhaps forgot that the dominant ideological perception of society wants woman to get married at a specific age when she becomes adult. It doesn’t tolerate woman to act like girls of teenagers even when they become mature enough to get married. It is not in favor of the unmarried freedom of woman. It wants her to be subjugated by men and marriage. Society is one who makes women an other being inferior to men and dependent of men. The colleagues and friends of Mary often blame her living like a teenager girl. They were greatly interpellated by the institution of patriarchy and culture. “She’s not fifteen
any longer: it is ridiculous! Someone should tell her about her clothes” (Lessing 47). It is compulsory for woman according to the ideological institution of culture to get married and make her family up to the age of adulthood. Mary was a qualified woman and was having a very good job too. She was earning a handsome income. She wanted to live an independent life and didn’t want to get married. Lois Tyson says, “Undesirable ideologies promote repressive political agendas and, in order to ensure their acceptance among the citizenry, pass themselves off as natural ways of seeing the world instead of acknowledging themselves as ideologies” (56). But Ideological State Apparatuses indulged in the way of her freedom. ISA turned her into a subject with the belief that a married woman with the support of a man can live a better life than an unmarried woman supporting herself independently.

In her desperation to prove herself otherwise, Mary married Dick Turner. As Sima Aghazadeh aptly remarks, “Mary bases her new identity as a white landowner’s wife on collective expectations rather than on her own nature. Her marriage is what the patriarchal culture expects every woman to perform to preserve the patterns of male domination in family” (109). Dick married Mary to escape his loneliness, as he thinks it is “essential for him to love somebody” to set up a family and procreate (Lessing 56). Both Dick and Mary became interpellated by the culture of society which requires setting a proper family, living as husband and wife. Althusser says, “all ideology hails or interpellates concrete individuals as concrete subjects, by the functioning of the category of the subject” (Althusser “Ideology and Ideological State Apparatus). Mary and Dick also became subject of the institution of culture in which man is dominant and woman is other.

Dick after marriage started having a lot of expectations from Mary. He was thinking her to be “a practical, adaptable, serene person who would need only a few weeks on the farm to become what he wanted her to be” as she is an other being having no feelings and priorities of her own (Lessing 58). But unfortunately all expectations went wrong. Marriage of Dick and Mary could not prove successful. The matrimonial relation of Mary resulted in insecurity, loneliness and miseries instead of giving her a happy and free life. Distance of Mary with her husband widened because of her incompatibility with him and his patriarchal nature. Dick was a private patriarch as “private patriarchy is based upon household production, with a patriarch controlling women individually and directly in the relatively private sphere of the home” (Walby 178). Dick’s attitude with Mary was based on his selfishness and indifferent nature, not giving her importance as she was a woman and therefore other. This behavior of Dick destined Mary to remain a housewife and trapped in her fabricated, hollow, pretentious, false and subservient existence. “These images of woman originate from a man’s perspective not a woman’s which results in woman viewing her possibilities in terms of man’s protection and material provision” (De Beauvoir 6). It resulted in killing all the dreams and seeking of identity for Mary.

The moment a girl reaches adolescence, she is reminded of her femininity. The double standards and dichotomous attitude which continues to operate throughout a woman’s life start right in her parent’s home. She is prevented from developing her individuality. She is constantly reminded by her mother that a girl is destined for man and the one who gets the most masculine attention is the luckiest one. A woman in a male-dominated society is thus conditioned into the emotional and cognitive traits of subordination and dependence. (Arora 53)

They were both living a discomfort life. They were not happy with each other. Dick was interpellated by the patriarchy prevailing in the society. He wanted his wife to conform to his traditions and principles of life and obey him as he desired her to be.

Mary was not satisfied and happy with her marriage, but she could not take divorce from Dick because she was interpellated by the institution of marriage and culture. After her marriage she was turned into a subject. Institution of culture does not allow a woman to take divorce because it is considered a great sin. She has to live and tolerate with her husband whatever the circumstances may be. She wanted to live an independent life again. She wanted to go back to her normal life but she was under interpellation of the institution of marriage and culture. Roberta Rubenstein explains that The Grass is Singing “concerns about social, economic and political structures, with being female in a conventional man’s world” (17). After her marriage, interpellated Mary was forced to follow the teachings of society.

The women who marry Dick learn sooner or later that there are two things they can do: they can drive themselves mad, tear themselves into pieces in storms of futile anger and rebellion; or they can hold themselves tight and go bitter. Mary with the memory of her own mother recurring more and more frequently, like an older, sardonic double of herself walking beside her, followed the course her upbringing made inevitable. (Lessing 110)
All these things added to her depression and schizophrenic feelings. She tried to escape to her previous life to be free again but all in vain. Fighting with the patriarchal and indifferent behavior of her husband, she temporarily got attached to her slave who murdered her at the end of the novel. Thus Mary an independent, self-assured and a friendly woman became a victim of marriage because of ideological state interpellations who cannot make a woman live a free independent life as she is always considered as other and obeying to patriarchy is the only justification of her existence.

8-CONCLUSION
In both the texts, women in their role of other are under the subjugation of men. They want freedom but they have to be obedient to patriarchy. This method of subjugation is disciplinary in nature and more subtle in its exercise; it involves women in the domain of other. Women have to obey in order to conform to the traditions of the society. Thus it is proved from both the texts that it is the interpellation of society that forces men to enslave women in the panoptic power of patriarchy.

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REFERENCES
The Impact of Technology Term to Language Interference: The Use of English Language Term in Students' Daily Conversation
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ARTICLE INFO
ABSTRACT
Received: April 01, 2019
Accepted: April 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.8

This research aims to identify the types of interference and factor of interference. The object of this research is the daily conversations of the students at a University in Indonesia. The research focused on English interference that occurs in Javanese Language and Indonesian Language in everyday conversation. Data is obtained by observation attentively method and participatory observation techniques. The data is analyzed by the equivalent technique. It is described in a basic technique by translational competence-individuing. The determinant tools are other languages namely Indonesian and Javanese. The results of the data analysis are presented in an informal method. The results of the study showed that the interference found in the daily conversation of students. It occurred in the types of morphology and lexicology. In the type of morphology, interference occurs in the use of Javanese and Indonesian language patterns in its formation. As for the type of lexicology, interference is caused by the use of English vocabulary used in Indonesian and Javanese. The factor of emergence of interference is caused by language contact, the term from the influence of technological progress, and the prestige of the source language and language style. The influence of technological progress is the most impacting factor.

KEYWORDS
Interference, Daily Conversation, Language Contact, Technology Term

1.INTRODUCTION
Language is a media for interacting in the form of communication. As a media of communication (Suryawinata, 1990, p.2), language is something that is vital in the survival of society. The use of language usually follows the development of human civilization. This means that the use of language is also related to current development. The development of increasingly advanced times including increasingly developed technology, language also developed along with these developments. With the current development, the language used is also associated with current trends and sometimes experiences mixing between languages with one another. Indonesian people use more than one language. There are regional languages, Indonesian and foreign languages.

The diversity of these languages causes a person's communicative abilities to vary. Indonesian people who have received education, at least are able to master the Indonesian language. This is in accordance with Chaer's opinion (2012, p. 35) stating that the average Indonesian who has studied in school has his native language and Indonesian as second language. In addition, they may master one or more other languages and also foreign languages, English or other languages if they have entered secondary education or higher education.

There are three kinds of language teaching in Indonesia which create the problem and needs to be considered (Kamaruddin, 1989). The first language is the local language which is a mother tongue, a language that was first known to man since he was born, and is a language commonly used in the family environment in the area where the child lives. The second language is occupied by the Indonesian language, the language taught in schools and used in official communication because it is a national language. The third language is teaching foreign languages, currently, Indonesia is being intensively developed to learn foreign languages to deal with the rapid current development, one of which is the global market.

This situation has resulted in the majority of Indonesian people using more than one language, in addition to using Indonesian as a national language, most people also communicate using local languages, which must be maintained and preserved as a
manifestation of diverse local cultural values in Indonesia. But there are also those who use a mixture with a foreign language in the use of the language used. Especially with the development of the era which also helped the development of increasingly rapid technology, making people use a mixture of foreign languages as something that is considered to facilitate communication.

Various community groups use mixed language in daily communicating, starting from workers, ordinary people, students, students and so on. One who often uses the insertion of English as a mixture of languages is a student. Students who in their daily lives relate in the academic world are very often related to technology as a result of the times. This situation makes students often speak English in communication with fellow students or with other people. This is often done by students at Yogyakarta State University. They often use English terms in communication with fellow students or with other people.

This kind of situation allows language contact between the languages used that influence each other. According to Hastuti (2005), language contact is the influence of a language on other languages both directly and indirectly. Language contact is one of the causes of interference (Pradjarto, 2015; Suindratini, Dewa Ayu Nyoman, Gosong, I Made, Rasna, I Wayan, 2013, Rahayu, 2012). The influence can be seen in the use of the Indonesian language or also the regional language inserted by foreign language vocabulary or vice versa so that in its use there is a possibility of disobedience to use or foreign language deviation to Indonesian and local languages, and vice versa. The existence of language deviations can lead to language contact resulting in language deviations or interference.

In this case, interference is mixing the use of foreign language vocabulary in informal communication. Kamarudin (1989, p.62) explains that interference is an unintentional influence from one language to another. However, interference can be caused by the language factor and non-language factor (Jannah, 2016). Language factors are internal factors in the sense of factors derived from the components of language. Non-linguistic factors are factors that come from outside the components of the language include, language attitude, psychological motivation, infrastructure and the environment of speakers and speech partners.

Foreign languages that are often used are mixing with English in daily communication. For example, the use of the word "disave" by Yogyakarta State University students in the sentence "tolong dokumen yang saya ketik disave agar tidak hilang". The word "disave" here is a word that comes from English save. The word is incorporated in Indonesian sentences. This form of mixing is also called code mixing. While in terms of the form of the word, the word is a form of interference because it is a language deviation.

1.1 The Objective of the Study
Yogyakarta State University students, who come from various regions, make their communication in various languages. The most commonly used is Indonesian, each of which is generally able to master. But not infrequently they also use their own local language which also includes foreign language vocabulary which is a form of language deviation. So depending on who they are talking to if they are from the Javanese tribe they will use the Javanese language in communication, as well as students from other regions in Indonesia.

From all kinds of problems, the use of English vocabulary in informal communication makes researchers interested in exploring the phenomenon, especially those in the student environment of Yogyakarta State University. The researcher wanted to identify and describe the form and interference factor in the form of using the English vocabulary in the daily communication of Yogyakarta State University students.

2. LITERATURE REVIEW
2.1 Language Contact
When there are two or more languages used in the same community, the meeting between languages will experience language contact. Language contact is an interrelated event between one language and another, due to the contact of the language will affect the use of words from one of the languages of the two languages that are in contact with each other.

According to Hastuti (2005), language contact is the influence of a language on other languages both directly and indirectly, from this understanding a language is said to be in contact if there are influences from other languages used by speakers of languages. So language contact occurs in individual speakers. Such a situation is very likely to cause the beginning of interference in language because Interference is one of the linguistic events that might occur as a result of language contact. Language contact that causes interference is considered a negative event because the entry of elements of the first language into a second language or vice versa deviates from the rules. The language deviations may be attributed to different factors such as L1 interference (Islam, 2019). Language contact includes all events of contact between several languages which result in the
possibility of substitution in the use of language by the same speaker in the social context, or language contact occurs in social situations, where someone learns system elements language which is not its own language.

2.2 Speech Community

The definition of the scope of the speech community is very diverse. Bloomfield in (Chaer, 2012, p.48) provides a limit regarding speech society with a group of people who use the same signaling system. The limitation of the speech community stated was considered too narrow, because modern society, many of which controlled more than one language. In contrast, Labov in (Chaer, 2012, p.47) provides a more extensive boundary, he said that the speech community is a group of people who have the same norms about language, and even this opinion is considered too broad for the boundaries of the speech community. According to Fishman in (Chaer, 2012, p.47) the speech community is a society whose members know at least one language variation along with norms that are in accordance with their use, this is what indicates that the term speech community is relative, can involve a broad community, and can also only involve a small group of people.

Based on this relative definition of the speech community, the speech community can be formed based on its area, profession, hobbies, and so on. As long as the group uses the same form of language and has the same assessment of the norms of the use of the language, likewise groups within social domains, such as households, government, religion or even small groups of isolated people who may consist of only a few people. So, a container of state, nation, or region can form a speech community.

National language and English clearly represent certain speech communities in relation to linguistic variation. An example of a language community in Indonesia is the use of language in a student. Every study in their school uses Indonesian, the embodiment of the National language. In school, there are also English lessons that also make students know English.

2.3 Interference

The use of two languages in expressing a message to a speech opponent in informal communication can indeed lead to interference. This can be seen in the reality of the use of language in everyday life. The linguistic situation of the Indonesian speech community which is influenced by foreign language terms which in this case English makes the community also use the insertion of foreign terms in their communication. This usage situation can lead to a mixture of English and Indonesian. Such events can cause interference. Interference is a disturbance that occurs as a result of the imbalance of mastery of the language that occurs in the bilingualism, in this case, the habits of people in the main language or source language affect other languages, a situation like this is called compound bilingual (Nababan, 1986).

Kridalaksana (2008, p.95) mentions that interference is interpreted as the use of other language elements by language experts who are bilingual individually in a language. This agrees with Nababan (1986), errors that occur as a result of entrainment of the habit of speaking from mother tongue or dialect into a second language or dialect.

Chaer and Agustina (2010, p.160-161) say that interference that occurs in the process of interpretation is called receptive interference, namely, in the form of the use of language B which is inserted language A, the first mother tongue mastered has a strong influence on the second language. While interference that occurs in the process of representation is called productive interference, which is a mixture of two languages because of the influence of the second language on the use of the first language. Receptive interference and productive interference found in bilingual speaker language behavior are called interference treatments. Interference treatment usually occurs in those who are learning other languages or foreign languages, therefore interference is also called learning interference or development interference.

Interference, in general, can be interpreted as mixing in the field of language. Mixing is meant by mixing two languages or interplay between the two languages. This was stated by Poerwadarmin in (Pramudy, 2006) who stated that interference originates from English “interference” which means mixing, violation, and obstacles.

Kamarudin (1989, p.62) explains that interference is an unintentional influence from one language to another. This influence was very clearly felt in the bilingual who spoke to the ecology of the city. Hastuti (2005) argues that interference events are language contact events and the passages in each language are closed with the languages in contact, and at the same time the application of two systems simultaneously in one language.

In the interference process, there are three elements that take a role, namely: Source language or donor language, absorbent language or recipient language, and the element of absorption or importation. In the event of language contact, it is very possible for an event to become a language of the donor, whereas in other events the language becomes the language of the recipient, this absorbing event is a common event in
language contact. Interference is a deviation from the norms of language in the language used, as a result of the introduction of other languages. Transfer in language contact can occur in all linguistic levels, phonological, morphological, syntactic, semantic, and lexicon.

Sukardi (1999, p.24) suggests several factors that cause interference. These factors are 1) bilingualism, 2) lack of loyalty of language users, 3) lack of language vocabulary in facing era progress, 4) loss of vocabulary that is rarely used, 5) need for synonyms, 6) prestige source language and language style.

Poedjosoedarmo (1989, p.53) states that interference can occur at all levels of language, such as how to express words and sentences, how to form words and expressions, how to give certain words, in other words interference is a rearrangement of patterns caused by the entry of foreign elements at a level of language, such as phonemic, morphological, and some vocabulary (lexical). According to Kridalaksana (2009, p.27), interference occurs in phonological systems, grammatical systems, lexical systems and the semantic system of a language.

Suwito (1993, p.186) explains that interference is a common symptom found in every language and interference can occur in all linguistic levels. This means that the symptoms of interference can be in the fields of sound management, form, sentence order, meaning and so on. In Indonesian, elements of English and other languages appear in the level of sound (phonology), the level of form (morphology), sentence level (syntax) and vocabulary (lexicology). In this study only will reveal the interference in grammatical systems, namely morphology and lexical in the object of research.

The field of morphology examines the composition of word parts grammatically (Verhaar, 2012, p.52). In morphology, there are morpheme terms, which mean the smallest form of linguistics that supports meaning. The morpheme is divided into two types, namely free morpheme can stand alone that is as a word, while the second is morpheme bound, cannot be located as a word but must be coupled with one or more other morphemes to form one word (Verhaar, 2012, p.52-53). In general, morphological processes consist of affixation, reduplication, and composition (Mulyana, 2011, p.17).

The field of lexicology examines the lexicon, a component of language that contains all information about the meaning and use of words in a language (Adi Sumarto, 1985, p.43). The lexicon of a language is a word or vocabulary. The term vocabulary is closely related to the wealth of words possessed by a speaker or writer. Interference in the lexical field is a mess in terms of the use of vocabulary, can involve basic words, compound words or phrases. Lexical interference that occurs in the form of loan vocabulary includes both basic and affixed words, this vocabulary interference is one of the highest types of interference, almost covering all classes of words with various functions in the sentence.

3. METHODOLOGY
3.1 Participants
This is a descriptive qualitative study. The participants were chosen randomly. They were students of Yogyakarta State University. These participants use Javanese and Indonesian in daily conversation. In daily conversations, they also insert English words that are a form of interference. The data in this study are speech act data by students of Yogyakarta State University. The data source of this research is the daily conversation of Yogyakarta State University students. The focus of this research is sentences that experience morphological interference, lexical interference and syntactic interference in the daily conversations of students at Yogyakarta State University.

3.2 Data Collection Technique
This study uses metode simak (observation attentively method) in data collection. Whereas the techniques used in this study are Simak Bebas Libat Cakap (participatory observation), which are meant that the researcher is directly involved in determining the formation and appearance of prospective data, and the researcher dialogs directly with the object under study (Mahsun, 2012, p.93). Then it followed by techniques follow up by note taking technique.

3.3 Data Analysis
The data analysis was conducted through metode padan (equivalent methods). The equivalent method is a method that analyzes data with its determinant is not part of the language. The equivalent method is described in one basic technique, namely Teknik Pilah Unsur Penentu (dividing-key-factors technique), using translational parameters (translational competence-in-dividing) (Sudaryanto, 2018, p.17). Data is presented using informal techniques. The informal presentation technique is used to describe the forms of morphological interference and forms of syntactic interference found in the daily communication of Yogyakarta State University students, the data is presented in the form of words rather than numbers (Sudaryanto, 2018, p.241).
4. RESULTS AND DISCUSSION
4.1 Types of interference
In terms of the type of English language interference in the daily communication of students at Yogyakarta State University are morphological interference and lexical interference. The results of the study are as follows.

4.1.1 Morphological Interference
The morphological interference that occurs is a pattern of interference. Interference can occur at all linguistic levels caused by the entry of foreign elements at a level of language as in morphology (Poedjosoedarmo 1989, p.53). In this case, the pattern of interference occurs in the morphological process of Indonesian language and Javanese language with its constituent elements is elements of English, but the formation is not appropriate. Morphological interference in the daily conversation of Yogyakarta State University students consists of 4 sentences divided into 3 affixation patterns and 1 sentence reduplication pattern. Morphological interference is explained as follows.

**Affixation pattern**

a) “...udah ada uang kas, paling gak kita harus memplaning kegiatan satu semester kedepan.”
   “...there's already cash, at least we have to plan the activities for the next semester.”

Interference that occurs in the word "memplaning" is from English "planning" (English dictionary). The word "memplaning" is formed from English words that absorb the prefix affixes of the Indonesian language. It uses a prefix (me-) in the affixation of Indonesian. The data above is analyzed by the equalizing technique as follows.

   “...sudah ada uang kas, paling tidak kita harus merencanakan kegiatan satu semester kedepan.”
   “...there's already cash, at least we have to plan the activities for the next semester.”

The sentence was analyzed by making changes to words that have morphological interference and then looking for the equivalent words in Indonesian language. The word "disimpan" which is an equivalent word in the Indonesian language. Therefore, the word "disave" does not need to be used in the sentence, so morphological deviations also do not occur.

b) “...udah lah, disave langsung aja biar gak hilang datanya...”
   “...never mind, just save it so the data isn't lost...”

The sentence was analyzed by making changes to words that have morphological interference and then looking for the equivalent words in Indonesian language. The word "disave" is matched with the word "disimpan" which is an equivalent word in the Indonesian language. Therefore, the word "disave" does not need to be used in the sentence, so morphological deviations also do not occur.

c) “...aku wingi ngopi bukumu...”
   “...yesterday I copied your book...”

The sentence c is a sentence in Javanese language that uses an English vocabulary that contains interference. Interference that occurs is in the word “ngopi” which is from the English language “copy”. The word “ngopi” is formed from English words that absorb the prefix of the Javanese language. It uses the prefix (n-) in the Javanese affixation. The data above is analyzed by the equalizing technique as follows.

   “...aku wingi nyalin bukumu...”
   “...yesterday I copied your book...”

The sentence was analyzed by making changes to words that have morphological interference and then looking for the equivalent words in the Javanese language. The word "ngopi" is matched with the word "nyalin" which is an equivalent word in the Javanese language. Therefore, the word "ngopi" does not need to be used in the sentence, so morphological deviations also do not occur.

**Reduplication pattern**
Reduplication pattern interference is interference that occurs in the repetition of words. In this case, reduplication pattern interference occurs in the English word with the use of repetition patterns in Javanese. Such as reduplication interference is in bold words in the sentence below.

   “...ojo ngopa-ngopi wae, luwih becik gawe dewe...”
   “...don't keep copying, it's better to make it yourself...”
Morphological interference occurs in the word "ngopa-ngopi". The word "ngopa-ngopi" is English interference in the pattern of reduplication because it absorbs the word "copy" in English (KBBI, 2008, p.921). The repetition word uses the Javanese repetition pattern, namely the repetition pattern (dwilingga salin swara) or repetition with different utterances. The data above is analyzed by the equalizing technique as follows.

"...ojo ngopa-ngopi wae, luwih becik gawe dewe..."
"...ojo nyolan-nyalin wae, luwih becik gawe dewe..."
"... don't keep copying, it's better to make it yourself ...

The sentence was analyzed by making changes to words that have morphological interference and then looking for the equivalent words in the Javanese language. The word "ngopa-ngopi" is matched with the word "nyolan-nyalin" which is an equivalent word in the Javanese language. Therefore, the word "ngopa-ngopi" does not need to be used in the sentence, so morphological deviations also do not occur.

4.1.2 Lexical Interference
Lexical interference that occurs with the insertion of English vocabulary in daily conversations conducted by Yogyakarta State University students is divided into three-word classes, namely: (1) nouns, (2) verbs, and (3) adverbs. The forms of lexical interference are as follows.

Nouns
Disruption of nouns in the form of base words is found in data at below:

a) "...harusnya driver GOJEK udah nyampek disini dari tadi..."
"... the GOJEK's driver should have arrived here from before ...

b) "...apa-apa sekarang pakek gadget, jadi gak usah heran...
"... now everything is using a gadget, so there's no need to be surprised ...

c) "...hari jumat harus udah jadi paper kita.
"... our paper must be finished by Friday.

The words that are bolded above show that there are lexicological interferences in English words in Indonesian sentences. The words that cause the interference are "drivers", "gadgets" and "papers". These words are nouns in English. Although the daily conversation is not formal, these words should not be used, because they have an equivalent word in the Indonesian language. The data a, b and c are analyzed by the equalizing technique as follows.

"...harusnya driver GOJEK udah nyampek disini dari tadi...
"...harusnya pengemudi GOJEK udah nyampek disini dari tadi...
"... the GOJEK's driver should have arrived here from before ...

"...apa-apa sekarang pakek gadget, jadi gak usah heran ...
"...apa-apa sekarang pakek gawai, jadi gak usah heran ...
"... now everything is using a gadget, so there's no need to be surprised ...

"...hari jumat harus udah jadi paper kita.
"...hari jumat harus udah jadi makalah kita.
"... our paper must be finished by Friday.

The words that are bolded above show that there are lexicological interferences in English words in Indonesian sentences. The words that cause the interference are "cancel" and "traveling". These words are verbs in English. Data (a) (b) are analyzed by the equalizing technique as follows.

"...acara jadi cancel karena cuaca yang tak mendukung.
"... the event is canceled because of bad weather.

b) "...setiap malam kita traveling ke Malioboro.
"... every night we are traveling to Malioboro.

The words that are bolded above show that there are lexicological interferences in English words in Indonesian sentences. The words that cause the interference are "cancel" and "traveling". These words are verbs in English. Data (a) (b) are analyzed by the equalizing technique as follows.

"...acara jadi cancel karena cuaca yang tak mendukung."
“...acara jadi batal karena cuaca yang tak mendukung.”
"... the event is canceled because of bad weather.”
“...setiap malam kita traveling ke Malioboro.”
“...setiap malam kita bepergian ke Malioboro.”
"... every night we are traveling to Malioboro.”

The words "cancel" and "traveling" are words of English. The use of these two words results in lexical interference. The Indonesian sentence has lexical interference because it is related to vocabulary selection. The word "cancel" is an English word. The exact and equivalent word in Indonesian with the word “cancel” is “batal” (KBBI Daring, 2018). The word “traveling” is due to the influence of English which is the US spelling of the present participle of the word (travel). This word is not appropriate if applied in the Indonesian language, the appropriate word should be “bepergian” (KBBI Daring, 2018).

Adverbs
Lexicological interference carried out by students in daily conversations in the form of adverb is found in the sentence below.

“...hari kamis depan kita tidak masuk kelas karena perkuliahan dilakukan secara online.”
"... next Thursday we don't go to class because lectures are conducted by online.”

The words that are bolded above show that there are lexicological interferences in English words in Indonesian sentences. The words that cause the interference are “online”. These words are an adverb in English. The data above are analyzed by the equalizing technique as follows.

The words that are bolded above show that there are lexicological interferences in English words in Indonesian sentences. The words that cause the interference are “update” and “upgrade”. These words are verbs in English. Data (c) (d) are analyzed by the equalizing technique as follows.

Students conduct lexicological interference in the English adverbs form because of the use of the word online in Indonesian-speaking conversations. The adverb "online" is an English vocabulary, which causes English interference. Actually, there are word similarities in Indonesian. The word “online” in Indonesian is like “dalam jaringan” or often called "daring" so that there is no need to use loans from other languages.

4.2 Factor of Interference
In terms of the form of English interference in the daily communication of Yogyakarta State University students are morphological interference and lexical interference. The results of the study are as follows. Interference can occur in all language productions, through speech or writing. Interference can occur because of the confusion of vocabulary elements in word structure and grammatical structures between two languages. Some explanations of the factors of interference occurring are as follows.
4.2.1 Language Contact
Language contact is one of the factors causing interference. It is in accordance with the fact that the students of Yogyakarta State University. Yogyakarta State University students’ averages are bilingual. The following data shows that Yogyakarta State University students are bilingual speakers.

“...aku wingi ngesave dokumene Tari...”
"...I saved Tari’s document yesterday..."

The data above is a Javanese sentence that has interference in it. In data above students use the prefix (n-) in the word "ngesave" which is a word formed from the word "save". It is the English basic word. The sentence also uses suffix (-e) in the word "dokumene" which is a word formed from the Indonesian basic word "document". The prefix (n-) in the word "ngesave" is a Javanese language prefix. English does not have a prefix (n-). Likewise, suffix (-e) in the word "dokumene" is a suffix of the Javanese language. Indonesian does not have the suffix (–e).

From the above analysis, it can be concluded that the use of prefixes and Javanese language suffixes in English and Indonesian shows that students are bilingual speakers. In a bilingual person, there is certainly language contact. In this case, the language contact that occurs is between their first language with a second language and also a foreign language. This language contact is the factor that causes interference.

Interference can be caused by the mother tongue as the first language. It is also analyzed by (Dulay and Burt, 1974) that indicate that first language interference accounts for 4.7% of the subject errors. The mother tongue interferes with second language learning in some way. In the English language, the most challenging part was Grammar, while the most difficult and influenced skills were Speaking (Denizer, 2017). Duskova in (Krashen, 2002, p.65) also stated that “interference from the mother tongue... was plainly obvious in errors of word order and sentence construction”.

4.2.2 Source language prestige and language style
The cause of interference can also be caused by the prestige of the source language. Speakers want to show that they can master the language that is considered prestigious. Prestige can also be related to the desire factor for language style, so interference can arise because language users usually mix their languages to be stylish by other languages. For example, the use of English vocabulary which is inserted in the Indonesian language sentence, because English is a language that is considered prestigious so that it can be used to style in language. This is in accordance with the results of interviews with informants who stated that the use of foreign language vocabulary would look more contemporary. They also assume that if using a foreign language in a conversation can help them get to know new English vocabulary.

4.2.3 Term in the Effect of Technological Progress
The development of the era made all kinds of technology grow very fast. Many technologies developed in various aspects such as the development of technology-based learning, the development of communication devices such as smartphones, and the development of social media. Even recently there are many technology-based public facilities, such as online shops, online-based public transportation, delivery of stuff based online, and others. All of these are a result of the fast development of technology. These phenomena are possibly influenced by the existing system on the language used by the community, as shown in the discovery of the following sentences.

“...harusnya driver GOJEK udah nyampek disini dari tadi...”
“...seharusnya pengemudi GOJEK sudah sampai disini dari tadi...”
“...the GOJEK’s driver should have arrived here from before...”

The word "driver" is the term from the driver of an online delivery service application. The word "driver" which can also be called “pengemudi” (in Indonesian language) is a term that is often used by students and the public who use the same service facilities. The application program that is used the term "driver" as the driver of the service. In Indonesian “driver” is a foreign language, the word that the same meaning is “pengemudi”. The problem is it makes the community and students use the term "driver" which can lead to language deviation or interference in its use. This was also reinforced by the statement of informant through interviews.

“...indeed, the application uses the term" driver ", so we use the word" driver" during conversation so that we understand when communicating with others...”

The informant said that the use of the term came from the application that used. The delivery service online application uses it, so to make it easier to communicate they also use the terms in the application. Other words in English that cause interference in Indonesian and Javanese which are caused by technological
developments are like; gadgets, paper, online, update, upgrade, cancel, while the use of affix is used in the words "ngesave", "ngopi" et cetera.

5. CONCLUSION
The results of the study showed that the interference found in the daily conversation of Yogyakarta State University students. It occurred in the types of morphology and lexicology. In the type of morphology, interference occurs in the use of Javanese and Indonesian language patterns in its formation. As for the type of lexicology, interference is caused by the use of English vocabulary used in Indonesian and Javanese. The factor of emergence of interference is caused by language contact, the term from the influence of technological progress, and the prestige of the source language and language style.

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Ethics in a City “Too Busy to Hate”: Tom Wolfe’s *A Man in Full*

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**ARTICLE INFO**

Received: April 18, 2019
Accepted: May 18, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.10

**KEYWORDS**

Tom Wolfe’s *A Man in Full*; Emanuel Levinas; ethics of sensibility; ethics of Stoicism; race; Atlanta

**ABSTRACT**

Tom Wolfe in *A Man in Full* (1998) addresses the racial, political, cultural, and economic issues of the 1990s. Setting the novel in Atlanta, one of the most important cities of the American South, Wolfe probes America's racial and political history decades after the Civil Rights Movement. In this article, we look into the relationship between the white upperclass, the black middleclass and underclass depicted in Wolfe’s novel before and after the black political empowerment through the lens of Emanuel Levinas’s theory of alterity and the ethics of sensibility. By weaving different subplots together, we argue, the novel seems to suggest that a combination of the ethics of sensibility – with its emphasis on responsibility for the Other – and the ethics of Stoicism – with its emphasis on self-respect and self-responsibility – could contribute to the formation of much more ethical and responsible citizens.

**1. INTRODUCTION**

Released eleven years after Wolfe’s bestselling novel *The Bonfire of the Vanities, A Man in Full* (MF) was widely anticipated. Despite being enthusiastically received by mainstream American newspapers and magazines on the occasion of its publication, *A Man in Full* had a hard time dealing with sharp criticism coming from more highbrow literary circles. Writing in the *New Yorker*, John Updike judged this novel “entertainment, not literature” (1998) while Norman Mailer, in the *New York Review of Books*, called it an “adroit commercial counterfeit” with a sentimental, predictable plot (1998). Rand Richards Cooper mixed praise for Wolfe’s attempts at spreading the real life into the relationship between the black middle class and the black working class is even more unethical than the relationship between blacks and whites.

In this racially segregated city, Wesley Dobbs Jordan, the black mayor, is after collecting votes for the upcoming election. He finds Fareek Fanon’s case very appealing and takes the opportunity to secure his place as a true black leader concerned with black issues. Fanon is a black football star accused of date-raping the daughter of a wealthy white businessman, whose case quickly turns out to be a serious racial turmoil. The mayor is ready to do a deal with Charlie Croker, the Georgia Tech football star turned millionaire, who has a late midlife crisis: at sixty, he is suffering from a bad knee, doubts about his 28-year-old trophy wife and has high anxiety over the half-billion dollars he owes his creditors. The mayor promises Croker to take off the creditors’ pressure if he supports Fanon in a press conference. However, the egoist Croker undergoes a profound transformation by Conrad Hensley’s Stoic teaching and claims to be a free man by rejecting the mayor’s offer of compromise. The novel invites the readers to look for something more meaningful in life than material goods, status and (white or black) political power. At a time when most people do not have religious beliefs, Wolfe in his novel tries to revive Epictetus’s Stoicism for which Harold Bloom
remains grateful (Bloom, 2001:2). The aim of this article is to examine how ethics of Stoicism together with ethics of alterity are suggested, in this novel, as some solutions for the raised issues concerning racial relationships.

2. RACIAL PATTERN IN ATLANTA

Atlanta as a “postmodern international city” in A Man in Full has already been examined by Martyn Bone, who draws upon social and spatial theories of Fredric Jameson and Manuel Castells to elucidate Wolfe’s emphasis on “the role of land speculation and real-state development in metropolitan Atlanta … in a finance-capitalist world-system” (2005:194). In this article, however, we focus on the racially segregated pattern of Atlanta and investigate how it contributes to the unethical relationships among its citizens.

Atlanta is no exception in the United States for having a racially segregated pattern. As Ronald Bayor argues, in Chicago, New York, Richmond and Atlanta blacks and whites live in different parts of the city as a result of “decades-old migration patterns, occupational choices, […] and mortgage policies” as well as racial residential patterns through “zoning, urban renewal and relocation, the building and placement of public housing, annexation efforts, racial agreements on which land would be used for housing, and the use of highways and roads as dividing tools” (1996: 53-4). The mayor accompanied by Roger White II (Fareek Fanon’s lawyer) paints a “tableau of urban living” in Atlanta, stressing this racial segregation (MF 201). Their trip extends from extra wealthy whites in North Atlanta to poor black residency in the South. The driving tour begins at City Hall in Downtown and continues on to Buckhead by taking Piedmont Avenue. Heading north, they soon pass through “the old Black Downtown, the onetime center of Black society, black shopping, black professional life, […] Edgewood Avenue, Auburn, Ellis Street, Houston. . . above all, Auburn” (MF 184). Auburn Avenue, which had been named “sweet Auburn” by the black leader, John Wesley Dobbs, has “nothing sweet about it now, . . . Black society had pulled out a long time ago in favor of the West End, Cascade Heights, and other neighborhoods to the West” (MF 184). Reaching Ponce de Leon, the narrator speaks about Atlanta’s racial segregation in a perfect matter-of-fact way:

Practically everybody in Atlanta old enough to care about such things knew that Ponce de Leon was the avenue that divided black from white on the east side of town. On the west side it was the Norfolk Southern Railroad tracks. They might as well have painted a double line in the middle of Ponce de Leon and made it official, a white line on the north side and a black line on the south. (MF 185)

In fact, the greater population of Atlanta city, who are black, live in two thirds of the land below Ponce de Leon; however, as the mayor notes, they are “invisible to the rest of the world.” “Other than City Hall and CNN and Martin Luther King memorabilia,” nothing below Ponce de Leon exists in the maps prepared for the Olympics (MF 185). In contrast to the South Atlanta, Buckhead, as one of the richest white suburbs in the North Atlanta, is described as the “shopping heart of Atlanta,” enjoying luscious green scenery, tall towers, great mansions, and shopping malls. In this suburb live powerful white businessmen, such as Inman Armholster and Charlie Croker as well as Georgia Tech’s football Coach, Buck McNutter (MF 186). Turning back southward, they pass Midtown and Downtown Atlanta, home to office and hotel towers. The towers are stretched on either side of Peachtree Street, which is “the business interests’ dream for the twentieth century”. The Bank of America Plaza (Planners Banc), One Atlantic Center, the Westin Peachtree Plaza, etc. were all built “to show you that Atlanta wasn’t just a regional center, it was a national center” (MF 195). What is more, CNN Center, Georgia World Congress Center and Georgia Dome are supposed to boost Atlanta’s position to become a “world center” in the twenty first century “the way Rome, Paris and London have been world centers in the past, and the way New York is today” (MF 195). Nevertheless, all Atlantans do not share this dream of becoming a world center and do not enjoy its prosperous business. “No sooner had they driven past the Georgia Dome and through International Plaza than Dexter, . . . crossed Northside Drive, and—Pop! All the glossy pomposity of the center of the world vanished, just like that” (MF 197).

Interestingly, all those towers are built in Downtown Atlanta on Peachtree Street crossing Ellis Street, Auburn and Edgewood Avenues, once occupied by the black businessmen. “Sweet Auburn” after the 1906 Race Riot, was regarded as the main center for the black business life. In 1956, Fortune magazine called Sweet Auburn “the richest Negro street in the world.” Sweet Auburn and its neighborhood, however, suffered from the racially programmed postwar city renewal, issued following the National Housing Act of 1949 on slum clearance and redevelopment. City renewal, or “Negro Removal,” according to Ronald Bayor, on the surface was an
attempt to reduce residential densities, remove deteriorating areas, and improve the living condition for blacks (1996: 49). Contrary to their official stance, however, urban renewal proved to have a devastating influence on the poorest people of Atlanta. Between 1956 and 1966, nearly 67000 people were displaced for the sake of a “new” Atlanta (Silver & Moeser, 1995:152). As a consequence, many low-income black people living near the Downtown Central Business District (CBD) were removed and pushed to the houses built in the south and west of Atlanta.

Besides urban renewal, the white flight in the 1970s created an even more segregated Atlanta. Atlanta, according to the sprawl index of 2002, is the fourth most sprawling of eighty three metro areas in the United States, which suffers from “less compact housing, poor mix of homes and jobs, poor street connectivity, and weak town center” (Ewing, et. al., 2000). Lack of natural obstacles to limit the city and postwar policies to prevent polluted, overcrowded cities led Atlanta pursue construction of more and more suburban areas, resulting in separate and unequal economic development and segregated neighborhoods. Discriminatory federal mortgage subsidies for houses built in the suburbs (favoring whites while restricting lending to blacks) and refusal of suburban governments to build different housing types and integrating low-income public housing in the new construction have assisted the migration of the white middle and upper middle-class from the city, which in turn is followed by the movement of jobs, investment, and malls out of the city (Duany, et. al., 2010:134; Bayor, 2002:52). The housing boom of the 1980s and 1990s accelerated this shift from the inner city to the suburbs. By 1996 the city accounted for only 11% of the metropolitan population, while three suburban counties in the region (Dekalb, Cobb, and Gwinnett) had populations larger than the city of Atlanta (Hartshorn & Ilhanfeldt, 2002:22).

Charlie Croker is “one of the giants who built this city”; a developer who during the “building boom” helped to shape the sprawling Atlanta. Looking out of the window of his Gulf-stream Five, Charlie sees lands of forest stretched outside Atlanta and contemplates that “fewer than 400,000 people lived within the Atlanta city limits, and almost three-quarters of them were black; [...] for the past thirty years all sorts of people, most of them white, had been moving in beneath those trees, into . . . rural communities that surrounded the city proper” (MF 63). Edge City, a book by Joel Garreau, had inspired megalomaniac Charlie in 1991 to build up his own office complex very far from the city. The book discussed the way the development of American cities take place “not in the old Downtown or Midtown, but out on the edges, in vast commercial clusters served by highways” (MF 63). In contrast to the prosperous edge cities or suburbs, the inner city of Atlanta suffers from neglect, lack of investment, job scarcity, poverty, crime, and deteriorating infrastructure. Vine City, where the mayor and Roger White lived as children, strikes Roger as an alien and abandoned neighborhood:

Three vacant lots in a row . . . overgrown with weeds and saplings—. . . In the middle lot, all but hidden by the wild growth, was a short flight of wooden stairs leading to . . . nothing. . . [...] he could see [...] junk. [...] The very sight of this rotting sump made Roger uneasy. (MF 198-9)

Few blocks away from Vine City, English Avenue (especially the Bluff), Fareek Fanon’s neighborhood, is considered as “the worst slum” and the most dangerous area in Atlanta. This area is mostly inhabited by the poor blacks who are involved in drug dealing, assault, robbery and prostitution. The area is populated by teenagers who are “runners for the dealers,” “seductresses [who are] addicts and prostitutes willing to do anything you can think of for another chunk of crack” (MF 205-6). Following the shift of investment and construction to the suburbs, the unskilled jobs in manufacturing, transportation, and communication industries, which had previously provided blue-collar jobs to black workers, fled from the inner city. Besides, lack of proper public transportation between suburbs and the city left the poor black people with inadequate jobs, weak city services and hideous crimes in the city (Duany, et.al., 2010:134; Hartshorn & Ilhanfeldt, 2002:36).

3. ETHICS OF SENSIBILITY VS. ALTERICIDE IN ATLANTA

The racially segregated Atlanta testifies to the long history of racial discrimination both during slavery and afterwards under the dehumanizing Jim Crow Laws, which oppressed and marginalized blacks, disfranchised them, denied their citizenship, and excluded them from social, political, and economic life. Deaf to the cry of blacks, who struggled for the recognition of their humanity, the whites limited them in certain social enclaves away from themselves, ignored their humanity and denied their rights. To use Emanuel Levinas’s terminology, this exemplifies the self-committing altericide.

Emanuel Levinas, Lithuanian-born French-Jewish philosopher and religious thinker, in the twentieth century has given a special attention to the ethics of alterity. He claims that “ethics is first philosophy,” that is, ethics cannot begin with ontology (most
traditional philosophies are ontological), instead ontology must begin from ethics since ontology should learn to encounter the Other as an “absolute Other.” Western traditional philosophy, according to Brian Treanor (2006), follows Aristotle, who points out that “all men by nature desire to know.” Thus, when confronted with otherness, scientists and philosophers alike attempt to analyze the Other, to know it thoroughly, to place its strangeness into “a familiar system” in order to reduce its threat (3-4). In Levinas’s revolutionary ethics, the Other is not reduced to the same, to the self or to the known, but its difference is respected and it exists on its own terms with no reference to the self. “The plot of proximity and communication is not a modality of cognition. The unblocking of communication, irreducible to the circulation of information which presupposes it, is accomplished in saying” (Levinas, 1991: 48). Consequently, the otherness of the Other remains intact. The self in its encounter with the Other does not question it, classify or name it; on the contrary, the self is called into question by the presence of the Other and has to justify its freedom. In this relationship, the Other calls the self’s dogmatism, egoism and arbitrary freedom into question and by commanding “THOU SHALL NOT KILL” puts the responsibility for the Other on the self’s shoulders. The “face” of the Other reminds the self that he is not alone in this world; the world is not his possession or reflection of his desire. This openness towards the Other, the Self’s “vulnerability” and “exposure” to the Other, suffering for the suffering of the Other, “substitution” for the Other define what Levinas means by sensibility (Levinas, 1991: 15,71,72).

Considering themselves masters of the world, for long, the white population had been indifferent towards the misery of the Other, been deaf to the cry “thou shall not kill” and by stereotyping blacks had reduced the infinity of the other to the intentionality of the “I”; they had categorized them in relation to themselves and defined them as opposite to ‘white values’. The “naturalization of human difference” and the consequent racialization that “render some subjects or populations not only dispensable but excessive and necessarily eliminable” lead to the “death ethic of war,” as “the darkest side of Western modernity,” which refers to the suspension of ethics that allows the production of premature death to become normative, at least for well-selected sectors in society and in the globe” (Maldonado-Torres, 2008: xii). Hitlerism, imperialism, colonialism, and racism have made even ordinary life take the form of a war in which some groups appear to “be naturally selected to survive and flourish [while] others who appear to be, according to the dominant narratives of modernity, either biologically or culturally decrepit” are subject to elimination. Consequently, the self, considering himself as a master, stereotypes the Other based on differences and tends to eliminate the Other (Maldonado-Torres, 2008: 2).

For the black self, “the white man is not only the Other but also the master, whether real or imaginary” (Fanon, 1968: 138). Franz Fanon analyzes particularly the self/other relationship between whites and blacks and concludes that after slavery the black man has enslaved himself. The black man has “recognized himself as a Negro, but, by virtue of an ethical transit, he also feels . . . that one is Negro to the degree to which one is wicked, sloppy, malicious, instinctual. Everything that is the opposite of these Negro modes of behavior is white” (1968: 192). Contrary to Hegel’s dialectic of lordship and bondsman, Fanon maintains that the master, who is godlike, does not need the slave for gaining self-recognition; he does not acknowledge the existence of the slave and does not recognize him as the Other: “here the master laughs at the consciousness of the slave. What he wants from the slave is not recognition but work.” However, the slave does not resort to his work in order to achieve recognition and find liberty in the object, instead “the Negro wants to be like the master” (1968: 220–21). In an attempt to gain recognition by whites, blacks tried to erase the stereotyped differences and adopt white middle-class norms of behavior. Excluded from social, political and economic life, the only way blacks could prove themselves worthy of full citizenship and defy the “naturalized differences,” was through their behavior. The educated elite, both male and female, encouraged black “masses” to adopt middle-class ideals in order to achieve respect from whites. By sticking to the “politics of respectability,” as part of the ideology of racial uplift, the elites were determined to teach the black working-class “the value of religion, education, and hard work . . . temperance, industriousness, thrift, refined manners, and Victorian sexual morals” (Higginbotham, 2003: 199).

As Karen Ferguson (2002) postulates, only during the New Deal (Franklin Roosevelt’s programs during 1933-36) blacks began to be recognized by the state and were able to step slightly outside the imposed marginality and could benefit from uplift ideology and respectability (6). During this time, Atlanta’s black reformers, mostly university graduates, took the opportunity and were hired into federal agencies as “social workers, adult education teachers, and ‘Negro Division’ directors” (2002: 7). Nevertheless, the New Deal did not benefit all blacks and forced
black reformers to choose those who adhered to the ethos of respectability for inclusion. In the path to citizenship, those who conformed to the politics of respectability were included while the majority of the black working class were left behind, hence the ever-widening gulf between the black middle-class and working class in Atlanta (2002: 8-9).

The black middle-class, considered as the natural leaders of the black community, in the 1960s and the 70s, gained more power to the extent that in 1974, Maynard Jackson was elected as the first black mayor of Atlanta. Atlanta became the city for blacks, famous as “the Chocolate Mecca,” and “the Black Beacon,” where “the mayor was black, and twelve of the nineteenth city council members were black, and the chief of police was black, the fire chief was black, and practically the whole civil service was black, and the Power was black” (MF 19). The mayor who won the election with the support of blacks from all classes abandoned his initial efforts to improve the situation for all the black community since he saw the white business establishment as a force that could not be ignored. Therefore, through biracial coalition, “the Morehouse elite, are in league with White Establishment- the Piedmont Driving Club elite, to enrich each other at the expense of the ordinary people of the streets” (MF 104). For the same reason, black mayors, Maynard Jackson, Andy Young, Bill Campbell are called “Morehouse bluebloods,” “Beige half-brothers” by Andre Fleet, Wes Jordan’s rival in mayoral election. Fleet likens the mayors, who are “in the back pocket of the white Chamber of Commerce,” to “an Oreo, black on the outside and white on the inside” (MF 104). People of southeast Atlanta do not see any affinity between themselves and the black middle-class of the Westside, Cascade Heights, and Niskey Lake. They do not see the elite class as their brothers and sisters and cannot imagine any of them walk in their neighborhood and be concerned with their problems since “they’re not hearing . . . they’re not listening to anybody but each other” and are “a little too busy tending to business over on . . . the other side of town” (MF 385,389). In other words, the black middle-class push the black “masses” to the place of the Other and do not feel responsible for them nor do they listen to their cries for equal humanity. Wes Jordan himself explains “the Atlanta way” and shows how only “a handful of people do everything” in the city. He likens Atlanta to a baseball with all the white strings under the hard cover representing the “three million white people in North Atlanta” and a small black core in the center representing “the 280,000 black folks in South Atlanta. They, or their votes, control the city itself.” Through biracial coalition or “the Atlanta way,” for example, Maynard Jackson has a deal with the white business interests over the billion-dollar airport project only on the condition that they give “30 percent of it to minority contractors.” As a result, “That airport created twenty-five black millionaires” (MF 105).

Accordingly, the white businessmen support a mayor with whom they can do business (MF 105) and in return, the mayor only advances the interests of the white establishment and the black middle-class. In the airport project, Maynard is able to make few blacks millionaire while his affirmative programs do not touch the low-income blacks living in the inner city. Through compromises, the biracial coalition did very little to provide poor blacks with adequate housing, improved public schools, and job-training programs; neither did they prevent the flight of jobs from the inner city to the suburbs, nor did they help poor blacks live in or commute to the suburbs (Keating, 2001: 76; Bayor, 1996:52, 124). Subsequently, “social class played just as important a role in Atlanta politics as race during this period. Middle-class whites and the white and black lower classes had little influence and the biracial coalition largely ignored their interests” (Keating, 2001:70).

In order to hide their compromises and their irresponsibility and to keep the black power alive, black politicians made efforts to oppose whites on the surface and add fuel to the fire of white racism. Thus, as depicted by Wolfe, the black middle-class has an ambiguous relationship with whites. On the one hand, they aspire to be like middle-class whites, “look good in the eyes of ‘the business interest’” (MF 739) and be recognized by them. On the other hand, they feel guilty if they do not oppose whites since “an authentic black” always opposes whites and is “at war” with them (McWhorter, 2001:232). During the “Freaknik,” a black spring break party, when rich black college students, “driving BMWs, Geos, […] and millions of dollars’ worth of cars,” tied up the streets of Atlanta, Roger White is “pulled in two directions”: for one thing, he feels excited by the young black America “shaking its black booty right in [their] pale trembling faces,” “mocking” and making fun of the whites (MF 23). For another, his other part “lost heart” because he has an appointment with Coach Buck McNutter, who “is very white” (MF 23). In his professional life, he works with and for white clients, he is interested in Western architecture and music, yet he has to show opposition to whites to avoid feeling guilty. He “hated himself. Maybe he was too white” (MF 24). Roger Ahlstrom White II was sarcastically called “Roger Too White” by his classmates at Morehouse for being an admirer of Booker T. Washington and Martin Luther King, both of whom were regarded not enough of a fighter
because of their “Atlanta Compromise speech of 1895” and “gradualism and Gandhism” respectively. In “the late seventies, [...] you had to be for the legacy of the Panthers and CORE and SNCC [...] or you were out of it” (MF 24). Washington and King were “finished” and “nobody wanted to even hear about all that. They wanted to hear about confrontations with the White Establishment and gunfights with the cops that brothers had had in the sixties” (emphasis added, MF 25).

By opposing Western art and architecture, stuffing his office with Yoruban artifacts got on loan from museums, and rejecting the invitation to join the Piemond Driving Club, the epitome of White Establishment, the mayor hopes to show that he is supporting the black community, especially the blacks from the streets. Through opposition to whites, keeping alive the fire of white racism as the only reason for the blacks’ failure, and “claiming the status of a victim,” “the race holder gives up the sense of personal responsibility he needs to better his condition. These people ask whites to be fully responsible for something blacks and whites share responsibility for” (Steele, 1990:33). When Charlie Croker at the press conference reveals the mayor’s compromise with the White Establishment regarding the Fanon’s case, the mayor takes the opportunity to accuse Croker of being a racist, who “delivered that sneak attack on Fareek Fanon” to ruin his character, his future and stop him from having a successful career (MF 725). In order to benefit from the case, Wes Jordan paid two gossip columnists to write against Fanon with their “Chasing the Dragon” article and simultaneously prepared a “halfway riot” supporting Fanon to give a “real voltage” to the blacks “widespread anger,” to show that the city is very concerned and angry about this case. Although Croker declares his ignorance about the truth of Fanon’s case and thinks that Fanon, like a typical sport hero, is “arrogant, obnoxious, impertinent, [and] thinks the world owes him whatever he wants, he does not “necessarily jump from that to say he’d do whatever he wants” (MF 720). The mayor who himself believes that the “kid is a jerk” (MF 106), uses this situation to prove his point, that is, “the ‘business interests’ were determined to be unfair and unjust” towards Fanon and he is “Fareek’s one defender in public life! Now [he is] right on top of what is known as a “black issue”” (MF 737). Therefore, contrary to Levinas’s ethics of alterity, the black self puts all responsibility on the white Other. By claiming victimhood, Wes Jordan plays the race card and abuses the black power. He is reelected with no prospect for change in the condition of poor black people: the abandoned decaying houses in the English Avenue with their miserable inhabitants would not gain any attention from the City Hall; the black youngsters would continue strolling the streets of inner city at the school time, selling and buying drugs; rape, prostitution, rubbery, and murder would be the only reality in those areas deprived of adequate job, investment and security.

4. STOICISM

Although A Man in Full, like the Liberal structuralists, presents a correlation between the poor environment and black failure, it does not regard human beings as passive creatures condemned to annihilation at the hands of the unfortunate fate. For Tom Wolfe, who believes in the human soul, perseverance, individual transformation, and self-discipline, the complete surrender to the environment is out of question. To encourage human strength, he resorts to the pre-Christian ethics of Stoicism, promoting self-respect, self-responsibility and self-improvement. Through the subplot concerning Conrad Hensley, a white member of the working class, the novel suggests that class stratification in the American community at large ranks as important an issue as racism. From childhood, Conrad suffers from poor living condition. His parents were “two aging, rumpled, irresponsible, ruined” hippies, who were lazy, unemployed, immoral drug addicts. Unlike his parents who rejected the yoke of “bourgeoisie,” he dreamt of a “bourgeois” life as long as it stood for “order, moral rectitude, courtesy, cooperation, education, [and] financial success” (MF 171). To fulfill his dream, he enrolls in a college and manages it by doing odd jobs. However, his marriage to Jill and his two children force him to leave the college and work hard in one of the Croker Global Foods’ warehouses in the “suicidal freezer unit.” Conrad never lets the “nihilism” of the American culture, represented in its music, movies and fashion, disappoint him, “poison” his mind and “put No! in [his] heart” (MF 116). As Cornell West points out, the spread of “nihilism,” meaning “the lived experience of coping with a life of horrifying meaninglessness, hopelessness, and (most important) lovelessness” has become America’s greatest enemy (14).

The rap songs sung by a chorus of “a group of sex-crazed crack fiends” are replete with sexual stimulation, “threat of rape,” “infidelity,” and “illiterate troubadours of dog-like sex” (MF 18, 209, 211). These “vulgar” songs together with those “Country Metal Headbangers” singing “jailhouse talk” and the disappointing rap songs by Snuff Out or the carefree message of “Crash ‘n’ burn” constitute the culture of American youth, both black and white (MF 113, 114, 116). Fashion also signifies the
“nihilism” present among them. Kenny wears a T-shirt, “advertising an Oakland radio station, KUK: ‘I Don’t Give a KUK . . . fuh nuthun but Kuntry Metal 107.3 FM” and a baseball cap with the word “SUICIDE” inscribed on its undersurface (MF 113). The black youth in the Bluff as well as the rich black college boys wear fashionable “Ghetto Boy” clothes, “jailhouse fashion”: “baggy jeans whose crotches hung down to their knees, . . . green rags wrapped about their heads, like pirates” (MF 20, 201). They want to wear jailhouse fashions to show that jail is “not foreign to their life.” They do not even fear going to jail and think of it “as an extension of the hood” (MF 205). It seems that the nihilistic American culture together with the poor living condition have trapped both black and white underclass and there is no way out for them. However, through the teachings of the Stoic philosopher, Epictetus, Conrad learns that people are not free beings left with “life’s infinite possibilities,” but imprisoned creatures in “hard, brutal, punishing, narrow and confining” life where “fairness and unfairness are beside the point” (MF 411). Yet, there is a portion of Zeus’s divinity in each of human beings, “a spark from his power, the power to act and not to act, the will to get what is good and the will to avoid what is evil.” If people accept their limited choices and have faith in their own will and their own divine power, they “will not groan, will not blame no man, will flatter none.” They would see any obstacle and misfortune in life as a “trial,” a means for making one a stronger character, “an Olympic conqueror, but . . . not . . . without sweat” (MF 398).

Conrad himself through these teachings gains more self-confidence, relies more on his physical strength and decides to continue his education. As such, A Man in Full by reviving the ethics of Stoicism with its emphasis on affirmation of one’s worth and belief in one’s will and abilities, like Conservative behaviorists, refutes nihilism, hopelessness and irresponsibility. Nonetheless, this ethics seemingly should be considered as supplemented with ethics of sensibility so as not to be mistaken for a justification of the self-serving black middle-class or the egoist whites. Conrad feels uneasy about the teachings of Epictetus regarding one’s obligation to the Other: “If a thing goes against another’s nature, you must not take it as evil for you. For you are not born to share humiliation or evil fortune but to share good fortune. And if a man is unfortunate, . . . his misfortune is his own fault; for Zeus created all men for happiness and peace of mind” (MF 445). Stoics’ stress on rationality as opposed to emotion can explain their attitudes: “What falls outside our agency, whether a natural event or the act or fortune of other persons, need not and should not affect our status and values as rational minds; so we should regard all such things as the way they had to be in this God-directed world” (Epictetus cited in Long, 2002: 180).

Although Epictetus allows the emergence of “good feelings,” such as “sociability, kindness and affection [as well as] moral responsibility” in his ethics, his advice to the stoic facing a “distracted person” is to avoid becoming “upset [. . . and] feeling that person’s pain” (Long, 2002: 247). Conversely, ethics of sensibility is based on emotion, feelings, and love when the self feels the suffering of the other and is responsible for him. In his relationship with the helpless inmate, who reminds him of Pocahontas, Conrad follows the ethics of sensibility when he substitutes himself for him and feels his pain: “Conrad was shaken. What if it had been me!” (MF 444). The inmate’s helpless face raises his sense of responsibility and his “dreadful posture” possesses Conrad with “the urge to do something for him, to talk to him, give him some encouragement. . . or something” (MF 447). After being raped by Rotto, the inmate’s face urges Conrad to take action while no one else made a move. “[His] face, more ghastly-looking than ever, bore a strange expression. The fleshy of his eyebrowless brow was contorted and his mouth hung open. . . sobbing without making a sound. . . Conrad got up from his stool, impelled by something he could no longer reason with, . . . a rushing sound rose in his skull” (emphasis added, MF 450). He also feels guilty for not feeling responsible for the “sad, strange and friendless” inmate earlier, for being deaf to his cry for help: “why he had never offered him the hand of, if not friendship, comradeship? Why had he left him flounder in this gray concrete hole, totally isolated, totally without the simplest word of encouragement or council?” (MF 453) Though influenced by Stoics, Conrad cannot feel at ease by Stoic’s rather indifferent attitude towards the Other. He feels compelled to act and feel the suffering of the Other.

The inmate is not the only one for whom Conrad feels responsible. He also feels responsible for Croker, who after the knee surgery and facing bankruptcy looks broken, desperate and terribly depressed. He believes that he was destined to come to Atlanta to save Croker: “now he had a chance […] to convert a man of money and power and renown. . . to recruit him and all his resources into the service of Zeus” (MF 688-89). Conrad teaches Croker about Stoicism and forces him to see his state in a new light. In the press conference, Croker, transformed by Conrad’s teachings, claims to be “a man with complete tranquility,” a man who no longer strives after a bigger development, a bigger house, a plantation. Now he calls his possessions “trifles” and hands them all over to his creditors (MF 722). He finally becomes an evangelist, seeing himself
responsible for all the others and feeling the urge to enlighten them to see through their mundane consumerist life. He talks about “The Manager,” who has given every person “a spark of his own divinity, and no one can take that away from you, and from that spark comes your character. Everything else is temporary and worthless in the long run” (MF 723). Ironically, Croker becomes “a man in full” not at the time of being a successful real estate developer, but at the time of his collapse, when he understands that one’s integrity means completeness.

5. CONCLUSION
Overall, A Man in Full fulfills its promise as a social criticism by pinpointing the hypocrisy, racial anxieties, class problems, and mistrusts hidden underneath Atlanta, which has a reputation for being “too busy to hate.” What this city lacks is the consideration of both ethics of sensibility and Stoicism, whereby whites would not stereotype blacks based on the “naturalized differences.” What is needed is an ethics based on which whites, without reducing the blacks’ strangeness to their own intentionality, would see themselves responsible for blacks whose humanity had been ignored for generations. On the other hand, blacks – who gained political power by emphasizing their innocence during the struggles of 1960s – would see themselves responsible both to whites and the black underclass without creeping into “victimhood” and passing all the responsibilities to whites. The black government would listen to the Other and revitalize the forgotten neighborhoods by improving the infrastructures in those areas, attracting more investment, creating more jobs and reviving the lost hope. Ethics of Stoicism also encourages individuals to fight against “nihilism,” which threatens their self-worth and their meaningful life. By being hopeful and loving themselves and others, the black underclass should also take responsibility for their actions and struggle with the unfortunate fate. Hence, Wolfe’s novel, read in terms of ethics, drives home the idea that “structures and behavior are inseparable, that institutions and values go hand in hand” (West, 2001: 12), that is, both self-responsibility and responsibility for the Other are needed for having a more just society.

REFERENCES


Creating Pseudo-intimacy through Vocatives in Indonesian TV Show

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ARTICLE INFO

Received: April 20, 2019
Accepted: May 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.11

KEYWORDS

Media interaction; vocatives; pseudo-intimacy; politeness; corpus linguistics; Indonesian

Vocatives, closely related to "addressing terms", are used to create pseudo-intimacy between participants of speech events, not only in everyday conversation, but also in media interactions, such as talk show. This paper presents a corpus-based analysis on the forms and functions of Indonesian vocatives used by female and male hosts, each hosting one of two popular talk shows in Indonesia, i.e. So Imah Show (with the female host) and Just Alvin (with the male host). The analysis is based on 12,746-word corpus of one episode for each of the two talk shows. The results show that the female host predominantly uses a politer form to her guests, namely the [kinship terms + first name full form] pattern; meanwhile the male host prefers a solidarity form, namely the [first name full form] pattern. Concerning the functions of the vocatives, both hosts use their preferred vocative forms mostly to maintain pseudo-intimacy, compared to the summoning attention, and addressee identification. These findings indicate that male and female, given their roles as hosts in the context of media interaction, show formal variations in maintaining pseudo-intimacy, in which the female host tend to be politer than the male host. This bias is hypothesised to be influenced by different politeness strategies used by each host, considering the age of their guests.

1. INTRODUCTION

This paper analyses the uses of vocatives, i.e. addressing terms, in Indonesian TV talk shows. The focus is on the form and functions of vocatives used by male and female hosts in maintaining and creating pseudo-intimacy with their guests in the talk shows they host. From a broader theoretical perspective, this paper studies gender-related language variation in media interactions, especially TV talk show. Within that theoretical context, the paper aims to contribute further insights from Indonesian perspective concerning the interaction between gender (represented by the hosts of the studied talk show) and the usages of vocatives in establishing pseudo-intimacy in media interactions. The insights may include not only the formal and functional variations of vocatives between the male and female hosts in maintaining pseudo-intimacy, but also quantitative variation of the form and functions of the vocatives in relation to the hosts. This quantitative insight allows us to determine the extent to which male and female hosts differ and converge in their use of vocatives for maintaining pseudo-intimacy.

Vocatives as one of the linguistic features to express intimacy in casual conversation are frequently used in media interaction, especially in Indonesian TV talk show. In this context, the interaction takes place between a presenter and a guest (or interviewee) on television. The audience has official hearer status to overhear the talk on television. This model promoted by Goffman (1981), in which the talk is framed in the participation framework and adopted by O'Keeffe (2006) in explaining and discovering media discourse (Goffman, 1981:137; O’Keeffe, 2006: 3, 18).

Wood and Kroger (1991) defined vocatives as forms of address. In their article of ‘politeness and forms of address’, they present forms of address pragmatically and integrated them to Brown and Levinson’s politeness theory (1987). In doing interaction, people are concerned to protect their positive face and their negative face. Forms of address and the expected politeness are influenced by different categories of social relationship. They conclude that negative politeness outweighs positive politeness. In relation to weightiness formula, the result suggests that power (status) and distance (solidarity) should be considered...
as equally important. Closeness and common identity express positive politeness. Negative politeness, on the other hand, requires the achievement of status (the need to protect the recipient from face threatening act). All of which are reflected in different form of address term. Pragmatically, forms of address create relative power (status) and distance (solidarity).

McCarthy and O’Keeffe (2003) classified vocatives taken from a corpus of radio phone-in calls to the Irish radio phone-in Liveline and casual conversation data in the spoken corpus CANCODE. They examined the form and function of vocative to express intimacy according to the social relationship between the participants and the interaction type (whether it is symmetrical or asymmetrical). The result shows the use of full honorific title + FN+SN by the interviewer when the interviewee is of high status, whereas the interview addressed the interviewer by using FN. On the other case (radio-phone-in and chat show), FN + SN form used by the interviewee at the opening and closing of the show referentially (e.g. to introduce and identify the guest to the audience). The FN form indicated as the form that frequently used among close friends in casual conversation. Pragmatically, whatever the forms, they are as an indicator of pseudo-intimacy.

These articles support in examining how vocatives are employed in the talk shows to create pseudo-intimacy. I found there have no research conducted to examine Indonesian vocatives employed by female and male participants to maintain pseudo-intimacy in Indonesian TV talk show. The remainder of this paper is structured as follows. Section 2 discusses the relevant concepts and theoretical frameworks supporting the study. Section 3 presents the data source for the corpus and how the vocatives are retrieved from the corpus. Then, Section 4 discusses the results of the study, focusing on the distribution of forms and functions of the vocative usages between the male and female hosts, and being discussed in terms of the politeness strategy implied. Section 5 summarises the paper and points out the implication for the study of language and gender.

2. LITERATURE REVIEW
In this section will be presented relevant concepts and theoretical framework of vocatives as one of linguistic features to maintain pseudo-intimacy in media interaction. The theory proposed by O’Keeffe (2006) which supported by Brown and Levinson’s Politeness theory and some other relevant studies on the same topic done previously

2.1 Media Interaction
Media interactions are conversations between a presenter and an interviewee or guest, who interact on television or radio. They are aware of not only being overheard, but they are also having a conversation in front of an audience. In this context, it requires inclusion and involvement of the audience.

As noted by O’Keeffe (2006), media interaction as essentially overheard by other. Media interactions differs from casual conversation in that they not only take place in an institutional setting, in front of hearing audience, has ratified, inclusive and involved audience but also having participation framework which occur between the presenter/host/interviewer, the interviewee/guest/caller an audience (O’Keeffe, 2006: 3). Given this setting, there comes institutionalised roles. The presenter/host/interviewer hold institutional power to decide when and how to start the conversation, and how to frame it. Having this power in the interaction leads to discourse-asymmetry, that is, the presenter/host/interviewer not only places the interviewee/guest/caller in the role of answerer, but also is able to decide when to begin and change a topic, as well as when and how to close the conversation (see Drew & Heritage, 1992; Koester, 2006)

The institutionalised position of speakers, the presence of power, and turns-taking rights are the predominant features distinguishing media interactions from everyday conversations. Even though the communication context and conditions of casual conversations and media interactions differ considerably, many of the inherent linguistic features of spoken language (e.g. vocatives, pronouns, and pragmatic markers-hedges, discourse marker, and respond tokens) exist in both kinds of interactions, but their form, function, and distribution may differ (O’Keeffe, 2006, pp. 4-5).

2.2 Pseudo-intimacy
One of the features of media interactions being the focus of this paper is pseudo-intimate relationships, or pseudo-intimacy; this term is used within the participation framework (cf. O’Keeffe, 2006, p. 3) between the presenter, the interviewee and the audience. The participants are generally public persona and normally do not know each another. In media interaction, pseudo-intimacy is maintained by the same grammatical features as that of everyday conversation.

According to Brown and Ford (1961, p. 132), intimacy views members of a dyad (two people speaking) equally along horizontal dimension that results from shared values, which may pertain to kinship, social identity, gender, nationality or some other common fate, as well as frequent contact. Brown and Ford (1961) also note that intimacy is a relatively complete
and honest level of self-disclosure in an interaction that should exist between strangers. Pseudo
relationship of trust should be established between the presenter and callers/guests who are in fact strangers. Those who are listening are also ‘friends’. Familiarity of routines, small talk about the weather or every-day events, and so on, are not only considered as constructing pseudo-relationships within the participation framework of a programme, but also can bridge the relational gap between stranger and friend as well. Pseudo-intimacy in television and radio interaction can be identified linguistically as its features such as vocatives, pronouns, and pragmatic markers. Vocatives will be presented in the following section (O’Keeffe, 2006, pp. 89—90).

2.3 Vocatives

Vocatives are closely related to ‘address terms’ (Jefferson 1973) or ‘forms of address’ (Brown and Ford 1961), but Leech (1991) defined a term of address as any device to refer to the addressee of an utterance, where as a vocative is just one particular type of address term. Vocatives can take many forms: endearments (honey), kinship terms (Daddy), familiarisers (dude), first name familiarised (Johnny), first name full form (John), title and surname (Mr Smith), honorific title (Sir), nickname (Oggmon-stér), and even elaborated nominal structures such as: those of you who have brought your own sandwiches; impersonal vocatives may occur in utterances: ‘someone get that phone, will you!’ (O’Keeffe, 2006, p. 101).

The study of form and function of vocatives in marking intimacy would benefit from the integration of pragmatic and language use theory, such as Brown and Levinson’s Politeness Theory (1987). The theory assumes that speaking politely requires us to understand the social values of a society. Decisions of being polite in any community, therefore, is related to the social relationships, including social distance or solidarity, and relative power or status. These dimensions lead to two politeness strategies. Positive Politeness is solidarity-oriented related to closeness, which can be expressed by identity markers; it emphasises shared attitudes and values. For instance, a positive politeness move can be seen when a superordinate (e.g. a boss) allows, or asks, a subordinate to address her with first name (FN); this move then expresses solidarity and reducing differences in status, indicating that the speaker and hearer ‘belong’. A switch to a more informal behaviour, such as using slangs and swear words, will also suggest a positive politeness. By contrast, Negative Politeness aims to respect people, which may involve paying attention to social distance and status differences for someone to appropriately expressing herself. Using title + last name (TLN) to your superiors, and to older people that you do not know well, are further examples of negative politeness (Holmes, 2001, pp. 267—274; Wood and Kroger, 1991, p. 147).

Leech’s study considers vocatives formally, functionally and semantically/pragmatically. He identifies semantic categories or meaning of vocatives based on degree of familiarity (e.g., familiarised FN, such as Jackie; honorific titles such as Prof.; and others such as silly, lazy, and so on). Leech identifies three discrete functions of the vocatives: (1) summoning attention, (2) addressee identification and (3) establishing and maintaining social relationships. McCarthy and O’Keeffe (2003) concluded that the vocative serves pragmatic functions (e.g., to express power, politeness, and solidarity).

2.4 Language and Gender

Robin Lakoff (1975, pp. 53—60) identified several linguistic features that she claimed were used more often by women than by men. One of these features is using a super-polite form in every interaction, from which uncertainty and lack of confidence are expressed. Research on differences between women’s and men’s language ever since done raised many protests for their result that language used by women mostly associated to their social status. Explaining the differences in speech behaviour between women and men should proceed beyond the dimensions of status or power only for a more satisfactory account. For instance, the research done by Pop (1950, p. 195) in Coates, 2004, p. 36) reveal that women are more innovative in using their language.

Holmes (2001) stated that whatever the features are differentiating the language of man and woman, they are used differently in different contexts. In using standard forms, women could be regarded as responding positively to their addressees by accommodating to their speech. Like question tags, they are often used as politeness devices rather than as expressions of uncertainty. The function of features of women’s speech often reveal women as facilitative and supportive conversationalists, rather than as unconfident, tentative talkers. Many of the features that characterise women’s language are devices expressing solidarity. In doing interaction both women and men use a language to different expectations and functions in different context. For instance, women, in their interaction, aim at emphasising solidarity, maintaining good social relations, seeking for agreement, and avoiding disagreement (Ibid, 2001). In contrast, the norms for male interaction tend to be “public referentially-oriented interaction”, where there is more likelihood for contradiction and disagreement.
compared to agreeing and confirming others’ statements (Holmes, 2001, pp. 284—309).

3. METHODOLOGY
This study is based on a corpus of transcribed text (12,746 words in total) from one episode of two talk shows aired on two different television programs. The first talk show is *Just Alvin* (henceforth JA), which has a male host (abbreviated as MH), named *Alvin Adam*; the episode in JA was broadcasted in 2010. The second talk show is *So Imah Show* (hence forth SIS), which has a female host (abbreviated as FH), named *So Imah*; the episode was broadcasted in 2013. All the invited guests in these talk shows are celebrities; the guests rarely see each other, even the host. The studied episode in JA features one main female guest and two male guests; all guests are younger than MH. The episode in SIS features five main guests, consisting of two females and three males; all of them are older than the FH. The two episodes were downloaded from *YouTube* and were transcribed into an electronic corpus of spoken text.

The research focuses on the form and functions of Indonesian vocatives in both selected episodes used by HF and HM. To retrieve the concordance/usage citations for the relevant vocative forms, several sections of the transcribed interview (e.g. beginning, middle, and the end/concluding part of the interview) were manually read. The goal is to identify the potential key vocative types (e.g. first name, last name, familiarised form, kinship terms, etc. (cf. Section 2.3)). These manually identified forms were used for further retrieval of their occurrences/citations in the whole corpus, so that their frequency of occurrence as well as the frequency of their functions between the male and female hosts can be calculated and compared. The discussion for these comparisons will make reference to the *Politeness Theory* by Brown and Levinson (1987) and the Sociolinguistics theory by Holmes (2001).

4. RESULTS AND DISCUSSION
4.1 Distribution of the forms of vocatives between the male and female hosts

The first set of analyses examines the forms of vocatives used by the hosts in the investigated episodes of the talk shows. Figure 1 provides the percentages of the types of vocative forms used by the male host (MH) to his addressee in *Just Alvin* (JA) talk show, hosted by Adam Alvin.

In the analysed JA episode, all guests are younger than the MH; the guests are Agnes Monica (female), Indra Bekti (male), and Samuel (male). This age-difference context conditions the range of vocative forms used by MH during his interaction with the guests, as reflected in Figure 1, in which MH uses vocative types without honorific title (cf. Figure 2 below). The predominant vocatives used are "first name full form" (FNFF) (50% of all tokens) (e.g. *Agnes* to Agnes). FNFF is used in the onset of the interview/talk show with the guests, during the interview, and when MH attempts to change topic of discussion. Another prominent form, that is the "first name familiarised" (FNF) form, occurring in 24.19% of all cases, is typically a shortened version of one’s full (first-/second-)names (e.g. Nes referring to Agnes, Sam for Samuel, or Ti from the last name of Indra Bekti).

According to Brown and Ford (cited from Wardough (2006, pp. 259—260)), the use of “FNFF” and “FNF” creates positive politeness that reflects equal status and symmetrical relationship between speech participants. The range of vocative types used by the MH suggests that MH to a large extent aims at maintaining positive politeness or solidarity during interaction with his guests.

The data in the female host (FH), to which we turn below, shows the reverse tendency to the MH in relation to the expressed politeness. Figure 2 below shows the distribution of types and percentages of vocatives used by female host (FH) in *Show Imah* (SI) show.

In the analysed SIS episode, all guests are older than the FH; the guests are So Imah (female), Indra Bekti (male), and Samuel (male). This age-difference context conditions the range of vocative forms used by MH during his interaction with the guests, as reflected in Figure 2, in which MH uses vocative types without honorific title (cf. Figure 3 below). The predominant vocatives used are "first name full form" (FNFF) (50% of all tokens) (e.g. *Agnes*, to Agnes). FNFF is used in the onset of the interview/talk show with the guests, during the interview, and when MH attempts to change topic of discussion. Another prominent form, that is the "first name familiarised" (FNF) form, occurring in 24.19% of all cases, is typically a shortened version of one’s full (first-/second-)names (e.g. Nes referring to Agnes, Sam for Samuel, or Ti from the last name of Indra Bekti).

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The data in the female host (FH), to which we turn below, shows the reverse tendency to the MH in relation to the expressed politeness. Figure 2 below shows the distribution of types and percentages of vocatives used by female host (FH) in *Show Imah* (SI) show.
One difference is observable between the types of vocatives used by FH and MH. In SI, the female host addresses the guest predominantly with "kinship terms", which can precede the full form of the first name (FNFF) or the familiarised first name (FNF) of the guests. In terms of the vocatives’ usage proportion, the \([\text{kinship terms} + \text{FNFF}]\) pattern is the most predominant one (i.e. 72.73% of all cases). This might be due to the age difference between So Imah as the FH and her guests, who are older than the FH.

In comparison to MH, who uses FNFF most frequently (cf. Figure 1), the predominance of "kinship terms" with honorific purpose among the range of vocatives used by FH suggests that FH uses more polite forms, further confirming Lakoff’s (1975, p. 55) assumption that women tend to use super-polite forms. It is typically suggestive of different social status, or asymmetrical relationship, between FH and her guests. Yet, the use of these polite forms by FH is rather indicative of FH’s expression of power/authority as well as of her facilitating ability to maintain both (i) social relationship and (ii) intimacy with her addressees during the talk show interaction. In Section 0 below we turn to the functions of the vocatives in the talk show.

4.2 Distribution of the functions of vocatives between the male and female hosts

This section presents the kinds and distribution of the functions expressed by the vocatives. The identified functions are based on the findings by Leech (1999, pp. 107—118) on the three discrete functions of vocatives: (i) summoning attention, (ii) addressee identification, and (iii) establishing and maintaining social relationship, which could subsume the pseudo-intimacy of the participants in the talk shows. The distribution of these functions is looked at from two perspectives: the percentage of the functions (i) in each talk show, i.e. by the male (MH) and female hosts (FH), and (ii) across the types of vocative forms found in each talk show.

The first perspective aims to provide a broader view regarding the extent of the functions intended by MH and FH in their use of vocatives during their interaction with the guests; in this way, we may observe the extent to which the two hosts differ, or converge, in the relative weight of the intended functions of their vocatives usages. The second perspective zooms in to the question of which types of vocatives are predominantly used by each host to express certain functions; this perspective reveals the relative prominence of certain vocatives used by the hosts in expressing certain function during the talk show.

To begin with, Figure 3 contrasts the distribution of the functions of vocatives between MH (right panel) and FH (left panel) in the two talk shows.

As one can notice from Figure 3, 'establishing and maintaining pseudo-intimacy' is the most prominent intended function by both MH and FH in their vocatives usages (70.97% for the MH and 84.09% for the FH).

We have seen in Section 0 above that male and female hosts resort to different forms of vocatives during their interaction with their guests. In the remainder of this section, I will show, for each host, the proportion of vocative forms in relation to the intended functions that the forms convey during the interaction in the talk shows. I begin with the results for the male host shown in Figure 5.
form of the guests’ first name (FNFF) (59.09%) and the familiarised forms (FNF) (22.73%). Citation (1) illustrates the use of FNF functioning as ‘pseudo-intimacy’ marker.

(1) Alvin: "Pengalaman masa kecil ataupun eee pertama terjun di entertain, yang paling berkesan buat Agnes sama siapa?"

Alvin: "What is the most memorable childhood experience as well as eee initial involvement in entertainment industry for (you) Agnes, and with whom it is?"

In this context, Alvin, the MH, does not only attract his guest’s attention (i.e. Agnes Monica and Samuel) by using FNFF (i.e. Agnes and Samuel), but also maintain pseudo-intimacy with his guests. Similar pseudo-intimate relationship is also evoked in the use of familiarised form of the guests’ names. Citation (2) shows the use of familiarised form by MH to convey ‘pseudo-intimacy’ function.

(2) Alvin: "kita mau tanya nih, ehem, mungkin Sammy sama Bekti bisa kasih gambar"

Alvin: "we want to ask you, ehem, may be Sammy and Bekti can describe it to us (lit. give picture)"

Another formal difference between the three functions is the predominant usage of "full name" form to express the ‘addressee identification’ function, which is not so frequent for the other two functions; in contrast, “first name familiarised (FNF)” and "last name" are never used to identify the addressee. Citation (3) exemplify the ‘addressee identification’ function conveyed by the MH in his use of "full name" vocative.

(3) Alvin: "apa yang kami sajikan di sini bisa membuka value lain dari seorang Agnes Monica buat Anda. Terima kasih, Just Alvin, sampai jumpa."

Alvin: "(we hope that) what we just presented here may reveal the other values of the only Agnes Monica for you. Thank you, Just Alvin, good bye."

Identifying the addressee with the "full name", as underlined in (3), indicates that the MH and the addressee (Agnes Monica) in ‘addressee identification’ function are equal, suggesting a positive politeness as discussed in Section 0 above, particularly expressing solidarity.

Turning to the ‘summoning attention’ function in the MH data, the predominant forms for conveying the function are FNFF and FNF, illustrated respectively in citations (4) and (5).

(4) Alvin: "Okey, Agnes terima kasih banyak, Agnes apresiasinya."

Alvin: "Okay, Agnes, thank you very much, Agnes for your appreciation."

(5) Alvin: "Ndra, beneh eh Indra Bekti jadinya. Kamu semakin Indra Bekti ya?"

Alvin: "Ndra, is it right, eh, Indra Bekti. You become more Indra Bekti, don’t you?"

The use of FNF and FNFF by the MH in the excerpts above to summon the addressees’ attention indicates the closeness of relationship between the host and the addressee. Next, I will turn to the distribution of vocatives for each function in the female host (FH) data, which is displayed in Figure 6.

Considering the distribution of vocatives for the ‘pseudo-intimacy’ function, the FH intends to maintain pseudo-intimacy with the guests predominantly using honorific kinship term for older people followed by the guests’ first name in full form (i.e. [kinship term + FNFF] pattern) (79.73% of the total cases of ‘pseudo-intimacy’ function). The kinship, honorific terms may come from a regional language of Indonesia, such as Sundanese (e.g. teteh/teh ‘older sister’ and Aa or Kang ‘older brother’), or from English (e.g. mami ‘mother’ from English mommy), in addition to the common Indonesian terms mas ‘older brother’ or mbak ‘older sister’. It should be mentioned that the use of mami ‘mother’ based on English in this context is used rather to refer to Mrs (cf. (6) below).

(6) So Imah: "Ya, tadi kan kita sudah membicarakan panjang lebar tentang mami Uli"

So Imah: "Yes, we have talked about mami Uli at length"

All the kinship terms are commonly used in domestic (i.e. non-formal and non-public) situation to show endearment among people in kinship relationship (O’Keeffe, 2006, p. 292). Nevertheless, the FH extends the use of these terms in public situation, such as talk
show, to express or establish 'pseudo-intimacy' function with her guests because the FH is not in a kinship relationship with the guests. Citations (7) and (8) below illustrate the use of ['kinship term + FNFF'] pattern for 'pseudo-intimacy' function; example (7) features the kinship term mas 'older brother' and example (8) shows the use of (te)teh 'older sister'.

(7) So Imah: "Nah, menurut Mas Tigor dan Mas Dimas nih, apa sih ya sosok Uli Arta ini, sosok yang seperti apa sih?"

So Imah: "Okay, according to (you both) Mas Tigor and Mas Dimas, what do you guys think about Uli Arta, what kind of person she is."

(8) So Imah: "ini ada foto Teh Elma"

So Imah: "here is a picture Teh Elma"

Moreover, the use of the ['kinship term + FNFF'] pattern positions FH's guests in a higher position, due to the honorific function of the kinship terms, thus reflecting negative politeness. This kind of politeness expresses asymmetrical relationship (i.e. pseudo-gap) and status difference in terms of social distance. In sum, FH's uses of the ['kinship term + FNFF'] vocative pattern in her talk show context allows her (i) to address her guests appropriately for social endearments and (ii) to maintain/respecting status difference in terms of social distance (such as age).

Turning to the 'addressee identification' function, the same ['kinship term + FNFF'] pattern is also predominantly used, as in the 'pseudo-intimacy' function. This is exemplified by (9) below in which FH welcomes and introduces her guests, i.e. Mas Tigor and Mas Dimas, to the audience.

(9) So Imah: "Orang-orang yang disayangi, dicintai sama mami Uli, yaitu adik dan keponakan mami Uli, silakan masuk Mas Tigor dan Mas Dimas."

So Imah: "Persons who are cared for, and loved by mami Uli, …, please come in Mas Tigor and Mas Dimas."

Despite the similarity in terms of the predominant form used in expressing 'pseudo-intimacy' and 'addressee identification' functions, FH resorts to more limited set of vocatives for the latter function (two types of vocatives) than the former (four types of vocatives). In contrast to the previous two functions, i.e. 'pseudo-intimacy' and 'addressee identification', the 'summoning attention' function is most frequently expressed by "kinship terms" only without a following first name in 85.71% of all cases (cf. (10) to (12) below).

(10) So Imah: "sebentar yah teh, Aa..ama mas Tigor, mas Dimas dulu aahahaha"

So Imah: "please wait a second, okay, Teh, Aa and mas Tigor, let mas Dimas go first, haaha."

(11) Soimah: "sebentar yah teh, Aa..ama mas Tigor, mas Dimas dulu aahahaha"

So Imah: "please wait a second, okay, Teh, Aa..and mas Tigor, let mas Dimas go first, haaha."

(12) So Imah: "Jadi gini Mas, tadi kan katanya masih banyak aaaa...apa yah, keinginan-keinginan mami Uli yang belum tersampaikan"

So Imah: "Here is the thing Mas, you said that there is still a lot of aaaa...what is it, mami Uli’s wishes and plans that are not delivered yet."

Similar as the 'addressee identification' function, the 'summoning attention' function is also expressed by two types of vocatives (cf. Figure 6)

5. CONCLUSION

This paper discusses the use of vocatives, particularly addressing terms, during the interaction between a male (MH) and a female host (FH), and their guests, in two Indonesian TV talk shows; each host hosts one of the two talk shows. The focus of the paper is on the forms and functions of the vocatives used. Overall, this study found that the two hosts differ in the range of types of vocative forms used with their guests. The MH predominantly uses first name of the guests, in either full or familiarised forms. In contrast, the FH uses kinship terms with honorific dimension (viz. paying respect to older person). This difference may be due to the age difference of the guests with the hosts in the studied episodes; MH hosts all younger guests than him, while FH interviews older guests than her.

While both hosts use their preferred vocative forms to maintain pseudo-intimacy function in most of the cases, the way they maintain it differs in terms of the politeness strategy used. The predominant range of vocative forms used by the MH, such as first name (full form or familiarised) lean towards positive politeness strategy that reflects equal status and symmetrical relationship between speech participants, i.e. between MH and the guests. On the contrary, the predominant choice of the FH in using honorific kinship terms preceding the name of the guests reflect negative politeness strategy used in maintaining pseudo-intimacy during the talk show. Negative politeness expresses asymmetrical relationship and social distance; yet, FH's uses of honorific kinship terms in her talk show context allows her (i) to maintain social endearment, suggesting pseudo-intimacy, with appropriate kinship address-terms and (ii) to respect FH's status difference with her guests in terms of age.
More broadly, this case study in Indonesian has demonstrated that the range of vocative forms in media interaction for maintaining pseudo-intimacy shows gender bias; in this case, MH uses more frequently solidarity forms as reflected in the use of first name and nick name, while FH resorts to honorific kinship terms. The bias reflects different kinds of politeness strategies used and may be largely determined by the age difference between the guests interacting with MH and FH in the talk shows. The finding and generalisation of this case study is limited to the studied talk show episodes for each host. Despite this specific limit, this case study not only further (i) confirms the assumption in the study of language and gender (e.g. Coates, 2004), namely females tend to use polite forms, such as address terms or vocatives, compared to males, but also (ii) provides a new insight that females are not necessarily more innovative than males, as shown by the lesser type of vocatives used by FH compared to MH (compare Figure 1 and Figure 2).

ACKNOWLEDGEMENT
The research is funded by Doctoral Scholarships from Kemenristek Dikti, the Ministry of Research and Technology of Higher Education in Indonesia.

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REFERENCES
Landscape as a Chaotic Representation of European Influence in Aimé Césaire’s *Notebook of a Return to a Native Land*

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**ARTICLE INFO**  
Received: April 11, 2019  
Accepted: May 12, 2019  
Published: May 31, 2019  
Volume: 2  
Issue: 3  
DOI: 10.32996/ijllt.2019.2.3.12

**KEYWORDS**  
Landscape, Césaire, Caribbean, Metaphor, Poetry, Native, Negritude, Rootedness, Authentic, Postcolonial

**ABSTRACT**  
Landscape is used as a tool to bring to the fore the reverberations of the past and is employed as a vehicle for cultural interrogation and native evaluation. What is imperative in the analysis of Caribbean poetry, is the heightened attention that is placed on the natural landscape of the islands. This paper discusses how landscape is manipulated and presented as the frame for the search for identity which the speaker in *Notebook of a Return to a Native Land* grapples with. Césaire, or more specifically, the speaker, uses landscape both metaphorically and literally to evaluate and define identity. Studying the complexities of Landscape is not a new feat with regards to A *Notebook of a Return to a Native Land*, however this paper takes it a step further as to situate landscape as the binding force of all other branches of thought that the speaker presents in the poem.

1. INTRODUCTION  
Aimé Césaire’s *Notebook of a Return to a Native Land* chronicles a search for authenticity framed by the harrowing representation of a postcolonial island. The speaker grapples with recovering his black ancestral heritage. The notion of recovering one’s black ancestral heritage is trying to understand what it means to be a black person by drawing upon the ideas, values and traditions of his ancestors. Furthermore, the speaker demonstrates the extent of European influence on his country through his portrayal of the landscape itself. Throughout the poetic epic there lies a longing for some measure of authenticity which factors into the recovery of his black ancestral heritage. These representations of the landscape are used as a vehicle for introspection and native evaluation, as well as to cope with the imposed liminality that burdens the postcolonial being. The epic poem is centered on the observations of a narrator who details the ruptures in the natural and/or original landscape which highlights his disdain for the French influence on his people. This relentless probing of the Antillean setting and the impositions of French oligarchy on its topography turns into a search for self-independence that sees the speaker developing a sense of awareness which encompasses that of one’s land and surroundings. Such concerns usually evolve from the macro-level of landscape and society to the micro-level of self. Dionne Brand states best the position of the narrator in Césaire’s *A Notebook of a Return to a Native Land* in her statement:

Inhabited by British consciousness, we are also inhabited by an unknown self. The African. This duality was fought every day from the time one woke up to the time one fell asleep... One had the sense that some being had to be erased and some being had to be cultivated. Even our dreams were not free of this conflict (p. 17).

The narrator in Notebook seems to fight this duality, thereby seeking not some, but a total erasure of French culture in order to cultivate the African culture, creating an avenue for the cultivation of what Edouard Glissant characterizes as the whole being. Edouard Glissant who is also a French writer from Martinique, just like the narrator in Notebook, comes to yearn for “the ban on the unsaid of our histories should be lifted, in order that we may enter, all together and all freed, into the Whole-world” (Glissant). Ultimately at the culmination of the epic, wholeness of being and unification becomes the end goal of the speaker and words posited by Glissant in his speech at the International Literature Festival in Berlin helps situate Césaire’s role as bearer of the poetic, as Glissant says “the poetic intention has always brought us to the absolute prescience of the Whole World. Every poetic intention leads straight to a narrative of the whole world, for which narrative is not a narrative, but a state of relatedness of the differences within a delimited space” (Glissant). Postcolonial writing has brought this dynamic into fruition, however, evidence that the
wholeness of being that is associated with recovery of his black ancestral heritage, and eventual unification that the speaker has longed for being actualized is not provided within the poem, or contextually.

Landscape is used both metaphorically and literally to evaluate identity, French influence and masking. It is also the main tool used to re-evaluate the island. Christine Chivallon writes that the social chaos portrayed in the poem is not that of a “dehumanized disorder, but that of a mobility, a lightness where nothing is fixed or rigid” (Chivallon, 1997). Illuminating the hybrid, diverse nature of identity in the Caribbean, it represents “both order and disorder, unity and multiplicity, chaos and coherence” (Chivallon, 1997). This quote is evident in the basic understanding that even among the racial inequality and abject conditions of the poor, the society still functions, survival is still maintained and there is a level of “chaos and coherence” working together. This may not reveal anything specific about the functioning of the poem, but it does reveal a lot about the functioning of the Caribbean society, which is what the speaker in the poem attempts to describe at length before turning to self-introspection.

This essay aims to prove that the narrator seeks to unravel the “unknown self” by unpacking what he knows: the town, the mountains, the architecture, the Eurocentric behavioral patterns, the hunger, the corruption and the Antilles itself. He does so to reveal the disorder masked as order, and the chaos masked as coherence to show how unity and a reconnection with the authentic self can be attained. Glissant iterates that “my landscape changes in me; it is probable that it changes with me” (145). If this is so, only through the successful rehabilitation of the native self can the speaker be a return to any semblance of a native land. The Caribbean topography is a natural entity manipulated by human activity and interference. Taking this into consideration my argument is that landscape acts as the central force by which the speaker introduces the reader to the pain of the island, himself, his people and the notion of Negritude. Negritude from Césaire’s definition, “is rooted in the specificity and unity of black people as historically derived from the Transatlantic Slave Trade and their plight in New World plantation systems” (Negritude 2015). The significance of this concept to the argument for landscape as central metaphor and a chaotic representation of European influence is understanding why the speaker feels the need to recover his black ancestral heritage. However, negritude and its idiosyncrasies cannot be thoroughly detailed in this essay without it derailing the point of discussion, landscape.

I use the phrase “longing for a measure of authenticity” because truthfully, it cannot be retrieved. A connection can be made to the ideas, values and traditions of ancestors, steps can be taken (as detailed in the poem) to reconnect with these ideas and traditions, however the return to a native land will remain, theoretically in the notebook, as connecting with norms and values of ones ancestors does not negate the effects of history which would have already manipulated the psyche of the Caribbean being.

Compartmentalized into 4 sequences A Notebook of a Return to a Native Land is carefully structured as a progression, from chaos to uprising. The poem begins from the ground with the landscape and external forces that affect the aesthetic of the island working its way into the second sequence which grapples with how external forces affect the internal, the being. The third sequence builds upon what the first two have addressed and shows the speaker grappling with the definition of blackness and the implications of such a definition, or definitions. The fourth and final sequence becomes not only a question of housing, or a question of living conditions but a question of hope for the future, a theoretical ascendance of sorts. The Western structure of the epic is used in Caribbean Literature, more specifically this poem as tool to almost write back to the empire, a form of using the master’s tool against him, which goes against the idea posited by writer and civil rights activist Audre Lorde, that “the master's tools will never dismantle the master's house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change” (Lorde, 2007). This perspective is debatable, as once used correctly and with the right intended purpose, tools created by oppressive forces can be used against them, especially as these tools have been proven effective for persuading and influencing the masses. Walcott would follow a similar structure of a stream of consciousness type poetic epic in Omeros, which also chronicles the journey of a Caribbean man, and explored humanity’s relationship with history and landscape. Omeros which was published in 1990, almost acts as an updated and more layered version of A Notebook of a white gaze, attempting to view his/her reality through the frame of a white man.

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1 Masking is identified primarily as what Europeans performed when they masked imperialism as a means of a civilizing mission. What the term connotes is layered as a black individual is considered to be masking when looking at the world through the
Return to a Native Land. The similarity in attention to landscape and recovering and reconnections to history situate these two epics in a unique pool of attempts to use landscape as a driving tool in unravelling the history of the Caribbean.

Landscape as Victim

Landscape as represented in A Notebook of a Return to a Native Land incorporates both flora and fauna. The speaker incorporates both topography (arrangement of the land and physical features) and wildlife (the dove, the horse, the antelope, and monkey). Cesaire, or more particularly, the speaker in the poem, circumvents the notion that “nature is consistently represented as outside humanity’s purview, as a monolithic and essential reality men and women are alienated from, in awe of, or have to transcend (through labor)” (Mardorossian, 2013). A view which seems limited and does not wholly describe the distinct connection between nature and the human being. The poem presents the landscape in a manner that supports the notion that landscape is as much a victim to European imposition as the people, and this circumvents the idea Mardorossian describes because it does not represent nature as “outside humanity’s purview”, the poem places nature within the purview of men and women, rather than alienating the being from the landscape. Therefore, I have decided to use landscape as a representation of European influence, an influence which is primarily human.

Dionne Brand articulates the idea of the Caribbean landscape as victim best when she says, “No matter what the landscape it seemed they imposed the same plan of narrow streets, cobbled alleys, squares, and circuses. Then they laid government buildings along in the same brown-and-red-bricked way. Then they filled these buildings with quiet incompetence, occasioning long queues and fuming patience until graft and bribery suffused all transactions” (Brand, 2003). Brand’s statement proves inarguably applicable because her statement about the roadways and buildings is proven in the speakers’ example of roads, streets and houses which is almost synonymous with Brands. For instance A Notebook of a Return to a Native Land the speaker explains in that:

This joy of former times making me aware of my present poverty, a bumpy road plunging

into a hollow where it scatters a few shacks; an indefatigable road charging at full speed a

morne at the top of which it brutally quicksands into a pool of clumsy houses, a road foolishly climbing, recklessly descending, and the carcass of wood, which I call “our house,” comically perched on minute cement paws (Cesaire, 2013).

A return to anything native, speaks to the lack of rootedness to the ancestral state, whether it be land or culture. This in no way alludes to the idea of someone merely leaving their country to study abroad and then return searching for rootedness to their culture. An individual who seeks to return to a native self, would inherently feel that lack of rootedness to the state as inhabited by their ancestors. Whether they leave to study and return or remain in their homeland, that need and longing for a native land would stem from a feeling of disconnect or in the case of the speaker, disconnect and his experience and observations of European imposition. Observations which became clearer when he left his homeland. Rootedness and the lack thereof, shows the search for authenticity and selfhood which the narrator attempts to work through as he even characterizes the black subject as “those who have known voyages only through uprootings” (Cesaire, 2013).

When grappling with the notion of rootedness one must turn to, interrogate and understand their landscape as the primary cultural archive. An archive as defined by the Oxford English Dictionary, is “a collection of historical documents or records” (Soanes 2018) originating from the Greek term arkheia which means ‘public record’. The colonized landscape as a cultural archive is a basic trope in Caribbean literature as history is metaphorically and physically situated in the landscape. Derek Walcott when describing the sea as history also alludes to landscape (the sea) as claiming and becoming a dossier for history. In this sense, a secondary cultural archive would be what Cesaire attempts, documenting history in the form of art, literature. Landscape and art as cultural archives have been examined through the years by poets Derek Walcott, Eric Roach and Martin Carter.

Just as there exists a postcolonial being, there exists a postcolonial landscape which has a similar colonial woundedness that is detailed in Notebook. In the first section of the poem, the narrator employs land, sea and wildlife not as the idealistic welcoming exoticism that is usually linked to the Caribbean islands, but as a

passive in the face of ill-treatment on the part of external European forces.

2 The Oxford English Dictionary defines a victim as “A person who has come to feel helpless and passive in the face of misfortune or ill-treatment.” (1). Landscape is personified in this poem as

3 Referencing strophe number
representation of chaos, death and frustration. The speaker laments:

At the end of daybreak, the extreme, deceptive desolate eschar on the wound of the waters; the martyrs who do not bear witness; the flowers of blood that fade and scatter in the empty wind like the screeches of babbling parrots (Cesaire, 2013).

Placing "at the end of daybreak" almost as a repetitive punctuation in the first section of the poem, creates a visual for the reader portraying a continuous cycle of ruin and chaos at the beginning of each day. The phrase "at the end of daybreak" signifies a sense of ending, the deterioration of the day, again and again perpetually maintaining the island as a skewed microcosm of France. Why France? France is a European country, Martinique (the island of focus in the poem) is a region of France, therefore the European influence which frames the speaker’s statements and by extension this paper would be the French influence. Martinique being heavily influenced by French culture and oligarchy is a skewed microcosm of France. Skewed because it is not totally defined by the French influence as the population descended from African slaves, however, the speakers’ point of contention is the fact that the French influence eclipses that of the native culture. As daylight appears, complete disorder and bedlam spreads throughout the island. The narrator goes on to say, "At the end of daybreak burgeoning with frail coves". The cove acts as a fitting example of the complex dichotomy which the island landscape comes to represent. A cove is a symbol of coastal beauty particularly defined by a small narrow or restricted entrance, situated within a larger bay. Therefore, a cove is a microcosm of a larger entity; sheltered, restricted and subjected to external forces. The narrator pointedly characterizes the coves as frail, this image of a frail microcosm is further developed in his following interpretation of the Antilles:

the hungry Antilles, the Antilles pitted with smallpox, the Antilles dynamited by alcohol, stranded in the mud of this bay, in the dust of this town sinisterly stranded. (Cesaire, 2013)

Political theorist Chantal Mouffe claims that “every identity is irremediably destabilized by its exterior” (Qtd in Brand, 2003). As European forces imposed on the island disease and vice during the Atlantic slave trade, the speaker attempts to show how they have destabilized the identity of the native land as well. The advent of smallpox lead to a decline in the Amerindian population, causing an eradication of the Caribbean native while the general population increased with the arrival of West African slaves. In order to fully describe the Antilles, clearly a level of detachment was involved as the speaker is speaking from having left the island4. The introduction of the text describes the first twenty-four strophes as a panoramic representation of the island. This gives the reader a sense that the speaker is now an observing with a wide view, a view that is limitless and would have been constrained if he were to interrogate the land while being physically on it. Benitez-Rojo describes the psyche of the Antillean as one who may “tend to roam the entire world in search of the centers of their Caribbeaness. The Antilleans’ insularity does not impel them toward isolation, but on the contrary, toward travel, toward exploration, toward the search for fluvial and marine routes. One needn’t forget that it was men from the Antilles who constructed the Panama Canal.” (Benitez-Rojo, 2006) This is not only proven true with the Panama Canal, but also with Aime Cesaire himself and a host other literary scholar such as V.S Naipaul and Frantz Fanon who explored beyond the boundary of the Antillean landscape.

Intersection of Land and Self

The second sequence acts as the juncture where the land and self-intersect. Focus is shifted from a direct study of the landscape and the spotlight is now on the speaker. However, although focus has been shifted, the speaker does not forfeit the interrogation of landscape to build on the so-called heroic self-image that critics such as Jacquelyn Pope point out. In strophe (26) there lies a consistent application of metaphorical links to the landscape with examples of the speaker comparing “the shack chapped with blisters” to “a peach tree afflicted with curl, and the thin roof patched with pieces of gasoline cans, which create swamps of rust in the stinking sordid gray straw pulp”. Maintaining the framework of chaos and disorder that was presented in the first sequence, the speaker now extends this to his interrogation of his home as not just a civil space with a family but one which visually speaks to the reader as an extension of the wounded landscape which cradles a hungry people. The speaker goes on to characterize the beach

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4 Noted, is the fact that this can be interpreted not only as him leaving the island to attain a more accurate “view" of what he intends to interrogate; his self-removal from the island both figuratively and literally can is also a distancing between the speaker as a member of the high class and the poor blacks in Martinique.
Landscape as a Chaotic Representation of European Influence in Aimé Cesaire’s Notebook of a Return to a Native Land

as a blight, the sea pummeling over the black sand “like a huge dog licking and biting the shins of the beach”. This visceral imagery of the sea pummeling over the black sand conjures images of the seas ravaging and swallowing the bodies of slaves who may have jumped or were thrown overboard during the middle passage. In this analogy, the black sand represents black bodies that lay on the seabed. The black sand is a direct side effect of volcanic eruptions however it can also be interpreted as symbolizing the black bodies which cover the ocean floor as the sea pummels over them. Whether or not this was the intention of Cesaire when molding this poetic piece, the language used when referring to landscape, connotes a myriad of possibilities and evokes memories of events not directly mentioned.

The second sequence also incorporates the scene of the old man in the streetcar being laughed at by white individuals who are also in a streetcar. Even in this scene which critics have gone to lengths to analyze and dissect many times over, landscape is used as metaphor to drive the story and heighten the effect of the imagery to the reader. The speaker describes the black man’s nose as a “drifting peninsula” while his “negritude is discolored as a result of untiring tawing” the speaker goes on to describe him physically as “a big unexpected lop-eared Bat whose claw marks in his face had scabbed over into crusty islands”. Here we see Cesaire cleverly positions the island together with the black man who is being laughed at by the women in the streetcar, making the statement that they are not solely laughing at the individual, but at the island, they are laughing at Martinique. Michelle M. Wright in Becoming Black: Creating Identity in the African Diaspora goes on to say that “the facial features and the body are described in ways that render them disjointed and fantastic pieces of art, but in the racist reading of “primitive art”: exotic and Other" (Wright, 2005). Therefore, these descriptions of the facial features become dual in message, revealing true attitudes of the whites towards not only the black individual but the island while also revealing what Wright considers the workings of the black feature as a work of art which can also be interpreted through the Western lens of the white gaze as a level of abnormality and exoticism. As comical as this scene is relayed, embedded are subtle shades of critical observations which through observing the references to the landscape, one can deduce these nuances.

Building off critical advances in thought and inspection which summarizes the second sequence or second progression, the sequence ushers in a shift in tone for the speaker. The third sequence which has the most Biblical and spiritual allusions in the epic poem, remain true to the central framework of landscape as the centralized entity used to reveal chaotic representations of European influence. This sequence presents itself almost as a spiritual middle passage towards the transformation which characterizes the fourth and final sequence. In this sequence the speaker turns to the land once more as a metaphor for this newfound rootedness of purpose through negritude as he states:

My negritude is neither tower nor cathedral
It takes root in the red flesh of the soil

It takes root in the ardent flesh of the sky
(Cesaire, 2013)

The speaker places the concept of negritude not in easily retractable or removable items but in fixed cornerstones of the landscape such as the soil and the sky. Rootedness becomes important in the dissemination of the speakers’ message of native return and unity, which encapsulates negritude. Chaos represents the European influence on the landscape, and “chaos looks toward everything that repeats, reproduces, grows, decays, unfolds, flows, spins, vibrates” (Benitez-Rojo, 2006), and in order to calm chaos the concept of negritude cannot be a stone, it cannot be fixed as “its deafness” will not stand against the clamor of the day” (64). Therefore, negritude in this poem is an entity which is ceaseless, it is continuous, and it cannot combat the chaos which has now come to represent European influence on the island without constant interrogation and observation of one’s surroundings, without that longing which the speaker exhibits in his tone, without some level of revolt and a solidification of self. A fitting example of landscape as not only a central metaphor, but also a useful companion to biblical and spiritual allusions which encompass this sequence, is seen when the speaker adopts a tone of that similar to a preacher or politician as his commanding and directive tone bears its head in this sequence through the repetition of “o” “eia” “hear” “it is” “make” “grant” “see” as preambles to his phrases

5 Characterized as ritual language in the introduction to 1939 text, the use of “O” and “eia” harken back to Afro-Caribbean religious rituals such as Voodoo and Santeria which have been skewed by Western media as devil worship and dark magic. The speaker using these spiritual registers hallmarks the beginnings of character development from interrogating to commanding.
And see the tree of our hands!

it turns for all, the wounds cut in its trunk*

the soil works for all

and toward the branches a headiness of fragrant precipitation! (Cesaire, 2013)

Once more, landscape as metaphor is cleverly incorporated in the prophetically toned statements by the speaker. Rootedness becomes a focal point in this sequence as the speaker steadily comes to the realization that it is only in the advancement of self and black identity can one reconnect or rediscover for want of a better term with the authentic self. He situates himself in the landscape as he asserts “see the tree of our hands”. This intersection between landscape and self, works well throughout the poem in a myriad of ways. Terminology used and repeated such as references to the “tree” the “soil”, “branches” the sea and the sky, not only in this sequence but in the poem prove important the concept of rootedness and landscape and acts as a glue to the concept of negritude plastered against the meshing of landscape and man.

From first read, *A Notebook of a Return to a Native Land* can be argued to be a poem about poverty, one needs not go further than the first sequence to determine that the speaker, through Cesaire attempts to shed light on the disenchantment and penury which the island suffers with. Poverty is defined simply is the state of being extremely poor, being poor is usually acquainted with the lack of material possessions, inclusive of money. This classification works against the messages that the speaker and by extension Cesaire aim to disseminate via the poem in the first place. The layered nuances that Cesaire conflates into the poem attempt to convey to the reader not only images of abject poverty, but abject affluence. As much as poverty is evident in the landscape and people, landscape both flora and fauna and the black being when unmasked are presented as rich in value and values, rich in hope and strength. The speaker goes on to articulate life before poverty as he waxes nostalgic about

our idiotic and insane stunts to revive the golden splashing of privileged moments, the umbilical cord restored to its ephemeral splendor, the bread, and the wine of complicity, the bread, the wine, the blood of veracious weddings.

And this joy of former times making me aware of my present poverty. (Cesaire, 2013)

Apart from the clear reference to rootedness by mentioning “the umbilical cord restored to its ephemeral splendor”, we get limited evidence into the class of the speaker as he mentions “my present poverty”. This evidence works against other poetic insights that seem to position the speaker as a member of the higher class, such as distancing himself from the black man in the street car, and his opportunity to be able to leave Martinique then analyze the island he left. On the other hand, one can also deduce that the speakers “present poverty” may be a metaphor for his lack of rootedness to the native land. As with many poems, the language can be ambiguous, leading to many interpretations and conclusions. However, if we were to deduce that the speaker is indeed of a higher class, it places the speaker in the unenviable position of being furthest away from an authentic self as he would have adopted a much more Europeanized psyche than those who have remained poor. If the poem is indeed about poverty, this assumption leaves no room for the evaluation of the speaker who is not poor in the sense of economic standing. However, the speaker does suffer with ancestral cultural poverty and the link between himself and his native land is poor in connection. Thus, critics alike should prepare to find a balance between the poem being about poverty in the economic sense, but also poverty in the cultural sense. A poem about poverty only scratches the surface as a critical observation.

The structure of this poem resembles that of a stream of consciousness as written in someone’s notebook. As a companion to the extensive exploration of the island and the self which characterizes this epic poem, the reader is afforded assistance by the mechanical employment of metaphors (apart from the central one identified in this paper), repetition and ellipses in deducing the messages the speaker attempts to convey and by extension how Cesaire attempts to bring the multiple messages together. While this is true of all literary writing, especially poetry, not all poems would have repetition, ellipses or anaphora. Therefore, pointing out the specific figurative language tools employed in the poem helps filter out any generalizations. For instance, referring to a phrase discussed previously to zone in on not just meaning but rhyme, now paying attention to the use of anaphora as seen in the phrase “at the end of daybreak” adds emphasis and unity to the clauses which follow. It complements the poetic nuances with a rhythm that seeks to reinforce the ideas and visuals presented in the first sequence. Landscape as metaphor pervades the text while oppression both systematic and internalized, hide in the isolation of open space as identified with examples of the streetcar, the food, the
disease, “the inert town”. “Piled up fears” have been maintained by European forces and the speaker utilized these nuances that hide in plain sight as a potent means of critiquing the island and searching for an authenticity of self. These figurative devices are matched with a tone of anger which steadily snowballs into hope and a measure of insurgency, detailing the progression of the speaker from interrogating to asserting:

Then, strangling me with your lasso of stars
rise, Dove
rise
rise
rise
I follow you who are imprinted on my ancestral white cornea
Rise sky licker
And the great black hole where a moon ago I wanted to drown
It is there I will now fish
the malevolent tongue of the night in its still verticity (Cesaire, 2013).

While the culmination of the poem still situates the speaker in a position of longing for authenticity, he now clearly identifies the avenue by which this authenticity can be achieved; through rediscovering one's history and rejecting any forms of assimilation. The incorporation of the dove symbolizes devotion, peace and rebirth. Devotion to the cause of reconnecting with forgotten histories, doing this through a peaceful revolt as identified with the messages of unification and equality for all races as he proclaims, “no race has a monopoly on beauty, on intelligence, on strength” (Cesaire, 2013). These revelations become the cornerstone of his rebirth, the functioning of his thoughts and observations have come full circle to construct a “spiritual renewal” (16) of sorts as “after centuries of exploitation, now the speaker sees ahead of him a welcoming world and a promising future. Returning to the roots, the feeling of belonging to a common heritage, and above all attaining an identity, no longer seem futile and unrealistic.” (Minkler, 1990). As the poem comes to a close, the daybreak which was repeated at the beginning of the poem and tethered the beginning of a day to chaotic remnants of European influence, now transform into dusk as the speaker proclaims:

Embrace, my purity mingles only with your purity so then embrace!
Like a field of upright filaos at dusk our multicolored purities. (Cesaire, 2013)

The imagery of multicultural purities mingling like a field of filaos at dusk signify this sense of unification that transcends self-introspection and reconnection and now signals an end with dusk representing the close of the day which acts as a binary opposite to daybreak which ushered in chaos at the beginning of the day. This is so as daybreak and dusk are not synonymous, in fact daybreak refers to “The time in the morning when daylight first appears” (Daybreak 1), while dusk refers to “the time before night when it is not yet dark” (DUSK, 2018). Therefore, the end of daybreak is after daylight first appears and the day is in full swing. Despite the two moments of day looking bearing similar visual aesthetic, they are not the same. The field of filaos represents the coming of a new day. The selection of filaos to portray this image is itself another means of landscape as a metaphor for European chaos as filaos are considered invasive plants that are easily susceptible to disease. The plant represents the European brand of being an invasive species while also representing the victims of this imposition: the colonized and the island as they become susceptible to many disease and vices, turned into the hungry Antilles. Filaos representing the turn of a new day while representing disease is dual in meaning and does contribute a level of ambiguity that is present in most poetry. This embedded duality that one tree comes to symbolize works in tandem with the notion of double consciousness. As introduced by W.E.B Du Bois, double consciousness specifically refers to African Americans, but the term has since been used and applied to other peoples, such as Caribbean people of African descent. In A Notebook to a Return to a Native Land the speaker himself seems to grapple with double consciousness, which, as coined by W.E.B Du Bois describes internal conflict that someone who is a member of a marginalized or subjugated group. Du Bois in The Souls of Black Folk describes it as follows

It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness (1)

Many indirect links are made to this mental state throughout the poem as evident in the scene depicting
the man in the streetcar, the third sequence which is drenched with biblical and spiritual allusion and details the speaker’s internal subconscious battle with self and even this final scene which references multicolored purities.

As much as the speaker preaches for the repudiation of assimilation, as the poem progresses into the final stanzas, less angst is displayed, and unity is identified as the focus of discussion. As indicated before with the imagery of the filao, unification seems to eclipse the distancing of oneself from European powers. The final scene seems to suggest that the speaker now intends to stimulate and promote the mingling of all races which will by default give a measure of wholeness and legitimacy to the black identity. Losing the native cultural origin and thereby embracing the culture, norms and values of the European “mother country” feeds into the double consciousness of the black individual. This embrace has been a one-way street for many years, with the black subject being forced to embrace the culture of the mother country, however postcolonial studies and writings aim to circumvent the normative order by attempting to place the subjected being on a level playing field with the oppressor, as seen with the statement by the speaker in Notebook when he says “my purity mingles only with your purity so then embrace!” Here the speaker is referring to the European, proclaiming that not only are they pure but he is also pure, “so then embrace”. At this juncture the speaker has shifted from a tone of questioning, detailing, defining and self-analyzing to a commanding tone, it acts as the pinnacle of character development and suggests not only the reader but fellow subaltern beings that this journey of home and self-discovery is vital to the safe and successful return to a semblance of the native land and the authentic self. However, what must be noted is the fact that unification (as voiced by the speaker in this poem) does not mean aborting this longing for some measure of authenticity which factors into the recovery of his black ancestral heritage. Unification between races and people from varying cultures can be attained while maintaining some level of authenticity among each culture. The African can unite with the European for the progress of a better world without eroding their authentic cultural norms, values, ideas and ways of living.

Bringing focus on fauna once again, as an extremely vulnerable aspect of landscape within the poem is vital to the interrogation of landscape as metaphor and how the speaker links animals to people. An appropriate example of this is the example the speaker gave in the first sequence describing the “the flowers of blood that fade and scatter in the empty wind like cries of babbling parrots” (2). These babbling parrots can be interpreted as a reflection of the Martiniquan people. The mimesis that parrots come to signify act as a metaphor for the island which has slowly become an imitation of the European culture. Vulnerability is also ascribed to the black man in the street car who he describes as a monkey stating “I turned, my eyes proclaiming that I had nothing in common with this monkey. He was comical and ugly,” (31). Interesting enough is the distance the speaker maintains between the “comical and ugly” black man and himself, almost as though the speaker is not susceptible to scrutiny from the white oligarchy, while the man in the street car is. The distance the speaker maintains between the black man works in favor of the argument that the speaker is of a higher class, once again placing some level of ambiguity within the poem. Therefore, any answer as to whether or not the speaker is of a higher class or of the lower class (as those in the poem that he refers to) can be debated, as evidence for both exist.

Gendering of landscape works as an excellent tool in constructing imagery and situating the mentioned topographical movements around either feminine or masculine traits. Caribbean poets such as Lorna Goodison and Derek Walcott have gendered landscape. For instance, Grace Nichols in her poetry collection I is a Long Memoried Woman chronicles the spiritual evolution of an Afro-Caribbean woman and characterizes landscape ideally as feminine. In her poem “In My Name” the female speaker says, “I squat over/ dry plantain leaves/ and command the earth/ to receive you” (Nichols, 2012). The image of the woman/the mother figure commanding the earth has arguably become conventional in Caribbean Literature, whereas Notebook which was written in 1939 genders landscape a bit differently. Steering away from conventional representations, Cesarie, who chronicles the development of a male speaker, does not solely characterize the landscape as feminine or masculine, he maintains a balance between the masculine and the feminine throughout the epic. Describing the sun as “masculine” and the moon and “feminine” he sustains these binary opposites. Hedy Kalikoff explains that “the way the poems complex imagery is gendered, one arrives at the point of a reversal of terms, where what was once masculine becomes feminine and vice versa” (Kalikoff, 1995). This observation is indeed sound as evidence supports this dynamic of a reversal, which Merriam-Webster identifies as a synonym to opposite is used to “invert or to change to the opposite position” (Reverse) as the speaker elicits masculine ejaculation in statements such as “the volcanoes will explode” (4) while
touching on the “maternal anxiety to protect this impossibly delicate tenuity separating one America from the other” (34). The implications of this balanced gendering of the landscape are far reaching. Cesaire evades Western norms of feminizing the landscape by attempting to find a middle ground. It also resonates with the notion that both man and woman are vital to the functioning of any society.

The notion of Landscape as the central metaphor in A Notebook of a Return to a Native Land is not a popular argument, as the central metaphor that seems to stick out is that of masking, where the speaker interrogates the black boy and the landscape through the white gaze. This phenomenon does pervade the poetic epic and helps situate the speaker in the realm of the liminal space that has been imposed by European forces. However, the tables can be turned and the same can be said for how landscape is used as a mask, as the speaker engages landscape as a broad lens to perform this masking, unmasking and eventually philosophizing of negritude as the groundwork for understanding one's purpose in society and connecting with the ancestral culture. Opposing views may put forward the idea that landscape may just be a side effect of analyzing how the French ruptured the native land and the black being. It can also be argued that landscape should not eclipse the multitude of other tools employed by Cesaire to bring forward the voice of the speaker and by extension the message. However, this paper aims to explicate the idea that landscape does not eclipse masking, double consciousness and spirituality, but prove that it works as a relatable and recognizable tool to bring those ideas and nuances to the reader in a more digestible manner, especially when produced via metaphor.

2. CONCLUSION
Despite the fact that landscape remains a potent aspect of the poem up till the end, the intensity to which the speaker focuses on the landscape wains significantly after the first sequence. Landscape as metaphor becomes more prevalent in the final three sequences compared to landscape as the focal point in the first sequence. One can assume that the speaker, as he progressively becomes more ‘aware’ of his negritude and ascends into the sky, he loses touch with the ground, thereby losing touch with the landscape and connection with the true poor black beings that live in the middle of the chaos. As landscape is a reflection of self, this slow distancing from landscape at the culmination of the poem can be interpreted as a distancing from the current state of inauthenticity which the landscape has come to represent and present through western ill-treatment.

Studying the complexities of Landscape is not a new feat with regards to A Notebook of a Return to a Native Land, however this paper takes it a step further as to situate landscape as the binding force of all other branches of thought that the speaker presents in the poem. In a world where the importance of landscape and climate change become imperative to the functioning of a society, re-configuring how postcolonial literary texts use landscape as a driving force can be fruitful to contemporary conversations about landscape. As the colonial imagination has appropriated the Caribbean landscape for many years through various forms of art forms and media, intellectuals such as Cesaire and Walcott take the reins and redefine what landscape can and should portray when evaluating the Caribbean landscape. This goes undervalued and under evaluated throughout Caribbean literature, and when it is evaluated, attention is usually paid to the works of writers who directly use landscape as content and not metaphor, such as Olive Senior and Lorna Goodison.

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A Comparative Study of Women’s Presence in the Poetry of Jalál al-Din Rûmi and Robert Browning

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ARTICLE INFO

ABSTRACT

Received: April 01, 2019
Accepted: May 25, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.13

The purpose of this paper is to examine the presence of women in connection to men in the poetry of two great poets: one from the medieval times of the East and the other from the Victorian period of England. Rumi, the greatest Persian mystical poet, and Browning a preacher in the guise of a poet who used poetry to dispel the doubts and fears of his age. Mysticism laid stress on love for God along with piety and purity seeking to gain oneness with Him. The running message in what Browning wrote was the fact that human life was but a battleground for the progress or development of the soul to attain to God. Both of these poets are the product of their social crises. Rumi lives in the time of the invasions of the Mongols, while Browning lives in a time when the convictions are attacked from every corner. For Browning love is the ultimate experience in life as a vehicle for transcendence, while for Rumi, from love bitterness becomes sweet, from love copper becomes gold. Love is crystallized in the existence of women. For Rumi, woman is the matrix of creation; she is not just the earthly beloved, she is creative not created. Yet, in his “the King and the Handmaid”, the female character is objectified and possessed, representing the carnal self. Browning in his “Porphyria’s Lover” similarly objectifies and possesses his beloved by strangling her with her own yellow hair and thus transmutes divine love into capricious love, hate, and injustice. These poets praise women highly but they both stereotype woman as an object worthy of possession.

KEYWORDS

Rumi, Sufism, Browning, Dramatic Monologues, Love, Women

1. INTRODUCTION

The underlying purpose of this paper to examine the presence of women in connection to men in the poetry of two great poets from the East and the West: one belongs to the medieval times of the East and the other one belongs to the Victorian Period of England. I shall also show how the masculine voice of the authors frequently dominates their poems and thus distances the reader from the women. Jaláluddin Molána Rumi (1207-1273), the greatest Persian mystical poet and a major exponent of Sufism, bridges the gap between the Islamic world of the east and the west. What prompts the present writer to put these two great poets from far corners of the world with dramatic differences in culture is the fact that both devote their life to love through which to pave a short path to the union with God. One fails to understand their poems if he or she fails to capture the real meaning of love. Both are first philosophers and then poets.

It is worth mentioning that after eight hundred years, people from throughout the world still read Rumi, and the year 2007, the eight hundredth anniversary of his birthday was declared “Rumi Year” by the UNESCO (Çitlak & Bingül, 2007) to signify the importance of his call to all humans for unity. Although women have played an important role in the development of Sufism starting from the beginning of the rise of Islam, Rumi establishes his male presence in his poems as a narrator to objectify his female characters, making them a means of spiritual progress or development by reducing their position to a carnal self.

Robert Browning (1812-89) as a Victorian sage was a preacher in the guise of a poet. He used poetry to dispel the doubts and fears of his age. The running message in what he wrote was the fact that human life in this world was but a training ground for the progress or development of the soul to attain to God; this is what ties him to Rumi. For Browning, religion, love and art are potentially transcendent, allowing the individual to rise above physical circumstances. The escape is momentary, however, and most of his poems end in a sense of failure and it is this failure of the vision that leads man to Browning’s personal God (Thorne, 2006). As he writes in Fifine at the Fair, according to
Thorne, it is through escape that man is urged on to reach at length "God, man, or both together mixed." J. Hillis Miller rightly described Browning as a "huge sea-massive, limitless, profound, but at the same time, shapeless, fluid and capricious" and then continues "Browning's body is the whole mass of the ocean, and his mind is dispersed everywhere throughout that ocean, to its farthest depths" (Zare-Behtash, 1994). It is not easy to understand such an ocean. Unlike Tennyson who tried to satisfy the Victorian taste, Browning never swerved from his conviction of the need to express himself in a dramatic form. Man's mind had much greater interest for Browning than did the external life. His art from the beginning to end reflected the variety of human nature. He chose bad characters in order to draw a moral from their bad actions. In this way his art interprets life. He makes his characters speak themselves to show their nature. In this manner he stressed upon showing the development of their souls. As Hughes (2010) puts it, Browning depicts a mind unhinged by too much certainty and a doctrine that transmutes divine love into capricious love, hate, and injustice. Browning similarly objectifies the female characters in his poems.

In the following sections, I shall study the life and literary career of these two great poets before reading two of their great and highly achieved poems: “The King and the Handmaid” by Rumi and “Porphyria’s Lover” by Browning.

2. Robert Browning

Browning’s poetry presents a wide variety of voices and tones, filled with unusual words and compressed phrasing. His psychological subtlety and reach of intellect dramatized the conflicts of his period through a diverse range of characters. As Armstrong (1996) maintains, “Browning’s poems are really incomplete until they have been created, synthesised and interpreted in a reader's mind.” Browning has always been regarded as one of the most difficult or obscure of English poets. This obscurity may be partly accounted for by the circumstances of Browning education, but it also reflects his anxious desire to avoid exposing himself too explicitly before his readers (Greenblatt, 2006).

The only son of a bookish clerk in the Bank of England, Robert Browning (1812-1889) received a rich education by reading avidly in his father’s well-stocked library and started writing plays and poetry in his youth. His famous love affair with Miss Elizabeth Barret, already a poet, led to their elopement in 1846, followed by a fifteen-year residence in Italy. For Browning, Florence in particular became a source of subjects, ancient and modern; but his Italy in the works was essentially that of the Renaissance. After the death of his wife in 1861, Browning returned to England and gained reputation as one of the most important poets of the age by publishing The Ring and the Book in 1868. Browning’s first major success was with the publication of Dramatic Lyrics (1842), along with Dramatic Romances (1845) and Men and Women (1855) which established him as the unrivalled master of dramatic monologue, a form in which a given speaker addresses a listener both implied by the poem and who is, by extension, the reader. Unlike a soliloquy, the speaker is not alone or is not expected to tell the truth. Browning’s dramatic monologues enabled him to explore extremely morbid states of mind, though his use of different characters and range of different voices does not allow the reader to identify the speaker with Browning, the poet (Hughes, 2010). His dramatic monologues acted as a kind of mask, anticipating the monologues of twentieth-century poets as Ezra Pound and T.S. Eliot’s “The Love Song of J. Alfred Prufrock.” The ‘mask’ allows the poet to explore the human soul without being too directly personal.

To Browning love is the ultimate experience in life as a vehicle for transcendence. Its highest manifestation is marriage, in which a man and woman find the true meaning of existence. In this context, Browning shares with John Donne (1572-1631), a metaphysical poet, the sense of love and his treatment with women, (Zare-Behtash, 2012). Browning’s love for Elizabeth Barrett was the central experience of his life. Browning felt fortunate that his marriage seemed as close to the ideal as it was possible to obtain. His love poems were written between 1845, when he first met Elizabeth, and 1861, when she died. The love Browning wrote of was the love between men and women which was not merely an aid in finding universal harmony, but rather a power and a source of strength which makes harmony out of disorder. It enables the beholder to see the smallest flaw in the object of love, and makes the flaws themselves a source of new affection (Zare-Behtash, 1994). For Browning, love in the human heart was the best evidence of God’s providential love. This notion of love links Browning to Rumi (1207-73), the great Persian mystic poet of the middle ages. Rumi’s name is always associated with love because his poetry is a product of love: “Save love, save love, we have no other work / Save affection; save love we plant no other seeds” (Schimmel, 1980). The happiness of secular loves of any kind sooner or later disappears, but true love aimed at the maker of love, God, is permanent. Thus, terrestrial love comes to be a preparation for and introduction to true love. Love in Rumi’s view, is the physician of all illnesses:

From love bitterness becomes sweet, from love copper
becomes gold;
From love the dregs become pure, from love the pains become medicine;
From love the dead become alive, from love the king is made a salve. (Schimmel, 1980)

3. Jalál al-Dín Rûmi
Jalál al-Dín Rûmi, known in the East as Mowláná or Molávi (meaning our Master) and in the West as Rûmi, was born in Balkh of Persian Empire (present-day Afghanistan) in September 1207. His father Bahá al-Dín Walad was a well-known theologian, preacher and jurist as well as a great spiritual master. Rumi attended his father’s lectures as a child and later progressed in serious fashions under the tutelage of one of his father’s disciples. Around 1219, the family left Balkh due to the threat of invasion by the Mongols and wandering restlessly through Baghdad, Mecca, Damascus, the family eventually settled in Konya in Anatolia (Turkey) which was the capital of the Seljuk Empire, (hence the name Rumi refers to a person belonging to this area). Rumi’s father was warmly received by the ruling Sultan of the time, Seljuk, and resumed his career as a teacher and spiritual guide. His son, Jalal al-Din became well-versed in the Islamic religious sciences and philosophical theology (Schimmel, 1993). After his father’s death, Rûmi occupied his father’s post and became the greatest Persian mystical poet, the major exponent of Sufi teachings as well as a profound philosopher. His father’s wandering through country after country during his youth seems to have influenced Rumi’s feeling that life is a never-ending journey, a quest for the Divine presence of which he was constantly aware.

As Star (2008) maintains, Rumi is well known as a Sufi-saint poet, and some call him a prophet-poet following the path toward God primarily by means of love. This is what connects Robert Browning of the nineteenth century of the west to the sage of the thirteenth century of the east. Both believe in the presence of love in every aspect of life as the manifestation of God in this world. The essence of Sufism as an inward dimension of Islam is love. The word sufism derives (Baalbaki, 1995) most probably from the Arabic word for ‘wool’ (sûf), since the early ascetics of Islam (Sufis) are said to have worn coarse woolen garments to symbolize their rejection of the world. Hafiz, a great lyric poet of Persian literature, in his sonnet number 390 addressing the Beloved, in Peter Avery’s translation, says:

When in your gold-spangled robe you tipsily pass by,
Spare the wool-clad Hafiz one devotional kiss. (CCCXC, 2007)

The Sufi is a traveller on the path of love, a journey back to God through the mysteries of the heart. Within heart, the secret chamber, this journey takes place where lover and the beloved share the ecstasy of union. Within heart we experience the depth and intimacy of this relationship; hence, heart becomes the meeting place of lovers. The initial love within heart starts with the love of men and women. This was true with both Browning and Rumi. It is worth mentioning that Browning’s best poems belong to his shared life with his wife Elizabeth Barrett Browning before her death. For Sufi mystics, like Rumi, this love starts with marriage.

One of the first great female Sufis is Rabi’ah al-Adawiyah (717-801) who focused on asceticism not as an end in itself, but rather on its ability to help foster a loving relationship with God. For the first time she expressed the relationship with the Divine by referring to God as the Beloved (Helminski, 2003). The starting point of Rabi’ah was neither for fear of Hell nor a desire for Paradise, but only love. This love is just for His union; otherwise, it will divert one’s attention from the Beloved. In Rumi’s case this love happens when he is already a great theologian. The critical moment in Rumi’s spiritual progress happened when he met Shams-al-Din of Tabriz in 1244. All scholars agree upon the fact that without Shams there would have been no Rumi, the poet and lyricist. As Professor Nasr holds, Shams exteriorized Rumi’s inner contemplative states in the form of poetry and set the ocean of his being into motion which resulted in vast waves that transformed the history of Persian literature (Chittick, 1984). This passionate acquaintance changed the theologian and preacher of Islamic teachings to a great poet of devotion. In Schimmel’s translation, Rumi says:

   My hand always held a Quran, but now it holds love’s flagon;
   My mouth was filled with glorification, but now it recites only poetry and song;
   Passion for that beloved took me away from erudition and reciting the Quran,
   Until I became an insane and obsessed as I am;
   Love came into mosque and said, “Oh great teacher!
   Rend the shackles of existence, why tied to prayer mat?” (Zare-Behtash, 2017)

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Thus, love becomes a fire killing those in its domain. Under the name or pretext of Shams, Rumi got “burnt and burnt and burnt” and managed to reveal the mysteries of his union with God.

Rûmi’s collected lyrics under the name of Divan-i Shams with some 40,000 verses are the “spontaneous overflow of emotions” raised from his acquaintance with and separation from Shams, his spiritual teacher who had the power of a ‘Divine epiphany’. Rumi chanted all these lyrics and his disciples wrote them down. He never proofread them. His other work, the Mathnawi (with 25000 couplets translated into The Spiritual Verses) comprises six books with their separate prefaces for each book containing short stories in a didactic style with metaphorical language. Rumi presents Sufi teachings in the form of anecdotes in these short parables. Love is a key word in the understanding of Rûmi. Love dominates and determinates the Sufi’s inward and psychological states. Since love is an experiential dimension of Sufism, it should be experienced to be understood. Love even in its secular form, finally leads the lover to the ultimate Beloved, who is God. Love, according to Rûmi, is the ultimate transcendence of human consciousness, analytical and rational, intuitive and holistic, but above all, devotional and passionate (Chittick, 1984). The starting point for this love can be woman. As Vaughan- Lee maintains she is the ‘matrix of creation’. Out of her very substance life comes forth, she conceives and gives birth and thus participates in the greatest mystery of bringing a soul into life.

Sufi poetry is filled with metaphors; the most striking ones are “wine”, “tavern”, “love”, “woman”, and “drunkenness”. Love signifies the strong attraction that draws all creatures back to reunion with the Creator:

Hail to thee, then, O love, sweet madness;
Thou who healest all our infirmities!
Thou who art the physician of our pride
and self-conceit. (Schimmel, 1993)

In this symbolic language love represents the divine love that intoxicates the soul. Thus, “getting drunk” comes to mean “losing oneself in that love. The “cup” refers to one’s body and mind and the Sâqi or “cupsurer” a maid pouring the wine is the grace-bestowing aspect of God that fills the soul’s empty cup with the wine of love. Rumi’s tavern has attracted so many intoxicated lovers, committed to going to the source, as fearlessly as the moth flying straight to the source of fire in his passion for union with the beloved, not just Muslims, but also the followers of other faiths.

This woman, who is your beloved, is in fact a ray of His light.

She is not a mere creature; she is like a creator. (Schimmel, 1993)

4. Women in Rumi’s poetry

Woman is a ray of His light. She is not just the earthly beloved; she is creative, not created. It is due to this creativity and capacity for love and relationship that suits women. God’s mercy and benevolence is always emphasized as being greater than his wrath. Women also have great capacity for patience, for nurturing, for love. Yet, the creature in which Satan managed to deceive Adam was Eve, a woman. Women thus become source of deceiving men and leading them astray too. As Schimmel writes the ruse of women is great and they cause the spirit to descend into the realm of corporal existence by seducing man into sexual intercourse. Since physical appealing in women is stronger, they easily bring things into the material, both animal and worldly. It is commonly agreed that the first blood on earth was that of Abel shed for the sake of women. Thus, woman is a trial for man. Some scholars argue that this is the reason why Rumi did not choose a woman to be his guide; instead, he chose Shams, a man, to be the guide (Satari, 2017).

Sufi figures had strong influences on women making them familiar with Sufism to the point that their behaviour affected their family members. Some women turned to Sufism and some of them respected them offering some gifts to them. Rumi always respected women in his life and even in his personal life he paid tribute to them. In his poetry, women sometimes function as a bridge between the physical and the spiritual world; their position in this world provides a means to the spiritual love and union with God. Yet, in his stories, as we will see, he treated them symbolically and represented them as the carnal self and source of attraction to prepare his readers for purgation.

One the most popular and interesting stories related to the presence of women in Rumi’s Masnavi (The Spiritual Verses) is the allegorical story of “The King and the Handmaid.” The story, in Arbery’s translation, commences with the introduction that once there lived a King to whom ‘belonged the power of temporal and also the power of spiritual.’ One day the King rode with his courtiers to a chase. On his way, the King espied a Handmaid, a female servant, who enthralled the courtiers to a chase. On his way, the King espied a Handmaid, a female servant, who enthralled the

The life of us both is in your hands.

My life is of no account, but she is the life of my life.

I am in pain and wounded: she is my remedy.
Whoever heals her that is my life,
Will bear away with him my treasures and
pearls,
large and small. (Lines 6-8)

The physicians declared that every one of them is the
‘Messiah of a multitude’ and started their job. But out of
their pride, they forgot to trust in God and say “if God
wishes” before any taking action. The more they applied
‘cures and remedies’, the more did the illness increased.
Their expectations did not fulfil. The sick maid became
‘thin as a hair’; while the eyes of the King flowed with tears
of blood like a river.

When the King noticed the inability of the physicians, he
ran bare-footed to the mosque. He entered the mosque and
rushed to the altar to pray. The prayer carpet was ‘bathed
in the King’s tears.’ From the depth of his heart, he raised
‘a cry of supplication’ asking the Almighty to cure his
beloved. In the midst of weeping, slumber overtook him:
an old man appeared to him and said:

O King! Thy prayers are granted. If to-
morrow
A stranger comes to thee, he is from me.
He is the skilled physician: deem him
veracious,
For he is trusty and true.
In his remedy behold absolute magic,
In his nature behold the might of God.
(Lines 19-21)

Confessing how his handomeness caused his destruction,
the Goldsmith finally gave up the ghost and the Handmaid
was purged of love and pain.

The moral of the story lies in the fact that those loves which
are for the sake of a colour are not love: in the end they turn
to be a disgrace. Rumi concludes the poem with these
points:

Because love of the dead is not enduring,
for
The dead are never coming back to us;
While the love of the living is always
fresher
Than a bud in the spirit and in the light.
Choose the love of that Living One, who is
everlasting
And gives thee to drink of the wine that
increases life.
Choose the love of Him from whose love
All the Prophets gained power and glory.
(Lines, 99-102)

In this story, the King stands for Spirit who has separated
from its Source or origin due to the lack of guidance or
master and has mistakenly taken the maid of the carnal self
or soul in place of the true love; while the carnal soul is
itself in love with the worldly goldsmith. The Handmaid stands for both the ‘body’ and carnal soul who imprisons the spirit. In addition, the Goldsmith stands for worldly attachments while the Royal physicians or the pretender doctors stand for the Intellect who try to cure the pain of the maid, but fail because of their pride and forgetting to trusting in God for their action. Finally, the Divine Physician stands for Sufi master and guide who is coming from the invisible to cure those lost and bewildered.

The interesting point in the story lies in the fact that Rumi objectifies his female character in this poem. From the very beginning the theme of man trying to possess woman is there, as though these women are objects without personalities of their own. Although her profession is in the title of the poem, without any objection from her end, the Maid is purchased. She says nothing, except when she is asked to answer the Physician’s questions. This also happens with the Goldsmith. The readers do not hear them talk and are detached from us. We hear the Goldsmith at the end of the story when he discovers the reason for his death. The voice of the narrator or the author is more perceptible than that of participants who are central in the poem. We can trace this objectification and possession in the poetry of Browning too, but with a different purpose of exhibiting a bizarre behaviour of a person who is madly in love with the source of affection.

5. Women in Browning’s poems

Robert Browning in the same manner objectifies his female character in “Porphyria’s Lover”. The poem is one of Browning’s dramatic monologues published originally in 1836 under the title of “Porphyria” and it was not until 1863 that the poem came out with the title we now use (Richards, 1999). The dramatic monologue from the start, in such foundational works as Browning’s “my Last duchess” and “Porphyria’s Lover” concerned itself with female subjectivity (Pearsall, 2005). “Porphyria’s Lover” expresses the typically Victorian attitude that the woman is the man’s to save or to spill: in both she surrenders to him completely.

The speaker of the poem is at home alone on a stormy night. His beloved, Porphyria, ‘glides’ in without any explanation and, as a source of affection and warmth, starts a fire in the fireplace to make ‘all the cottage warm’. After that, she takes off her ‘cloak’ and ‘gloves’ and then she ‘untied her hat and let the damp hair fall’. After all these done, she sits down beside the speaker. We do not hear her. She starts to talk to the speaker but ‘no voice replied’. Porphyria takes the speaker’s hand and pulls it around her waist and uncovering her shoulder ‘made my cheek lie there, / and spread, over all, her yellow hair’. The speaker seems to be unimpressed when the lady tells him how much she loved him. He just looks up at her and decides

A thing to do, and her hair

In one long yellow string I wound

Three times her little throat around,
And strangled her. No pain felt she. (Lines 38-41)

Here the ‘lover’ strangles his beloved in order to preserve her innocence and does not allow her to share her love with others. We have no idea how the speaker is certain that she felt no pain. He opens her eyelids and finds out they are looking ‘happy and proud’. Now the speaker opens her hair from round her neck:

And I untightened next the tress
About her neck; her cheek once more
Blushed bright beneath my burning kiss.

Now the speaker puts Porphyria’s head on his shoulder ‘which droops upon it still’. It is worth reminding that uses of impersonal pronouns reduce Porphyria to a mere object:

The smiling rosy little head,
So glad it has its utmost will,
That all it scorned at once is fled,
And I, its love, am gained instead! (Lines 52-55)

Now the speaker has an exclusive possession of the lady, like the possession of a toy. The lover then starts playing with her corpse without any indication of remorse over his grave sin of murder; and above all, he feels satisfied with his action that ‘God has not said a word!’ In Hawlin’s phrase, the speaker is a ‘tender murderer.’ Browning’s idealization of the death-in-bliss may serve as a definite indication of the lover’s true obsessiveness over his love for Porphyria. His action is a good examination of the speaker’s psychopathology. The same analysis can be traced back to Browning’s highly-achieved and discussed poem of “My Last Duchess”.

In “My Last Duchess” there is an imagined persona, the Duke, who addresses the representative of the girl he intends to marry. He advertently reveals himself as a tyrant and despotic, wishing to limit the freedom of another person. He could not tolerate his first wife’s independence: she was too easily made happy, too spontaneous or flirtatious in the way she responded to court life and above all, she lacked aristocratic blood. By the end of the poem it becomes clear that it is the Duke’s obsessive jealousy that has destroyed the Duchess. Here the speaker explicitly reveals the male patriarchy. The Duchess and Porphyria might seem to be happy to escape from this dominance through their being murdered. Hovering somewhere between confession and stream-of-consciousness, both poems take the reader into the disturbed world of the mind, different from the domestic and comfortable concerns that often Victorian literature was desired.
Browning is the product of a world marked by almost unprecedented changes, a world being transformed by scientific discoveries and new technology along with undermining of all absolute values in spiritual and moral as well as in social matters. The Victorians were completely conscious of the fact that they are living in a state of transition. Browning stands out in a sharp contrast to his great contemporary poets, like Tennyson and Matthew Arnold for his enthusiastic acceptance of life as it is. By his art, Browning makes a unique contribution to the study of mind which will be the subject-matter of late nineteenth-century psychology.

6. CONCLUSION
The paper tried to examine the presence of women in connection to men in the poetry of two Rumi and Browning, two great poets of world literature. Rumi belonged to a Sufi tradition which rejects worship motivated by the desire for heavenly reward or the fear of punishment; on the contrary it persisted in the love of God. Browning considered human life in this world a training ground for the progress or development of the soul to attain to God. For Browning love is the ultimate experience in life as a vehicle for transcendence, while for Rumi, from love the dead become alive. Love is crystallized in the existence of women. Yet, in the story of “The King and the Handmaid” by Rumi, the female character is objectified and possessed representing the carnal self. Browning in his “Porphyria’s Lover” similarly objectified and possesses his beloved by strangling her with her own yellow hair and thus transmuted divine love into capricious love, hate, and injustice.

Rumi always respected women in his life and even in his personal life he paid tribute to them. In his poetry, women sometimes function as a bridge between the physical and the spiritual world; their position in this world provides a means to the spiritual love and union with God. Yet, in his stories he treated symbolically with them and represented them as source of attraction to prepare his readers for purification. We can trace this objectification and possession in the poetry of Browning too, but with a different purpose of exhibiting a bizarre behaviour of a person who is madly in love with the source of affection.

Female characters in Browning’s poems might seem to be happy to escape from the male patriarchy through their being murdered. Thus, in both sides of the world, women are treated as objects and possession, in one as a means of progress and development toward sublimity, and in the other as an escape from physical circumstances.

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Pragmatic Analysis of Written Directives in English Examinations
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ARTICLE INFO
Received: April 12, 2019
Accepted: May 16, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.14

KEYWORDS
English tests, directives, pragmatic analysis, speech acts, pragmatics, linguistics

ABSTRACT
The study analyzed the directives in the English major examinations collated from Batangas State University. It covered the instructors extent of use of examination types. At the end of the study, a set of guidelines in the construction of directions was proposed. The descriptive method of research was utilized with the questionnaire as the main data gathering instrument. To get the pragmatic implications, the qualitative method was employed in analyzing the forms of directives under the lenses of Searle’s Speech Acts, Hyland’s Classification of Directives, indices of power, and directness. The results revealed that there were 97 forms of directives embedded in the tests with write, read, and identify as the top three most frequently used. In terms of power and directness, most directives were deemed firm and moderately direct. Using Hyland’s classification, the majority of the directives fell under cognitive acts, followed by the physical acts.

1. INTRODUCTION
Teachers engage in different writing activities for continued communication remains. Teachers pen various outputs such as researches, reports on students, and letters either social or business. Added to this list are the written examinations which are administered to undergraduate students. These are in the forms of quizzes and major exams such as preliminary, midterms, semi-finals, and finals. These examinations are given every two months of the 54-hour class in a six-month semester. In Batangas State University teachers give these exams on specific timetables prescribed in the school calendar.

In many colleges of BatStateU Main Campus I, instructors teaching the same academic load follow the university’s recommendation of having one and only test. This implies that the person who did not construct the test will have to utilize the exam arranged or prepared by an associate. This test is called a departmentalized exam. Having one test will ensure that the same contents are given to different classes. In a way, this makes it fair for the students. Another plus of having one test is that only one teacher will construct the test items thereby giving extra time for the colleague to attend to other matters. Further, this practice helps in building trust among peers since the others would have to rely on one individual to accomplish the task of finishing the exam before the given schedule.

Directions are authored by teachers. Of Searle’s Speech Acts, teachers use directives in their test directions. A directive utterance is one communicating an obligation on the reader either to do or not to accomplish something. Directives are classified into three types such as textual acts which direct readers to another part of the selection or another text, the physical acts or those that instruct readers to perform a research process or a real world action and the cognitive acts which refer to rhetorical purposes. Directives incorporate requests, invitations, and offers. In a test, directives may appear as any of those forms.

Directives are instructions. These are importance words but nonetheless often overlooked and misinterpreted by students during examinations. Williams (2016) believes that students have difficulty in answering tests because they are not able to understand the key words in directions. This, thus, leads students to botch tests. The vocabulary of test directions and how students perceive to answer them are crucial in the success of the examinees. Academic vocabulary means a lot to different academicians but it is largely and essentially used to mean as the term representing the vocabulary of test directions.

The idea of paying attention to the most commonly used words in directing students to think and perform in various ways is a vital one. Burke (2014) states that
teachers cannot expect students to succeed on tests if they do not understand the directions. When responding to an exam question, it is easy for examinees to mistake what is being asked and merely write it in the wrong way. While failure in tests can be attributed to the students’ intellectual capacity, it may also be a consequence of poorly written exams, specifically test directions. Additionally, some terminologies in the directives may be too hifalutin for the students which accordingly would make them fail. It is apparent that having unclear directions surely will make students confused and frustrated of the tests.

Test directions are supposed to help the examinees in answering the test questions correctly. They are written as guides and catalysts for the students’ success in the tests. If students do not understand the directions, they may answer incorrectly and lose many points in the process. It is thus important to study test directions in the context of the students using the lens of pragmatics.

Pragmatics is a branch of Applied Linguistics that studies the ways in which context contributes to meaning. It encompasses the fields of speech act theory and conversational implicature. It is social language use. Studying how the test directions are transmitted to the test takers calls not only for grammar and lexicon or structure and linguistic knowledge of the test writer but also the inferred intent of the teachers through their directions. In this respect, pragmatics plays a crucial role in how students are able to comprehend what they are expected to do in the examination.

Through pragmatics, directions may be classified into direct or clear and indirect or ambiguous. Moreover, pragmatics can also identify whether the directions have indices of too imposing or very tame tones. These are vital concepts because directions have the tendency to be too bossy and excessively unclear.

It is on this note that the study examined the application of pragmatics in the educational setup with written directives in English exams given a core interest. Investigating these directives based on form and function may unveil pragmatic implications that may shed light as to how students, in their context, view test directives. Consequently, this research proposed guidelines which instructors may use when constructing and designing their tests.

1.1 Statement of the Problem
This study analyzed the directives in different types of English examinations with the end goal of proposing a set of guidelines for the writing of test directions.

Specifically, this study answered the following questions:

1. To what extent do the teachers use the following examination types?
   1.1 objective type
   1.2 essays and short answers
   1.3 performance-based assessments

2. How may the directives used in the aforementioned exam types be described in terms of the following?
   2.1 number of occurrences
   2.2 index of power and authority
   2.3 directness or indirectness and
   2.4 Hyland’s classification of directive

3. Based on the analysis, what guidelines in the construction of written directives for English examinations may be proposed?

2. LITERATURE REVIEW
2.1 Pragmatic Analysis of Test Directions.

Pragmatic analysis is the study of what is intended by a writer and how it is or should be interpreted by the teacher. Pragmatics concentrates on the denotations behind the words since people may say one thing but may actually mean another. People typically write things in particular ways depending with whom they are writing to. The context may be the reason the speaker cloaks his meaning with written words. However, it may also cause the reader to conclude an unintended meaning.

In linguistic correspondence, these parts of language are only means. The teachers utilizes these to express and create meaning. Creating meaning and comprehending the meaning that is created is crucial to language use. There are three recognized types of relationship required in signs: 1) the connections between semantic structures; 2) the connections between language structures and elements; 3) the connections between language forms and the clients of those structures. The last type of connections is the topic of pragmatics.

In spite of the fact that valuable in comprehension the refinement between pragmatics in connection to semantics and grammar, the speculation of connections between linguistics and the users or the writers and the readers may eclipse the unpredictability of language use. The implications imparted through language are routine implications and deliberate implications. The previous is concentrated on in semantics and the last in pragmatics.

Pragmatic investigation of meaning is above all else
focused on the examination of what is imparted by an author and deciphered by a reader. It concentrates on what individuals mean by their articulations as opposed to what the words, expressions and sentences mean without anyone else’s input.

Examination of intentional meaning essentially includes the understanding of what individuals do through language in a specific context. At the point when individuals speak with each other, they need to satisfy their motivations. Keeping in mind the end goal to accomplish their objectives they settle on decisions from the phonetic framework as per who are conversed with, and where, when and under what circumstances. The elucidation of the proposed meaning is likewise reliant on context or the situation. In this case, pragmatic analysis is concerned with contextual meaning.

Intended meaning may or may not possibly be unequivocally communicated. Pragmatic analysis additionally investigates how audience readers make derivations about what is conveyed. A lot of meaning in discussions is inferred. Therefore, pragmatics additionally explores undetectable significance. Creating or understanding expected implications in specific situations fundamentally brings up the issue of what determines the decision of whether to say or not to say, what to say and how to say it. There are standards basic conversations. Pragmatics in the previous three decades has investigated standards and regularities of discussions.

The pragmatic analysis of test directives in this research is confined within the variables of the number of occurrences of the directives, index of power and authority, directness, and Hyland’s classification of directive. Identifying the frequency of the written directives lends a hand to the researcher in zeroing in on the directives which are most important to the study. Since different teachers construct tests and use a lot of words to instruct students, the frequency deduces the words which will be studied in this research.

Van Dijk (1997) identified special groups which have special access to directives. One of these groups is the teacher. Ken Hyland observed that in bald on-record strategies, test makers or the teachers, claim greater authority over the examinees. With regard to index of power and authority, a four-point scale is utilized to determine whether the directives, as inserted in the directions, have commanding tones or docile ones. Knowing if there is an index of too much power and authority or too less of it embedded in the directions aids the researcher in writing the output of this paper.

Speech acts such as Searle’s directives may be classified into their directness of indirectness. By this, the pragmatic politeness theory dictates that an increase in social distance requires more indirectness. Therefore, directness can be defined as matching a speech act with the grammatical structure an act naturally has. As an opposite, indirectness refers to a concept in the politeness theory in which utterances, written or oral, are geared towards socially distant situations.

In the case of this study, the variable directness or indirectness is measured not in politeness but rather in its most literal definition i.e. straightforwardness. Additionally, directness also pertains to the clarity of the directions and the togetherness of the focus and the thoughts. Directness or indirectness of the test directions is examined under the pragmatic lenses of whether the directions are understood and therefore conducted in the way the directions are stated or the directions are too difficult or too confusing to be understood. To measure directness, a four-point scale is utilized in this research. The scale of four is verbally interpreted as direct and the scale of three is translated as moderately indirect. The last two scales, two and one, are translated as indirect and very ambiguous respectively.

The pragmatic analysis of this paper also borrows from the classification of directives by Hyland (2002) who realized during his analysis of rhetorical contexts that directives may be categorized into the forms or activity they point the readers. These principal forms of activity are divided into three types such as the textual, physical, and cognitive acts. Those acts that refer the readers to a part of a text are called the textual acts. Examples of which are see the rubric guide below and refer to the example above.

Hyland also identified the physical acts as those instruct readers. These acts expect the readers to do real world actions such as ask, say, and inform. The last, cognitive acts, are those that steer the readers into a new domain of argument or those acts that occur in their minds. Two examples of the cognitive acts are suppose and consider.

Almaden (2007) investigated the form and functions of directives in military correspondences using Searle’s idea of Speech Acts. In her study, she utilized 40 randomly selected military letters written by either subordinate and superior military officers who were stationed in different camps in Metro Manila. The letters, called in Almaden’s study as administrative letters, were written from 2003 to 2005. Prior to the actual analysis of the letters, permission
was sought by the researcher and was granted by the writers on the condition that they remained anonymous. Directives employed in the letters were identified and the frequencies of the directive use were tallied. The type of directive was identified based on intended meaning regardless of likeness or similarity of form.

Finally, the forms and functions of the directives most frequently used by the superior and subordinate officers were established in order to gain insights on the extent of their use and their pragmatic implications in written interactions. Almaden’s study revealed that there was a total of 25 forms of directives employed in the 40 military letters analyzed which had an average of 0.65 directive per letter. 19 of the directives appeared in the bodies of the letters while the other 6 appeared in closing statements; the most frequently used type of directive were the requests which had 33 instances, for favorable consideration which had 29 instances.

The directive form, request, appeared to function in four manners such as to request for funds; to ask for logistical supplies; to ask superior officers to make representations to higher authorities; and to request for personnel from other units for various tasks.

The military group from which the letters originated was a seaborne operational group which was always in need of engine or parts replacement. Thus, the group requested for money to purchase the needed parts or supplies.

Almaden’s study also revealed that superior officers utilized various directives in writing to their subordinates. Some of these are the words provide, perform, intensify, find, gather, send, and conduct. The directives used by the superior officers convey their full power and authority since, as noted by the researcher, the letters were written in a direct and clear manner. Additionally, Almaden mentioned that the letters were writers-oriented and that the directives were imposing on the reader to do what was stated. Hence, the directives pragmatically mark and construct the rank and status of the superior officers.

In contrast to the superior officers’ letters, the ones penned by the subordinates used directives which were deemed necessary and indispensable. The study focused on the directives found in military letters and their pragmatic implications, with regard to power, authority, and politeness. It was established that written directives, like spoken ones, pragmatically mark and create social relationships. The directives utilized by military officers transfer and express symbols of self as writers and readers in terms of rank and status in the profession.

Even with the differences in the choice of directives, it was stated by the researcher that mutual understanding was still effected through the acceptance of commands and proper action on requests as a result of a common ground which military personnel adhere to.

Another study similar to the present was conducted by Hyland (2002). His research borrowed the term directive which denotes a general category. For his paper, however, he said that the directive force as having requirements i.e. a presence of an imperative; a modal of obligation for the reader; or a predicative adjective. In his paper, Hyland examined the use of directives through an analysis of a 2.5-million-word corpus of published articles, textbooks, and second language student essays, and through interviews with insider informants on their perceptions and practices.

The study revealed that directives are used for very unlike planned purposes and indicated significant variants in the means they were used across genres and disciplines. The weight of imposition carried by directives critically depends on these purposes and participants' perceptions of rhetorical context.

Hyland stated that while these devices might convey different degrees of emphasis, they bring the writer’s authority in specifying how the reader should participate in the text or perform some action outside it. He also said that the forms could be utilized to express various meanings. Therefore, modals of obligation are usually writer-oriented as they signal what the writer believes is essential or appropriate. He explained that modals only function as directives when they refer to the actions the writer wishes to be carried out by the reader. For adjectival predicates with the words necessary, important, or essential appear to guide the reader fairly directly to the action stated in the extraposed to-clause. As cited by Hyland, directives are seen as a way in which status differences are both marked and constructed in interaction, with choices depending on an assessment of social relationships along the dimensions of social distance and relative power.

For Hyland, directives may be grouped into three types i.e. textual, physical, and cognitive. He argued that directives allow academic writers to guide readers to some textual acts like referring them to another part of the text. In addition, they are also used to direct readers to do a physical act which could involve research processes or real world action. Third, directives can
make readers do cognitive acts in which readers are initiated into a new domain of argument.

3. METHODOLOGY
The researcher penned a letter addressed to the dean or associate deans of the College of Teacher Education in the different campuses. In the letter was the researcher’s request for the dean’s permission to borrow copies of written exams constructed by the instructors handling English subjects. The letter also contained the request for the distribution of the questionnaire to the English instructors.

Once allowed, the researcher administered the questionnaire to the teachers. The questionnaire asked for the teachers’ profile in terms of the extent of their usage of the different tests like objective exams, essay, and performance-based assessments. Upon completion, the respondents were asked to return the questionnaire. In terms of the responses of the teachers, the researcher tallied the answers. Then, the data were subjected to statistical treatment.

Next thing was to gather the sample tests from the different teacher education campuses. Because data in the tests were in the form of written text, the data were analyzed and described descriptively. This research was aimed at describing the directions on the English exams, thereby examining the directive utterances based on illocutionary acts. The data were directions in the tests containing directives. The researcher used the documentation method by reading, classifying the data, and coding. Moreover, documentary analysis was employed. This means that the researcher analyzed the data based on the language forms, the frequency of occurrence of the performative verbs in the directives.

In organizing the data from the gathered exams, the researcher grouped the test directions into test types. Next, she grouped the performative verbs into three such as textual acts, cognitive acts, and physical acts. Next, she tallied each verb that fell under the performative verbs in order to get the number of instances that the verb is used in the test directions.

After organizing and tallying the data, the researcher did a pragmatic analysis of the directions. The pragmatic analysis in this study was done by looking into the frequency of occurrences of a directive, index of power and authority, and directness and indirectness. Finally, an unstructured interview with students was conducted in order to get their views regarding the test directions in the sample exams.

3.1 Research Design
This paper utilized the descriptive type of research. Calmorin and Calmorin (2007) said that this research has nine kinds. One of these is the descriptive-survey in which a researcher uses a questionnaire as his measuring instrument in data collection. This type is the most appropriate for the present study since it is for the purpose of getting the present conditions which might help the researcher. To add, the study also employed the qualitative research design which is a research method used to study human behavior and habits.

The study employed an analysis of the test directions from the gathered English major examinations.

3.2 Subjects and Materials of the Study
The respondents of this study were instructors of English courses in all College of Teacher Education-BatStateU campuses. Also, the researcher generated data from tests since the directions were the heart of the study. A total of 96 sample English tests were collected and analyzed.

4. RESULTS AND DISCUSSION
This part of the study determined the extent of utilization of the varied test types. Specifically, English instructors assessed their extent of use of the objective type tests, essays, and performance-based assessments.

Extent of use of the different examination types
1. Objective type. This kind of test is designed so that no scorers can make personal judgements when marking the answers. The questionnaire used in this study enumerated the different exams that fall under the objective type. These are the multiple choice questions, gap fill, matching type, true or false, and error correction. Table 1 presents the data.

Based on the given data, teachers use the multiple choice tests to a very great extent. With a weighted mean of 3.53, it ranked first among the items. The next most frequently used tests are the gap fill and matching type which tied at rank 2.5 with a weighted mean of 3.00. Teachers utilize these tests to a great extent. The last two items are the true or false test and error correction which got a weighted mean of 2.60 and 2.40 ranks 3 and 4 respectively.
Table 1: Extent of Utilization of Objective Test Types

<table>
<thead>
<tr>
<th>Kind of Exam</th>
<th>Wtd Mean</th>
<th>Verbal Interpretation</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Multiple choice questions (MCQ)</td>
<td>3.53</td>
<td>TVGE</td>
<td>1</td>
</tr>
<tr>
<td>Completion or Gap Fill</td>
<td>3.00</td>
<td>TGE</td>
<td>2.5</td>
</tr>
<tr>
<td>Matching Type</td>
<td>3.00</td>
<td>TGE</td>
<td>2.5</td>
</tr>
<tr>
<td>True or False (T/F format)</td>
<td>2.60</td>
<td>TGE</td>
<td>3</td>
</tr>
<tr>
<td>Error Correction/Identifying Errors</td>
<td>2.40</td>
<td>TSE</td>
<td>4</td>
</tr>
<tr>
<td><strong>Composite Mean</strong></td>
<td><strong>2.91</strong></td>
<td><strong>TGE</strong></td>
<td></td>
</tr>
</tbody>
</table>

Legend: TVGE – To a Very Great Extent  
TGE – To a Great Extent  
TSE – To Some Extent

The data reveal the teachers’ preference of utilizing the multiple choice task type in tests. MCQ’s are difficult to set but easy to score since ideally they have one answer for every item. Thus, they make marking exams less laborious. Some participants whom the researcher had the chance to engage in conversation with expressed that they favor multiple choice tests because MCQ’s are their way of helping their students in preparing for the licensure examination for teachers since the said national board exam uses multiple choice test. By using MCQ’s, the teachers condition their students how to think fast and how to do deductive reasoning in order to get the correct answers.

Supply type test or gap fill and matching type test are tied at second place. In gap fill tests, the examinee has to fill in the blank or the gap in order to complete the thought of the sentence. They typically test grammar and vocabulary. Like the MCQ’s, gap fills are easy to score as well as relatively easy to prepare. However, teachers who want to use this test should bear in mind that there may be more than one possible correct answer. Because of this risk, the teachers or the test writers must exercise prudence when constructing this type of test.

Matching type test is also commonly used by teachers. With this test type, the examinee is tasked to link the items under the first column to the items under the second column. These could be words, definitions, etc. Teachers like the matching type test because it is easy to score. Still, there is a disadvantage to this type of test. Students can just do guesswork. To remedy this, the test writers must have more options than the given items.

On the other hand, for true or false test, the students must decide whether a statement is true or false. Like the previous two objective exams, the true or false test is also easy to mark. However, guessing may be a result of this task type. To counteract this, teachers may have as many items for this type of test as possible.

With a verbal interpretation of to some extent, the least preferred type of test is the error correction or identifying errors examination. This type of test usually appears in National Achievement Tests taken by students in grades 6, 10, and now included, 12. Also, it appears in college entrance examinations. This task type tests the students’ ability to detect errors in sentences. The errors can be verb tenses, spelling, or word choice. However useful it is when testing grammar and vocabulary, teachers like this the least because error correction exams may be corrected in more than one way. Consequently, this makes it difficult to score, especially if in one class there are 40 to 50 students. In totality, the first type of tests gathered a composite mean of 2.91 which translate to a great extent. Consequently, this can only mean that the objective tests are viewed positively by the teachers since they use them frequently.

2 Essay or brief answer type. This kind of exams are intended to test the examinee’s capacity to orchestrate data and to arrange his musings on paper. The questionnaire used in this study enumerated the different exams that fall under the essay or brief answer type. These are the informal essay, formal essay, short answers, picture prompts, and article or technical response.

Table 2 presents the data. With a weighted mean of 3.00, formal essay is used to a great extent. Following this is the teachers’ preference in using short answer tests to a great extent. On third rank is the informal essay which is utilized to some extent. The last two items i.e. picture prompts and articles or technical response are tied at rank 4.5 with a weighted mean of 2.13. This is means that teachers use them to some extent.

With the yielded data, it is safe to say that the teachers usually set formal essays in their exams. This can be because the teachers want their students to practice writing well, to form a well written composition with an introduction, a body, and a powerful conclusion, and by so doing, create sentences that form part of good arguments in driving home their points regarding a specific topic.
Table 2: Extent of Utilization of Essay or Brief Answer Test Types

<table>
<thead>
<tr>
<th>Kind of Exam</th>
<th>Wtd Mean</th>
<th>Verbal Interpretation</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Informal essay</td>
<td>2.46</td>
<td>TSE</td>
<td>3</td>
</tr>
<tr>
<td>Formal essay</td>
<td>3.00</td>
<td>TGE</td>
<td>1</td>
</tr>
<tr>
<td>Short answer</td>
<td>2.60</td>
<td>TGE</td>
<td>2</td>
</tr>
<tr>
<td>Picture prompts</td>
<td>2.13</td>
<td>TSE</td>
<td>4.5</td>
</tr>
<tr>
<td>Articles/Technical Response</td>
<td>2.13</td>
<td>TSE</td>
<td>4.5</td>
</tr>
<tr>
<td><strong>Composite Mean</strong></td>
<td><strong>2.46</strong></td>
<td><strong>TSE</strong></td>
<td></td>
</tr>
</tbody>
</table>

Legend: TGE – To a Great Extent  
TSE – To Some Extent

According to the respondents, most essays they set in the exams mostly call for opinions from the students since they do not have enough time to research the topics. However, the formal essays they give are usually answered in an informal manner, and thus, becomes informal essays instead.

Ranked second is the short answer. The teachers said that they like this task type since it usually just involves a 3 to 5 sentence explanation or answer to the test. The least preferred are the picture prompts and articles or technical response. These two are not usually used by teachers. It is a given that there is a dwindling interest in writing technical reports or articles because they require a different set of vocabulary as opposed to just writing essays. With regard to picture prompts, teachers may have rated this low because students might not be all too familiar with the personalities or the events depicted in the photos and thus may not be able to construct a good response.

Essay type tests are used because they help students organize their thoughts. However, if compared to the objective types, the essay tests fall behind as evidenced in the composite mean of 2.46 or translated as to some extent. This means that teachers do not view essays the way they do objective type tests and this may be because of the marking of these tests which are deemed much more demanding compared to the objective ones.

However, Alderson et al. (2005) addresses this concern by saying that focus is important because most teachers forget that they are grading content and instead go through the scoring process by catching grammar errors in the students’ manuscripts. He further suggests the use of rubrics to make grading go faster.

3. **Performance-based assessments.** The study also looked into the extent of use of the performance based assessments. These oblige the learners to demonstrate knowledge and skills. They are alternative to the traditional testing given by teachers. In the questionnaire, they are projects, speech choir, monologue or individual speech, dance or music interpretation, and play either classroom-based or performed on a stage. Table 3 summarizes the data yielded from the responses of the participants.

Table 3: Extent of Utilization of Performance-based Assessments

<table>
<thead>
<tr>
<th>Kind of Exam</th>
<th>Wtd Mean</th>
<th>Verbal Interpretation</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Projects (e.g. portfolios, diorama)</td>
<td>2.73</td>
<td>TGE</td>
<td>2</td>
</tr>
<tr>
<td>Speech choir</td>
<td>2.13</td>
<td>TSE</td>
<td>4.5</td>
</tr>
<tr>
<td>Individual speech or monologue</td>
<td>2.26</td>
<td>TSE</td>
<td>3</td>
</tr>
<tr>
<td>Dance or music presentation</td>
<td>2.13</td>
<td>TSE</td>
<td>4.5</td>
</tr>
<tr>
<td>Classroom play or Stage play</td>
<td>3.00</td>
<td>TGE</td>
<td>1</td>
</tr>
<tr>
<td><strong>Composite Mean</strong></td>
<td><strong>2.45</strong></td>
<td><strong>TSE</strong></td>
<td></td>
</tr>
</tbody>
</table>

Legend: TGE – To a Great Extent  
TSE – To Some Extent

Classroom play or stage play ranks first having gathered a weighted mean of 3.00. Teachers use this test to a great extent. This means that teachers usually use this form of assessment. Plays are seen as a good test to measure the students’ understanding of a text taken and discussed in class. Having ranked plays first, the respondents view them as memorable and therefore easy for the students to learn something. Not only do students learn their parts, they also discover the rich language of the text. They discover how to apply the language they learned from the play in real life context.

At rank 2 with a weighted mean of 2.73, projects are used to a great extent. Projects assigned to the students include portfolios, exhibits, and book reports. When asked, the respondents state that they give projects to make learning more interesting. Projects allow the students to unleash their creativity while, of course,
obeying the guidelines set by the instructors. Moreover, projects also make the instructors see the lesson in a new light i.e. through the eyes of the students.

Teachers utilize individual speech or monologue to some extent as revealed by the weighted mean f 2.26. Some respondents give this test in order to measure the speaking ability of the student and, as in the case of a monologue, to measure the student’s ability to interpret a speech. Usually, teachers who give this test are those who teach the courses Speech and Stage Arts, Oral Communication, as well as Teaching of Speaking. The subjects are designed by the teachers to make students speak. This is not to say that the other courses are not intended for speaking. It just so happens that the three mentioned courses primarily target speaking per se. Nevertheless, it still ranks lower compared to the first two performance based tests possibly due to the fact that there are only three English courses that are chiefly intended for such.

Least used and tied at rank 4.5 are dance and music interpretation and speech choir with a weighted mean of 2.13 which means to some extent. One possibility why teachers do not usually use dance and music interpretation is the lack of related material that they can use. While there are literatures available for teaching, new materials for the dance and music interpretation are too limited. There aren’t enough songs that have been considered as part of literary poetchries. Also, English subjects mostly include lessons in grammar and teaching principles and these make it quite difficult to integrate the said task.

With regard to speech choir, teacher-respondents explain that they do not usually utilize this form of assessment because of lack of time. Sometimes, there are still too many topics to be covered and examination week is just around the corner, the teachers then resort to written tests. Except for projects, the performance-based assessment tests require the students to either act or deliver lines and give life to the words they read. They may do so by delivering a speech, performing a song and dance interpretation of a literary piece, and speech choir.

Overall, the performance-based tests gathered a composite mean of 2.45. This is verbally interpreted as to a least extent. Shown on Table 6 is the summary of the extent of use of the objective tests, essay, and performance-based assessment.

Clearly, the most preferred type of testing is the objective test. It can be gleaned that most teachers still prefer to use the paper-and-pencil or the traditional method in measuring how much the students have learned despite the difficulty of coming up with good test questions. This is probably due to the general ease of scoring.

Essay tests come in second. Though demanding to mark, essay examinations are still utilized by teachers because they are easy to set. Also, it cannot be refuted that essays do help students think critically which is why teachers still do give them.

Next, the least preferred is the performance-based assessment which is just slightly lower than the essay tests. This is quite surprising for the researcher of this study because of the test’s continued popularity due to the implementation of the K-12 Curriculum. As such, it can be gleaned that while the English teachers give performance tests, they give objective types more.

Descriptions of Directives in the English exams
The researcher looked into the number of occurrences of the performative verb, index of power and authority, directness or indirectness, and finally Hyland’s classification of directives. This part is reliant on descriptive quali-research.

1. Number of occurrences. This pertains to the frequency of the directives in the tests gathered from the different campuses of BatStateU. The researcher found that there was a total of 97 forms of directives employed in the English tests analyzed i.e. an average of 1.03 directive per English test. Shown on Table 4 are the top 50 directives and their frequencies.

The Searlean belief upholds that directives are one of the five basic speech acts. Directives encompass a wide range of action verbs such as commands, requests, pleads, invites, and permits among others. They attempt to direct people to do things. Since the tests are all written, it is natural that the most common directive is write. After all, writing is the only way that the students get to answer the test.

The most frequently used form of directives in the tests were write with 269 instances, read with 110 instances, and identify with 96 instances.

The directive write appears to function in three manners. First, the said directive is used to order the examinees to write the letter of their answers on the space provided before the given. The direction reads as:

Write only the letter of the correct answer.
The second function of the directive write is to inform students on how to answer. Teachers who designed the tests inform their examinees not to use pencils when answering the exams. This is likely due to the teachers’ initiative to prevent the possibility of changing the answers during the checking phase of the test. The direction below shows how write informs examinees how to answer.

Do not use a pencil in answering.

As a result of the unstructured interview, it was revealed that some of the respondents trust that ink directives have one main function. In the list, there are seven directives that in the manner by which the examinees put their answers on the tests which are already printed and photocopied before given to the examinees and thereby making the students incapable of changing the test. This makes write the most frequently used directive. Obviously, since the material calls for a writing activity, it is but natural that write is commonly utilized as a performative verb in the directions.

Taking another look at Table 4, one can notice that almost all the verbs listed are positive verbs. This means that in the test directions, the verbs are not preceded by the adverb not and thus, are called positive verbs. However, in the list, there are seven negative verbs i.e. cheat, copy, talk, tamper, use, allow, write. These verbs have the hyphen symbol (-) before them to symbolize that in the actual directions, they appear with the modifier not. Except for use, allow, talk, and write, the other three directives, cheat, copy, tamper are already perceived as negative actions even without the negative adverb. They are negative in the sense that when students cheat, copy from their classmates, or tamper the test, people have this notion that what they did during the test is displeasing.

Cheat actually means to break a rule or law to gain an advantage at something and copy means to use someone else’s word and write it down as one’s own. These verbs are observably bad actions because they are the same as lying and stealing. Moreover, to tamper a test is to alter its structure or composition unauthorized. While tamper is also a negative action, it remains a mystery to the researcher on how the students will be able to do this given that the test is already printed and photocopied before given to the examinees and thereby making the students incapable of changing the test.

Going back to the negative directives, all of them are accompanied by the single word negative adverb not. The way that they actually appear on the tests are shown below:

1. No talking during the test
2. Do not tamper this test.
3. No cheating

Another function of the directive write is to make the students correct the mistakes in a given item by writing the correct concepts such as words or phrases that will make the statement correct. Students do such in modified true or false tests. This appears below as:

Write T if the statement is TRUE and if the statement is FALSE underline the incorrect word/s or phrase then write the correct answer.

Writing is the act of composing. It is also a skill. In this study, write is a directive commonly used by teachers to make students put their answers on the tests which are timed, adding pressure to the students. Usually, examinees get an hour or an hour and a half at the most to finish the test. Some, however, do not finish on time, and so the participants of the study said that to rectify the situation, students can practice answering past exams. This will help students get used to the test questions and will also get used to the way they should answer the test.

The second most used directive is read. It has 110 instances. This directive has one main function. As would be expected of any written material, tests need to be read so students will know their content. Once they get a glimpse of what is inside the exam, the students will be able to determine what answer to write. They will also know the manner by which the teacher wants the test answered.

The directive read appears as the following in the collected tests:

1. Read the directions carefully before answering the test.
2. Read each question carefully. and
3. Read the following statements carefully.

Coming in third is the directive identify with 96 occurrences. Identify is defined denotatively as a verb that means establish or indicate who or what. In the exams, this is exactly what its function is. Examples of the use of this directions are:

1. Identify the words/terms the following statements/sentences are referring to.
2. Identify the words being described in the following sentences. and
3. Identify the figures of speech used in the following excerpts from famous literary pieces.

Both directives, read and identify, are often followed by the directive write. This makes write the most frequently used directive. Obviously, since the material calls for a writing activity, it is but natural that write is commonly utilized as a performative verb in the directions.

Bot
With 2 instances, one of the least used directive is *pray*. This seemed odd for the researcher as she did not expect to see the said verb in the general directions of two examinations. To pray is to address a solemn request or give an expression of thanks to a deity or other object of worship. Among the 97 directives found by the researcher, *pray* has the most soothing effect. This probably has to do with the belief that when one prays fervently, positive consequences shall follow. However, this idea cannot be proven by the researcher primarily because in the test, the word pray is not accompanied by any other words. It stands as a one-word sentence.

Nevertheless, since grammar lessons dictate that single-word sentences actually have an understood subject i.e. *you*. This makes *pray* as it appears in the test as an imperative sentence. It is then safe to assume that the reader of the command should execute the action before taking the test. Now, this is in stark contrast with the manner that the directive *pray* appears in the test. Examination number 8 has the following directives in its general directions:

**General Directions:**
1. Skim the whole examination before you answer;
2. Read every directions/item/selection carefully;
3. Follow “No Erasures” Policy’
4. Observe “Be Honest” system;
5. PRAY.

The researcher took the initiative to copy the directions from examination number 8 verbatim. Notice that the directive *pray* appears last. This implies that the last thing that students should do after skimming the test, reading the instructions, following the no erasure policy, and observing the honesty system, the students should pray.

The researcher recognizes the fact that it is good to pray but putting the action verb in the test itself and at the latter part of the general directions, meaning that the students should pray after the test, is both unwise and inappropriate. In the view of the context of an interviewed student, putting the directive *pray* last may mean that the student should pray so that he could pass the test. Further, students felt that the teacher is threatening them through the use of a positive verb and may take offense in the teacher for lack of trust.

What would be better, instead, is to follow routines before the actual conduct of the test. Teachers or the class president should lead the prayer first. There is nothing wrong with putting the verb *pray* in a test but caution should be observed if one intends to include it in the directions especially on how the directions are arranged.

Of the many forms of directives gathered from the tests, test makers have to be aware of their functions too as well as their lexical meanings to avoid using an academic vocabulary that is not suited for the task that they expect students to perform. The verb *analyze*, for example, does not really need the adverb *carefully* since the word itself entails that the students need to break the test items into parts and study them well. Same is true with the verb *describe*. The function of *describe* in the directions *Describe Emily Grierson’s reaction when her father passed away* is to make the students give details in order to paint a picture in the teachers’ mind. However, due care is necessary when using *describe* since some students may answer the question lengthily or briefly. It is thus better to attach a quantity in directions, for instance, *Describe Emily Grierson’s reaction when her father passed away in five sentences.*

Students also sometimes confuse the verbs *compare* and *contrast* by using them interchangeably. On this note, it is better if the directions use *compare* if they contain items, objects, or even people with common characteristics. On the other hand, *contrast* is a verb that the test makers may utilize if they want students to put emphasis on the differences.

**2. Index of power and authority.** Power and authority are independent yet related ideas. A chief in an association has power on the off chance that he has the privilege to coordinate the exercises of others and anticipate that people will react with proper activities to accomplish hierarchical purposes. Authority frequently originates from the obligations and duties designated to a position holder in a bureaucratic structure. For example, an organization president can arrange an item change or a cop has the authority to capture a guilty party of the law.

Power is the ownership of authority, control, or influence by which a man impacts the activities of others, either by direct power or by some other, more immaterial means. In the study, however, power and authority are words that pertain to the same thing i.e. power as revealed in the directives in the tests constructed by the teachers.
Table 4: Top Fifty Directives in the English Tests

<table>
<thead>
<tr>
<th>Directive</th>
<th>f</th>
<th>Directive</th>
<th>f</th>
</tr>
</thead>
<tbody>
<tr>
<td>Write</td>
<td>269</td>
<td>Complete</td>
<td>9</td>
</tr>
<tr>
<td>Read</td>
<td>110</td>
<td>Explain</td>
<td>9</td>
</tr>
<tr>
<td>Identify</td>
<td>96</td>
<td>(+) use</td>
<td>8</td>
</tr>
<tr>
<td>Choose</td>
<td>49</td>
<td>Take</td>
<td>2</td>
</tr>
<tr>
<td>Analyze</td>
<td>39</td>
<td>Supply</td>
<td>7</td>
</tr>
<tr>
<td>Encircle</td>
<td>37</td>
<td>Complete</td>
<td>66</td>
</tr>
<tr>
<td>Answer</td>
<td>33</td>
<td>(+) Allowed</td>
<td>55</td>
</tr>
<tr>
<td>Underline</td>
<td>28</td>
<td>Rewrite</td>
<td>5</td>
</tr>
<tr>
<td>Comprehend</td>
<td>27</td>
<td>Classify</td>
<td>5</td>
</tr>
<tr>
<td>Determine</td>
<td>24</td>
<td>Study</td>
<td>5</td>
</tr>
<tr>
<td>Provide</td>
<td>22</td>
<td>Limit</td>
<td>5</td>
</tr>
<tr>
<td>Give</td>
<td>19</td>
<td>(+) write</td>
<td>4</td>
</tr>
<tr>
<td>Follow</td>
<td>17</td>
<td>Name</td>
<td>4</td>
</tr>
<tr>
<td>Use</td>
<td>17</td>
<td>Select</td>
<td>4</td>
</tr>
<tr>
<td>Fill in</td>
<td>15</td>
<td>Repeat</td>
<td>3</td>
</tr>
<tr>
<td>Adhere</td>
<td>15</td>
<td>Think</td>
<td>3</td>
</tr>
<tr>
<td>Match</td>
<td>14</td>
<td>Mark</td>
<td>3</td>
</tr>
<tr>
<td>(+) Cheat</td>
<td>14</td>
<td>Change</td>
<td>3</td>
</tr>
<tr>
<td>(+) copy</td>
<td>14</td>
<td>Justify</td>
<td>3</td>
</tr>
<tr>
<td>invalidate</td>
<td>14</td>
<td>Make</td>
<td>3</td>
</tr>
<tr>
<td>(+) talk</td>
<td>14</td>
<td>Capitalize</td>
<td>3</td>
</tr>
<tr>
<td>Minimize</td>
<td>14</td>
<td>Skim</td>
<td>2</td>
</tr>
<tr>
<td>(+) tamper</td>
<td>14</td>
<td>Observe</td>
<td>2</td>
</tr>
<tr>
<td>Enumerate</td>
<td>12</td>
<td>Pray</td>
<td>2</td>
</tr>
<tr>
<td>Refer</td>
<td>10</td>
<td>Minimize</td>
<td>2</td>
</tr>
</tbody>
</table>

Since this part of the study was answered qualitatively, the answers are based on the perception of the researcher. Nevertheless, in order to eliminate bias, the researcher thought it best to utilize a rubric guide although this statement of the problem can be answered descriptively. She used the 4-point scale in determining the manifestation of the teachers’ power embedded in the directions. Unquestionably, by nature, all directives are imperatives in themselves. But not all imperatives are imposing. Some imperatives do not appear at all as commands. Some are polite but not too polite like the directive request. Identifying the index of power and authority means that the researcher had to look at the test directions as one unit and not as one word directive.

Referring to the scoring guide for index of power, there are four points in this scale. The highest scale is 4 which is verbally translated as commanding. For a directive to be considered commanding, it has to be developed with an exceptionally strong power and authority. Imperatives are present. Borrowing the concept of another branch of Applied Linguistics, stylistics, the directions under scale 4 are written in capital letters and/or in bold font face which impose a commanding tone pragmatically.

Rubric Scoring Guide for Index of Power

<table>
<thead>
<tr>
<th>Commanding</th>
<th>Firm</th>
<th>Gentle</th>
<th>Docile</th>
</tr>
</thead>
<tbody>
<tr>
<td>Directive is developed with an exceptionally strong power and authority. Imperatives are present.</td>
<td>Directive is developed with a generally solid power and authority. Some imperatives are present.</td>
<td>Directive is developed with somewhat a dense indication of power and authority. Words in the directive could have been stronger.</td>
<td>Directive is weak as evidenced in the use of please and may.</td>
</tr>
</tbody>
</table>

On the other hand, scale 3 which is translated to firm needs the directives to have been developed with a generally solid power and authority and there is also some presence of imperatives. The next scale, 2 is verbally translated as gentle. To be considered a 2, a directive has to be developed with somewhat a dense indication of power and authority. Words in the directive could have been stronger, the last scale is 1 and it has docile as its verbal interpretation. To be a 1, the directive must be weak as evidenced in the use of request words please and may.

Before analysis, the researcher counted the directives in the gathered tests. There is a total of 475 directions with 97 forms of directives employed in the sample exams. The total of all the frequencies of the 97 identified directives is 1112. Now, since it has already been established earlier in this chapter that there are 8 respondents or 53.33 percent who have been in the profession of teaching for 9 years or more, and that there are 5 teachers or 33.33 percent who have been teaching for 6-8 years, it is high time to discover whether the directions are too commanding or not. The answer to this question determines whether years in the field of teaching can be associated with the kind of directions that appear in the tests.

After adding all the scores for scales 4,3,2, and 1, it was found that there are 125 directions which are commanding, falling under scale 4. Next, there are 229 firm directions which fall under the scale of 3. Next, scale 2 i.e. gentle has gathered 108 directives while the last scale, docile, has only 2 directives that fall in it. Table 5 summarizes the data.

It can be noted that the majority of the directions is under scale 3, firm. Based on the table, this gathered a percentage of 48.21. What follows is the highest scale, commanding with 26.32 percent. The last two are scales 2 i.e. gentle and 1 i.e. docile with 22.74 percent and .42 percent respectively. As computed and as
presented on the table, there is only a total of 464 directions with 97.69 percent. This happened because there are 11 test parts which did not have even a single-word directive. Thus, the reason for the missing 11 which has a percentage of 2.31, completing the hundred percent.

Table 5: Distribution of the Test Directions based on Power and Authority

<table>
<thead>
<tr>
<th>Scale</th>
<th>f</th>
<th>percent</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>(4) Commanding</td>
<td>125</td>
<td>26.32</td>
<td>2</td>
</tr>
<tr>
<td>(3) Firm</td>
<td>229</td>
<td>48.21</td>
<td>1</td>
</tr>
<tr>
<td>(2) Gentle</td>
<td>108</td>
<td>22.74</td>
<td>3</td>
</tr>
<tr>
<td>(1) Docile</td>
<td>2</td>
<td>.42</td>
<td>5</td>
</tr>
<tr>
<td>No Directions</td>
<td>11</td>
<td>2.31</td>
<td>4</td>
</tr>
<tr>
<td>TOTAL:</td>
<td>464</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Weighted Mean</td>
<td>2.95</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VI: Firm

Further, the table also shows another data. The weighted average is 2.95 and this corresponds to firm. This suggests that the directives employed by the teachers, in general, carry a solid power and authority of the test makers. It could also be said that the examinations are writer-oriented, and the directives are all imposing on the reader to perform real world actions that the teachers deem necessary and indispensable.

Match the characters/symbols with their descriptions by writing the letters before the number. Answers may be repeated but no number shall have two answers.

The directions above are taken from an actual test. There are four directives on the sample and these are match, writing, may be repeated, s shall have. This is given a score of three or firm because the directions carry the power and authority of the teacher to tell the test taker what to do. It is clear that there is a manifestation of power but the directions are softened up a bit with the addition of the request modal may.

May is a word that is used to ask someone for permission. It is also used to express a possibility or a probability such as in the sentence You may repeat some answers. It can also be word that is used to function as an auxiliary in order to express a desire or a wish such as in prayers, benedictions, or even imprecations. In the directions, however, may is used there to substitute for another modal which is deemed a harder word than may. The modal which may replaced is can.

Another example of a directive which is scored 3 or firm is presented as: Read the given items below then choose the option that will answer the question. Write the letter of your choice on the space before the number.

The sample directions show three directives i.e. read, choose, and write. They are all commands. Accordingly, it is clear that the author of the test wants the readers to follow the instructions. The directions could have been scored 4 but the presence of the possessive pronoun your made the researcher mark them 3. The use of your lessens the commanding tone of the directives and transforms it into a much gregarious one.

Obviously, a friendlier tone is much better than a super dominating one. There are 125 directions or 26.32 percent that are scored 4 or commanding. One of these is presented below:

1. **Follow No Erasure Policy.**
2. **Observe Be Honest system.**
3. **PRAY**

The directions above exhibit three directives which are all command imperatives. However, as the reader approaches the last directive, the index of power and authority shifts from the teacher to that of a supernatural being or a deity. It is as if another being with a higher supremacy is asking the test takers to do the real world action of the word. This is due to the third directive’s graphology. One can immediately notice that the four letter word is stylistically written in capital letters with a bold font face. This indicates the superior importance of the fifth directive compared to the first and second directions which also have some words in bold face. One-hundred eight or 22.74 percent of the directives fall in the scale of 2 which is given the verbal translation of gentle. The least used directives are those that fall in the scale of 1 or docile. The direction below is deemed as gentle because of the presence of the word please.

1. Please write your answers at the back of this page.

The directives, since they generally are firm i.e. scale 3, pragmatically mark and construct the position of the teachers with commands through tests directions because it is their way to communicate to the students their instructions regarding what they want done in the entirety of the test.

1. **Read the sentences below. Identify the words being asked for each item.**
2. **Write only the letter of your answer on the space provided before each number.**
3. **Design your own communication model.**

As the examples above show, the teachers tended to use one-word directives in each sentence.
There were only a few instances when teachers made use of a directive with the modals, may and shall:

Match the characters or symbols with their descriptions by writing the letters before the numbers. Answers may be repeated but no number shall have no two answers.

The directives used by the teachers capture the writers’ attempts to sound polite but not overly so. The directives coupled with the modals may and shall lessened the amount of imposition. These kinds of directives do pragmatically construct the reduced distance between the teacher and the students.

Familiarity breeds contempt. To prevent such, some teachers in the past were strict. They tended not to smile in class, looking all stern and scary while keeping their distance even during a test. The teacher-respondents, however, believe that teachers should ignore the adage. They purport that they can still levy authority and power in the classrooms while at the same time be someone whom the students can easily discuss matters with, especially matters during examinations when students have questions.

Pragmatically, it is the teacher’s right to impose the so-called teacher authority. It is the privilege of the teacher to ask others to do their bidding. Teachers ask students to do many things every day. On the basis of pragmatics, they need to make their imperatives on the basis of authority. The test directives seem to agree with the respondents’ belief. Given that majority of the tests are in the firm category, this means that the test makers were neither too tough nor too easy-going. After careful analysis, it is found that the teachers do exercise their power and authority even on paper but their soft side still manages to manifest. The teachers’ utilization of the directives renders a pragmatic mark on their profession as well as the kind of relationship they have with their students.

In summary, embedded in the directives utilized by teachers are indices of their power and authority. The directives are performative verbs carrying second person reference, most of the time with an understood you as subject and sometimes with the physical presence of the pronouns you and your, that plainly lead the students into performing acts and thinking in ways desired by the teachers. The directions are basically composed to give instructions to both the body and the mind. The directives likewise obviously summon confident, authoritative, and powerful teachers who, as of account of this study have been teaching for quite some time, are in full domination and control of the material. Most of the directives, save for some like pray, count, and compute, are for the utilization of the English teachers who hold the power vested in them by convention and law, and the authority accorded them in line with the undertaking of their service to the students, the school, and the society at large.

On the other hand, it also has to be noted that there are directives which are accompanied by polite modals. These directives invoke less power, and authority on the part of the teachers. Because of this reflection, it can be inferred that these directives are not at par with the others in terms of evidence of power and authority. Nevertheless, it can also be said that the courteous directives are equal to the other directives, this time in terms of their capacity to make the students perform the action the teachers intended for them to conduct.

3. Directness or Indirectness. The two terms are included in this study. The researcher examined whether the directions are direct or indirect. In disciplines that include conversation analysis, communication studies, and the speech act theory, directness refers to the quality of being straightforward. This means that in order for a directive to be considered direct it should state a main point early and clearly without embellishments or digressions.

Rubric Scoring Guide for Index of Directness or Indirectness

To be considered indirect, the directive should convey a message through hints, insinuations, questions, gestures, or circumlocutions i.e. the use of

<table>
<thead>
<tr>
<th>4) Direct</th>
<th>3) Moderately Direct</th>
<th>2) Indirect</th>
<th>1) Very Ambiguous</th>
</tr>
</thead>
<tbody>
<tr>
<td>Directive is understandable; direct and clear; nothing is confusing; the reader can easily discern the main points; it is obvious; there is no room for misunderstanding; the focus and thoughts are put together.</td>
<td>Directive is understandable; obvious efforts are made to prevent misinterpretation; the reader can easily discern the main thought of the article without sifting through extraneous information; the directive directly correlates to the content.</td>
<td>Most directive is understandable; sometimes the reader has to ask questions to figure out the meaning; there is still room for misinterpretation; the directive has discernable focus but the reader struggles to find it early.</td>
<td>Directive is difficult to understand; even by asking questions, the reader cannot figure out the meaning; Directives is vague, there is unclear and disjointed thought process throughout.</td>
</tr>
</tbody>
</table>
unnecessarily wordy and indirect language thus resulting to a much tougher time getting to the point.

This part of the study, just like the previous variable, calls for the researcher’s perception regarding the directions on the tests. In order to lessen subjectivity, the researcher opted to utilize a self-constructed rubric scoring guide. Also, the researcher conducted an unstructured interview to students. She asked them to rate the directions. The scoring guide for directness shows that the highest score is 4 which translates to direct. This is followed by scale 3 which is moderately direct. The last two scales are 2 and 1 which are indirect and very ambiguous respectively.

To be considered a 4, the directions must exhibit clarity. This means that everything is understandable and therefore leaves no room for misinterpretation. The students can clearly understand the ideas which the test makers wish to convey. One the other hand, scale 3 means that the directive can be understood. There is a palpable effort that needs to be exerted so as to avoid misinterpretation. The reader does not need to sift through more information just to follow the directive.

To be a 2, though mostly understandable, the directive would still require additional efforts of asking the instructors of what to do. There is a focal point in the directions but the reader has obvious struggle in finding it. Finally, scale 1 directives are those difficult to understand even though the students have already asked questions.

After analysis, it was found that there are 130 or 28.01 percent direct directives. These are found to be very easy to understand. Once read, the students instantly know what to do to get scores in the test.

One of those scored 4 is the following set of directives:

**GENERAL DIRECTIONS: USE ONLY BLACK INK. BE VERY CAREFUL IN ANSWERING BECAUSE ERASURES OF ANY KIND ARE NOT ALLOWED. CHEATING IS PROHIBITED. REMEMBER, GOD SEES EVERYTHING.**

Looking at the directions above, it can be noticed that there are four directives given. All the sentences use the command function of imperatives. The directions are very direct. What is peculiar about the sample set are the presence of the intensifier very, the verbs prohibited and cheating, as well as the noun God. These make the tone of the directions scary. It sounds as if the teacher is frightening the students while trying to prevent them from cheating. Moreover, there is the stylistic use of all capital letters which adds to the terrifying tone of the directions. All of these indicate that the directions are controlling and domineering.

Another example of directions given the score of 4 is taken from a preliminary examination. Below is how it was written:

**GENERAL DIRECTIONS: You have sixty minutes to take this test. All answers should be written on this test paper. DO NOT use a pencil in writing your answers. Read all instructions carefully and follow them. Take a deep breath and GOOD LUCK!**

The directions above are very easy to understand. They give the important things students must know before the actual test. The teacher also included the amount of time allotted for the test which is important for the students. There are only very few test papers which contain the time element and all of which are made by the same teacher. If compared to the previous directive that was also marked 4, this directive also utilizes the command function of imperatives. What makes them different is the appearance of the pronouns you and your. While the first sample has an understood subject, the physical presence of the two pronouns makes the directions less intimidating. Moreover, the general directions do not sound scary at all.

Taking all these in context, it only implies that the directions are well-constructed and direct while maintaining a friendly tone. Thus, it can be concluded that there is no need to utilize heavy words that may reverberate pressure and terror to the students.

**Table 6: Distribution of the Test Directions based on Directness**

<table>
<thead>
<tr>
<th>Scale</th>
<th>f</th>
<th>percent</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>(4) Direct</td>
<td>130</td>
<td>28.01</td>
<td>2</td>
</tr>
<tr>
<td>(3) Moderately Direct</td>
<td>265</td>
<td>57.11</td>
<td>1</td>
</tr>
<tr>
<td>(2) Indirect</td>
<td>56</td>
<td>12.06</td>
<td>3</td>
</tr>
<tr>
<td>(1) Very Ambiguous</td>
<td>2</td>
<td>.43</td>
<td>5</td>
</tr>
<tr>
<td>No directions</td>
<td>11</td>
<td>2.31</td>
<td>4</td>
</tr>
</tbody>
</table>

**TOTAL:** 464 100

**Mean:** 3.07  
**Weighted VI:** Moderately Direct

Table 6 shows that there are 265 or 57.11 percent test directions that fall under the scale of 3. Being the majority, it gets the first rank. These directives were considered moderately direct because of three reasons. First, teachers did not state whether the students should answer in complete sentences or phrases in an identification type of test. This is confusing, even for the researcher, because there is a chunk of space after every item. Next, the tests, most of them, did not state
where the students should answer. Because of this, the researcher saw that there were tests which had spaces before the numbers but the students answered after the stem itself. Also, the teachers did not state how they wanted the examinees to answer i.e. lower case, all capital letters, print, or script.

An example of a directive marked as 3 is Answers must be complete. At first glance, the directive looks easy enough to follow. However, it becomes a little unclear when the researcher saw the entirety of the examination because there were too few spaces to have the answers in complete sentences. Probably, the researcher thinks, the directive means that the students must not leave any item unanswered.

Another direction states Always provide the best answer. The whole general directions from which the aforementioned directive is taken consist of four sentences. Unless the students and the teachers who made the tests have an agreed best answer, then the direction is a tad perplexing since what may be best for the student, say option A, may not be the best for the teacher, say the answer is option B. Again, this direction is scored three because the other three are clear.

There is also a test that says True of False. The directions given, however, are for a Modified True or False type of exam since examinees were instructed to change a word or a phrase in the sentence to make the item correct. Since there was no sentence that states how many points each number will be marked, the students may just put T if the sentence is true and not put anything at all on the blank. This means that the students can still get a score even though they did not modify anything in the items. The examinees can just argue that the type of test is a true or false type and nothing states that each item will be weighted more than one.

There are also test directions which were scored 2 or indirect. There are essay exams that do not have anything regarding how the student will be scored. No holistic nor analytic rubric guide was given. There are also the incidences of wrong words used in the directions such as Analyze the statements carefully... but the items under are for simple recall, thus, no need for analysis. Moreover, the addition of the adverb carefully in the directive makes it redundant because the verb analyze already entails a careful examination of something.

Looking at Table 6 once more, one can also notice that the total is 453 instead of 464. The discrepancy is due to the fact that there are 11 tests which did not contain any directions. Only the type of examination is given. For instance, Identification: and then the test items follow. Asked about their opinion on this matter, some of the respondents said that it might be a result of sometimes assuming that the students already know what to do. Given that the incident occurred in different tests, it means that the students knew what to do. Nevertheless, the ideal case should have been that there are directions for every test.

In summary, the directness of the teachers in writing can also be attributed to the common assumption that teachers do give directives all the time. Teachers belong to the group identified by Van Dijk (1997) that have special access to directives. Aside from written discourse, teachers also have other power resources, such as positions, access to force, and the authority derives from those mentioned. This therefore suggests that in the teaching profession, written discourse is not the only medium of enforcement of power but is, itself, a power resource, hence, there is the prevalence of directives. Pragmatically speaking, this prevalence characterizes the teachers’ power and authority.

4. Hyland’s Classification of Directives. Ken Hyland’s analysis of rhetorical contexts made him classify directives according to the principal form of activity the directives instruct readers to engage in. These are the textual act, the physical act, and the cognitive act. Textual acts refer readers to another part of a text or another text. The second type, the physical act, makes the readers do real world action. The last is the cognitive act which initiate readers into new domains of argument and direct them to understand a point.

The study also delves into Hyland’s classification. As earlier stated in this chapter, there are a total of 97 performative verbs i.e. directives found in the tests.

Table 7 presents the distribution of the directives according to Ken Hyland. As shown, rank 1 with a total of 46 occurrences of 47.42 percent are the cognitive acts. As applied in the study, these cognitive acts are those acts which mainly occur in the mind. From the etymology cognitivus which literally means known, these acts have to do with how the examinees understand the world and act in it.

<table>
<thead>
<tr>
<th>Type of Directive</th>
<th>f</th>
<th>percent</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>40</td>
<td>41.24%</td>
<td>2</td>
</tr>
<tr>
<td>Cognitive</td>
<td>46</td>
<td>47.42%</td>
<td>1</td>
</tr>
<tr>
<td>Textual</td>
<td>3</td>
<td>3.1%</td>
<td>4</td>
</tr>
<tr>
<td>Combination</td>
<td>8</td>
<td>8.24%</td>
<td>3</td>
</tr>
<tr>
<td><strong>TOTAL:</strong></td>
<td>97</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 7 Distribution of Directives based on Hyland’s Classification
Listed on Table 7 and arranged alphabetically are the partial list of verbs under Hyland’s classification. Under the cognitive acts category are verbs considered as brain-based which means they occur as mental acts. Some of these verbs are accomplish, add, adhere and analyze. Accomplish means achieve or complete successfully and it is synonymous to the verbs fulfill, realize, and perform. It is evident that it is a mental act since a person cannot accomplish something without actually doing something. For example, if the teacher says Accomplish this evaluation form, the students are expected to execute another action, in this case, write which, according to Hyland’s types of directives, is a physical act.

The verb add means join or put together. It appears in the test as Add the headline units. This is another mental act unless the examinees do an actual counting of the letters or symbols in the given headlines. Adhere is clearly a cognitive act. It means believe in and follow. In the direction Adhere to the standards of compositions in writing your essay, it can only evident that the students followed the standards if their essays stick with the rules of grammar and sentence construction, punctuations, etc. The other directives geared towards cognitive acts wherein the examinees were tasked to examine, situate, adhere, etc are also included.

There are abstract verbs which can be acted physically if the students, for example Match Column A with Column B by writing the letter of the answer, do something other than match the types. In this case, in one direction there are two directives i.e. match, which is a cognitive act, and writing which is the physical act.

Following the categories of directives proposed by Hyland (2002), these directives could be said to have functioned mainly in two categories which are to direct the examinees to perform physical and cognitive acts.

Most of the directives touched on real world focus, wherein the readers were directed to conduct physical activities, were copyread, capitalize, draw, rewrite, etc. it has to be noted that all these directives were conveyed by the teachers to their students.

Table 8: Partial List of Directives as Classified by Hyland

<table>
<thead>
<tr>
<th>Cognitive</th>
<th>Physical</th>
<th>Textual</th>
<th>Combination</th>
</tr>
</thead>
<tbody>
<tr>
<td>(-) Allowed</td>
<td>Arrange</td>
<td>Read</td>
<td>(-) tamper</td>
</tr>
<tr>
<td>(-) Explain</td>
<td>compose</td>
<td>Refer</td>
<td>(-) Cheat</td>
</tr>
<tr>
<td>(-) tamper</td>
<td>Circle</td>
<td>Copy</td>
<td>(-) copy</td>
</tr>
<tr>
<td>(-) tolerate</td>
<td>State</td>
<td>Skim</td>
<td>(-) talk</td>
</tr>
<tr>
<td>(-) use</td>
<td>Compute</td>
<td>Cite</td>
<td></td>
</tr>
<tr>
<td>(-) write</td>
<td>Count</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accomplish</td>
<td>Capitalize</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Add</td>
<td>Work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adhere</td>
<td>Elaborate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Analyze</td>
<td>Encircle</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Answer</td>
<td>Encode</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assume</td>
<td>Combine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Be guided</td>
<td>Copyread</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Change</td>
<td>(-) Repeat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Choose</td>
<td>Enlist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Classify</td>
<td>Count</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Complete</td>
<td>Create</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comprehend</td>
<td>Fill in</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Convert</td>
<td>Label</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Correct</td>
<td>Mark</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Decide</td>
<td>Observe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pick out</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Copyread means read and edit and it in itself is a physical act since the students are tasked to read and edit an article. Capitalize is also a physical activity. This means that the students are expected to write a letter in the upper case. With the verb draw, the examinees are tasked to illustrate either a significant event from a story or their interpretation of the text they read. These verbs under physical acts require body movements that make the students’ muscles work.

There were also directives which refer to textual acts such as the directives Read the sentences below, Refer to the rubric scoring guide, and skim the contents of the test. Refer is a verb that means mention or allude to. It is a textual act that makes the examinees look at another part of the test. Likewise, the verb skim also has the same function since it literally means go or move quickly and lightly. As a noun, skim still means the same thing i.e. an act of reading something quickly.

3. 5. Guidelines in Writing Test Directions.

After analysis, the output of the study is a set of guidelines to aid teachers when they draft their tests. It is a document containing the test types which came out highest in terms of the frequency of utilization of the teachers. Moreover, the document has directions lifted from actual examinations. It is an attempt to improve test writing skills of teachers who share the researcher’s desire of administering well-written tests.

Additionally, the chief aim of the document is to provide a set of guidelines that teachers may utilize when preparing tests, specifically in writing the
5. CONCLUSION

1. Objective type tests are the most preferred as assessed by the respondents. These are followed by the essays and performance-based assessments accordingly.

2. The most used directives are write, followed by read and the performative identify. In terms of power and authority, most of the directions are found to be firm. Majority of the directions are perceived as moderately direct. Most of the directives, when examined under the lens of Hyland’s classification, were found to be cognitive acts.

3. The proposed guidelines may aid teachers in the construction of the test directions based on the area of pragmatics.

ACKNOWLEDGEMENT

The author wishes to thank her family, Christian, Myles, Ellery, Orion, Tatay Mario and Inay Indang. She also extends her gratitude to her mentor Mr. KC Tejada for his support, inspiring words during the writing of this endeavor and for allowing her to recognize her own potential. Finally, she is grateful to her Dean, Dr. Rowena Abrea, for all the opportunities and for understanding the researcher’s sentiments every time she feels down.

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Books


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[34] Puffer, C. (2002). Telling each other to do things in class: directives in content and language integrated classrooms
Atwood places the issue of the Anthropocene in the context of human and nonhuman forces that interact with the natural world on Earth. Stories of the Anthropocene usually include three time periods: the pre-Anthropocene, in the Anthropocene, and the post-Anthropocene narratives. The Year of the Flood engages with the events after the Anthropocene, when people have passed the Anthropocene and experienced the excessive exploitation of natural resources. The survivals should learn to live in a world with a new harmony of nonhuman forces. In The Year of the Flood, the encounter of humans with nonhuman forces can be traced in different ways, such as, the difference between the lives of “Gardeners” as representatives of nature with that of “ordinary people” who represent science or culture in the society. Gardeners who consider themselves as a nation of “nature lovers” choose a lifestyle that is more natural and less scientific. For example, for the healing process, they use herbal medicines instead of a chemical one. Pilar uses “honey” for treatment and considers it as “food of immortality” (179). She also uses "Bees and mushrooms” (184) as special natural medicines produced by corporations but she was unaware of getting polluted as Toby narrates: “she couldn’t understand it, because she’d always been so careful about her health: she worked out, she ate a lot of vegetables, she took a dose of HelthWyzer Hi-Potency VitalVite supplements daily”(50). Another trace of the nonhuman force in the novel is the introduction of animals as great “helpers.” There are references to “vulture,” “maggot”, and “bees” that are really useful for human beings. Pilar uses maggots to cure Ren's gangrene disease: “In the afternoon she
Margaret Atwood’s *The Year of the Flood* in the Age of the Anthropocene

lifts the maggots from the plastic snap-top, rinses them in tepid water. Then she transfers them to a sheet of gauze from the first-aid kit, applies another sheet over the top, and tapes the maggot-filled envelope over the wound (644). Furthermore, with the advancement of technology and science, scientists could create animals in laboratories. The issue of cyborg animals is controversial in ecocriticism. In this context, Donna Haraway has evoked the cyborg’s image to discuss about “pleasure in the confusion of boundaries” between the natural and the artificial “and for responsibility in their construction” (150, original italics). In *The Year of the Flood* cyborg animals are produced in order to be in the service of authority. They are not beneficial for the environment or ordinary people:

Bees are seized while still in larval form, and micromechanical systems are inserted into them. Tissue grows around the insert, and when the full adult or “imago” emerges, it is a bee cyborg spy controllable by a CorpSeCorps operator, equipped to transmit, and thus to betray. (496)

In Haraway’s view, the cyborg is "a thoroughly political animal" (146) designed for special purposes. It is clear from the complexities of the novel as a whole that Atwood’s task is not to illustrate some evils inherent to science but to illustrate how science can be used for dishonorable purposes. Another issue regarding the cyborg creatures is the question of being “real” or “artificial.” Bees are no longer real bees but they function as a real one, so the boundary between real and artificial or natural and scientific has been blurred by producing cyborg bees. In the novel, there is a debate between gardeners and scientists over the issue of the real “God” who is measurable through scientific method or the God as a “Spirit” who cannot be known through science. Linda Hutcheon suggests that realities in our mind are culturally constructed:

The postmodern’s initial concern is to de-naturalize some of the dominant features of our way of life; to point out that those entities that we unthinkingly experience as ‘natural’ (they might even include capitalism, patriarchy, liberal humanism) are in fact ‘cultural’; made by us, not given to us. (2)

The pervasive confrontation of the human with posthuman is another salient feature of Atwood’s writings. The term posthumanism is defined as the “intricate enmeshing between humans and technological artifacts” (Sharon14) that “aims at re-locating humans from their self-assigned position of centrality in the world.” (Mosca 45) In Atwood’s vision the posthuman has the potential of creating a rival species in the natural life of humans. What makes her worried, is the imagination of a future with posthumans in which a “world of rampant capitalism, of individualistic consumer societies, leading to a global ecological catastrophe” (Schemeink 73) will be established. In *The Year of the Flood*, pigoons are perhaps the most relevant example. They are genetically modified pigs that have the same DNA with humans. According to Warkentin, “the practice of mixing human and pig genetic material for numerous generations has endowed pigoons with a certain amount of human similarity” (93). This similarity becomes a source of fear for Toby. She kills a pigoon, when she realizes that three big pigs try to enter her garden by digging the ground.

3. Capitalism, Nature, and Gender in *The Year of the Flood*

The age of the Anthropocene has its root in industrialization and capitalist policies of the nineteenth century. The interaction between humans and nature is a necessary fact of life on Earth. In this sense, humans resort to nature to meet their needs. In other words, the lack of natural resources makes production impossible. According to Moore, the duality of nature/humans is the source of the problem in the twentieth century. He argues that this dualism has brought the the biosphere to its present transition toward a less habitable world. It is still only dimly realized that the categories of “Society” and “Nature”—Society without nature, Nature without humans—are part of the problem, intellectually and politically. No less than the binaries of Eurocentrism, racism, and sexism, Nature/Society is directly implicated in the modern world’s colossal violence, inequality, and oppression. (2)

Moore further argues that in order to better perceive the Anthropocene epoch, it needs to be reconceptualized not as a “geological” phenomenon but rather as a “historical” product. Within this context, the Anthropocene should be investigated in terms of power, race, class, and gender. Haraway
utilized the word “Capitalocene” to discuss the relationship between capitalism and the Anthropocene in 2012. According to Moore, Capitalocene “does not stand for capitalism as an economic and social system. [...] Rather, the Capitalocene signifies capitalism as a way of organizing nature—as a multispecies, situated, capitalist world-ecology.” (6)

In *The Year of the Flood*, the concept of the Anthropocene is not only illustrated through the references to the natural environment, but also with the reference to the system of sociopolitical hierarchies. Most people live in the urban sprawl known as the ‘pleeblands’ and there are also “CorpSeCorpsMen” who represent the corrupted political system. As Linda Hutcheon points out, postmodern writings are extremely "political." Atwood deploys a postmodern approach in dialogue with ecocriticism theory to decentralize the established hierarchies of the society in order to depict the political corruptions that will lead into the environmental corruption too.

Similarly, the apocalypse of "Waterless flood" is depicted to criticize the current policies of the political system towards nature. Examining the novel within the framework of Marxist ecology, one can trace the aggressive capitalism, globalisation and the self-seeking interests of the private corporations that are the main sources of the environmental abuse. Atwood depicts how social institutions like "CorpSeCorpsMen" privilege money and their own benefits over people and environment: "It was a CorpSeCorps operation, naturally. The HelthWyzer labs had developed the splice, the CorpSeCorpsMen were the wholesalers. They ran it the way they ran everything illegal" (315). She warns against the possible consequences of the Anthropocene on humanity and ethical values. In this sense, Atwood argues that at the time of disaster altruism loses its meaning. For instance, in the novel gardeners always emphasize the members to avoid mutual help at the time of flood and try to save their own lives: “When the Waterless Waters rise, Adam One used to say, the people will try to save themselves from drowning. They will clutch at any straw. Be sure you are not that straw, my Friends, for if you are clutched or even touched, you too will drown” (44).

As a female author, it is clear that Atwood will address the issues of gender and race in her novels. Ecofeminist critics draw a link between nature and women, they utilize symbols like “mother nature” to depict the affinity of female body and nature. Those who believe that women are closer to nature argue that those men who are cruel to nature can be cruel to women too. Carolyn Merchant’s *The Death of Nature* has been a leading text in this regard. She argues that the development of our abuse of nature began during the Renaissance with “the formation of a world view and science that, by reconceptualizing reality as a machine rather than a living organism, sanctioned the domination of both nature and women” (xvii). Some radical feminists argue that women have a natural ability to save the world from ecological crisis. Greta Gaard states that ecofeminism’s “basic premise is that the ideology which authorizes oppressions such as those based on race, class, gender, sexuality, physical abilities, and species is the same ideology which sanctions the oppression of nature” (1).

In *The Year of the Flood*, Atwood demonstrates the relationship between Toby and her boss, as a patriarchal binary of oppressed and oppressor, Atwood writes: “He didn’t want her to feel pleasure, though: only submission” (74). Blanco considers Toby as being a “part of his harem”, only as a sexual object. He even deprives Toby of her primitive right of eating lunch: “Nor did he give her any time off from her Secret Burgers duties. He demanded her services during her lunch break — the whole half — hour which meant she got no lunch” (74). Interestingly, the character of Blanco depicted as a person who is against nature and the environment. He had a quarrel with Adam One when he has been asked to stop eating animal’s meat: “Blanco came out from behind the booth and lunged, but Adam One seemed used to being attacked: he stepped to the side, and Blanco rocketed forward into the group of singing children, knocking some of them down and falling down himself” (80).

4. CONCLUSION

Novels like *The Year of the Flood* through their self-reflexive capacity have the ability to change the dream of a utopian world to an anthropogenic nightmare of a dystopia. Atwood depicts a society characterized by hierarchical power structures, gender prejudice, cruelty to animals that all lead to progressive damage to nature. The novel demonstrates how the boundaries between human and posthuman are blurred in the Anthropocene epoch. Therefore, the concept of humans as a center and nonhuman as a periphery is no longer valid. In this sense, Atwood demands a collective awareness of all human beings around the world about environmental issues and criticizes those ignorant groups who unknowingly or on purpose pave the way for the impending natural disasters. Needless to mention, Atwood views the possibility of a change
in human beings. As written in the novel there is always a new post-apocalyptic life beyond every disaster.

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Translation: Types, Choices, and Implications on Teaching Language and Literature

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ARTICLE INFO

Received: April 06, 2019
Accepted: May 10, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.16

ABSTRACT

The purpose of this study is to study, analyze, and describe the translational choices of the participants in the interest of categorizing their translation strategies and more importantly premised on Baker’s narrative theory which is to examine the possibility of participants’ resistance or faithful translation. The current study is premised on Baker’s (2007) theory of narrative in translation which posits that beyond translated texts is an embedded identity of the translator. The findings suggest that participants have four (4) types of translation - mistranslation, paraphrasing, literal translation, and beyond text translation. Of the four translation types, beyond text translation reveals mental attitudes, beliefs, and values of participants. There are observations in the processing of L2 text - (1) foreignizing English or L2 texts by coining words or phrases, using telegraphic texts and carabao English; (2) translating by using a popular spoken expression mostly understood in L1 than in L2; (3) projecting sensory image to describe an L1 item with unknown equivalent; (4) using wordy details often unnecessary; and (5) adding L2 text not found in the source text. Further this paper examines the translational choices of participants in terms of morphological content, translational meaning in L1 and L2, and the implications to pedagogy in language and literature. There are 38 university students who translated the short story (Bb. Phathupats, by Juan Crisostomo Soto) from Filipino to English. The short story has 34 paragraphs written in Kapampangan and in Filipino by Vidal and Nelmida (1996). The paper ends with insights underpinning the implications of translational choices to teaching language and literature.

1. BACKGROUND OF THE STUDY

Translation is a problem-solving activity which requires translator to consider factors such as linguistic elements, contextual situations and stylistic choice of devices. Debates as to a single technique and theoretical underpinnings to translate abound in extant literatures such as mental operations in translation (Sequinot, 1988; Yau, 2010); pragmatic-based approach in translation (Farwell & Helmrich, 1993;1995; Nagy, 2016); translation universal features (Ippolito, 2013); translation in classroom (Dobson, 2012); pedagogy of translation (Pennycook, 2008). However, there are other significant areas of studies that should also be put into question such as using evidences of translation to better teaching of language and literature by examining ideologies and histories reflected most especially in prose-translated texts. The mental process of translating Filipino to English will reveal challenges and strategies which can contribute and help literature teachers to understand the language and interpretation skills of ESL students. Horner & Tetreault (2016) take a translingual approach or analytical framework to explore translation. They view this framework of translation from the point of globalization in writing, meaning, translation is not merely a distinct form of writing but also a feature and outcome of all writing. Translation brings to the fore the negotiation of language difference and its ideologies (p.20). Baker (2007) also posits the same argument and invokes narrative theory framework explaining “structures of events” that guide interpretations. Baker asserts that translation allows for an understanding of translational choices and that these choices shape our social and political reality. In the current study, identification of translational choices will not only be helpful to teachers but will reveal translator’s identity, values, and beliefs. Translation is then viewed as representation of identities, trajectories, and values of those who translate. Baker further cites Fisher’s (1997) model defining rationality of narrative framework. In his model, there are two principles to assess the narrative - coherence and fidelity. Fisher maintains that there are reasons for the translator’s choice. In order to assess the choice and narrative, there are three types of coherence: structure, material,
and character. These types of coherence are put into question in order to understand identity, belief and attitude of a translator.

2. Translation, Process & Strategies
Translation process has its own distinctive nature, communicative event shaped by its own goals, pressures and context of production (Baker, 2006a). As a consequence of the mental operations of translation, several translation theorists posit practices, strategies, theories and techniques. Ippolito (2013) enumerates four (4) specific language features of translated texts (TTs): simplification, explicitation, normalization and leveling-out. All these four features have tendencies to appear in translated texts (i.e., local and global perspective) and possibly reveal the nature of translation process. Ippolito maintains that these translation features are evidenced from corpus-based studies and needs verification in all languages.

Farwell & Helnrich (1993;1995) posit pragmatics-based approach in translation and they assert that in producing texts, people intend meanings. The translator recreates the original text insuring a coherent account of the intent behind the text. Farewell & Helnrich add such approach relies heavily on representations of belief and other mental attitudes. The language use to produce and reproduce is not simply a report of events but infused with rich mental models bearing cultures and individuals. To Nagy (2016) and Sorea (2007), meaning exceeds the limitations of reference, it emerges and disambiguates only in specific context of situation. Further, Nagy asserts that there are two factors translators have to remember in order to minimize discrepancies between the model of the world presented in the source text (p.212) and familiarity of the target reader: first is the ability to assess the knowledge and expectations of the target reader and the second factor is the translator’s own view of his/her role. The second factor underscores the inherent and intertwining role between a translator and the source text. This idea is in consonance with Yau (2010) who assert that the act of translation is not only about linguistic information but with the translator’s identity, ideology, and relationship (p.374). In terms of pedagogical use, translation is often used as a strategy to comprehend, remember, and produce a foreign language (Liao, 2006). Translation according to Liao is a cognitive learning strategy while Seguinot (1988) argues that the purpose of a translator could be revealed in the process, hence, clues of mental processes, sources of error, and encoding of language are likely determined. In addition to considering cultural and aesthetic act, part of the role of a translator is be able to choose combination of words, grammatical structure, contextual meaning, and the communicative purpose of the source text (Nagy, 2016). Dobson (2012) describes supreme translation “of being similar” rather than “the same” as the original. In a similar thought, Steiner (1996) emphasizes supreme translation not only illuminating elements of connotation, greater clarity and impact but adds, “are there” in the original from the outset but may not have been fully declared (as cited in Dobson, p.276). Hague (2012) argues that translation helps people to communicate, it is a “movement of meaning” to decanonize (DeMan, 1986) and moving it to fragmentation.

The current study is premised on the analytic framework of translation and to draw inspiration from this concept means to examine translated-prose texts of participants. The main objective of this study is to examine sample English translation of the participants by describing and analyzing their translational choices. Specifically, it seeks to answer the following questions: (1) What are the participants’ translational types and choices (in terms of morphological content, translational meaning and which translation type would likely embed the participants’ identity, values and judgement?; and (2) How will the translation types and choices inform teaching language and literature?

In sum, the idea of translation is central to the translator’s ideology, beliefs, and values Baker (2006) underscores translated texts as shaped by one’s own personal pressure and this view is equivocal of Farwell & Helnrich (1993;1995); Nagy (2016); and Yau (2010). From the synthesis of extant literatures about translation process and strategies, theories and concepts, there is a need to examine translated texts in terms of the strategy used in the process and to describe the features of translated texts; and discover ideological stances embedded in translated texts.

2. METHODOLOGY
2.1 Participants. Thirty-eight (38) university students translated Filipino texts to English. The participants are all taking up the subject, Translation and Editing of Text with the researcher (of the current year)
Source Text. The source text read by the participants is a Kapampangan short story titled, *Bb. Phathupats* by Juan Crisostomo Soto. The copy of the source text is both available in Filipino and Kapampangan. The Kapampangan version is translated in Filipino by Vidal and Nelmidia (1996). The Filipino version contains 34 paragraphs. Paragraphs containing dialogue in Spanish were not included (i.e., Par. 10, 11, 16, 17, & 29).

Instruction to Translate. Participants were given an hour and a half to translate. Each student translated a paragraph and then exchanged with a classmate. A total of 29 paragraphs were translated by the participants. So, each student was able to translate 2 paragraphs. Dictionary and mobile apps were discouraged. The source text was familiar to the participants as it was used as a reading material in another subject (Creative Writing).

2.2 Categorizing. & Coding
A 2-column table was initially prepared to categorize and code translated English texts according to the technique used (e.g., negative shift, omission, paraphrase, literal translation, addition, resist faithful translation, and paraphrase). A code is assigned to each line translated by participants. For example, 25g means that the line is from paragraph 25 line g.

After coding, translational choices were assigned type - mistranslation or negative shift, paraphrasing, literal translation, and beyond text translation. Each type was then studied, analyzed and presented in a tabular form. Those translational choices that display participants’ resistance to faithful translation (paraphrasing) and beyond text translation were discussed in a separate section.

Research Question #1. What are the participants’ translational types and choices (in terms of morphological content and translational meaning)?

There are seven (7) translational types found in the participants’ choices: mistranslation or negative shifts, coined/invented words, carabao English, adjectival phrase, literal and technical translation, and beyond text translation.

### 1. Mistranslation or Negative shift
According to Hague (2012) negative shift is of three (3) types - mistranslation of information, sub interpretation of the original text, and superficial interpretation of connectives between intentional correlatives. It is simply misinterpreting the source text by choosing an inaccurate and inappropriate target language. Negative shifts occur when translator confuses a category of a source language into another category or directly use a word for word translation resulting to a different meaning, a foreign structure, and consequently bears no meaning (1d, 24a , 34e, 34f, 18d, 18e, 8a, 20b, 7a).

<table>
<thead>
<tr>
<th>English</th>
<th>Filipino</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabi nila ipinanganak ang kanyang mga magulang sa sulok ng Pampanga, sa pinakamaliit na bayan dito.</td>
<td>Many (says) say her parents were born (in) at the corner of Pampanga, (in) at the smallest town of the province.</td>
</tr>
<tr>
<td>Oo hindi ba ninyo alam? Sabi ng nakakakilala sa kanya, “Anak siya na matandang Godiung Pakbong na aking kanayon.”</td>
<td>Yes, don’t you know?” Said by the person he knows.</td>
</tr>
<tr>
<td>Hindi na sila marunong ng Kapampangan o inkahihinya na nila ang kapampangan dahil nakakapagsalita na sila ng ingles na tsampurado.</td>
<td>They don’t even know how to speak Kapampangan they are ashamed of being Kapampangan because they can speak in English but not so good.</td>
</tr>
<tr>
<td>..naginit ang pakiramdam niya</td>
<td>Either they do not know Kapampangan or they are ashamed of Kapampangan because they can already speak in “not so straight” English.</td>
</tr>
<tr>
<td>Magsula noon ito ang pangalang ibinansag sa kanya at nakalimutan nilang tuluyang ang Yeyeng, ang malambing niyang palayaw.</td>
<td>And Miss Phatuphat’s temper became hot.</td>
</tr>
<tr>
<td>And because of that Miss Phatupat’s composure became hot.</td>
<td>Since then, they started to call her by that pen name, and forgot about her nickname, Yeyeng.</td>
</tr>
</tbody>
</table>

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Hindi kayo dapat magtaka kung hindi na marunong ng Kapampangan si Miss Phatuphat.

You **don’t** have to doubt if Miss Phatuphat doesn’t already know Kapampangan. 20b

Nagkalabitan ang mga **maalam** na nakakakilala sa kanya.

**Learned** people who knew her … 7a

### 2. Paraphrasing (Coined or Invented Words, Carabao English, and Adjectival Phrase)

A simple description of paraphrase is expressing a statement, a phrase or a single word using some other words. Danielsson (2007) argue that paraphrasing as a translation technique (i.e., machine translation) is often an urge to find a better sounding way to express the idea (s). Paraphrasing embraces a wider category that is why in the current study, a number of techniques are subsumed under paraphrasing (i.e., invention, wordiness, project sensory image). Below are samples of translational choices - invention or coined phrase (30a, 30f), carabao English or “grammar-flawed” (34e), adjectival phrase (34f).

<table>
<thead>
<tr>
<th>Paalam, miss na Hindi marunong ng Kapampangan.</th>
<th>Goodbye, Ms who doesn’t know Kapampangan!30a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farewell, Ms Do Not Know Kapampangan! 30f</td>
<td></td>
</tr>
<tr>
<td>Hindi na sila marunong ng Kapampangan o ikinahihiya na nila ang kapampangan dahil nakakapagsalita na sila ng ingles na tsampurado.</td>
<td>They don’t even know how to speak Kapampangan they are ashamed of being Kapampangan because they can utter in English but then it is informal. 34d</td>
</tr>
<tr>
<td>They don’t even know how to speak Kapampangan they are ashamed of being Kapampangan because they can speak in English but not so good. 34e</td>
<td>Either they do not know Kapampangan or they are ashamed of Kapampangan because they can already speak in “not so straight” English.34f</td>
</tr>
</tbody>
</table>

Paraphrasing for the participants means saying or writing the translation in their own words. There are cases when participants substitute an inaccurate word and missed the context, for instance sample translational choice 12b, 7a. There are also cases when participants substituted the source text with a highly formal or technical language such as 34d, 2a, 2b or describing the source by using imagery-like words (21i, 21h, 18c). Omission is also used by the participants to paraphrase while maintaining the contextual meaning (21g, 14c). and could be possible with the use of imagery to translate literally (25c)

However, there were also sample translational choices with less awkward and sound L2 equivalents (8a, 14d,26a, 28b, 28e, 14d,14b, 25g).

3. **Literal translation (Formal/Technical)**

This is a technique often called “word for word” translation. According to Molina & Albir (2002) literal translation occurs when there is an exact structural, lexical and even morphological equivalence between two languages. In the current study, literal translation of participants resulted to some choices that are highly technical or formal, omission of words (cut-off some
words from source text), some ended mistranslation (13b, 21a, 25e, 25f, 2e, 2f, 22a, 22b, 25e).

<table>
<thead>
<tr>
<th>Magmula noon ito ang pangalan ibinansag sa kanya at nakalimutan nilang <strong>tuluyang</strong> ang Yeyeng, ang malambing niyang palayaw.</th>
<th>Since then, they started calling her by that name and <strong>totally</strong> forgot Yeyeng - her sweet nickname. 8a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindi na nakapagpigil at mag nakarinig; napatawa silang malakas</td>
<td>Those who heard what she said can’t anymore contain their laughter. 14d</td>
</tr>
<tr>
<td>“Aba, maitim pala siya!”</td>
<td>“Oh! She has a dark complexion!” 26a</td>
</tr>
<tr>
<td>Sigawan, palakpak, halakhakan ang narinig noon.</td>
<td>Shouts, claps, and laughs were heard that time.28b</td>
</tr>
<tr>
<td>Sumama lahat ng iba’t ibang wika na talasalitaang vulgar ng Ingles, Kastila, Tagalog na pinaghaluhalung niya nang walang kawawaan.</td>
<td>She put together different vulgar words in English., Spanish and Tagalog.14a</td>
</tr>
<tr>
<td><strong>Lumitaw</strong> ang likas niyang kulay maitim pa siya sa duhat.</td>
<td>Her <strong>true</strong> complexion appeared darker than the duhat. 25g</td>
</tr>
<tr>
<td>Sa katunayan, totoo nahiirapan na akong bumigkas ng Kapampangan lalo na kung binabasa ko. <em>In fact, I do have difficulty speaking Kapampangan especially in reading.</em></td>
<td>Honestly, it’s true that I’m having a hard time speaking now in Kapampangan specially if I’m reading it.13a</td>
</tr>
<tr>
<td>Noon na sumabog at bulkan.</td>
<td>Frankly speaking, I have now this difficulty in <strong>pronouncing</strong> Kapampangan words when reading it. 13b:</td>
</tr>
<tr>
<td>Napaiyak na si Miss Phatupat at sa pagpunas sa kenaryumutulung luha sumama ang makapal niyang pulbos sa pisngi.</td>
<td>Miss Phatupat cried and as she (wipes) wiped her <strong>flowing tears</strong> the thick powder came with it. 25e</td>
</tr>
<tr>
<td>Nagdalagang walang pagbabago.</td>
<td>Miss Phatupat already cried in every wipe on her flowing tears, the thick powder was wiped out. 25f</td>
</tr>
<tr>
<td>Walanghiya!Magnanakaw!Taga-lason!Anak-!, sabi sa tindrang wikang Kapampangan.</td>
<td>She grew up without having a change in her life. 2e</td>
</tr>
<tr>
<td></td>
<td>Nothing changed with her life as she grew up to her puberty. 2f</td>
</tr>
<tr>
<td></td>
<td>Shameless!Thief!Poisoner!Child-! 22b</td>
</tr>
</tbody>
</table>

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4. **Beyond literal translation (Beyond text)**

<table>
<thead>
<tr>
<th>Tagalog Sentences</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Napangiti lahat ng nasa umpukan.</td>
<td>Everyone in the crowd <strong>laughed</strong>. 12a</td>
</tr>
<tr>
<td>Nagkalabitan ang mga maalam na nakakakilala sa kanya.</td>
<td>Everyone in the crowd <strong>smiled</strong>. 12b</td>
</tr>
<tr>
<td>Hindi na sila marunong ng Kapampangan o ikinahihiya na nila ang kapampangan dahil nakakapagsalita na sila ng ingles na tsampurado.</td>
<td>People who knew her have exchanged signs. 7a</td>
</tr>
<tr>
<td>Dahil mahirap lang sila, pagtitinda ang ikinabubuhay.</td>
<td>They don't even know how to speak Kapampangan because they can utter in English but then it is informal. 34d</td>
</tr>
<tr>
<td>Ang lahat ng maruming salita sa Kapampangan bigla niyang pinagsama-sama sa nag aapoy niyang bunganga.</td>
<td>Because they are only poor, selling rice cakes is their source of living. 2a</td>
</tr>
<tr>
<td>...at mula sa bunganga niyang naglalawa lumabas and lagablab ng Vesubyo or ang lahat ng maruming salita sa Kapampangan bigla niyang pinagsama-sama sa nagaapoy na bunganga.</td>
<td>Due to poverty, selling is their source of living. 2b</td>
</tr>
<tr>
<td>Napahalakhak nang malakas ang mga nanonood.</td>
<td>All spitted from her raging mouth. 21i</td>
</tr>
<tr>
<td>...and from her mouth oozing with madness. 21h</td>
<td>The audience laughed out loudly. 25a</td>
</tr>
<tr>
<td>Napakarami ng mga Miss Phatupat sa panahon ngayon.</td>
<td>The audience laugh so hard. 25b</td>
</tr>
<tr>
<td>The audience bursts into laughter. 25c</td>
<td></td>
</tr>
</tbody>
</table>

Central to the narrative theory of Baker (2007) is the theory of language *difference*. To discuss translational choices of the participants, it is crucial to identify specifically in the sample translated texts (TTs) those that bear apparent *difference or contradictions* from the source text. *Difference* in the current study refers to translational choices of participants which are reflective of beliefs and mental attitudes (Farmwell & Helmerich, 2016); embedding of dominance and resistance (Baker, 2007); and implicit of contradictions (Horner & Tetreault, 2006). Translational choices below reveal the participants’ beliefs and values. As they used another word to convey the meaning of L1 to L2 (or English), they have revealed their inner thoughts and feelings. Beyond text translation includes 26b, 34g, 34j, 20a, 20b 28a, 9a, 33b, 21b, 21d, 21e, 21f, 1f, 30a, 30b.

<table>
<thead>
<tr>
<th>Tagalog Sentences</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Aba, maitim pala siya!”</td>
<td>“Oh, I did not know she has a dark complexion.” 26b</td>
</tr>
<tr>
<td>Napakarami ng mga Miss Phatupat sa panahon ngayon.</td>
<td>People nowadays seem to be like Miss Phatupat. 34g</td>
</tr>
<tr>
<td>People nowadays are becoming Ms Phatupat.34j</td>
<td></td>
</tr>
<tr>
<td>Hindi kayo dapat magtaka kung hindi na marunong ng Kapampangan si Miss Phatupat.</td>
<td>You don’t have to doubt if Miss Phatuphat doesn’t know Kapampangan. 20a</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>You don’t have to doubt if Miss Phatuphat doesn’t already know Kapampangan. 20b</td>
<td></td>
</tr>
<tr>
<td>Nang makita ito ng mag nanonood lalo na Silang napatawa at nagsabi,</td>
<td>When the audience saw this they even taught more and said,…28a</td>
</tr>
<tr>
<td>Lumapit siya ngunit nang makita na Kapampangan ang binabasa, lumabi ng kaunti, uilig at nagsabi,</td>
<td>She came near, but when she saw what was being read was Kapampangan, she pouted, disappointed and said, …9a</td>
</tr>
<tr>
<td>Ganyan ang pinag tulung-tulungan at ang kawawang Yeyeng ay smalls na bubulong-bulong na parang ulol.</td>
<td>That’s how people degraded her and the pathetic Yeyeng whispering like a fool while leaving. 33b</td>
</tr>
<tr>
<td>Noon na sumabog at bulkan.</td>
<td>Right at that moment, she exploded. 21b</td>
</tr>
<tr>
<td>Miss Phatupat got all fiery. 21d</td>
<td></td>
</tr>
<tr>
<td>Miss Phatupat lost her self-control. 21e</td>
<td></td>
</tr>
<tr>
<td>Miss Phatupat got all fiery. 21f</td>
<td></td>
</tr>
<tr>
<td>Hindi na nakatiis si Miss Phatupat.</td>
<td>Miss Phatupat can’t resist anymore. 30a</td>
</tr>
<tr>
<td>Miss Phatupat wasn’t able to resist anymore. 30b</td>
<td></td>
</tr>
</tbody>
</table>

**Research Question #2 What do the translational choices mean in terms of L1 & L2 morphological content and meaning and which translation type is likely embedded with participants’ beliefs, values and judgement?**

There are four translational types: mistranslation or negative shift, paraphrasing, literal translation, and beyond text translation. Each type describes the participants’ techniques in translating lines from the fiction. The discussion below begins with sample translation type with explanation of morphological content and meaning, followed by a description of their translational choice.

**Mistranslation or negative shift**

Translator confuses a category of a source text into another category or directly use a word for word translation resulting to another meaning (e.g., 7a, 1d):

**in the corner of Pampanga** (7a)

“Sulok” in Filipino means dulo, in Kapampangan sepú (as in sepu ning dalan meaning). Sepú in the example does not convey a specific direction (e.g. northern, western, foothill of the mountain, etc.) Participant 1d may have used corner to indicate a far-flung area in a small town in Pampanga.

Translation equivalent chosen by Participant 1d seems to be faithful in the translation and consequently convey an awkward, inaccurate target text. Perhaps, choosing a target text that is specifying a particular direction such as a far-flung area in Arayat, or a broader context but specified island or region (e.g. western part of Luzon). Absence of an exact translation is often a result of a literal translation.

In reading literature the texts are both figurative and literal, the sample text (i.e., sa sulok ng Pampanga, sa pinakamaliit na Bayan) when translated in L2 (English) will sound less creative and more technical in style.

**Learned people** (1d)

The morphological units of “ma-alam” in sample text 7a contain a prefix ma, meaning more, full, highly; the rootword, alam which means knowledge (n.), knowhow (n.), to know (v). The meaning of maalam from the morphological
content refers to the full or complete knowledge (n.) of the character, Binibining Phathupats.

The choice of participant 7a is another case of faithful translation: ma’-alam, learned people which in a way is a result of plain or highly-technical form of language and style. Perhaps, translating ma’alam, in another way such as “Those who knew her looked at each other suspiciously.” Being faithful in the translation of Participant 7a (Learned people, maalam) seems to result in an L2 that is quite irregular. In addition, the participant probably confused the prefix “ma” as a past tense form to a verb (i.e., ma’alam, learned). Well, some verbs in Filipino start with na (but not ma) to denote past tense form of the verb (e.g., naka, nasabi, naluto) To say that *people are learned connotes a confusing or unconventional form of a word. Perhaps, “people who knew her,” will be an appropriate translation.

The style and language of fiction in this case in L1 (or Filipino) is very rich in figurative or descriptive images such as maalam, nagkalabitan (meaning, depicting a bodily gesture to secretly get the attention of another character). To faithfully translate the source text rich in descriptive images or symbols may result to unconventional form or plain style of language. There are two observations from the translation of the participant. First, it reflects the inaccuracy of the lexical choice which is in Filipino. Second, the participant’s faithful translation was only focused on sentential equivalent but not on achieving equal creative language.

Furthermore, mistranslation or negative shift can result to a foreign structure (usually ungrammatical form) and consequently bears no contextual meaning (e.g. 18d, 18e).

compose/temper becomes hot (18d, 18e)

The source text nag-init contains two morphemes - prefix nag (past tense), root word init (hot) which means to cause heat (either caused by external or emotional factors).

Participants 18d and 18c chose to translate the source text with compose becoming hot and temper becoming hot. There are two observations noted from the participants’ translation. First, 18d describes composure as hot which seems inaccurate but perhaps it is the participant’s idea of losing one’s composure. Second participant 18e chose temper to similarly indicate losing temper but seemingly inappropriate to describe temper. Perhaps, “nag-init” and “pikirandam,” the source texts might have been more sensible to translate in two ways. First, in a plain language Binibining Phathupats felt tense, felt angry, felt highly anxious. Second, in a figurative language, She felt shivering hate, Her body submerged to burning hate.

While the participants chose L2 (English) words to translate the idea in a figurative way, the choices were technically inaccurate. Perhaps, the idea of literal translation for one word might have been easier for them but not when it is combined in a phrase.

Paraphrasing
Participants 34e, 34f translated Ingles Tsampurado, obviously a borrowed word which consequently resulted to carabao English and adjectival phrase. English but not so good (34e); Not so straight English (34f)

TT: They don’t even know how to speak Kapampangan they are ashamed of being
Kapampangan because they can speak in **English but not so good** (34e)

TT: Either they do not know Kapampangan or they are ashamed of Kapampangan because they can already speak in “not so straight” English. (34f)

This phrase in Filipino, *hindi marunong ng Kapampangan* is translated sarcastically by the participant, *Ms Do Not Know* (instead of literally translating, Goodbye, lady who do not know how to speak Kapampangan!). Another phrase, *Ingles na tsampurado* is translated telegraphically by the participant *English but not so good* (Instead of the complete sentence “Your speaking of English is not that good.” “Tsampurado” in English is a porridge. The participant might literally described the look or taste of the *English tsampurado* (*i.e.*, *mixing of milk and brown cocoa rice*) instead of providing a sound equivalent. Perhaps the participant resorts to describing the condition in L1 instead of providing a sound equivalent in L2 (or vice-versa). This is also true for participant who translated English tsampurado in an adverbial phrase, “not so straight English” (Instead of saying, they can already speak straight English or can already speak English fluently.). Perhaps, the participant who translated it “straight” (to mean, *English tsampurado*) refers to spontaneous speech in English (no stammering nor stuttering). Perhaps that is how they see Bb. Phathupats (Ms. Phathupats).

The participant’s translational choices reveal two things. One, participant invents or coins L2 words to translate without losing creative sense of the word and second, the use of short cuts or telegraphic idea when there are no sound equivalents for L1. Some may call it carabao English and it is probably the case when translation is forced or superficially transferred to another language. *English tsampurado* in the story refers to the Bb. Phathupats’ mixing of words in English which other characters felt either jealous or judgmental over her underrated skill to speak in English. To translate *English tsampurado* will lead to superficial translation and leaving it as it is (a borrowed word) might have been more sensible.

**Literal translation**

Participants used word for word translation and some choices seem awkward (*e.g.*, 25e, 25f) while 13b chose an inappropriate word for the source text.

*flowing tears*

**ST:** Napaiyak na si Miss Phathupat at sa pagpunas sa kanyang tumutulbing luha sumama ang makapal niyang pulbos sa pisngi.

**TT:** Miss Phathupat cried and as she (wipes) wiped her *flowing tears* the thick powder came with it. 25e TT: Miss Phathupat already cried in every wipe on her *flowing tears*, the thick powder was wiped out. 25f

The progressive verb *flow* and noun *tears* make up the translation of the participants. It is the literal translation of the source text *(ST) tumutulong luha; from the root word tumutulo or pumapatak.* In English it means *drop of water*, the context of ST refers to the tears coming down from the cheek of the character, Bb. Phathupats (Ms Phathupats).

The translational choice of the participants (25e, 25f) seems to place an unnecessary word (*i.e.*, *flowing*) which renders its awkwardness. Tears will definitely flow and so there is no need to translate it. The consequence of superficial translation is apparent in this choice.

**pronouncing Kapampangan words**

**ST:** Sa katunayan, totoong nahihirapan na akong bumigkas ng Kapampangan lalo na kung binabasa ko.
TT: Frankly speaking, I have now this difficulty in pronouncing Kapampangan words when reading it. 13b:

Pronouncing, this verb constitutes a root word, pronounce and a progressive verb with -ing. The participant chose this verb to translate bigkas, which constitutes a root word, bigkas (to utter) and another morpheme, an infix (um), indicating a past form of the verb bigkas.

The literal translation of the participant seem awkward in meaning because speaking and uttering are two distinct actions. It seems that the participant has chosen a synonym or close to the meaning of the source text (ST) but not exacting to the context.

4. Beyond Text Translation

Samples of translational choices below suggest resistance of participants to faithfully translate in English perhaps because of L2 text availability (e.g., 13b, 20a, 21b), intent to mitigate and convey more or less harsh judgement (e.g., 26b, 27d, 27a), and choice could be their belief (or unbelief) towards the character or a specific issue (e.g. 9a, 30a).

You don’t have to doubt 20a

Participants 20a and 20b could be misjudging Miss Phathupats when they chose “doubt” to mean, “magtaka” (in Filipino), “eyu pagmulalan” (in Kapampangan). “Magtaka or magduda means, confuse and have questions while “eyu pagmulalan” means, be surprised. Participants 20a and 20b have already implicitly infused in their choice the attitude they felt towards the main character by choosing “doubt” over “surprised.” The connotation of “doubt” embeds the respondents’ personal unbelief that Miss Phathupats does not know Kapampangan.

Furthermore, participants 28a who chose to represent ST4 “nakatis” as “resist” is also a revelation of what Farewell & Helmrich (2016) call mental attitudes represented in the interpretations of translators.

“Oh, I didn’t know she has a dark complexion! 26b
“Indeed, she’s a black American!” 27d

In the case of 26b and 27d it is worth noting which language equivalents were chosen by the participant to translate and more importantly how those choices undermined, accentuate or modify the source texts.

In the source text, “pala” has no exact equivalent. “Pala” connotes an affirmation of truth. Meaning, the utterance is meant to convey something (i.e., maitim, dark complexion) that the interlocutor could not know of in the beginning. The interlocutor realizes that he/she did not know about the natural complexion of the character. The speaker affirms by using “pala” (in “Aba, maitim pala siya!”). As a result of this translation, participant 26b has revealed his/her identity “I” with the pronoun I. It is personally confessing his/her realization. However, the affirmation and the revelation of the participant counters or opposes the intention of the source text which is seemingly a sarcastic expression. The translation of 26b mitigated or mellowed the intended meaning of the source text. Similarly 27d, the source text, “Oo, Americanong negra siya!,” is not devoid with an embedded identity. The participant translated it, “Indeed, she’s a black American!” and obviously the word “negra” or “nigger” was probably avoided. Participants 27a, 27b, and 27d resist to translate “negra” (or nigger) by omitting it. Perhaps participants have avoided it because it is a slang word and they would like to be less harsh or judgmental of the main character. In effect, the translation is mitigated and has downplayed or ignored the intended meaning of the source text.
**Miss Phathupat can’t resist anymore. 28a**

The sample translation reveals the participant’s personal narrative of objectivity and morality. Participant 28a believes that the main character has self-control. The choice “resist” is key to this contention, that Miss Phathupats has control over her anger. However, the “control” seem to mean *irresistible* to the respondent. The meaning of *resist* to the participants is that the character can no longer contain or fight her feelings to be angry. This participant could have used “endured” (to mean bear the teasings, grinning, demeaning words of the crowd) but to the respondent, the character could not take it anymore. Participant 28a is instead telling her reader how the character can no longer “resist” or take the jeering, degrading laughters of the crowd. As a consequence, Miss Yeyeng (Phathupats), the character as believed by the participant is finally retaliating in anger.

**People nowadays seem to be like Miss Phatupat. 34g**  
**People nowadays are becoming Ms Phatupat. 34j**

**ST1 Napakarami ng mga Binibining Phathupat sa panahon ngayon.**

Participants 34j and 34g represent ST1 “napakarami” to interpret “people”; and use a mitigating verb “seem” and a future tense of a verb “are becoming” to interpret *Napakarami ng mga Binibining Phathupat sa panahon ngayon.*

Narrative theory acknowledges the positioning of translators in relation to their text, authors, and societies (Baker, 2006a:152). In so doing, differences in language of translators inform their behavior. In the case of participants 34g and 34j, they have represented their stances of possible disagreement to the idea that there are many people who are like Binibining Phathupat, the main character.

.....she pouted, *disappointed* and said, 9a

**ST5: Lumapit siya, ngunit nang makita na Kapampangan and binabasa, lumabi nang kaunti, *umiling* at nagsabi:**

Participant 9a represents the idea of ST5 “umiling” by translating it to “disappointed” and this is a case of resistance. In the words of Baker (2007) narrative theory recognizes social structures and that its system or structures is not devoid of dominance and resistance. In other words, translator’s narratives are intrinsically embedded with the translator’s beliefs, knowledge and dominant ideologies.

Participant 9a translated the action of the character (pouted, *lumabi*), (disappointed, *umiling*). Source text “umiling” is a movement of the head to suggest disagreement, or just simply saying No. The attitude of the participant seems to be more disappointed than disagreeing. Perhaps the participant is now translating his or her feelings towards the character. The feeling of resentment towards Miss Phathupats and the feeling is beyond the surface text. In other words, it could be that the choice to follow the norm, the literal equivalent of the source text “umiling” (i.e. shook her head) was not exacting the beliefs and feelings of the respondent. By substituting another equivalent of “umiling” translations of the participant reveal his or her narratives bearing own convictions and ultimately resisting the uniform and static pattern of language.

**Research Question #3 How do translational choices inform the teaching of language and literature?**

There are translational choices embedded with participants’ beliefs, values, and judgement especially in beyond-text translations. Participants’ translation of L2 (English) texts provided a glimpse of text processing in second language. In the current study, translation activity of the participants pawed the way to observe and gauge their literal and interpretive levels of comprehension. There are observations in the
processing of L2 text - (1) foreignizing English or L2 texts by coining words or phrases, using telegraphic texts and carabao English; (2) translating by using a popular spoken expression mostly understood in L1 than in L2; (3) projecting sensory image to describe an L1 item with unknown equivalent; (4) using wordy details often unnecessary; and (5) adding L2 text not found in the source text.

These observations can help teachers study and enrich students’ strategies in literally and critically comprehending L1 and L2 fiction texts. First, teachers can compare the L1 and L2 lexical equivalent chosen by students and prepare drills (for role-play) that will further display students’ literal and evaluative comprehension of L2 texts. Second, teachers can provide opportunities to enrich students’ L1 and L2 lexical knowledge and emphasize contextual meaning and its role to appropriate translations in fiction text. Finally, develop activities that will strengthen cultural knowledge in reading fiction.

4. CONCLUSION
Participants retell the story in another language and the difficulty seem to lie on source ideas without exact language equivalent. As a result, they convey source idea in a unique pattern of language often using English in a Filipino way. Meaning, there are cases of telegraphic expressions, wordiness, project sensory images or literary effect, shortened L2 and addition of lexical item. Furthermore, translation of participants also revealed paraphrasing or explaining the source idea both in literal and figurative sense. The translation techniques observed in the sample target texts (TTs) explain the struggle or tension in the production of translations and this is inevitable because the language of prose texts is really a challenge both in the local and global perspective.

The analysis of the translational choices requires that the researcher understands the form and meaning of participants’ choices of language equivalents. In the analysis, there are two points that can inform translation studies and Philippine English. First, the items participant have omitted, substituted, and generalized revealed respondents’ communicative practices. As teachers of translation and English as a second language, it is important to understand how a source language can be interpreted by students in several ways and emphasize how the interpretations could be source of misunderstanding, success or failure in communication. Second, the items students chose to downplay or ignore revealed their attitudes, beliefs and identity. As teachers of translation and English, it is important to instill in the minds of the students that the result of downplaying in translation could mean a different version, hence, confusion. However, this study is limited to translation of a prose fiction and could reveal otherwise in another genre. The point in this case is downplaying or ignoring the source idea of a prose fiction by insisting personal conviction of a translator. As teachers of translation and English, the consequence or implication of translated utterance to interlocutor should also be discussed in the class. Third, insights about narratives bearing language difference can also inform the teaching of literature. Translation of prose fiction by students revealed their personal beliefs about the Bb. Phathupats, the main character. With the translation of prose fiction by students, surely, their personal convictions or beliefs could surface and may result to resistance over the intended meaning of the author. Teaching of literature becomes more interesting to students and albeit teachers when oppositions or contradictions arise in their literary analysis.

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REFERENCES


Pragmatic Analysis of Speech Acts on The Video of Prabowo Vs Jokowi - Epic Rap Battles Of Presidency
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ARTICLE INFO

ABSTRACT

Received: April 01, 2019
Accepted: May 16, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.17

This study attempts to analyze speech acts as the study of pragmatic on the Prabowo Vs Jokowi - Epic Rap Battles of Presidency video. The focus of speech acts studied by the researchers is illocutionary acts. This study follows the theory of illocutionary acts by John Rogers Searle (1979); assertives (speaker’s belief of something), directives (something that needs to do by the listener), commissives (self-commit to doing something), expressives (expression of an attitude or feeling), declaratives (speaker’s achievement in his or her life). The study is conducted by using descriptive qualitative method and using simak and catat (watching, listening and note-taking) techniques as the technique for collecting the data. The data is gained from the utterance that spoken by each character in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency. The result of the study showed that there are 83 illocutionary acts that are found in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency. The most frequently found are assertive with the total 41 or 49%, and the lowest is commissive with a total 1 or 1%. Directive, expresive, and declarative have frequently found for 14 or 17%, 17 or 20%, and 11 or 13%.

KEYWORDS

Pragmatic, speech act, illocutionary, assertive, directive, commissive

1. INTRODUCTION

In recent months, the news in Indonesia is being hit by the presidential trend. Many of the supporters of president candidate show each other success and achievements of each their presidential candidates. In fact, the supporters often dissolve in anger when debating their president candidate. Apart from happening in real life, there are many arguments that occur on social media such as Facebook, Instagram, or YouTube. These arguments are mostly done in written form, pictures, and videos. However, social media in Indonesia has been flooded with videos, written (such as on Facebook status or Instagram caption), and pictures that declare each of the candidate’s success or achievements by their supporters. These things are not good if they continue because they can break the brotherhood between the Indonesian citizens. As has been widely circulated in the mass media such debates have caused casualties. One of them is the electronic news from iNew.id that describes the occurrence of murder because of the differences in the choices of presidential candidates (Antara. 2019). This event is also triggered by a second argument on social media Facebook.

In addition to this phenomenon, there are other phenomenas that arise because of the influence of the presidential trend. One of them is a video made by skinnyindonesian24 channel in which he has created a rap battle video by using title Prabowo Vs Jokowi - Epic Rap Battles of Presidency. In essence, this video is made only as an entertainment. The video owner advised that this video is just for fun. It should not be taken seriously by anyone, especially Indonesian citizen. However, according to news from online newspaper that is written by Dewi (2019) in KOMPAS.com this video was based on a phenomenon where the creator think that the information flow on YouTube, blogs, or other media that discussed the problem based on one side only. Jovi, one of the video maker said that:

“For example fans 02, he will defend Prabowo, he will insult Jokowi. Or conversely, he will defend Jokowi or Prabowo's insults. Well, we want to show it, this is the kindness and ugliness of these two people like this” (Jovi as cited in Dewi, 2019).

This video has a duration of 5.30 minutes. Based on observations conducted by researchers on 19th of
April 2019, this video was ranked 11th in the top trending on YouTube. This video has been watched in 22,288,790 and is still growing. From this explanation, the researchers are interested in conducting study on the Prabowo Vs Jokowi - Epic Rap Battles of Presidency video. The researchers are interested in conducting research to find the pragmatic features of this video. Specifically, the researchers will focus on the speech acts in the illocution category. In addition to this, there were not many previous studies examining such phenomena. The several studies that are considered similar to this study are as follows.

The first study is conducted by Widya (2017). She conducted a research to describe types of speech acts performed by English lecturers in learning process at STKIP YDB Lubuk Alung. She used descriptive qualitative as the method for conducting the research. The data were English utterances performed by English lecturers. In her research, Widya (2017) used the theory from Searle’s (1979), which classifies speech acts into five categories: representatives, directives, expressives, commissives, and declaratives. From all of those five categories, Widya (2017) only found four types of speech acts that were performed by the English lecturers. They were representatives, directives, expressive and commissives. The most frequently used illocutionary acts were directives that appeared in 111 utterances. Representative speech acts appeared in 63 utterances. Expressives speech acts were revealed 23 utterances. Meanwhile, the least speech acts were commissive, that revealed only in 11 utterance.

The second study is conducted by Kiuk and Ghozali (2018). They conducted the research to describe the types and functions of speech acts performed by Desmond in his dialogues in Hacksaw Ridge movie. The data source was the script of Hacksaw Ridge movie. The main theory on conducting the research was following Searle’s theory of speech act in Speech Acts Essay in the Philosophy of Language book in 1977. The result of this research found that the five of speech acts theory from Searle (1977) were found. Those all consisted of 78 utterances of directive, 165 utterances of representative, 10 utterances of expressive, 12 utterances of commissive and 2 utterances of declarative in the Hacksaw Ridge movie. Those all the types of speech acts utterance have the function as stating complaining, alerting, claiming, concluding, reporting, affirming, forecasting, insisting, asserting, questioning, ordering, begging, demanding, commanding, requesting, suggesting, promising, offering, refusing, apologizing, blaming, yelling, thanking, liking, praising, mocking, being ashamed, declaring war, and love. It can be concluded that the most kinds of speech act used by the main character is representative act of stating.

The third study is conducted by Ramayanti and Marlina (2018). They conducted the research to describe the types of speech acts are produced by the characters in animated of Tangled movie. They used mix methods i.e. qualitative and quantitative methods for conducting their research. The data source was the form of utterances that involved illocutionary acts used by each character in Tangled movie which is taken from YouTube. The researchers conducted the research by following the categories of illocutionary acts based on Searle’s of theory. In this research the researchers only found four from five categories of illocutionary acts which consist of directives, representatives, expressives, and commissives. The highest of the illocutionary acts are directives i.e. they were used 86 times. Representatives that were used 49 times, and expressives were used 48 times. The lowest illocutionary acts were commissives i.e. they were used 14 times.

2. PRAGMATIC
Pragmatic is the study that concerns to the meaning of language used or how people actualize its meaning potential as communicative resource (Widdowson, 1996). Another description of pragmatic comes from Levinson (in Sari, 2014) which stated that pragmatic is the study of language use such as the relations between language and context that are basic to an account of language understanding which involves the making of inferences that will connect what is said to, what is mutually assumed, or what has been said before. Jacob Louis Mey (in Rukmanasari, 2012) adds that pragmatics tells about the right to use language in various, unconventional ways, as long as people know what they are doing to deliver their purposes. In another hand, the definition of pragmatic can be concluded as the study of meaning from of people’s utterance. The utterance that comes out from the people have own meaning which need to be achieved to get the information inside.

Moreover, Yule (1996) adds that pragmatics is the study of the relationships between linguistic forms and the user of those forms. In this point, the study of pragmatic talks about people’s intended meaning, their assumptions, their purposes or goal and the kind of action (such as request) that they are performing when they speak. Yule (1996) adds that there are four concerned areas of pragmatics.
a. Pragmatic is the study of meaning, which concerns to the meaning as communicated and interpreted by a speaker or writer and listener or reader. It has deeper concerned to the meaning as utterance by the speaker rather than the listener.
b. Pragmatic is study of contextual meaning, the interpretation of the utterance meaning need to be contextualized to the particular context that also can influence the speakers’ utterance. The speaker requires to consider the organization of the utterance in accordance to when, who, where and the circumstance of they are talking. Pragmatics is the study of intended meaning of the communication. It explores the interpretation of listener to achieve the intended meaning that is spoken by speaker. In other words, this term focus to investigates the inside or invisible meaning.
c. Pragmatics is study of the relative distance expressions. This study attempts to answer the perspective of what determines the speaker to choose directly speech (said) and indirectly speech (unsaid) or intended meaning which both of them is related to nation of distance. On the assumption of how close or distant the listener is, speakers determine how much needs to be said.

In a communication, the speakers not only produce the utterance, they also do act to support their utterance. The acts that are performed through the utterance are commonly known as speech acts (Yule, 1996:47).

3. SPEECH ACT
Speech act is the branch of pragmatics that concerns in the meaning of act performed by speaker’s utterance. This definition is in line to the Austin (Sari 2014), that speech act is an action performed in saying something. George Yule (1996:47) adds that the use of speech act is for specific labels, such as promise, compliant, request, invitation, or apology. Austin (1962:108) divided speech acts into three categories below.

3.1 Locutionary Act
According to Yule, (1996:48) locutionary act is the basic act of utterance or producing a meaningful linguistic expression. Austin (1962: 108) adds that locutionary act refers to the certain sense and reference from the speaker to the meaning. Moreover, this type of act is consisted of the real or certain meaning that spoken or written by the information provider. Such as the sentence (i) below.

(i) I will eat

The sentence above explains or informs clear information without any other meaning. The sentence (i) actually has a formulation as mentioned by Leech (1983: 199); S (speaker) says to L (listener) that X (certain word spoken with a certain sense and reference).

3.2 Illocutionary Act
Illocutionary act is an utterance that has a certain force such as informing, ordering, warning, or undertaking (Austin, 1962:108). In line definition also stated by (Yule, 1996:48), that illocutionary act is performed via communicative force of an utterance. In another word, illocutionary act can be defined as the hidden meaning of a word or statement. The formulation of act constructed by Leech (1983: 199) as saying X, S asserts that P. P is the proposition or basic meaning of an utterance. In previous discussion, the sentence on number (i) refers to the real meaning, but it can also have a hidden meaning in different context. Such as, the meaning as invitation for eating together, that is spoken by the speaker.

Illocutionary acts divided into five categories consist of assertive, directives, commissives, expressives and declaratives (Searle, 1979). Assertives acts refer to speaker’s belief of something, directives acts refer to something that needs to do by listener, commissives acts refer to speaker’s commit in doing something, expressives acts refer to the speaker’s expression of attitude or feeling, and declaratives acts refer speaker’s achievement that has been achieved by the speaker.

3.3 Perlocutionary Act
According to Yule (1996:49) perlocutionary effect refers to the assumption that will recognize by the listener. The listener assumes that the speaker’s utterance has intended meaning for the listener to act. It can be also said as the effect of the act on the listener. Joan Cutting (as cited in Rukmana, 2012) adds that perlocutionary act is the effect of a speaker’s utterances on the listener or the listener’s reaction to the speaker’s utterances. Perlocutionary act has the formulation as by saying X, S convinces L that P (Leech, 1983:199). For example, in sentence number (i), when the listener hears that speaker wants to eat, the listener immediately...
prepares money of food for the speaker.

3. METHODOLOGY

This study is conducted by descriptive qualitative method. This method is used to explain, discuss, and analyze the phenomena occurred behind the data (Sholawat, 2017). Sutopo (as cited in Sholawat, 2017) adds that descriptive method is done naturally by analyzing in a manner of objective and factual. Qualitative research is defined as a method that aims at producing narrative or textual descriptions of the phenomena under study (Vanderstoep and Johnston (as cited in Sari, 2014). In colloquial language, it can be concluded that descriptive qualitative method refers to the method that is used to describe, explain, and analyze the phenomena in natural setting by displaying in narrative or textual descriptions. The researchers have used simak and catat (watching, listening and note taking) technique as the technique for collecting the data. The data was gained from the utterance that spoken by every characters in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency. The researchers watched and listened the video carefully and then did note taking for the language that includes speech act. The procedures for collecting the data are illustrated below.

a. The researchers have downloaded the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency video.
b. The researchers watched the video until it is done,
c. The researchers created the transcription of the video.

After the data is collected, the next step is doing an analysis. On the data analysis, the researchers conduct the following.

a. The researchers read and identified the data that consist of illocutionary speech act,
b. The data that consist of illocutionary act will be marked (coded by time), by categorizing the data following the type of illocutionary act by following Searle (1979) in Prabowo Vs Jokowi - Epic Rap Battles of Presidency video,
c. The data that has been identified as the part of illocutionary act by following Searle (1979) is written by using English in manuscript. After that, the researcher described the meaning of every illocutionary speech act.

In achieving the validity of data analysis, the researchers discusses to the expert about the result of analysis that has been analyzed (expert judgment). Expert judgment is an intuitive approach to organizing ideas or thoughts among experts, experts to discuss (solve problems) institutions or society in the future (Weaver, as cited in Ayriza, 2008).

4. RESULTS AND DISCUSSION

The data findings are related to the types of speech acts performed in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency. The data is classified into the type of illocutionary by following categories of illocutionary acts of Searle (1979): consisting of assertives, directives, commissives, expressives and declaratives. The data consisted by the utterances that are spoken by the actors or character on the video, consisted by character of Soekarno (coded with CS), character of Hatta (coded with CH), character of Jokowi (coded with CJ), Character of Prabowo (coded with CP), children dressed in scout uniform (coded with AK) and character of Prabowo’s supporters (coded with MP). The data of illocutionary act that the researchers found in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency, distributed as table below.

<table>
<thead>
<tr>
<th>No.</th>
<th>Illocutionary Act</th>
<th>Frequently</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Assertives</td>
<td>41</td>
<td>49%</td>
</tr>
<tr>
<td>2.</td>
<td>Directives</td>
<td>14</td>
<td>17%</td>
</tr>
<tr>
<td>3.</td>
<td>Commissives</td>
<td>1</td>
<td>1%</td>
</tr>
<tr>
<td>4.</td>
<td>Expressives</td>
<td>17</td>
<td>20%</td>
</tr>
<tr>
<td>5.</td>
<td>Declaratives</td>
<td>11</td>
<td>13%</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>84</td>
<td>100%</td>
</tr>
</tbody>
</table>

According to data above, all of the types of speech acts are found in the video. There are 83 illocutionary acts that are found in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency. The most frequently found is assertive with the total 41 or 49%, and the lowest is commissive with the total 1 or 1%. Directive, expressive, and declarative have the frequently found for 14 or 17%, 17 or 20%, and 11 or 13%. All the findings are discussed below.

4.1 Assertive

In accordance to the Searle (1979:12) assertive is defined as the speaker’s belief to something talked, the dimension of belief includes true and false. Kreidler (1998:183) adds that assertive speech acts are speech acts that occurs when speakers and listeners use language to tell what they know and believe in accordance with the facts. They include report, remind, allege, protest, agree, announce, predict.

In the movie studied, there are many phrases or sentences that are indicated as the assertive. Assertive
is the most frequently illocutionary speech act found in the video. There are four types of assertive acts found in Prabowo Vs Jokowi - Epic Rap Battles of Presidency video, belief, assumption, information and affirmation.

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of assertive act</th>
<th>Time</th>
<th>Sample of utterance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Assertive act of belief</td>
<td>0.57-1.00</td>
<td>CJ Jokowi, Jokowi, Jokowi, Jokowi, Jokowi is certainly work</td>
</tr>
<tr>
<td>2.</td>
<td>Assertive act of assumption</td>
<td>1.00-1.03</td>
<td>CJ Jokowi, Jokowi, Jokowi, Jokowi, Jokowi definitely win</td>
</tr>
<tr>
<td>3.</td>
<td>Assertive act of information</td>
<td>0.40-0.44</td>
<td>CJ Maybe this time, the defeat will be sincere</td>
</tr>
<tr>
<td>4.</td>
<td>Assertive act of affirmation</td>
<td>1.45-1.48</td>
<td>CP Then, this rap battle will be a moment of silence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.17-2.20</td>
<td>CP The country's debt is not controlled</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.57-2.59</td>
<td>CJ My past was evicted three times</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.92-2.97</td>
<td>CS Add a lot of state debt</td>
</tr>
</tbody>
</table>

The first type of assertive act is belief. This act refers to something that will be getting done in the future. The utterance from CJ in the table 2 indicates that he will get or do something in his future.

The second type of assertive act is assumption. This utterance refers to the something that can be true or false from the speaker. The data of assumption in the table 2 showed that CJ and CP think that something will be happened in the future. This assumption is not a fact.

The third type of assertive act is information. This utterance refers to the something happened with the speaker in the past, it can be proven by the data.

The fourth type of assertive act is affirmation. This utterance seems like the supporting phrase or sentence to something that has been known. As mentioned in table 2, CS and CJ is affirmed something that has been stated before.

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of directive act</th>
<th>Time</th>
<th>Sample of utterance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Directive act of wishes</td>
<td>1.10-1.13</td>
<td>MP 2019 replaces the president</td>
</tr>
<tr>
<td>2.</td>
<td>Directive act of command</td>
<td>1.59-2.01</td>
<td>CP This BPJS, let you queue!</td>
</tr>
<tr>
<td>3.</td>
<td>Directive act of advice</td>
<td>3.04-3.06</td>
<td>AK Wait, wait, wait</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4.23-4.24</td>
<td>CH Be mature in conducting democracy</td>
</tr>
<tr>
<td>4.</td>
<td>Directive act of suggestion</td>
<td>4.26-4.28</td>
<td>CH But don’t have to report the police</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.11-3.18</td>
<td>AK Instead of rap battles, pantun battle</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4.51-4.53</td>
<td>CS So, remember brothers and sisters!</td>
</tr>
</tbody>
</table>

The first type of directive act is wish. This act refers to the wish to get something new in the future. The data in the table 3 shows that MP wants the new president in 2019.
The second type of directive act is command. This act is a command that needs to be done by the listener. As the data in the table 4, which commands the listener to do something.

The third type of directive act is advice. This type of directive act is given because the speaker felt something wrong in the past. The data in the table 4 showed that CH gives the advice because he feels that the supporters of CJ and CP are mature yet.

The fourth type of directive act is suggestion. This type of directive act is aimed to suggest the listener to do something better, the speaker want the listener to consider his or her action. Such phrase by AK and CS, that give the suggestion to the listener (CJ, CP, and MP) to considered what will be done.

4.3 Commisive
According to Searle (1979:14), commisive illocutionary acts point to the utterance of commitment that spoken by speaker for his or her future action. The speaker who has the utterance commits to do something that has been spoken. In this study, commisive illocutionary act is the least used, it just only found in an utterance that spoken by CJ. The utterance that is produced by the character is below.

“But this for this time, I will fight”

This utterance is classified into commissive act because it consists the speaker’s commit to fight every charge who are against him. The meaning of this utterance is that the speaker assumed that he had been patient for a long time with the accusations directed at him, but now he will not do the same. The speaker will fight everyone who are brave enough to defame, blaspheme, denounce, and spread hoaxes about him.

4.4 Expressive
Searle (1979:15) defines expressive as the illocutionary act that consisted of expression of psychological stated which reflects the speaker’s condition on his utterance. In this study, the researchers found 6 types of expressive of illocutionary acts, which consist of amazed, confused, feeling thank you or gratitude, comparing, and feeling upset. Those all types are shown in table 4 below.

Table 4. Types of expressive act

<table>
<thead>
<tr>
<th>No.</th>
<th>Type</th>
<th>Time</th>
<th>Sample of utterance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Expressive act</td>
<td>0.20-0.23</td>
<td>CJ I am amazed with you sir</td>
</tr>
<tr>
<td></td>
<td>of amazed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>Expressive act</td>
<td>0.23-0.26</td>
<td>CJ Keep the spirit</td>
</tr>
<tr>
<td></td>
<td>of confused</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>Expressive act</td>
<td>4.15-4.18</td>
<td>CH Prabowo, corruption is allowed if its just a few?</td>
</tr>
<tr>
<td></td>
<td>of feeling thank you</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Expressive act</td>
<td>1.36-1.39</td>
<td>CP Thank you JK for the served to the nation</td>
</tr>
<tr>
<td></td>
<td>of comparing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Expressive act</td>
<td>1.52-1.54</td>
<td>CP Not as you</td>
</tr>
<tr>
<td></td>
<td>of upset</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.14-2.17</td>
<td>CJ What do you know about queuing?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.57-3.59</td>
<td>CS Is this Indonesia now?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.59-4.01</td>
<td>CS Hatta, is our struggle in useless?</td>
</tr>
</tbody>
</table>

The first type of expressive act is feeling amazed. This expression refers to the feeling of the character that he amazes to the action done by the other. Such the data that is shown in the table 4, CJ amazes to CP who keeps his spirit all the time, even he has failed three times in previous election in 2004, 2009, 2014.

The second type of expressive act is feeling confused. This expression refers the feeling of the character that he confused to the phenomena or information blowed. Such as the data that is shown in the table 4, that CJ and CH confused to the CP. In the first phrase it indicated that CJ is confused that CP is still trying for the chance to be the next president. The second phrase that is spoken by CH that he confused to the statement that stated corruption is allowed if its just a few. The third type expressive act is feeling thankful. This expression is spoken by CP that he thanks to JK for his serving to the country.
The fourth type of expressive act is comparison. This expression is stated by CJ and CP. Both of the characters compare each other. The first utterance is comparing CP to CJ whose CP said that CJ gives all job to TKA (foreign workers) (on the minutes 1.54-1.56). The second utterance that CJ assumed that CP has less information about the queue not like CJ.

The fifth type of expressive act is upset. This expression refers to the feeling to the condition happened. In the table 4 CS feels upset to the latest Indonesian condition and he feels that his struggle is vain.

### 4.5 Declarative

Declarative is speech acts that gives an indication that the success of the implementation of this speech. There are two kinds of declarative of illocutionary acts that are found in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency. Those all findings consist of declarative act of information and affirmation. The samples of utterances from both categories are available in the Table. 5 below.

#### Table 5. Types of declarative act

<table>
<thead>
<tr>
<th>No.</th>
<th>Type</th>
<th>Time</th>
<th>Utterance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Declarative act of information</td>
<td>2.32-2.33</td>
<td>CJ Indonesian smart card</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.33-2.35</td>
<td>CJ Health card</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.35-2.36</td>
<td>CJ Hundred million registered</td>
</tr>
<tr>
<td>2.</td>
<td>Declarative act of affirmation</td>
<td>1.50-1.52</td>
<td>CP Never give up for the nation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2.36-2.37</td>
<td>CJ That was my result</td>
</tr>
</tbody>
</table>

The declarative act of information in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency has the meaning as giving the information to the listener that he has done or known something. Such the utterance that produced by the CJ and CP on the table 5.

Both of the two phrases on the table 5 (CJ utterance) are indicated as declarative act of information. CJ is declaring to CP that he has created the card for Indonesian citizen to study and get checkup. Then, declarative act of affirmation indicates as the supporting phrase or sentence to something that has been informed. In the table 5 CP declares that it is true that he will never give up for the nation. This utterance becomes the declarative act of affirmation because CJ has been mentioned before.

5. CONCLUSION

In this study, the illocutionary speech acts was conducted by following the theory of Searle (1979). He has divided illocutionary speech act into five categories consist of assertives (speaker’s belief of something), directives (something that needs to do by listener), commissives (self-commit in doing seething), expressives (expression of attitude or feeling), declaratives (speaker’s successfully in reality). The data that is found in the video of Prabowo Vs Jokowi - Epic Rap Battles of Presidency shows that those all five categories are available in the video. There are 83 illocutionary acts in the video. The most frequently found are assertive with the total 41 or 49%, and the lowest are commissive with the total 1 or 1%. Directive acts were found in 14 utterances or 17%, expressives acts were found in 17 utterances or 20% and declarative act were found in 11 utterances or 13%.

ACKNOWLEDGEMENT

The author would like to thank all those involved in completing this research article. Especially for Mr. Sulis Triyono as a lecturer who always guides the author. As well as the International Journal of Linguistics, Literature and Translation which facilitates the author in publishing the results of this writing. Moreover, special thanks also given to Rr. Putri Intan Permata Sari who help the author in correcting the writing error.

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Burhanudin Rais is an applied linguistics student at Yogyakarta State University. The author has a
research interest in the field of second language and meaning. The author does not have an article that has been published, however, an article written by researcher is in the editing stage in a domestic journal. Moreover, the author has ever been as the third author in domestic journal. In completing this research article, the author was assisted by a co-author. He is Mr. Sulis Triyono, he is one of the lecturers at Yogyakarta State University. In this study, he helped the author in giving guidance in writing this article.

REFERENCES


The Challenges for Using English for Burundians: For an Effective Integration into the East African Community
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ARTICLE INFO

Effective communication requires social and cultural norms in addition to linguistic competence. This study explores the challenges that people who studied English in Burundi face when communicating in English. It, also, seeks to determine the causes of these challenges. To this end, people who often participate in meetings, conferences, or workshops where the working language is English were identified and given a questionnaire made of open-ended and multiple-choice questions. Results indicate that respondents do not know which elements of the language are essential for communication. They consider that the linguistic competence alone is enough for being able to communicate. For example, learners consider that being able to pronounce correctly the language and knowing the technical terms may be enough for them to communicate their ideas. It is also found out that the causes of this lack of effective communication may lie in the inadequate teaching methods adopted in Burundi.

KEYWORDS
Effective communication, linguistic competence, English in Burundi, communication challenges, self-assessment, performance perception

1. INTRODUCTION

Teaching a foreign language for effective communication is a very complex task. It requires a combination of many factors: good pronunciation, a wide range of vocabulary, grammatical accuracy and pragmatic, sociolinguistic and strategic competence in that language. Effective communication, therefore, presupposes knowledge of not only the language, but also social and cultural norms and ability to respond appropriately in a variety of situations.

Unfortunately, it is not always easy to know whether learners have acquired the language or not. Many studies have been conducted on learners’ perception of their language performance. These studies include Gasiorek and Van de Poel (2018) Williams and Burden (1999), and Doe (2004). They point to the conclusion that learners tend to judge their progress on various factors, one of which is grades. However, such studies have not been carried out yet in Burundi. It is, therefore, worth attempting to carry out such a study to find out how learners / graduates would assess their language performance in English.

As this paper is concerned with effective integration into the East African Community, the knowledge of English required to the learners goes beyond mere linguistic knowledge of English. This self-assessment will comprise not only pronunciation and grammatical structures, but also knowledge of culture of this language. This is why the requirements of the integration into the community should not only involve academic and professional knowledge but also Plurilinguality, social and intercultural skills and attitudes (Richmond, 1983). To better achieve this objective necessitates a good mastery of the official language of that community through which all the activities are carried out. This, therefore, implies that the teaching of this language should be done with the help of appropriate methodologies accompanied with adequate teaching materials and qualified and devoted teachers. It is for this reason that learners’ self-assessment of language performance is very useful. This paper is set out to analyse the problems that the participants face to achieve the aims of communicating effectively in English. In addition, this paper intends to determine whether the teaching methods have had any impact on the learners’ use of English. Finally, it is also important to know how these participants in the study perceive their progress in the use of English in communication. In other words, this study attempts to answer the following questions:

1. What are the problems that Burundian participants face in communicating in English?
2. Do the teaching methods have an impact of the participants’ perception/assessment of their performance in English communication?
3. What are the participants’ needs in English language training?
2. LITERATURE REVIEW
2.1 Background of the teaching of English in Burundi

Teaching English in Burundi started with the first years of the Independence of Burundi (Richmond, 1983). The purpose of teaching a language is to enable learners to communicate in that language. In order for this objective to be achieved, several elements must be taken into account, including the curriculum of the language in question, the methodology used, the teachers who implement the program and the conditions under which language is taught.

English language teaching program used did not take into account the reality of Burundi; whereas, any linguistic program should be inspired by the learners’ socio-cultural reality. This program was devoid of any context familiar to learners. Hence, English could not be properly acquired. Furthermore, teaching English was entrusted to people who had some knowledge of the language, but who were not trained for its teaching (Richmond, 1983).

Efforts have, nevertheless, been done to diversify the textbooks and teaching methods used although they have not always been appropriate for teaching English for communicative purposes. The expected goal has not been fully achieved. Learning was achieved through the memorization of grammatical structures and selected texts out of any realistic context. Methodological approaches were used and course programs were tried without obviously different effects on the learners. Higher education institutions have been established to train qualified teachers for secondary education in all areas including English. In the following paragraphs, we briefly discuss these different methodological approaches, manuals, and curricula that have been used.

In the Grammar-Translation Method, teaching English was based on textbooks whose basic texts were irrelevant to the Burundian socio-cultural context. The grammatical structures and vocabulary taken from these texts were given to students for memorization. The students had little chance for finding their meaning by themselves. Ultimately, this teaching was not different from that of other subjects such as chemistry or history. As a result, this method did not help in teaching English for communication.

In the Oral-Audiolingual Method, the language is presented orally in a form of small, highly controlled structures. These structures are acquired through exercises and dialogues that are memorized and repeated in class. During the rehearsals, the learners are not entitled to the error because according to the behaviorism, only good stimuli should be reinforced and therefore encouraged. But this method is contrary to the principles of trial and error learning. Even children who learn to speak their mother tongue make mistakes that will be corrected as they progress. Until this period, our syllabi were designed as lists of structures, which were taught according to the following strategy (Finocchiaro, 1983): the structure is presented and learned, practiced in context, then move on to a next structure. In fact, this way of teaching traumatizes learners who should focus their attention on the shape of the structures to reproduce it correctly. This hinders communication, which is the goal of language learning. In the same line of thought, Hymes (1972) points out that language is not a structure normal linguistic behavior includes innovations, formation of new sentences and models according to the laws of pure abstraction in its complexity. It is based on these criticisms that have been proposed the communicative approach as the most effective method for teaching the second language and the foreign language. However, the audio-oral method is still used since memorization and repetition are easier for teachers and adapted for teaching pronunciation. It must also be said that it arouses the interest of the learners because with the repetition and the memorization of the dialogues in class, they seem to be using the language. This has the merit of allowing them to overcome the fear of speaking a foreign language.

At a certain point, it was found that the methods used did not lead to the expected results, so an eclectic method was used, combining different methods of teaching a language. For the specific case of teaching English in Burundi, the combination of the audio-oral method and the communicative approach is still used. Since real situations cannot be found in the classroom, the teacher is obliged to ask learners to make simulations, using grammatical structures and vocabulary learned in class. In this situation, we cannot speak of acquisition, because the terms are prepared in advance while we know that the purpose of learning a language is to develop in the learner a communicative competence, that is to say, an ability to understand and express oneself, orally or in writing, in different situations with which one would be confronted (Hymes, 1972). However, in this method, these interactions occur occasionally; the reason we cannot talk about the use of the language or its acquisition.

It is in the early 1990’s that the communicative approach was timidly introduced in the teaching of English. It put an emphasis on the presentation of communication activities in the classroom. Here, the
goals are based on all the components of communicative competence and are not limited to grammatical or linguistic skills. The ultimate criterion for effective communication is the transmission and reception of the message. But this method is difficult to apply in Burundi because the classrooms are overcrowded.

2.2 Learners’ Self-Assessment in English Performance

Many definitions of self-assessment have been given by different scholars, but some have kept our attention. Andrade and Du (2007) defined self-assessment as a process of formative assessment during which students reflect on and evaluate the quality of their work and their learning, judge the degree to which they reflect explicitly stated goals or criteria, identify strengths and weaknesses in their work, and revise accordingly. Boud (1995) quoted in Spiller (2012) that all assessment including self-assessment comprises two main elements: making decisions about the standards of performance expected and then making judgments about the quality of the performance in relation to these standards. In addition, studies on learners’ perception / self-assessment of their language progress have been conducted by many scholars to find out how learners assess their progress in their language learning / communication. For instance, Gasiorek and Van de Poel (2018) have conducted a study on the assessment and comparison of nurses’ perceived cross-cultural preparation and skillfulness in their interactions with patients from other cultures when speaking both their L1 and L2 and found that there is a language-specific component to cross-cultural skillfulness, and that there is thus a need for language-specific skills training to address L2 skill deficits. Doe (2004), on her part, has conducted a study to determine whether grades, peers and successful use of the language are indicators of students’ perception of progress. She found that even though students used looked at feedback and comparison to their peers as an indicator, a distinction should have been drawn between grades as an indicator and successful use of language as an indicator. Williams and Burden (1999) looked at how students who were learning French perceive their successes or failures. They found that the students tended to judge their progress on various factors, one of which was grades. Based on these definitions and studies conducted, it would be interesting to find out how graduates from the system of English education in Burundi described above would assess how they communicate in English as a result of this teaching.

2.3 Challenges of Acquiring/Teaching English for an Effective Communication in Burundi

The acquisition of a foreign language is the product of many interrelated factors. Without perfect knowledge of these factors, one cannot master the process of acquiring a foreign language. The way in which English teaching in Burundi was practiced did not allow learners to learn and use it to communicate effectively. The learning of a foreign language is a complex process. Some theories about how a foreign language is learned by learners have been proposed to shed light on this complex process. Paradise (1997), Kecskes and Papp (2000) have shown that the architecture of bilingual memory and the representation of its content can help determine the causes of difficulties in the acquisition of the sociolinguistic and pragmatic competence for learners. Paradise (1997) distinguishes three levels of representation in memory: first, a level containing phonological and morphosyntactic information; then, a semantic level containing information that is explicitly accessible making it possible to link words to other words; it contains idiomatic expressions and all the information about polysemy. Finally, a conceptual level containing multimodal information based on the experience of the world. It is called procedural or implicit memory.

As mentioned above, teaching English in Burundi covered only the first two levels of representation. This deficiency is undoubtedly due to the fact that we did not realise that linguistic competence alone did not allow effective communication. The conceptual basis is paramount in the acquisition of a language for effective communication. In the same vein, Pavlenko (1999) has pointed out that linguistic forms can themselves be conceptual categories. According to him, a grammatical concept will also be characterized by three levels: the surface level (phonological and morphological characteristics); the semantic level (explicit knowledge of grammar rules) and the conceptual level (multimodal mental representations). This observation explains the fact that foreign language learners can accumulate grammatical and communicative knowledge without having the conceptual basis of the target language. Pavlenko reminds us that the context of acquisition plays a role in the development of conceptual competence. A lack of genuine interactions limits the richness of the conceptual representation to which the word is linked and does not allow any non-linguistic application.

In the case of learning English by Burundian learners, the problem arises in this way since the teaching
manual is not designed to allow learners to become familiar with the language through authentic contexts. By memorizing grammatical structures and dialogues, learners accumulate only grammatical knowledge that is secondary to pragmatic competence. In the learning of English, learners make use of the first two levels, the level containing the phonological and morphological information and the semantic level, which contain only linguistic information. The conceptual level that allows students to link this information to the experience of the world is not accessible to them.

According to Kecskes and Papp (2000), the fact that a learner can nevertheless be fluent in the target language without having its conceptual basis is linked to the fact that many aspects in language learning are not conceptual but perceptual and denotative and can be mastered without much difficulty. However, without the conceptual basis of the target language, learners will not be able to effectively communicate in the target language even if they are able to use it fluently.

Teaching English in Burundi has been confronted with very concrete problems relating to the methods and conditions in which it was carried out. In most cases, teachers could not do this properly because of lack of appropriate teaching materials, inadequate qualifications, or too overcrowded classes. However, the appropriate methodology for teaching English for effective communication is the communicative approach whose requirements are very difficult to meet. Effective communication means that interlocutors must be able to express themselves both orally and in writing in an appropriate manner.

All the methods of teaching a foreign language described above could not get students to learn English as a language of communication in all situations. This is due, again, to the fact that teaching grammatical structures has made possible only the acquisition of the linguistic competence. Also, as Allen and Widdowson (1974) point out, students who have had several years of formal English teaching in developing countries often remain deficient in their ability to use it in actual communication, both spoken and written. Acquiring a language does not require extensive use of grammatical rules nor does it require repeated drills. Indeed, when individuals communicate, they do not just use words, but they also share knowledge about the topic under discussion.

The major problem faced by professionals in teaching a foreign language, especially English, is to be able to go beyond grammatical rules while teaching their students to communicate effectively and spontaneously in the foreign language. By creating interactions, the learner learns a little more than the simple use of language, as Xiaoju (1984) puts it well: Communicative competence does not mean the only ability to pronounce words and sentences, but it also involves the ability to react both mentally and verbally in communication situations. The mental reaction is the basis of the verbal reaction. To achieve this, the learner must, in addition to his linguistic knowledge, master pragmatic, sociolinguistic and strategic skills. But as we know, the acquisition of these skills requires mastery of the culture of the target language. This is why English teachers should also master the cultural elements of the language under study.

Teaching a foreign language for effective communication can only be completely achieved if learners can get authentic communication situations that enable them to practice it. As it is not possible to have authentic communication situations in Burundi, appropriate teaching materials are needed to overcome these shortcomings. Also, the teacher should be able to easily control the activities assigned to the learners. Given the class sizes, it is almost impossible to do these exercises in class. However, if one does not have real situations to practice, the acquisition of the language for communicative purposes cannot take place.

3. METHODOLOGY
3.1 Participants
In order to answer questions examined in this study, the researcher conducted a study on thirty people who often participate in meetings, conferences or workshops in the East African Community and elsewhere the working language is English. These people are civil servants working in different ministries, private sectors and national and international organisations. The participants should not have studied in English speaking countries. Participants in the study were selected from the sectors that are more involved in the East African Community activities than others. It is namely the Ministry of Justice, Ministry of Higher Education, and Ministry for the East African Community, Trade and Industry, Finance, and World Health Organisation. Most of these informants have learned English as a subject for seven years. Before giving the questionnaire, the researcher went to the different ministries and organisations to inquire on their staff participation in meetings in English speaking countries particularly in the East African Community. Furthermore, he informed them on the profile of the participants to whom he intended to give the questionnaire. Then, he handed the questionnaire to
The responsible of the staff so that she / he could give it to those people who usually participated in those meetings. A total of 30 participants were identified and given a questionnaire, but only 27 of them returned their responses.

3.2 Questionnaire
A questionnaire in the form of open-ended and multiple-choice questions was developed for the study. This questionnaire was devised to determine whether participants were able to know what components of the language were important for their effective communication in English. The questionnaire comprises three main areas that were taken as indicators of the participants’ self-assessment. Those aspects of the language taken as indicators are: linguistic competence, successful use of language, and needs in English capacity building. Although Doe (2004) subdivides the indicator successful use of language into three types namely real communicative tasks, intended language use, and academic use of language, in this study only real communicative use of language was considered because it deals with graduates using English in real communicative situations where they had to express their views and opinions in ESL environments. Thus, the questions in the questionnaire aimed at determining whether the participants were able to identify which phrases were appropriate to this use of language. A total of 10 questions were designed. Questions 1, 2 and 5 on the questionnaire helped answer the first research question on the challenges of effective communication Burundians may face in their communication. Questions 3, 4, 6 and 7 helped answer the second research question about the impact that the teaching methods have on the participants’ perception/assessment of their performance in English communication. Questions 8, 9 and 10 were used to answer the third research question on the participants’ needs in English language training to improve their communicative skills.

3.3 Analysis Procedure
The data analysis was done using both the qualitative and quantitative methods. The responses provided by the participants for each phrase given as options from which to choose were counted (simple counting) and then compared. This enabled the researcher to know which components of the language use caused more difficulty while communicating in the meetings conducted in English. In order to crosscheck whether they were consistent in their responses, the participants were asked to order those items following whether they caused fewer or more problems to effective communication. It was also requested to give the elements of the language, given in the questionnaire, for which they would like to have intensive courses.

As the questions aimed at finding out how the participants perceived their progress in the use of English in communication, the analysis was done following the indicators of learners’ perception/ self-assessment of language progress proposed by Doe (2004), the successful language use, and needs in English training were used as indicators. The successful use of language was further categorized into two types: real communicative tasks and linguistic competence.

4. RESULTS
4.1 Problems English Users Are Faced with in Their Communication
The first research question formulated as, what problems did English users face in their communication in English?, aimed at determining the difficulties that the participants had in communicating in English. Questions asked were on linguistic competence and on successful use of English. In relation to the linguistic competence, on 27 participants that returned the questionnaire 10 indicated that they had problems to understand the pronunciation of their interlocutors while 8 said that they lacked technical terms to use in their communication. Five of them mentioned that their pronunciation was not good and only four reported that they could not express themselves in English. Concerning the question about the successful use of English, the participants also gave various responses. The item introducing one’s idea was considered by six informants as the one hampering effective communication while 13 reported that convincing in English was a challenge for communication. Convincing without being impolite or rude seems to be causing fewer problems because only three participants chose it. Knowing how to use appropriate terms in different contexts and being able to interpret the subtleties of English were selected by the same number of participants that is 13.

4.2 Impact of Teaching Methods on Students’ Communication Abilities
The second research question, Did the teaching methods have an impact on the participants’ perception/ self-assessment of their performance in English communication?, sought to check whether the participants knew what elements were important for effective communication. Thus, the participants were requested to rate those phrases given as options from which to choose depending on the degree of difficulty from those that caused fewer problems to those that caused more problems. First, the items
used to assess the linguistic competence were compared, and we had the following responses: Seven participants rated the component “knowledge of the technical terms” as the ones causing fewer problems” while only three said that it was the one that caused more problems to communication. For the item “understanding the pronunciation of their interlocutors”, four participants ranked it as causing fewer problems, and five said that it was the one that caused more problems. The component pronouncing English correctly caused fewer problems to six participants while four noted that it caused more problems. The item “express oneself in English” was ranked among the components of the language that did not cause problems to the participants by three people while four noted that it caused more problems. The other participants considered that these items were neither easy nor difficult; they put them in the middle of the scale.

Second, the participants were asked to rate the items in relation to the real communicative language use of English from those that caused fewer problems to those that caused more problems to the participants, and the informants gave the following responses: To the item introducing one’s idea, seven participants responded that this item caused fewer problems while three said that it caused more problems. The item convincing in English was said to be causing fewer problems by four informants while five considered it as causing more problems to effective communication. Convincing without being impolite or rude was selected by six participants as causing fewer problems, but four said that it caused more problems. As for the item knowing how to use appropriate terms in different contexts, three participants reported that it caused fewer problems while four indicated that it caused more problems. From the figures given above, it can be noted that the participants chose many items at the same time. It should be also noted that no participant chose the last item (Being able to interpret the subtleties of English). It is hard to tell whether it did not cause any problem or whether they did not know what it meant.

4.3 Needs in English Capacity Building
The third research question, what were the participants’ needs in English language training?, sought to know in which components of the language the participants would like to get intensive courses. Respondents gave various responses, and the major ones are outlined in the following lines: Nine participants reported that they would like to be trained in technical terms while six said that they need to improve their speaking. Five informants hoped to be trained in listening and three in writing while two participants expressed the need to improve their pronunciation. There are two participants who did not respond to this question. It is worth noting that the participants’ needs did not take into account the difficulties that they faced in their communication in English. This is an indication that they did not know what is essential to achieve effective communication in a language. The participants seem to be much worried about linguistic elements at the expense of other aspects involved in effective communication, such as knowing how to convince without being impolite, introducing correctly one’s idea, and knowing which appropriate terms to use in each situation.

5. DISCUSSION
This study was conducted on 30 people who often were participating in meetings, conferences or workshops in the East African Community and elsewhere where the working language is English. These people are civil servants working in different ministries, private sectors, and national and international organisations. The study explores the extent to which Burundians perceive their communication in English as they attend meetings in the East African Community, related challenges, and the aspects/areas where they feel should be improved for an effective communication.

With the first research question on the problems that Burundian participants face in communicating in English, the participants seemed to be more worried about language aspects, mainly pronunciation and knowledge of technical terms. The participants’ responses and their ratings led me to believe that pronunciation and knowledge of technical terms were considered as the most important components of language that made effective communication in English possible. Clearly, linguistic competence was taken as a determining indicator of and challenge for an effective communication. Like many studies on learners’ perception of their performance that found that grades were taken as an indicator of progress in language progress (Gasiorek & Van de Poel, 2018; Doe, 2004; Williams & Burden, 1999), this study indicates that the components of the language that are frequently assessed in class are considered as indicators of performance in English. This is motivated by the way learners have been taught and assessed. Given the teaching and evaluation techniques that were used by teachers, no emphasis was put on the communicative use of English. Regarding technical terms, the results from this study are corroborated by Widdowson (1974) when he notes that learners who have passed many years of formal learning of English in developing countries are not capable to use it effectively and to understand its use in real communication. This is exactly the
reason why the participants in this study reported technical terms as one of their stumbling blocks for an effective communication. Students may indeed know the technical terms but fail to use them in negotiating meaning, which requires the acquisition of the sociolinguistic and pragmatic competence. Furthermore, while it is true that appropriate terms are useful for communication, this linguistic knowledge constitutes only the first two levels of bilingual representation in memory (Paradise, 1997); the level containing the phonological and morphological information and the semantic level, which contain only linguistic information. The participants in this study could be considered as lacking the conceptual level that allows people to link this information to the experience of the world and, hence, to communicate effectively.

With the second research question on the impact of teaching methods on performance self-assessment, the results indicate that the participants assessed the linguistic competence rather than effective communication. They consider that correct pronunciation and knowledge of technical terms would enable them to communicate effectively. But as Widdowson (1997) points out, students who have had several years of formal English learning in developing countries often remain deficient in their ability to use it in actual communication, both spoken and written. Learning a language does not require extensive use of grammatical rules nor does it require repeated drills. The participants were taught formal English and, consequently, in their assessment, they put much emphasis on this formal English.

Regarding the third research question about the needs the participants in this study felt they need, results indicate that priority is that they would like to be trained in technical terms and pronunciation. This is explained by the fact that they did not know what elements were important for effective communication. As a matter of fact, they did not know in which components of the language they needed capacity building. The only possible explanation is that the participants gave importance to the elements of the language that were taught as part of communication as Widdowson observes in the previous section.

6. CONCLUSION
The present study examined performance perceptions and challenges as well as needs for improving communication in English at the work floor. As discussed in the above section, the results indicate that the participants do not seem to gauge what their real challenges are as they consider linguistic competence as the most challenging aspect for an effective communication. Furthermore, the aspects considered as the most challenging are related to the teaching methods adopted in Burundi. The linguistic aspects taken out of context of authentic communication settings are indeed the focus of the teaching methods in place in Burundi. Indeed, teaching English has focused mainly on the accumulation of stored and repeated linguistic elements outside of any context; its use emphasizes the pronunciation and construction of grammatically correct, but pragmatically incorrect sentences. Ultimately, it can be implied that effective communication entails that the interlocutors are able to express themselves orally and in writing culturally according to the situation. It is clear that due to the lack of authentic situations in teaching English, it cannot be acquired for effective communication. This was also due to the fact that the teaching methods were not adapted to the teaching of a language for communication purposes. This was further confirmed from the participants' perceived needs as they were all related to linguistic competence. Teaching English should meet this goal of establishing a connection between what is taught and the real world. Based on the results from this study, two recommendations are put forward. Firstly, teachers at all levels should be aware that language competence alone cannot get learners to communicate in the target language. For this, they should use situations of communication that are close to authentic situations in their teachings. This would help them introduce the learners to the socio-pragmatic aspect of the language. Secondly, the pedagogical offices should provide schools with teaching manuals and teaching materials suitable for teaching languages.

REFERENCES


Designing Online Materials for Blended Learning: Optimising on BookWidgets
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ARTICLE INFO
ABSTRACT
Received: April 11, 2019
Accepted: May 17, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.19

With the growing advancements in technology and their highly influential role in teaching and learning, present day teachers find themselves grappling with a whole set of parameters against which they need to measure themselves constantly. One cannot be a proficient teacher in the true sense of the word if he or she is merely good at classroom management. There is more to it than meets the eye. The teacher has to cut across domains in order to scale heights in a bid for survival in today’s highly competitive scenario. Earlier, materials design, curriculum design, research, teacher development, etc. were the domains of ivy-tower researchers and pedagogues. But now, the teacher has to know a bit of all in order to handle the present tech-savvy learners. This paper is an attempt to orient those teachers who are at the beginner’s level or the intermediate level to use user-friendly online platforms to design tasks and activities. The purpose of doing so is to enable teachers to create a highly interactive learning set up for the purpose of blended learning or for any online learning that serves more of a supplementary role. The research focuses on the Belgium-based platform BookWidgets to strengthen its claim that the right materials at the right time for the right learners is sure to yield the right results.

There are different types of softwares covered under three main apps in BookWidgets – Test and Review, Games, and Miscellaneous. The research concludes with an evaluation of the platform based on Chapelle’s evaluation criteria. The conclusion attempts to strengthen the claim that BookWidgets is, in every sense, one of the best options for interactive learning.

KEYWORDS
Teaching/learning process, learners, BookWidgets, technology, online materials, blended learning

1.0 Introduction
Technology has swept over education since the first decade of the twenty-first century. It is apparent that AL is no exception in this regard, the proof of it seen in its comparatively new fields of CALL and MALL. The World Wide Web teems with websites dedicated to language teaching and learning. Some of these are tutorial in nature, while others optimise on the role of the computer as a tool.

1.1 Boon or Bane?
There are a lot of theories emerging in CALL and MALL that are subsumed under the umbrella term Technology Enhanced Language Learning (TELL). Nevertheless, the question that one often raises is: Do learners really use the computer and mobile devices for language learning? This is mainly because generations Y and Z are more glued to their laptops, smart phones and tablets and are often accused of “phubbing” (a newly coined term which means ignoring a person who is talking to you, or who is sitting with you, and being preoccupied with your smart phone or tablet). Research has proved that their purpose of using these devices is mainly for entertainment purposes. As a result, parents and even certain institutions are wary of their use. On the other hand, as mentioned above, the realm of ELT is overwhelmingly filled with theories and research articles pertaining to the relevance of CALL and MALL in the present educational set up.

1.2 Aim and Purpose of the Research
The aim of this paper is to demonstrate how effective design of materials, combined with planning and evaluation, can bring about a desired change in blended learning at the tertiary level. The term blended learning specifically refers to a blend of classroom teaching/learning and online learning. The term ‘online learning’ refers to learning using the computer or mobile devices (laptop, tablet, or smart phone).
This research seeks to be moderately prescriptive in its approach and is targeted at teachers who have been optimising on the Lecture Method all these years and who are wary of the very idea of online learning and online materials. It aims at emphasising the fact that although technology does have a never-ending list of malcontents that make it seem like the devil incarnate, it does have its silver lining in its learning software and dedicated websites (those that specially deal with language teaching and learning). Therefore, the very computers and mobile devices that are viewed with derision and suspicion are tools that aid in the teaching/learning process. The research focuses on the platform BookWidgets, which is a standard authoring tool that aids in effective learning. The research aims at affirming the need for such platforms or softwares in content-based courses.

1.3 The Present ELT/ ELL Scenario
It wouldn’t be an understatement if one were to say that the Internet is replete with resources for English language teaching and learning. A simple Google search (as on 13 Mar 2019) for “materials for English language teaching” yielded 237,000 results while another one on “materials for English language learning” produced 283,000 results (both key phrases were enclosed in double quotations while doing the search).

At present, technology forms an integral part of the learning curriculum in most countries in the world. The Bring-Your-Own-Device (BYOD) strategy is implemented in many colleges and universities, and in fact, in many cases, one comes across learning situations where flipped learning is preferred to traditional, and to blended learning. But, the scenario is different in some countries, where technology is used in a somewhat restricted sense in the educational set up. However, awareness of present technology and technological tools is the common factor that links teaching/ learning situations across the globe.

The World Wide Web has indeed proved a boon for teachers and learners in this regard. In most teaching/ learning situations, online resources are a boon for teachers and learners as it saves preparation time. With a few ‘cosmetic’ changes, the resources are ready to be used in class as teaching or testing materials, or supplementary learning materials. But this is not always the case in traditional classrooms, where online materials play a secondary or supplementary role, or in the case of blended learning, where digital/ online materials play a more significant role.

Before proceeding to the issues related to materials, it is essential to delve deeper into the idea of blended learning.

1.4 Defining Blended Learning
According to Chew, Jones and Turner (2005), ‘blended learning involves the combination of two fields of concern: education and educational technology’ (5). This definition is too broad in the present sense and therefore it would be worthwhile to consider Graham (2006) whose definition is comparatively more precise – Blended learning systems combine face-to-face instruction with computer-mediated instruction’ (7). However, considering the fact that technology has advanced by leaps and bounds, this definition falls short of appropriacy. Bryan and Volchenkova (2016) aptly opine: “At the time Graham offered this definition, computer-mediated communication was seen as largely asynchronous and text based” (25). But, the move is more towards synchronous communication at present due to technological advances in audio/ video chat softwares.

Dziuban, Hartman and Moskal (2004) presented their views on blended learning much earlier than Graham, but their definition is more extensive. They strongly affirm that blended learning is “... a pedagogical approach that combines the effectiveness and socialisation opportunities of the classroom with the technologically enhanced active learning possibilities of the online environment, rather than a ratio of delivery modalities (3).” Now that the foundation is set, the next step would be to discuss the scope of blended learning.

1.5 Scope of Blended Learning
Dziuban et al’s definition has opened up a number of possibilities pertaining to the scope of blended learning. Blended learning (as much as flipped learning) can be a ‘materials developer’s Paradise.’ Teachers and CALL/ MALL experts can design interactive online courses or materials that can aid learners in parallel with the traditional face-to-face classroom learning. Delivery modalities can however vary according to the learning situation and the nature of the target audience. In short, blended learning opens up an entire gamut of research and development activities for teachers and researchers as much as the traditional approach. But here again, one needs to identify the actual status of blended learning in the learning environment in which he/ she has to teach.
1.6 The Status of Blended Learning in the Present Educational Setup
Blended learning is a matter of style and prestige these days as far as institutions are concerned. But, as far as teachers and learners are concerned, blended learning produces high levels of motivation in some and a sense of uneasiness in others. This is due to the fact that it offers quite a few challenges in terms of “men, materials, and methods.”

1.7 Issues in Blended Learning
Blended learning is definitely not the learners’ paradise, at least not for all learners. Many learners don’t prefer blended learning because they say that it is a form of ‘distanced’ learning. Therefore, one needs to take the following issues into account while conducting any sort of research in the field of CALL or MALL, whether it is teacher development, learning strategies, or the role of materials in the teaching/learning process.

1.7.1 Students’ Attitude towards Blended Learning
Students, being the end users, are explicitly or implicitly involved in the decision-making process, as far as teaching/learning is concerned. In some countries (E.g. India, KSA), majority of the students prefer the traditional face-to-face communication in spite of having the advantage of online and blended learning software in their institutions. This, in turn, could be attributed to the following factors like a) Lack of proper mobile devices or updated devices with sufficient memory space b) Learners’ attitude towards mobile devices c) Learners’ mindset in terms of the traditional classroom – face-to-face learning is the best way to learn. d) Lengthy and boring online lessons without proper use of multimedia except for static power point slides. But, in other countries, the case is different. Technology is an inseparable component that is closely linked to the lives of teachers and learners.

1.7.2 Nature of Resources
As mentioned earlier, there is no dearth of resources as far as online materials as concerned. But, while some of them are hosted by open-communities for free, most standard resources come under the paid category. It is natural for most teachers and learners to seek free materials and only few end users attempt to explore the realm of paid online resources.

1.7.3 Matching Resources with the Learning Situation
Although there are resources available for almost every aspect of language teaching and learning, it is difficult to choose resources that promptly suit the learning situation or the target group’s learning outcomes. Therefore, it is apparent that the teacher must adapt the materials or create similar materials for his/ her learners.

Sevilla-Pavón et al are right in stating, “Nowadays, finding, choosing and developing or adapting materials is a very important component of education as well as a key element for...language teaching and learning...” (269). In other words, finding suitable materials is not an easy task because learning materials that suit one particular target group or learning context may prove out of place with yet another learning group or context.

1.7.4 Designing the Right Materials
Often, teachers assume the role of material or content developers, because they are aware of common learning problems and are more likely to arrive at more plausible solutions than ELT pedagogues and experts. Yet, the problem of finding the right materials continues among learners because, as Brian Tomlinson rightly points out, “…many ELT materials are designed for teaching English rather than for learning it” (3). Simply stated, most materials are teacher-centred rather than learner-centred. It is from this point that the research paper aims at making a start since the whole idea is to discuss the design of materials that are learner-friendly and learner-centred. Levy clearly sums up the different approaches to designing CALL materials:

For those who wish to create new CALL materials, either privately or commercially, independently or as a member of a team, even a cursory glance at contemporary CALL activity shows that there are a multitude of approaches. Points of departure range dramatically from top-down approaches centred perhaps upon a theory of language or language learning, or a curriculum specification, while others might develop CALL materials from the bottom up, perhaps by using the computer to address a particular classroom problem. Other points of departure might include a learning strategy, a macro skill, computer conferencing, or an exploration of aspects of the technology itself. Once the point of departure has been clarified, there are immediately practical issues to consider – for example, the selection of the hardware and software development tools for the project. (Levy 2)
2. Content-based Courses
Often, there is a misconception among teachers that activity-based teaching or task-based teaching is related to the teaching of skills. As a result, literature, linguistics, and applied linguistics courses (henceforth referred to as content-based courses) are often taught using the Lecture Method. Further, there is often a misconception among teachers that the mere use of projectors and laptops in the classroom is computer-assisted language learning. While it is true to a small extent, what seems to be missing is the main objective from the teaching perspective. If one were to teach using the Lecture Method where the black or the white board is substituted with the laptop and the projector, there really isn’t much difference except at the marginal level. This is one of the reasons why teachers often consider CALL or MALL either too tedious or a mere supplementary tool for the Lecture Method.

Even with regard to online materials, the Web is loaded with sites and materials that pertain to the teaching/learning of skills. But, when it comes to courses that are largely content-based, there is a definite dearth of resources that are activity-based.

Students often complain that their course materials are packed with theories and they seem to see nothing but “words, words, words,” which makes learning tedious. It is at this point that the teacher is forced to sidelong one of her roles as material seeker and take on the role of a materials designer or a content developer. Goal 2, Standard 3 of the TESOL Technology Standards for Language Teachers clearly states, “Language teachers design and manage language learning activities and tasks using technology appropriately to meet curricular goals and objectives” (34).

2.1 Free or Fee
In most cases, the teacher is at cross roads torn between few resources that are free but offer limited information and relatively lesser activities, and on the other hand, sites whose subscription or membership may turn out to be way too expensive. In most cases, teachers prefer free resources in spite of their extremely limited scope. In addition, most teachers hold the opinion that the institution, where they are employed, is solely responsible for anything related to teaching and learning.

The silver lining in this dark cloud of the academia are those few teachers whose passion for teaching and innovation takes the better of all other impeding factors. These teachers are usually selected about their choice of resources and are ready to pay a subscription if it is a nominal sum and if they strongly believe that it will hone their abilities not only as teachers but as materials creators and developers, and above all, as practical researchers.

If one were to go by Levy’s approaches to designing materials, then the most convenient approach would be the bottom-up approach because of the following reasons:

2.1.1 The Right Approach or Method
Adhering to a particular learning approach or method thoroughly cannot be considered the best solution in the present educational set up. This is due to the fact that learners’ attitudes and aptitudes vary to greater extents than what they were two decades ago. Therefore adopting the eclectic approach by choosing the best from most learning approaches and methods would be the best possible way to tackle the teaching/learning situation.

2.1.2 Personalised Learning
Designing materials for a particular target group clearly indicates a step towards personalized learning and is reflective of the teacher’s desire to make learning more suited to the learners’ needs. There is no dearth of authoring software or quizzing apps, but most of them are restricted in terms of their assessment tools. They may offer options for framing MCQs, true or false, or matching questions, but nothing beyond. This is precisely why BookWidgets proves to be one of the best options available.

3.0 Book Widgets
Book Widgets is a Belgium-based platform for creating interactive learning materials. It is available on Apple Store as an app and can be downloaded and installed on iphones and ipads. But, with regard to Android mobiles or tabs, it is available only by way of web browsers. The teacher has to pay a nominal subscription fee if he/she wants to publish information or share it with students. By paying the subscription, the teachers enjoy the advantage of creating as many widgets as they can. BookWidgets apps fall under the following categories: Test and Review, Games, Pictures, Math, Embed Third Party, and Miscellaneous. The paper aims at analysing/reviewing the strengths of select apps that come under Test and Review, Games, and Miscellaneous.

One of the greatest advantages of BookWidgets is that it offers a sharing link to Google Classroom. So, teachers who have an account on Google Classroom can easily share the exercises and activities that they create on BookWidgets with their learners.
3.1 Test and Review
Test and Review, one of the commonest of the apps, focuses mainly on recapitulation and assessment. There are nine items that are covered under this category, but the research paper intends to emphasise the significance of five apps.

3.1.1 Quiz
On hearing the word quiz, one gets the impression of the conventional quiz that has only MCQs and true or false or matching questions. But BookWidgets surprises the user with its variety of questions—fill in the blanks, fill in the table, MCQ (which can also be used for true or false questions), multiple answers, drag and drop, picture drag drop, single line text question, matching (text to text, image to image, and text to image), correct words in a sentence, annotate picture (labelling), word ordering, picture ordering, etc.

A teacher with a tinge of creativity within, is sure to design quizzes that are different from the conventional type by using the drag and drop, matching text and image, and picture ordering. For example, a teacher, who teaches fiction, can find pictures that suit a particular situation or event on Google Images. By using such images, he/she can ask students to find out the sequence or use a matching exercise where the picture has to be matched with a suitable verbal description.

In short, the use of unconventional questions paves way for lateral thinking in contrast to the linear. Nevertheless, this depends to a large extent on the teacher’s ability to frame the right kind of questions.

3.1.2 Worksheet
There is hardly any difference between the quiz and the worksheet in terms of structure and scope since both have provision for exam mode, and enable submission of answers to the teacher’s registered email. The teacher can project differences between the two by sharing worksheets to students and telling them to take time to submit while making a quiz time-bound and giving students the impression that they have to take up a test on a particular topic.

3.1.3 Split Worksheet
This is one of the best features of BookWidgets. The main aim of this app is to facilitate reading comprehension. But, for a teacher, who wishes to optimise on this app to enable his/her students to navigate their way through difficult course material, there is a lot that can be done. Here, teachers can create a text and corresponding questions in parallel on the same page. The right side of the webpage is allotted for the text, while the left is for the comprehension questions. The advantage of this is that learners can read the text and answer questions as they do for most proficiency examinations.

The teacher’s challenge as a materials developer lies in his/her ability to frame the right kind of questions. If the teacher is more in favour of the graded approach, then it would be more effective to start off with simple factual questions that motivate the learner to move ahead and face slightly more challenging questions that may be inferential or evaluative in nature. Split Worksheet is not restricted to texts. It offers scope for audio or video files or links to audio and video files, to be uploaded and which will be played or displayed on the right side of the webpage. In addition, the teacher can also upload audio or video lectures followed by questions.

3.1.4 Flash Cards
This is one of the most popular techniques for the teaching of vocabulary. Although the use of flash cards warrants a memory strategy that signals a move towards rote learning, in content-based courses, they can be of great use for learning definitions of terms or concepts, or for descriptions of characters or events.

3.1.5 WebQuest
The WebQuest is an online search activity designed for many purposes, but used mainly in teaching and learning. It was first created in 1995 by Bernie Dodge and Tom March. A WebQuest can be defined as, “an inquiry-oriented activity in which most or all of the information used by learners is drawn from the Web. WebQuests are designed to use learners’ time well, to focus on using information rather than looking for it, and to support learners’ thinking at the levels of analysis, synthesis, and evaluation” (Dodge 2001, 7).

It is evident that Dodge uses terms from Bloom’s taxonomy. But the modern equivalent of synthesis is creating in Anderson’s taxonomy (2001). By creating, Anderson refers to the act of generating or producing. Often, in a WebQuest, learners use information to generate meaning.

Here is an example of a WebQuest with reference to Sociolinguistics. Of course, this is possible only in classes where the teacher adopts the BYOD (Bring Your Own Device) policy with the class.

Step 1: The teacher asks students to look up the online linguistics dictionary for code and note down the meaning.
Step 2: The teacher asks students to find out the meaning of code-switching, and when it first appeared.

Step 3: The teacher explains the concept of code-switching in a simpler way by giving examples from everyday life.

Step 4 – Homework: There are other types of code-switching in sociolinguistics. Find out information about these types from the Web. Apparently, the teacher intends to discuss the types of code-switching in class the next day.

The WebQuest clearly sets out to hone students’ reference skills and this is clearly related to the cognitive domain. Further, self-learning is encouraged in such situations, thereby fostering an environment of learner autonomy.

WebQuest can also be played like a game depending on how the teacher plans and designs the task. But BookWidgets has an entirely different category titled Games. Before analysing the nature of each app, it is necessary to offer a peek into the role of gamification in language learning.

3.2 Gamification

Sheldon (2012) defines gamification in simple terms: “Gamification is the application of game mechanics to non-game activities” (75). In other words, gamification is the use of games for language teaching and learning. Kapp, Blaire, and Mesch (2013) carry forward the same idea when they state, “Gamification is using game-based mechanics, aesthetics and game thinking to engage people, motivate action, promote learning, and solve problems” (10). According to them, games and gamification come under the term Interactive Learning Event (ILE), since games stimulate interaction and thereby result in effective learning. There has always been a debate regarding which is better – games or traditional learning. As Kapp rightly points out,

In some studies, games have proven more effective than traditional teacher-led instruction, and, in some cases, they have not. The lack of a definite winner between games and traditional instruction has led to confusion about the effective use of games in the classroom among policymakers, administrators, teachers, and parents, who have little practical or actionable advice to guide them. (134)

But, at present, evidence clearly proves that gamification facilitates effective language learning.

There are three main reasons for the growing popularity of language games.
- They instil a strong sense of motivation in learners
- They are easily available and accessible online
- They are not grade or mark-driven, but focus more on the learning process than mere end results

3.2.1 Types of Gamification

According to Kapp (2016), gamification may be divided into two categories – structural gamification and content gamification. It is necessary to discuss the two categories before proceeding to discuss the nature of games in BookWidgets.

3.2.2 Structural Gamification

In the case of structural gamification, the teacher uses traditional content but uses the structure of a game to facilitate learning. For instance, the teacher asks students to take up an online quiz, and announces that those who complete the quiz within a particular date or time will get 5 extra points. So, the whole process is structured like a game within which the learners learn the content in the same way as they would for other courses. Most of the exercises that come under Test and Review in BookWidgets, may be used in structural gamification.

3.2.3 Content Gamification

“Content gamification is the application of game elements, game mechanics, and game thinking to alter content to make it more game-like” (Kapp et al, 2013, 237). In other words, an online crossword puzzle, a riddle, the hangman game are all examples of games. Levels or scores or timed responses are part of game mechanics. Aesthetics covers aspects like graphics, presentation designs and modes, which make the game more interesting. But here again, there is an issue to be considered. Teachers must avoid apps that are heavily loaded with animations because learners often tend to focus on the animation than the content. Game thinking is the process of thinking that helps learners progress to the next step or level in the game. Games that involve critical thinking skills such as creation, interpretation, exemplification, classification, and inference trigger motivation levels more effectively. Therefore, the teacher must choose an app where he/ she can make sure that learners will be able to deploy their memory skills or critical thinking skills.

3.3 Games

There are ten apps in BookWidgets that belong to the games category, of which four are discussed here. One must bear in mind that the games are for
teachers who do not possess advanced knowledge of gaming technologies and who are at the beginner or the intermediate level in terms of technology-assisted language learning.

3.3.1 Mind Maps

*BookWidgets* allows learners to form their graphic organisers or mind maps as part of a collaborative effort. The teacher can start off by creating a graphic organiser and from there on, two or more learners can complete the various components or branches of the components. In doing so, learners take an active part in creating their own learning materials instead of the teacher giving them ready-made mind maps. The teacher can have rules in this regard stating that each graphic organizer should be completed by a different group of students. This game offers scope for a memory or an effective strategy and is part of the creation process in Anderson’s taxonomy (2001).

*Create* involves putting elements together to form a coherent or functional whole. Objectives classified as *Create* have students make a new product by mentally reorganizing some elements or parts into a pattern or structure not clearly present before. The processes involved in *Create* are generally coordinated with the student’s previous learning experiences. Although *Create* requires creative thinking on the part of the student, this is not completely free creative expression unconstrained by the demands of the learning task or situation. (84-85)

3.3.2 Hangman

The Hangman game is the typical guessing game that is mostly related to vocabulary and which stimulates one’s memory skills. Here, instead of guessing words related to a particular type of vocabulary (teaching, food, sport), the teacher can always design an activity based on a set of characters from a short story, play, or novel. In linguistics courses, it could be on terms related to a particular chapter or concept. However old-fashioned the game may be, it never fails to interest learners.

3.3.3 Crossword

Designing a crossword sometimes can be more challenging than even solving it. But, it is a game that optimises on learners’ thinking skills. The teacher can design crossword puzzles for individual learners or for learners to solve in groups. The app guides the teacher step-by-step on how to go about creating a crossword. In fact, teachers can use their sense of humour and creativity while providing hints so that learners feel more motivated while performing the task.

3.3.4 Word Search

Word Search is a simpler form of the crossword since the learners have to use their scanning skills to locate words. This could be a warm-up activity in a class where a teacher can introduce the names of characters or terms before delivering a lecture on the same. It can also be a recap activity where the teacher provides a gap-filling exercise and asks learners to find out the answer to each question in the word square. While designing a word square manually can be time-consuming and sometimes strenuous for the teacher, doing the same on *BookWidgets* is relaxing and involves a matter of few minutes.

3.4 Miscellaneous Widgets

The term ‘miscellaneous’ is often misleading, for it makes one think that these widgets are not related to the teaching/learning set up. But, on closer analysis, one finds that these widgets (particularly, three of them) are more related to planning and evaluation than to the actual teaching process.

3.4.1 Planner

This is a basic tool that teachers can deploy in order to plan their everyday schedules in terms of quizzes, activities, assignments, and exams. For example, teachers can plan a set of activities for a week and divide them into categories like Recap, Look Up, Quiz, Homework, etc. After doing so, they can share the plan with their learners through *Google Classroom*. This is undoubtedly a metacognitive strategy that enables learners to plan their learning process more effectively.

3.4.2 Checklist

The checklist is undoubtedly a teacher’s tool to a great extent. It is a good companion in the planning process and helps teachers keep track of what they are doing. At the same time, teachers can also prepare checklists for students regarding steps in writing an essay or a research paper, and share it with them. Learners can use such checklists while doing an assignment or preparing for an examination.

3.4.3 Form/ Survey

Form offers the entire gamut of questions that a quiz or worksheet offers in *BookWidgets*. This places it above the more commonly used *Google Forms*. Teachers can use it to elicit feedback from the students at the end of a semester in order to execute modifications in teaching or in the nature of materials. Since evaluation is an integral part of the
teaching/learning process, the form is undoubtedly a handy and user-friendly tool for teachers and learners in assessing the methods and materials involved.

4.0 Evaluation of an Online Resource

Any CALL or MALL resource needs proper evaluation for it to stand the test of time and technology. Hubbard (1996) emphasises the need for a methodological framework for CALL evaluation based on previous methodologies and on other existing frameworks for effective evaluation of the language teaching process (12).

Carol Chapelle (2001) in her article, “Computer-Assisted Language Learning” devises six criteria for CALL evaluation (401). This paper aims at adapting these criteria for evaluating BookWidgets.

4.1 Language Learning Potential

BookWidgets offers teachers and learners a great deal of opportunities in terms of exploring learning through a wide range of question types and games. Learners can learn through games, recap their learning through quizzes and worksheets, and plan and evaluate their learning through planners and forms respectively.

4.2 Learner Fit

Learners, as mentioned above, can spend qualitative time with their laptops or smart phones in learning information the interesting and entertaining way. But, there is something the teacher must bear in mind. He/she must never announce the nature of task to the learners beforehand since it reduces the motivation level to a great extent and gives rise to a mindset that may not always be positive. In terms of language learning potential, BookWidgets offers a great deal of opportunities for teachers in terms of content use.

4.3 Meaning Focus

According to Chapelle, this refers to “the extent to which learners’ attention is directed toward the meaning of the language” (401). This is largely teacher-dependent since it rests on the nature of the exercise, task or activity that the teacher designs, and how clearly the aim or objective of each activity is conveyed to the learner.

4.4 Authenticity

Chapelle’s criterion here relates largely to skills as it tries to relate the relevance of what is learned to real world tasks in terms of communication. But, as mentioned earlier, this paper aims at dealing with content-based courses where the focus is on learning content in a lighter and more interesting way. So, the best way to use this criterion is to check how much the learner relates this type of learning to other courses and how useful the learner finds this learning in handling examinations – the formative, summative, or the proficiency type.

4.5 Positive Impact

Learners often speak of their past experiences with a particular course or teacher and mention how cherishable the entire learning experience has been. In fact, the researcher herself found her students (whom she taught content-based courses) taking a great sense of interest in working out the tasks and exercises and posting their feedback on apps like Padlet.

4.6 Practicality

“Practicality refers to how easy it is for the learners and teachers to implement a CALL task within the particular constraints of a class or language program” (Chapelle 2001, 403). Here, a lot depends on the educational policy of the institution where the teacher is employed. As mentioned at the beginning, some institutions favour the use of smart phones in class, while others are quite wary in allowing students to carry gadgets of any kind to class. If the teacher has the opportunity to implement the BYOD in class, then it would be a learning experience worth considering. There will always be minor impediments in the form of network connectivity, and problems with the devices themselves. If the teacher wishes to experiment on the use of a particular learning platform, then it would be better to have a trial for a week or so to see how it works. Based on the feedback of the students and the teacher’s own observations, the whole plan can be implemented or, to start with, used as a supplementary or an add-on task, activity, or exercise.

5.0 Conclusion

For most teachers, taking the initiative is always the greatest hurdle in their professional competence. But, as the saying goes, technology happens to be the order of the day, and though a device may not be fully successful in replacing a teacher always, a teacher who uses technology is more likely to replace the teacher who doesn’t. Levy’s words form the most befitting conclusion in this regard:

The speed with which technology has developed since the invention of the computer has been both extraordinary and surprisingly sustained. For educators, the rapid and continuing introduction of new technology into education has outpaced the ability of teachers and developers to evaluate it properly...Somehow, we must try and make sense of what is going on, in spite of the rate of change, and invent reliable and
cost-effective mechanisms of dealing with it. (Levy 1)

REFERENCES


Code Switching: A Close Study of Translating English Linguistic Terms into Arabic
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ARTICLE INFO
Received: April 06, 2019
Accepted: May 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.20

ABSTRACT
Translating linguistic terms has taken little concern from translation researchers and scholars. This research paper discusses the attempts made by senior students of the English department, University of Benghazi, at EL-Marj Campus when they translate linguistic terms (or names of their department courses). In order to examine their translations, the researcher hypothesizes that if English undergraduate students at Benghazi University learn certain strategies which they use as tools when translating the list of their courses and they are aware of the equivalence of some of these courses’ names, they will not find difficulties in translating these linguistic terms. To check this hypothesis and to achieve the aims of this study, translation test, questionnaire, and semi-structured interview are used as data collection in this study. A qualitative study is used to deal with twenty six senior students from the department of English, in the academic year 2018/2019. The results show that the students use code switching intentionally, as adding local color to when they speak. Others could not know their translation equivalents in the target, Arabic. Accordingly, they apply code switching in order to overcome their translation inability. The findings of the study also revealed that the most frequently used translation strategy is equivalence translation. This study will also be useful everywhere else.

1-INTRODUCTION
Translation from one language into another is the oldest activity that humans use in order to communicate each other. It can be simply defined as a process occurs between any two languages. Throughout centuries, translation has been given a due attention by many scholars. Because it is the only mean by which we, as humans, communicate and promote cultures, norms, and ideas. Generally speaking, the term translation is the process of transferring the source text into the target text. In this process, “the role of a translator is to facilitate the transfer of the message, meaning, and cultural elements from one language into another and create an equivalent response to the receivers” (Nida 1964:13). So a translation must be accurate, natural and clear especially to the target language readers. Unfortunately, all of the translation researchers and theorists believe that there is no such perfect translation. As stated by Nolan (2005) who says “No translation is ever ‘perfect’ because cultures and languages differ”. Therefore, in the process of translating a text from one language into another, the translator may have to resort to an explanation or other useful translation strategies, such as those suggested by several scholars, as will be discussed in the following section of this study.

However, the translation process from English to Arabic is often on the other hand hindered by problems. Nord (1991: 150-160) defines ‘translation problems’ as those points which prove a challenge or difficulty for all translators in a certain language, while she views ‘translation difficulties’ as originated from the individual translator as they may arise from his or her inability and a translation problem. The source of these problems and difficulties in the case from English to Arabic, even for experienced translators, involves the structural and lexical differences of the two languages. But it becomes more problematic when the lexical gap between the two languages widens due to cultural differences. For instance, when a target language has lacked lexical items that are found in an original language, translators frequently have to add, paraphrase, and/or even to remove source words to effectively communicate in the
target language. Most of these lexical problems arise from the problems of equivalences. That way, translators will have a chance to avoid literal misunderstandings of English items and suggest TL local equivalents that may work better in Arabic. Knowledge of the target culture is crucial for successful English to Arabic translation. Similarly, poor understanding of SL culture may arise from lack of insight into the target culture. As a result, translation cannot work, and is an illusion.

And in the matter of equivalence, scholars have done research on the concept of non-equivalence, which means that the target language has no similar correspondence for a term or expression found in the source language. Equivalence means, on the contrary, that the SL term or expression has its own counterpart in the target language. Even if a term is common and found in the TL this does not mean it is easy to translate. Faced with such challenges, the trainee translator has few resources at their disposal and usually ends up having to use his/her own competence and skills. This competence, as Chomsky's linguistic competence, which is the linguistic ability of the human translator that cannot be measured without his/her performance while mastering a text from and to his language. The task of finding a cultural or linguistic equivalent is difficult because she/he must use a lot of effort, determination, and skill in order to achieve a successful translation. The focus of this study lies within challenges that encounter Libyan EFL students in translating linguistic terms ‘names of their English department’s courses, which are a subclass of proper nouns. It also presents some translation techniques proposed by various researchers in this regard.

In response to these challenges, there is no doubt that one of the most effective solutions lies in training. And this is due to the fact that the translation task or the translator profession requires practice, experience, and training. Recently, however, translation programs at the undergraduate and postgraduate levels have become a common feature of Arab universities and academic institutes. These programs offer core training in the theory and practice of translation where students can practice written translation from English into Arabic and they also learn to use theories of translation to identify and solve their translation problems. More specifically, they aim to acquaint students with the main theoretical issues in translation studies and practice. Sometimes, the objectives of these courses have either been misunderstood or misled due to the above mentioned challenges.

The Libyan University of Benghazi is among those universities that provides an opportunity for English language students with theoretical and practical training or skill-based translation courses that enable the students to be translators after graduating. As pointed out by Gile (1995), “It is increasingly recognized that formal training in interpreting/translating schools is the most practical way to teach and test abilities to supply the market with reliable professionals”. Due to the importance of the provided courses by the mentioned institution, many of the students reach highest semesters at the English department and they switch coding the courses’ names while communicating each others or even contacting their instructors because they do not know the Arabic counterparts of their department subject names in Arabic. As we are university teachers of translation at Benghazi University, we discovered that our students fail to provide the right equivalents for many names of their department subjects although they have acquainted with translation strategies. Besides, they are learning translation skills and learning the second language simultaneously. In many instances, learners of English as a second language (ESL) and as a foreign language (EFL) face problems of different kinds: lexical, grammatical, stylistic, phonological or cultural. As noted in this introduction, there is plenty of evidence that translation difficulties and trainee translators (or inexperienced translators) are correlated. For a long period of time, questions regarding the effect of learning challenges of translation in educational outcomes were very little in educational research. This is primarily the result of the presence of this empirical study that would allow us to investigate this issue. Therefore, this study is structured to answer the following questions:

1. What types of problems are encountered by the students at Benghazi University while translating their department courses’ names from English to Arabic?
2. Which strategies do they use when they translate the names of these courses?
3. What are the causes behind the problems of code switching the names of department courses?

The study is assumed that the students learn certain strategies which they use as tools when translating these list of their courses and they are aware of the equivalence of some of these courses’ names, they will do well in the translation test.
El Sheik (1990:77) assures the same point when stating that translation "has often been misused in foreign language testing as a test of everything connected with proficiency in a foreign language"; such tests were often used as a criterion for purposes "other than measuring translation itself". Evaluation is often used to determine the extent to which students reach the educational objectives set by the institution. As there are different criteria in evaluating students’ ability of translating from English to Arabic, based on a test is developed for measuring eight semester students majoring in English, the current study attempts to examine the Libyan students’ ability in translating linguistic terms including their department subjects’ names and their translation strategy awareness. At the same time, as we shall see in the results of the study, and bearing in mind that our analysis is based on a retrospective reflection by the students after having a test, it is impossible to determine whether the strategies adopted by the students when faced with a translating problem are conscious and deliberate, or whether they are unconscious, spontaneous actions and reactions in response to a difficulty. This is while the findings of the article will hopefully contribute to the body of the knowledge of the translation studies and reveal some pertinent solutions to the mentioned problem.

2-STRATEGIES OF TRANSLATING LINGUISTIC TERMS

Before going to discuss the strategies of translation, it is a worthy to clarify the notion of the term. A term is generally defined as a single word or a multiword unit that contains linguistic characters, and systems (Ananiadou, 1994) or as a word or group of words often used to describe an official or technical subject (Cambridge Advanced Learners Dictionary, n.d.). A similar definition is offered by Oxford Dictionaries of English (n.d.) that “a word or phrase used to describe a thing or to express a concept, especially in a particular kind of language or branch of study”. An influencing definition introduced by Bloomfield as “minimal free form” that means the smallest unit capable to constitute a complete utterance (Crystal, 2008). Hence, a term is, in addition to being a word or multiwords refer to a particular subject; the word is defined as “a unit which has universal intuitive recognition by native-speakers, in both spoken and written language” (Crystal, 2008:521).

In this paper, the general term ‘term/name’ refers to a word or group of words (a noun or compound noun) that are used to refer to a thing in the outside world that cannot be seen or touched, abstract name. Abstract noun (the name of an idea or a quality that is not a physical object) was purposefully used in this investigation instead of common noun (the name of an object or a thing). However, in the case of names of department courses (or the academic fields of study), the outside world means a name of a non-physical object, and they are nouns or compound words used in a specific context, a point of reference, either abstract or concrete. Because a term refers to a thing (e.g. objects, ideas, events or a state of affair) it represents that thing. The specialized terms used in this study of language all categories of terminology used in the field of linguistics. In the sample of the study, there are 22 linguistic terms (or names of English department courses) which are, completely classified as proper names (i.e being capitalized nouns), for that matter. This, also, will be explained further in the following sections.

As with translation, it has commonly been assumed that Arabic compound nouns and compound adjectives should be translated as a unit regardless of the class of the components of the compound. In other words, class shifts occur when the translation equivalent of a SL item is a member of a different class from the original item Catford (1965:79). The English equivalent to Arabic compound nouns should be a noun and to compound adjective should be a modifier. Sometimes the equivalent is a compound noun or a compound modifier and sometimes it is a single word.

In some compounds one element modifies the other. The modifying element may precede or it may follow it. In most English compounds the first element modifies the second where the second element modifies the first one as in the case of Arabic Language. For instance, when translating the compound or the English phrase ‘French Language’; to Arabic phrase the second element (the head) becomes the first word and the second is the head, as in: ‘اللغة الفرنسية’، in addition to this, where the English adjective ‘French’ as a modifier (M) has its equivalence in Arabic adjective ‘الفرنسية’ as a qualifier (Q) although both of them are adjectives, they possess different functions as a modifier in English and as a qualifier in Arabic. Hence, the changes in the order of nouns in the underlined noun phrases are carried out to fit the structural system of Arabic concerning the genitive construct.

As we known, a translator uses a specific strategy when s/he poses a problem while attempting to translate a SL text; this means, translation strategies may not be needed if s/he translates the text literally. This kind of strategies is, on the one hand, often advisable to be avoided when translating between two languages of unrelated families and background.
cultures like English and Arabic. Sometimes, translators need to adopt paraphrase strategy to deal with culture-specific concepts (CSCs) that are not lexicalized in the TL (Baker 1992: 38) or they sometimes opt to add some cultural, technical or linguistic information at the level of word, or phrase (Newmark 1988: 91). On the other hand, it can be the most applicable/useful in the case of translating between the two same related ones (Lėgaudaitė 2010:96), or when the SL word and the TL word refer to the same concept and have similar associations (Newmark 1988: 69). It is undeniable fact that most English linguistic terms have clear and direct equivalents in Arabic, so most of them are easy to be translated into Arabic. The term 'equivalence', in Vinay and Darbelnet’s classification, refers to cases where “Languages describe the same situation by different stylistic or structural means” (Munday, 2012:89). Hence, the strategy of equivalence is the most applicable one to translate Arabic linguistic terms due to existence of their Arabic counterparts. Besides, other strategies have been suggested by Baker (1992) and others like omission, illustration, or paraphrase do not seem to be applicable in getting the TL Linguistic terms due to the existence of TL counterparts (Abdellah, 2003:3). She (ibid) recommended coin new words strategy when translating such terms “[o]r work out etymologies of original Arabic words - that sound natural to the Arabic ear and, at the same time, be familiar with what the Arabic Language Academies have introduced into the linguistic terminology, especially when translating for an audience of linguists”. Since the choice of the suitable translation strategy to deal with a particular concept or term is an individual decision that depends on the translators' skills, or they used to solve difficulties in translating as well as to prevent any distortions of meaning and errors which may be conducted by a translator especially students of English Department as student/novice translators. This study examines the strategies adopted by student translators of Benghazi University while translating the names of their department courses.

Occasionally, people often use some technical terms or words written in another language in a single conversation to avoid distorting the exact meaning and value of the word or term or for not having identical equivalents in their languages. In this case, they resort to transliterate or switch codes of these items in a single conversation for maintaining their exact meaning. With regard to code switching, Heller (1988) described it as a conversational strategy used for the aggravation or mitigation of requests, denials, topic shifts, elaborations, comments, validations, and clarifications. The term ‘code switching’ is also considered as “an alternating use of more than one language” (Auer, 1984:1), and it is a common phenomenon among bilingual and multilingual speakers from a variety of first language backgrounds as stated by many Arab researchers like (Alshalawi and Abalhassan, 2000), (Alhazmi (2016) and (Akeel, 2016) and (Abdulmalik and Alsabri, 2018). They have also mentioned many linguistic and social reasons for occurring this mentioned phenomenon, such as conveying emphasis, elaboration purposes, technical and socio-cultural authenticity, specifying or excluding one or more addressees from a conversation, or the lack of proficiency in L1, easiest and most convenient way of saying something with the least effort and resources.

In the Libyan context, the English students who are used as a sample of this study, on the other hand, prefer utilizing both Arabic and English languages within a single conversation and even within a single utterance when they contacting their partners and teachers in the same department as stated in the introduction section by the researchers of the current research. Despite their situation is different because they are specialized in English language and their English courses have their Arabic equivalents, they deliberately use code switching to name their department subjects in English. By noticing this phenomenon by the two researchers of the present study, they decided to examine their students if they are able to or familiar with Arabic equivalents of their department subjects being switching them in English with Arabic expressions while communicating each other and their university teachers in Arabic, in a context where English is foreign language.

3- METHODOLOGY

The data of this study is a collection of courses names selected from department of English, EL-Marj Campus. The reason of choosing these courses are to test final semester students at the same department in order to know their abilities in providing equivalent translations of these courses in Arabic; and the causes behind the problems of code switching them. These courses will be translated from English into Arabic by final semester students. The translated courses will be discussed and analyzed in order to see whether they fully provided their equivalent counterparts in Arabic or not.
4-PARTICIPANTS
As the aim of this article was to investigate the difficulties that pose final semester students from the Department of English Language – EL-Marj Campus, Benghazi University in Libya while translating the names of their department courses list, it focused on studying, reviewing and comparing the different translations made by twenty six male and female final semester students. All of the students are Libyans and they have been educated under the same educational system. They have been studying English since their preparatory schooling. Therefore, the researchers designed a test with twenty two selected English department courses list, a questionnaire with ten questions and semi structured interview questions. Then the students were asked to translate the list of their courses in the test and answer the questionnaire, and interview’s questions. They were also told to answer the following questions:
Q1- Briefly, describe the problems that you encounter when translating the department courses list into Arabic?
Q2- What strategies did you use when translating the department courses list?

The purpose of these interview questions is to know the students’ impressions about the translation of their courses. It is a worthy to mention, however, that most of the students did not give satisfactory translations. It also should be noted that only the students who answered the questions are mentioned in the analysis. The others could not answer; they only left answer space empty.

5-RESULTS
Students are asked to translate these courses into Arabic without consulting dictionaries or asking help from teachers. The data collected from the interview and questionnaire will be analyzed. Furthermore, percentages and frequencies of the responses will be figured out. The methods used in the analysis of findings were quantitative, i.e. statistical, and qualitative, i.e. analytical. This included assessment of the results obtained from rendering English department courses list from English into Arabic (the test); or selecting the proper answer with the suitable base or node of each question (interview & questionnaire). Course names are discussed to show the type of obstacle encountered by participants.

5.1 Results of the test
Before proceed to the analysis of participants’ translations attempts to answer the first and the second questions of the study, the significant statistical data will primarily be presented in a graphical format. The analysis of the strategies used for the rendition of the English linguistic terms resulted in the following categorization.

i) Correct translation which relates to achieving the right equivalence.

ii) Wrong translation which associates with rendering the names of department subjects literally from English into Arabic in terms of word-for-word translation without referring to the sense of linguistic term in the original language.

iii) Missing or left untranslated where there is no translation.

Based on the previous three criteria, figure 1 displays that the frequencies and percentages of attempts made by the participants to translate the names of English department courses or the terms of the field of their study of was 574. Of these attempts, 365 were correct, 153 were wrong, and 65 were missed, i.e left untranslated.

As shown in the same figure below, the first category of correct rendition, i.e. the strategy of equivalence has been the most frequently employed by the majority of participants (63%), which validates hypothesis of the current study. In the case of wrong translation, less than half of them (27%) adopted the literal strategy while attempting to transfer the meaning of the English linguistic terms into their native language, Arabic. However, the lowest percentage was depicted for missing data of the translation test, at about 11%. These attempts will be analyzed in more detail below.
Students Translations ‘Attempts to Names of Studying Courses

Some students find it difficult to provide correct translations and correct vocabulary for some courses that affect the translation. For example, the course name reads: *Phonetics and Phonology* ( علم الأصوات والفونولوجي). Students find it hard to understand, let alone to translate, the word such as the course (phonology) in the source text. Here, the department students opted for code switching in order to accomplish translation and cover their inability of giving its counterpart in English. Such translations affected the level of academic translation of the course.

Giving the exact term in Arabic instead of using code switching in the department in deed can play a decisive role in helping students to make their quality of translation very high. In case of the academic course that reads: *Syntax and Morphology* ( النحو والصرف). We can see that the level of translating of this course is very weak. It is rendered by most of the students as: ( علم تشكيل وتركيب الجملة). It is difficult for them since the course is considered to be taught only one time at the department. Consequently, they were unsuccessful in giving the exact counterpart in Arabic. Consider some of their attempts: ( علم الدلالة والألفاظ). The word (دلالات) that the participant provided is more or less right, but it does not convey the exact counterpart in Arabic. ( علم الدلالة) would be a very suitable choice for the reason it is widely used among Arabic grammarians and Arabic linguistics scholars.

Another mistranslation problem that participants encounter is that when they translate the course name: *Semantics and Pragmatics*. Only eight out of twenty six of the participants provided good translation, which is: ( علم الدلالة والألفاظ). The others either they commit translation errors or left untranslated. It seems that they have difficulty in giving equivalent counterpart in Arabic. It is difficult for them since the course is considered to be taught only one time at the department. Consequently, they were unsuccessful in giving the exact counterpart in Arabic. Consider some of their attempts: ( دراسة استعمال اللغة). The word (دلالات) that the participant provided is more or less right, but it does not convey the exact counterpart in Arabic.

Another mistranslation course name can be found in the course name that reads: *Literary Readings* ( قراءات أدبية). Participants experienced problems with their attempts to render the word (Literary) with sixteen out of twenty six of them render it into Arabic as, ( حرفي), which means, (literal). This comes as no great shock due to the face they confuse between (literary and literal) since they confuse between them because they are likely similar to
each other. The word (literal), in the translation field, is used to represent the exact words of the original text. (Literary), on the other hand, concerns with the writing of literature. Consequently, their attempts were wrong as: (قراءات حرفية).

As it is shown above, many participants have chosen the wrong word in the target language as a result of their lack of knowledge of the meanings of the courses that they study at the department. They use this word because they are approximately but not definitely the same in writing and pronunciation. And both translate differently in the target, Arabic. A very suitable translation for this course name would be: (قراءات أدبية), which could not be distinguished unless the participants’ pay more attention to the word spelling.

The number of wrong attempts suggests that it is difficult for participants to render the course name which reads: 1st and 2nd Language Acquisition (تطبيقات الأدبيات الأولى والثانية). Most of the participants proved a low level of awareness of the source text structures. This is resulted from the neglect of the target language structure, Arabic, where you have to put the noun first and then the adjectives. Since English structure prefers putting adjectives first and then the noun; Arabic, on the other hand, prefers adding the noun first and then adjectives. This claim is supported by (Othman 2013: 136) when he postulates, “there are differences in sentence structure between Arabic and English and this also applies to the placing of adjectives. Whereas in English, the adjective precedes the noun, the Arabic, the adjective cannot precede the noun to which it refers”. What participants do here in their attempts to translate the above course into Arabic, they preserve the same structure of the English and transferred them literally into Arabic which caused high level of error as we can see in the following translation attempt: (الأولى والثانية اللغة مكتسبة). It is very clear then that from the results of this paper that this wrong attempt as a result of participants’ failure to differentiate between English and Arabic grammatical structures. Here, the participants’ task becomes more complicated where the course name includes more than one adjective in one sentence. Furthermore, picking out the correct equivalent for the word according to its context in the course name is very crucial. Kussmaul (1995: 56) emphasized on selecting the appropriate word to fit its context. In this regard, he says, “to pick out the meaning of a polysemous word which fits into context is certainly the first step to a good translation”. Most of the participants find it challenging to decide if they provided the exact word in the target language. A good example for this is the word (purposes) in the following course name: English for Specific Purposes, (اللغة الإنجليزية لأغراض خاصة). These different meanings of the word (purpose) can cause a serious confusion and participants resorted to the wrong choice of the semantic meaning that the course name intended to express. This may be because of their limited English vocabulary. Most of the participants rendered (purposes) as (أهداف). However, the appropriate choice is (أهداف) which can be applied in other contexts. This shows the need for participants to use the context and use the Arabic translation of the course for the purpose of control. A few participants rendered (purposes) into Arabic as (أغراض), which provides the exact intended meaning of the course name. Hence, the translation would be: (اللغة الإنجليزية لأغراض خاصة). This supports Sanchez’s (2009: 79) viewpoint when he says, “the translator needs to look at the use of the two words in both languages…how native speakers use them in general“.
5-2 Results of the questionnaire

5-2-1 Students’ views about translation:

The results of the questionnaire about Students’ Attitudes towards translation can be seen in Table 1 below.

<table>
<thead>
<tr>
<th>II. Students’ Views about Translation</th>
<th>Choices</th>
<th>Freq</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Translation is an important subject.</td>
<td>Agree</td>
<td>25</td>
<td>96.2</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>1</td>
<td>3.8</td>
</tr>
<tr>
<td>2. Translation should be taught in all semesters.</td>
<td>Agree</td>
<td>13</td>
<td>50.0</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>13</td>
<td>50.0</td>
</tr>
<tr>
<td>3. Translation courses should be taught very deeply.</td>
<td>Agree</td>
<td>25</td>
<td>96.2</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>1</td>
<td>3.8</td>
</tr>
<tr>
<td>4. Translation is easy to practice.</td>
<td>Agree</td>
<td>13</td>
<td>50.0</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>13</td>
<td>50.0</td>
</tr>
<tr>
<td>5. Translation teachers are specialized in Translation.</td>
<td>Agree</td>
<td>19</td>
<td>73.1</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>7</td>
<td>26.9</td>
</tr>
<tr>
<td>6. Translation syllabi are suitable for students at the department.</td>
<td>Yes</td>
<td>12</td>
<td>46.2</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>14</td>
<td>53.8</td>
</tr>
<tr>
<td>7. Intensive translation workshops could strengthen the students’ translation abilities.</td>
<td>Agree</td>
<td>26</td>
<td>100.0</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>8. Translation theories are more difficult than practice ones.</td>
<td>Agree</td>
<td>12</td>
<td>46.2</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>14</td>
<td>53.8</td>
</tr>
<tr>
<td>9. The description of translation courses in the department.</td>
<td>Weak</td>
<td>7</td>
<td>26.9</td>
</tr>
<tr>
<td></td>
<td>Good</td>
<td>14</td>
<td>53.8</td>
</tr>
<tr>
<td></td>
<td>Very good</td>
<td>4</td>
<td>15.4</td>
</tr>
<tr>
<td></td>
<td>Excellent</td>
<td>1</td>
<td>3.8</td>
</tr>
</tbody>
</table>

Table (1): the percentages of participants’ responses for their views about translation.

The table uses nine semi-structured questionnaires to show the students’ points of view towards translation. Overall, it can be seen that the encouragement of teaching translation deeply as well as practicing it was the highest among the other nine semi-structured questionnaires. To begin, the intensive translation practice could strengthen participants’ translation abilities had the highest percentage. It has also a much higher percentages of students who agreed that translation is very important course and should be taught very deeply in the department, and the lowest percentage of participants who disagreed that translation is important, and it should be taught deeply. The percentage of that the description of translation courses in the department is excellent; and the disagreement of the importance of translation was significantly lower. The range of percentages for participants, who agreed that translation teachers are specialized in translation; and translation theories are more difficult than translation practice was completely similar. In addition, agreement and disagreement of that the translation is easy to practice; and should be taught at all semesters are parallel.
5-2-2 Students’ Attitudes towards translations of the courses names

The following table shows the students’ responses to the third question of this study providing the number of frequencies as well as the percentage for each theme.

<table>
<thead>
<tr>
<th>Question</th>
<th>Choices</th>
<th>Freq</th>
<th>Perc</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I use transliteration when I say our department’s English courses.</td>
<td>Yes</td>
<td>16</td>
<td>61.5</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>10</td>
<td>38.5</td>
</tr>
<tr>
<td>2. To what extent do you use code switching when you name an English course at the department?</td>
<td>Not at all</td>
<td>3</td>
<td>11.5</td>
</tr>
<tr>
<td></td>
<td>Small extent</td>
<td>2</td>
<td>7.7</td>
</tr>
<tr>
<td></td>
<td>Moderate extent</td>
<td>8</td>
<td>30.8</td>
</tr>
<tr>
<td></td>
<td>Large</td>
<td>13</td>
<td>50.0</td>
</tr>
<tr>
<td>3. Do you use code switching when you speak to your mates and colleagues at department?</td>
<td>Always</td>
<td>5</td>
<td>19.2</td>
</tr>
<tr>
<td></td>
<td>Sometimes</td>
<td>17</td>
<td>65.4</td>
</tr>
<tr>
<td></td>
<td>Never</td>
<td>4</td>
<td>15.4</td>
</tr>
<tr>
<td>4. Do you use code switching when you speak to your teachers at department?</td>
<td>Always</td>
<td>7</td>
<td>26.9</td>
</tr>
<tr>
<td></td>
<td>Sometimes</td>
<td>14</td>
<td>53.8</td>
</tr>
<tr>
<td></td>
<td>Never</td>
<td>5</td>
<td>19.2</td>
</tr>
<tr>
<td>5. Do you know the exact equivalent in Arabic for each course name at the department of English?</td>
<td>Yes</td>
<td>6</td>
<td>23.1</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>3</td>
<td>11.5</td>
</tr>
<tr>
<td></td>
<td>Some of them</td>
<td>10</td>
<td>38.5</td>
</tr>
<tr>
<td></td>
<td>Most of them</td>
<td>7</td>
<td>26.9</td>
</tr>
<tr>
<td>6. How often do your translation teachers ask you not to code switching the courses name?</td>
<td>Never</td>
<td>20</td>
<td>76.9</td>
</tr>
<tr>
<td></td>
<td>Sometimes</td>
<td>6</td>
<td>23.1</td>
</tr>
<tr>
<td></td>
<td>Always</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>7. Can you differentiate between nouns and adjectives when you say the course name? Ex: linguistic or linguistics.</td>
<td>Yes</td>
<td>18</td>
<td>69.2</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>8</td>
<td>30.8</td>
</tr>
<tr>
<td>8. Having taken all the translation courses at the department, did not you think about avoiding code switching when you say the course name?</td>
<td>Yes</td>
<td>9</td>
<td>34.6</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>12</td>
<td>46.2</td>
</tr>
<tr>
<td></td>
<td>Sometimes</td>
<td>5</td>
<td>19.2</td>
</tr>
</tbody>
</table>

Table (2): the percentages of participants’ attitudes toward translating the courses names.

The table above shows participants’ attitudes towards the translation of courses’ names. Generally, we can see that the participants who use code switching when they utter the department’s courses name were slightly above the half; and they largely use it in their everyday conversations. In addition, almost quarter of them only who know the course counterpart in Arabic. Thus, many students resort to code switching in order to overcome their inability of producing
them in Arabic. In addition, almost three quarter of the participants claim that their teachers do not ask them to not to code switch the courses names, whereas, almost one quarter admit that their teachers ask them to do so. Conversely, almost half of the participants, who sometimes, use code switching when they speak with their teachers. Finally, nearly a quarter of the participants who finished the required translation courses in the department, think about avoiding code switching when they utter the courses names. The others, who make up the half, do not think to avoid the code switching after finishing all the required translation courses. However, participants who can differentiate between nouns and adjectives when they say the course names were fundamentally higher than those who could not. More generally, these basic findings show that participants are more or less prefer using code switching when they pronounce the English department courses names even though they have a background of their counterparts in Arabic.

6-DISCUSSION

It should be stressed that the interview questions and semi-structured questionnaires offered us the participants’ views regarding the translation of the names of the courses. In spite of the fact that they (participants) provided correct translations for the basic courses, such as, grammar, reading, speaking, listening, writing, etc. however, most of them as we have seen through the questionnaire they tend to code switch the name of the courses. This basic finding is consistent with research of Alshalawi and Abalhassan (2000) showing that code switching is used as supplement during the process of speaking. They have examined the code switching behaviour of Arab speakers of English as a second language in the United States. Twelve Saudi graduate students were tape-recorded in two-hour informal meeting to investigate their code switching behaviour. The conversations were transcribed and translated. It has been noticed through this study that respondents used to insert English words in Arabic matrix. The Arabic respondents use their mother language, Arabic, for communications; and they supplement it with English were necessary. It is also has been noticed that nearly above the quarter of the participants could not differentiate between the adjective and noun forms for the course name: linguistic and linguistics. In addition, they (participants) failed to produce the exact equivalent counterpart in Arabic. This result was broadly in line with Abdellah (2003) study, which investigates the difficulties of translating the term linguistics. She stresses, the very name of the science Linguistics represents a difficulty when translated into Arabic. On the surface, the word is simply rendered اللغة العلم (Ilm Al-Lugha= the science of Language). Arab linguists accept the simple translation اللغة العلم but seek a more appropriate translation that carries the sense of the distinction of this science in the Arab culture (Abdellah, 2003:3).

The results demonstrated that many participants’ inability to producing an Arabic equivalent for each course name at the department of English. One of participants, who is engaged in this study, argued, “I face difficulty to understand the meaning of the course itself.” Another participant referred the problem of providing suitable equivalents in the target to the lack of equivalent word in Arabic “there is no equivalent for these courses in the target, Arabic”. This corresponds with different studies that examine the difficulties of providing exact equivalents in the target language. Akeel (2016), and Abdulmalik and AlSabri (2018). Abdulmalik and AlSabri (2018) explored the types of code switching between Yemeni dialect and English language among Yemeni undergrad students at Sheba Region University. The study was done to investigate the reasons behind using code switching among students. They interviewed twenty undergraduate students from different faculties using semi-structured interviews. They specifically analyzed the intra-sentential code switching. The findings showed that Yemeni students used code switching due to the lack of proficiency in L1. Akeel attributes using code switching for elaborate purpose. She performed a similar series of investigations in the (2016) to show that code switching is vigorously used in her interview with two female Arabic participants in the context of hair and skin care. The study was conducted in Dubai. An informal conversation analysis is carried out order to understand purposes of code switching based on the participants’ turns. The findings demonstrated that code switching is widely used by participants for elaborate purposes.

Another finding that has been noticed in this study is the participants’ use for code switching of courses names when they speak to each other or speak to teachers in spite of that they have completed the translation theories and practice; and they admit that they would not avoid code switching. This finding is in accordance with findings reported by Alhazmi (2016), who examined the linguistic aspects of code switching among Arabic-English speakers who live in Australia. She used both, qualitative and quantitates analysis to conduct her research. Her data was a recording of free-flowing conversations from radio and Facebook. She concluded that the large numbers of switched elements were at
the nouns and noun phrases levels. After investigating the strategies used while translating the English department courses names, it is clear that Libyan student translators used the following strategies: equivalence and literal ones. The results also obtained from the students’ questionnaires confirm our hypothesis about the students’ problems from Arabic to English translation.

7- CONCLUSION AND RECOMMENDATIONS
The main purpose of this study was to investigate the use of the code switching among the department of English language and linguistics students, university of Benghazi, EL-Marj campus. Overall, it was obvious in this study that the students’ responses towards the translating of the course names seem not easy. The main finding that has been deduced is that some participants use code switching deliberately, when they name the English courses, as adding local color to their conversations. Others could not comprehend their counterparts in the target, Arabic, and consequently, they resort to code switching. This suggests that the staff members in the department express tolerance when their students use code switching when they speak to them. They (teachers), especially translation teachers, need to examine the students’ ability of providing the courses names’ equivalents in Arabic in order to improve the translation process level of the students. This is where the researchers come across one of the most common problems in translation in general, where the students of English will retain this code switching notion when it comes to translating words or phrases into Arabic, which makes pieces and written translations come across as unnatural. As we can see, translating from English to Arabic is one of the biggest challenges that anyone working in translation will ever face. Besides to this, translating SL linguistic terms into Arabic is not an easy task since it creates big challenges and problems either linguistically and/or culturally. However, this study suggested that target – oriented strategies such as new coin term or equivalence should only be used with SL linguistic terms used as proper nouns such as names of the English language department subjects and it is also enhanced students’ strategies awareness of translating or finding the right English language choices, structures and registers to depict the right or identical ones in Arabic. Translation teachers need to clarify the problems that face students when translating their courses’ names of the English department. Students, on the other hand, need to know the translation of the names of these courses names in Arabic. It is also the responsibility of the university itself to avoid code switching when they provide undergraduate transcripts to their graduates or providing whole English transcripts at least to the graduates of the department of English. In crude terms, the university policy used to insert the course names in English within Arabic written certificates. This university’s current policy might encourage students to code switch the course names. The role of English department is to recommend the university to provide whole English written transcripts at least to the English department graduates. These major challenges point to the dire need for whole systematic English-Arabic written transcripts to the English graduates of the department.

REFERENCES


TRANSLITERATION SCHEME

The following transliteration system has been employed in this paper. Material provided by participants was not transliterated to preserve confidentiality.

1. Consonants:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>LC</th>
<th>Arabic</th>
<th>LC</th>
</tr>
</thead>
<tbody>
<tr>
<td>ء</td>
<td>a</td>
<td>ض</td>
<td>d</td>
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<tr>
<td>ب</td>
<td>b</td>
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</tr>
<tr>
<td>ص</td>
<td>ss</td>
<td>ي</td>
<td>y</td>
</tr>
</tbody>
</table>

2. Vowels:

<table>
<thead>
<tr>
<th>Arabic Short Vowels</th>
<th>LC</th>
<th>Arabic Long Vowels</th>
<th>LC</th>
</tr>
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Contributions of Literature Circles in Language Learning: Findings from a Systematic Literature Review
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ARTICLE INFO
Received: April 08, 2019
Accepted: May 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.21

ABSTRACT
This study presents a systematic literature review on the contributions of literature circles based on a number of published researches in several refereed international journals available in various online databases. It aims to identify the contributions on the use of the method to the teaching of Literature among students of various grade/year levels. The data which was plotted on the repertory grid were analyzed to identify the gaps in the researches conducted. The findings of this study suggest that participation in literature circles contribute to the cognitive and affective development and to cultural awareness of language learners. It concludes by noting that literature circles present a strong and promising case for adoption as an approach to the teaching of Literature as they can facilitate the use of literary texts in language classrooms to optimize learners’ cognitive and affective development, likewise strengthen their cultural awareness.

KEYWORDS
Book clubs, inquiry circles, instructional conversations, peer-led discussions, reading comprehension, student-centered approach

1. INTRODUCTION
One student-centered view in teaching Literature that has been gaining popularity in the past decade is the use of literature circles, one of the methods in the Reader Response Theory. Popularized by Daniels (2002), literature circles are small, peer-led discussion groups that encourage its members to choose to read the same literary piece which may be a poem, story, article or book then share information to each other about what they have read. Tracey & Morrow (2006) refer to them as individual reading and collaborative learning combined, while Tomlinson & Strickland (2005) describe them as differentiated in as far as pedagogical implementation is concerned. Sanacore (2013) describes literature circles as one that allow and encourage students to include their personal responses in discussions. This student-centered tool is theoretically-based on constructivism and socio-cultural theory (Hsu, 2004) and is believed to foster student engagement in reading, discussion, critical thinking and analysis of literature (Lenters, 2014). During discussion sessions, when students assume roles within their circles, they are given the freedom to develop and practice efficient reading skills and strategies which characterize what good readers do when they read literatures meaningfully.

Daniels (2002) illustrates the following process of conducting literature circles: 1) selecting the book appropriate for students; 2) forming groups; 3) students deciding on the number of pages they will read in a day; 4) distributing the roles; and 5) determining the project type.

In literature circles, teachers remain in the background and perform only the basic controlling functions while group discussions are mainly led by the students (Cameron, et. al., 2012). Examples of five assignments or roles which they assume could be: 1) as the Discussion Director tasked to formulate questions for the group; 2) as the Literary Luminary who may lead the group to important parts of the text to goad them towards a critical analysis of the text; 3) as Illustrator who may provide drawings and sketches for the group to better understand what they read; 4) as the Summarizer who prepares the gist of the text that was surveyed; and 5) as the Vocabulary Enricher who is tasked to provide help in understanding difficult words from the text (Daniels, 2006). The role which each member takes allows them to be more productive and be more focused on the text that they have chosen while supporting each others’ language improvement, more particularly reading comprehension and vocabulary development.

The robust literature on the pedagogical model of literature circles shows that initially, this strategy evolved out of elementary classrooms in the 1980s. This is because the texts usually used are fictional texts. For many years, college instructors resisted for its experimentation arguing that it lacks
sophistication, compartmentalizes reading, disrupts fluency of comprehension and discussion, and may make students dependent on the role sheets (Levy, 2011). However, literature circles have been successfully adapted for use with textbooks and other non-fiction materials while some are experimenting with numerous variations both in content and text. One adaptation done with literature circles is ‘inquiry circles’. These involve student groups who read and discuss informational texts to enhance and extend their comprehension of the topic (Harvey & Daniels, 2009). Recent studies show growing use of this strategy in the university level.

Research into the implementation of literature circles demonstrates their positive impact towards student language learning processes and development. Much of this impact is focused on important areas of language learning such as improvement of comprehension skills, increased their interest and desire for communication (Elhess & Egbert, 2015; Karatay, 2017), improvement of reading attitudes (Bernadowski, 2013) increased student participation, enhanced responsibility and motivation, expanded collaborative discussion (West, 2018, Larson, Young, & Leipham, 2011) development of oral proficiency, increased scaffolding opportunities and reinforced writing skills (Elhess & Egbert, 2015). While these studies outline the positive impacts of literature circles on the reading skills and attitudes of readers, the gap in literature shows that only a few mention the contributions which this method contribute to the cognitive, affective and cultural awareness of students of varying levels.

The current review focuses on the the contributions of literature circles to language learners. More specifically, it sought answers to the following questions:

1. What research findings are available about the contributions of literature circles among language learners?

2. What implications to teaching literature can be drawn from these findings?

The discussion of contributions of literature circles among language learners that is elaborated within the context of this literature review is considered particularly important on the basis of the the merits which student-centered methods contribute to student learning. Given the variations made by teachers on the use of the method among different students of varying levels and the multiple aspects of the skills discussed, the results of this current investigation may serve as the basis for a more fruitful conversations in the field of reading education.

2. RESEARCH METHOD

The research method used in investigating the research questions is the systematic literature review. This particular research method is considered appropriate for its accuracy and reliability of synthesizing existing academic literature (Van Laar, Van Deursen, Van Dijk & Jos de Haan, 2017).

The selection criteria presented in Table 1 were determined before the database search and were used to screen text titles, abstracts and whole texts.

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All the literatures used in this study were pooled from ERIC and Google Scholar databases. The core search terms used were ‘literature circles’ and ‘reading comprehension’. However, a variety of similar terms that are often used interchangeably in the literature were also used. In particular, terms which are similar to ‘literature circles’ as ‘inquiry circles’, ‘instructional conversations’ and ‘book clubs’ were also explored.

The search action elicited 78 results. After excluding the duplicates and texts that did not satisfy the inclusion criteria, 23 texts were critically read in their entirety. These formed part of the systematic literature review in this study from which the themes were culled. All the parts of the articles reviewed were written and organized clearly and in a scientific manner which gave the researcher ease in organizing this review.
3. RESULTS AND DISCUSSION
The articles included in this literature review study explored the effects and impacts of literature circles, more particularly their contributions to the language learners’ language development. The analysis of data gave rise to three main themes: 1) cognitive contributions; 2) affective contributions; and 3) contributions to students’ cultural awareness.

3.1 Cognitive Contributions of Literature Circles
Of the different subjects in the curriculum, ‘Literature and Language Arts’ is considered to be one of the most complex. A number of researchers have reported that that this complexity might be caused by the ill-structured domain in which it resides. Young (2014) cites the cognitive flexibility theory of Spiro, Feltovich, and Coulson which postulated that a person could not simply depend on intact schemata or priori knowledge to exhibit advanced knowledge in understanding ill-structured domains such as the free-flowing discussions in Literature classes. It is predicated that in discussions, the learner normally applies various schemata from himself and others making such discussions as inherently complex.

In literature circles, students are immersed in authentic conversation about the reading text in which they are engaged in. They assume roles in fostering personal and most often, divergent interpretations of these texts during the discussion sessions. Latiff Azmi (2010) identified how the ‘soft skills’ as analytical, problem-solving skills, critical thinking skills, communication skills, lifelong learning ability, entrepreneurship and management skills, which are evidences of active learning, are developed in literature circles. He believed that these cognitive skills are what employers regard as important skills in the workplace. Developing these skills through engagement in texts in the Literature class therefore increases the chances of students to be employed upon graduation. Literature circles focus on making the reader an active participant in the creation of meaning while reading a text. This imply that his involvement with the text is undoubtedly aligned with the concept of active learning where he is given more freedom to gain knowledge. This study suggested that literature circles give a great positive impact not only in developing linguistic understanding but also in bringing out active learning strategies of students.

Corroborating these results is the study by West (2018) which looked into the active participation of university students during literature circle discussions. Built on the premise that by engaging students as active learners before class discussion and during the discussion itself, the quality of these discussions are raised leading the students to engagement and deeper learning. Modifying the literature circle model originated by Daniels (2002), this study suggested that the strategy supports the benefits documented by Larson, et al (2011) like understanding texts better, feeling accountable for reading and participating, believing the reading notes have a positive impact on their learning, experiencing more meaningful discussion, and the likeliness of completing assigned reading. Yet, the author noted that the quality of thinking as evidenced in the students’ reflection notes has been strengthened over time as they were engaged in literature circles.

Interestingly, three other reader-response methods which emerged as adaptations of literature circles are inquiry circles, instructional conversations and book clubs. All these methods aim to promote student engagement and higher level of comprehension, while not discounting the affective contributions they give to learners. On the one hand, Avci and Yüksel (2011) pointed out that students who had low level reading comprehension improved their reading comprehension skills after having been engaged in inquiry circles. As a result of belonging to a group, they learned to internalize what they read, discuss even the smallest details with their peers and each page and discuss every point of the text in detail. These led to the improved comprehension of students. On the other hand, Shen (2013) experimented the use of these methods and found that book clubs, literature circles and instructional conversations are beneficial for language learners in regard to high-level reading comprehension.

The impacts of the strategy to students’ comprehension had also been documented by Diego-Medrano, Coneway and Williams (2016) in their exploration of the reactions and perceptions of 98 teacher candidates on their participation in inquiry circles employed in a course on Children’s Literature. They also investigated how the experience influenced the students’ comprehension of an informational text. The result of the study showed that active learning and student-centered instruction provided by inquiry circles are beneficial vehicles to increase students’ understanding of informational texts.

Furthermore, the effects of literature circles on text analysis were also established by Karatay (2017) on his investigation that included prospective teachers of Turkey. He concluded that the strategy contributes to students’ reading comprehension ability in six areas, three of which are related to the cognitive aspect: text analysis, critical reading and speaking abilities.
The other three areas, which refer to the affective contributions, is discussed in the succeeding section of this paper.

2.2 Affective Contributions of Literature Circles

One of the benefits of literature circles which was found in the literature review is the sense of ‘togetherness’ or ‘community’ and a sense of responsibility that is attached to a common goal of members of each group or circles (Bernadowski, 2013). By investigating the attitudes of undergraduate education students engaged in this method, the researcher explains that the commonality of learning and reading goals gives them this sense of accomplishment, aside from being taught about tolerance, responsibility and problem solving.

West (2018) also concluded in her study that when students are engaged in literature circles, they assume accountability for reading and participating in their own groups, yet a benefit they derive from belonging to one is that their belief that reading has a positive impact on their learning is strengthened.

The benefits of literature circles to prospective teachers have also been noted by Diego-Medrano, Coneway & Williams (2016). The study suggested that the use of literature circles is a positive teaching method to utilize in future classrooms of pre-service teachers inasmuch as they provide an opportunity to meaningful practical experience and critical reflective thinking as they prepare to teach children. Complementary to this, the prospective teachers of Turkey investigated by Karatay (2017) also pointed out that the implementation of this strategy increases their interest and independent reading desires and self-confidence. His study suggested that the group reading approach in literature circles was more enjoyable than individual reading and that existing reading habits of students are not only reinforced but also made those who did not have the reading habit into more interested, more willing and more confident readers. This finding runs parallel to that of Avci and Yüksel (2011) who stressed that literature circles encourage positive reading habits.

2.3 Contributions to Students’ Cultural Awareness

Aside from contributing to cognitive and affective development of students, literature circles also offer a number of benefits on the development of students’ cultural awareness. During discussions, members share information to each other, and in some cases with the wider community, about what they have read (Daniels, 2002). It is in these circles where they express their own life experiences and philosophies and relate their own cultures, history and community practices.

Additionally, literature circles work best in curricula where multicultural education is integrated. With a focus on appreciation of cultures and ethnic differences, the curricula can be designed to include high quality books that incorporate themes that develop one’s awareness of different people.

Weisendanger and Tarpley (2010) suggest that one way to help achieve this is through the inclusion of high quality multicultural literature through literature circles. This way, students will view other cultures from a multi-dimensional perspective. An exposure to different cultures can give them deeper meaning about what they read.

The use of literature circles with pre-service and in-service educators is found to be a valuable tool for learning more about the complexity of the contexts in which English language learners lives. By exploring ethnographies to prepare teachers for multicultural/multilingual teaching contexts, Coles-Ritchie (2013) suggests that pre-service teachers begin to appreciate teaching language as a historical, social and political act. This experience is provided by the richness of the ethnographies that they read which allow them to experience vicariously the context of language learners’ lives. This is very essential as they teach in diverse multilingual and multicultural settings in the future.

Karatay (2017) found that students who come from different cultures and socio-economic backgrounds displayed progress and improvement in their efforts to establish interpersonal communication with each other. This finding suggests that literature circles are instrumental in developing tolerance towards cultural and socio-economic differences.

The results of this study revealed that a student-centered approach to the teaching of literature offers a multitude of benefits to language learners. These benefits can be derived from the freedom which students enjoy in selecting the text they read, being engaged in group-discussions which encourage personal responses, assuming roles and responsibilities during these discussions. In the international classroom, the learning and teaching of literature through literature circles vary, yet the benefits that can be drawn from the findings of the studies reviewed in this paper are similar in many aspects. These research literatures all point to the cognitive, affective as well as cultural contributions to language learners as derived from having been engaged in the method.
The cognitive contributions of literature circles were stressed by Latiff Azmi (2010) who suggested that literature circles give a great benefit not only in developing student’s linguistic understanding but also in developing active learning strategies. The ‘soft skills’ of university students such as analytical, critical and problem solving skills, communication skills, lifelong learning ability, entrepreneurship and management skills are presumed to be what employers regard as important skills for potential employees to possess; and active learning as evident in literature circles paves way to these cognitive skills.

West (2018) suggested that literature circles promote understanding of texts better and impact quality thinking. They also give students the feeling of being accountable for reading and participating leading to positive impact on learning, more meaningful discussion, and the likeliness of completing assigned reading.

The improved comprehension of students with low level comprehension was traced to their belonging to a group as they internalize what they read and discuss the big and the small details in a text (Avci and Yüksel, 2011). This contribution to students’ cognitive development was further validated by Shen (2013) who recognized the impact of book clubs, literature circles and instructional conversations in achieving high-level comprehension. Likewise, improved comprehension was also stressed by Diego-Medrano, Coneway and Williams (2016) and Karatay (2017).

As to the affective contributions of the strategy, this literature search was able to synthesize from the readings that literature circles promote a sense of ‘togetherness’ or ‘community’ and a sense of responsibility aside from their contribution to teach about tolerance, responsibility and problem solving (Bernadowski, 2013). The accountability attached to specific roles given to members contributes to the feeling that the strategy has a positive impact on their learning (West, 2018).

As a tool implemented to prospective teachers, its merits lend to it being a positive teaching method to be utilized in their future classrooms (Diego-Medrano, Coneway & Williams, 2016) while increasing their interest and independent reading desires and self-confidence (Karatay (2017). Pre-service teachers are given the opportunity to refine their construction of knowledge brought about by their experiences in engaging in literature circles, a merit which they can refer to when they themselves become teachers. Other values derived from literature circles include students who are more interested, more willing and more confident readers who make reading as a positive habit (Avci and Yüksel, 2011).

Moreover, a number of benefits on the development of students’ cultural awareness were also identified. The sharing of information by members of a group (Daniels, 2002) was likened to sharing about what they have read with a wider community where expressions of one’s life experiences and philosophies during discussions define cultures, history and community practices. The inclusion of high quality multicultural literature (Weisendanger and Tarpley, 2010) also paves way for students to view other cultures from a multi dimensional perspective. This exposure, provided by the literature circles, gives them deeper meaning about what they read.

The use of ethnographies in literature circles with pre-service and in-service educators is found to be a valuable tool for learning more about the complexity of the contexts in which English language learners live (Coles-Ritchie (2013). This enables pre-service teachers to begin to appreciate teaching language as a historical, social and political act, an aspect which can be considered very essential as they will teach in diverse multilingual and multicultural settings in the future. On the other hand, students who come from different cultures and socio-economic backgrounds who are engaged in literature circles are instrumental in developing tolerance towards cultural and socio-economic differences. (Karatay, 2017).

It is worthy to note that the results of this paper are based on eight (8) studies which adopted a qualitative methodology. While the included studies are represented by three sets of students from the United States, Asia and Europe, the results cannot be generalized as representing the current practice on using literature circles to international students or classroom contexts where English is made as medium of instruction in particular. The number of literatures reviewed which is eight (8) seems to give a very exhaustive representation of the conclusions made in this study. It would also be a remarkable idea to see other studies depicting the international classroom where literature circles are implemented in reading informational and non-fiction texts. It would also be interesting to know what benefits students would derive from the strategy when it is used in other content areas. Thus, it is recommended that more studies that investigate other benefits of literature circles be conducted in diverse contexts, with diverse populations. Lastly, an investigation of additional factors in literature circle discussions can be explored.
to help teachers build instructional design in a manner that would contribute to a holistic development of language learners.

4. CONCLUSIONS
This study investigated findings of literatures on the contributions of literature circles to students in the international arena with the aim of drawing implications to the teaching of Literature to students who live in multicultural and multilingual settings. The results of this study imply that teachers should use literature circles as an approach for practice, as they could generate considerable positive effects. Firstly, students’ cognitive development is positively enhanced as they assume active roles in constructing meaningful interpretations of texts. Not only do they develop student’s linguistic understanding but also active learning strategies and ‘soft skills’. Literature circles also impact quality thinking and improved comprehension. This imply the crucial role of a language teacher in selecting classroom materials and adapting procedures that center on students’ learning.

Secondly, literature circles impact affective development as they promote students’ sense of ‘togetherness’ or ‘community’ and a sense of responsibility aside from being taught about tolerance, responsibility and problem solving. These lead to a positive impact on their learning.

As a tool implemented to prospective teachers, its merits lend to it being a positive teaching method to be utilized in their future classrooms and the opportunity provided them as members of literature circles refined their understanding about the need to use this student-centered method. Other values derived from literature circles include students who are more interested, more willing and more confident readers who make reading as a positive habit. The implication that can be derived from this is the consideration of the affective concerns attached to language learning and capitalizing on those that make students engaged, motivated and goal-directed.

Students’ cultural awareness derived from literature circles were also identified in the review conducted. The sharing of their own life experiences and philosophies during discussions define their own cultures, history and community practices. The inclusion of high quality multicultural literature, which gives students deeper meaning about what they read, also paves way to viewing other cultures from a multi-dimensional perspective.

The use of ethnographies in literature circles with pre-service and in-service educators enables them to begin to appreciate teaching language as a historical, social and political act that is extremely complex and difficult but also rewarding, an aspect which can be considered very essential as they teach in diverse multilingual and multicultural settings in the future. This imply that since Literature is a rich resource that identifies the culture of people, it is also beneficial to expose students to other cultures, by way of books and texts, so as to make students be more sensitive to others’ culture and way of life. This will make them more appreciative of their own culture and be respectful of others’

This study, therefore, proposes that there is a strong case for using literature/inquiry circles as the approach to the teaching of Literature as they can facilitate the use of literary texts in language classroom at optimum level. The contributions which this strategy lead to provide a baseline data on the design of an excellent framework for the teaching of Literature that maximizes successful engagement of all students.

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REFERENCES
Contributions of Literature Circles in Language Learning: Findings from a Systematic Literature Review


A Study of Google Translate Translations: An Error Analysis of Indonesian -to-English Texts
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ARTICLE INFO

Abstract: Nowadays, internet technology allows everyone to access information from all corners of the world anytime and anywhere. One of the tools that helps internet users to find information effectively is Google. Google currently offers a variety of applications, one of which is Google-Translate. Google-Translate is used to translate from the source language to the target language. However, the results of the translation are often inappropriate or have some errors. The error analysis always occurs in grammar and selection of inappropriate words. Therefore, the objective of this research is to find out whether there are translation errors and to find out the types of translation errors that occur in the translation results in Kompas.com news text. The data analyzed are the news text of Kompas.com in Indonesian translates into English by Google-Translate. This study used the descriptive qualitative method. To examine the validity of this research the researchers use triangulation. From the data analyzed, there are 25 translation errors in Kompas.com news text. The dominance of translation error occurs in translation errors on the deviation of meaning where the number of translation errors is 16.

Keywords: Translation, error analysis, Google-Translate, Indonesian-English

1- INTRODUCTION
In this century, information technology has developed very rapidly. One of the information technology that has developed significantly which affects patterns of life and way of communicating humans in this global era is information technology known as the internet. By using the internet everyone can search and obtain information what they need quickly without having to leave their seats. Pibriana dan Riccoida (105: 2017) states that internet is the connecting tool between the organization and its customers, so it will create a virtual organization. This organization has a role in communication online. In other words, internet enables an individual to connect to the others, accept or give the information.

Santoso (2014) states that in searching the information in internet, there is a popular machine called Google. This machine was first developed by Larry Page dan Sergey Brin in 1996. In its development, Google does not only help the user to find the link in one web to the other, it also provides the translate tool. The translate tool of Google recently can translate more than fifty languages, one of which is from Indonesian to English and vice versa. Brislin (1976) defined translation as a complicated process of exchange of thoughts and ideas from one language to another, whether the languages are written or oral forms. It is backed by Nida and Taber (1974) who state that the process of translation is multiply in the structure language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style. Catford (1974) has a different definition of translation. According to him, the translation is the substitution of textual material in one language by the equivalent textual material in another language. Newmark (1988) has another definition of translation, “It is rendering the meaning of a text into another language in the way that the author intended the text.”

To conclude, translation is the process of multiply message from one language (SL) with the closest natural equivalence of another language (TL), in written or in oral form, first in terms of meaning and secondly in terms of style. The translation results from the translator machine such as Google-Translation need to be studied further, especially to see errors that occur in the language, because there are many people who are uncertain about the quality of the translator machine such as Google-Translation. The results of the translations analyzed in this
research are in Kompas.com news text which consists of two titles. In light of the explanation above, the researchers are interested in finding the error of language that occur using Google Translate. From the problems mentioned above, the researchers are interested in analyzing the grammatical and phrase errors of the translation and also examining the types of errors which occur in the translation results in Kompas.com news text.

2- LITERATURE REVIEW

2.1 Definition of Translation

According to Brislin (1976), translation is defined as a complicated process of displace thoughts and ideas from one language to another language, both in oral and written language. This statement is also backed by Nida and Taber (1974) who state that duplicating in the receiving language in terms of meaning and style, which the closest natural equivalence of the source of language message is the process of translation. Catford (1974) has a different definition of translation. He stated that the translation is the replacement of textual material in one language by the equivalent textual material in another language. Catford (1974) has a different definition of translation. According to him, the translation is the substitution of textual material in one language by the equivalent textual material in another language. Newmark (1988) has another definition of translation, “It is rendering the meaning of a text into another language in the way that the author intended the text.”

2.2 Process of Translation by Google Translate Machine

Google Translate is a website where you type something in English then the site shows you the word in another language. Languages never match each other word for word. For example, think about the word “honeymoon.” It doesn’t mean that the moon is made of honey. If you want to say “honeymoon” in another language, you first have to think about what it really means: A trip people take after their wedding. That’s why the way you say “honeymoon” in French is “voyage de noces”—literally, “wedding trip.”

2.3 The Classification of Translation Errors

If a translation error is defined as a failure to carry out the instructions implied in the translation brief and as inadequate solutions to a translation problem, then translation errors can be classified into four categories (Nord, 1997; 75):

1. Pragmatic translation errors, caused by inadequate solutions to pragmatic translation problems such as a lack of receiver orientations

2. Cultural translation errors, due to an inadequate decision with regard to reproduction or adaptation of culture-specific conventions

3. Linguistics translations errors, caused by an inadequate translation when the focus is on language structures

4. Text-specific translation errors, which are related to a text-specific translation problem and, like the corresponding translation problems, can usually be evaluated from a functional or pragmatic point of view

3- METHODOLOGY

In this research the researchers use descriptive qualitative method. Qualitative research is a research that describes phenomena in words instead of number or measure (Wiersima, 1995:12). There are no participants in this research because the source of data is taken from news text that is translated into English using the Google Translate engine and the study of error analysis in the translation results. Therefore, the data analyzed is a document in the form of a translation of Kompas.com news. The data processing technique is a document analysis by using triangulation technique. Triangulation as a method can be used by qualitative researchers to check and define validity in their studies. Several scholars have aimed at defining triangulation. Some of them are Cohen and Manion (2000) who define triangulation as an "attempt to map out, or explain more fully, the richness and complexity of human behavior by studying it from more than one standpoint; Altrichter et al. (2008) contend that triangulation "gives a more detailed and balanced picture of the situation." According to O’Donoghue and Punch (2003), triangulation is a “method of cross-checking data from multiple sources to search for regularities in the research data”. Creswell (2008) argues that researchers triangulate among different sources of data to enhance accuracy of their study.
4. RESULTS AND DISCUSSION

4.1 Result
From the data that has been researched there are 25 translation errors available in Kompas.com. The data consists of two texts in the form of source language (Indonesia) to the target language (English) that has been translated by Google-Translate tool. The two texts titles are “Cara Berhemat dan Tak Kalap Saat Belanja di Supermarket” or called text A, and “Soto Ayam, Sate, dan Rendang Goyang Lidah Orang Argentina” or called text B. These articles have been aired on Kompas.com on April 11, 2019.

4.2. The Discussion of the Result
The source of research data in this research consists of translations from the source language (SL) (Indonesia) to the target language (English) which is translated by using Google-Translate engine. The data identified are phrases and sentences. In the results of the news text translation there are several translation variations of translation errors found, such as:

4.2.1 Translation Errors on the Omission of Meaning
The omission of meaning is the erasing errors marked by the absence of an item that should be present in the phrase or sentence, so that the purpose of the source language is not entirely transferred. There were 3 translation errors on omission of meaning in text B, meanwhile in text A there is no error on omission meaning found. For instance in text B:

SLT : Berbelanja di supermarket memang menyenangkan.
TLT : Shopping in a supermarket is fun.
TL-Key : Shopping in a supermarket indeed is fun.

In the example above, the Google-translate does not translate the word "memang" into English, which means "indeed" in English. The google-translate omitted the word "memang" in the result of the translation. So the appropriate translation should be “Shopping in a supermarket indeed is fun”.

4.2.2 Translation Errors on the Addition of Meaning
Addition of meaning is the inclusion of intentions or ideas which are not mentioned or implied in the source language. In text A there is no error on addition meaning found. Meanwhile, in text B there were 2 translation errors on addition of meaning. For instance:

SLT : Belum muncul ide mau masak apa
TLT : There is no idea what you want to cook
TL-Key : There is no idea about what to cook

In the example above, the Google-translate added the idea of “you” which is not mentioned in the source language into the target language. In order to make the translation convey the original intention of the source language, the appropriate translation should be “There is no idea about what to cook”.

4.2.3 Translation Errors on the Deviation of Meaning
Deviation of meaning is the recreation of the purpose of the source language to other notions. There were 4 translation errors on deviation of meaning in text A, and 12 translation errors on deviation of meaning in text B. For instance:

In text A
SLT : Nikmatnya masakan Indonesia…
TLT : The pleasure of Indonesian cuisine…
TL-Key : The luscious of Indonesian cuisine…

In the example above, the idea of “nikmatnya masakan Indonesia” in the source language is changed into “kenikmatan masakan Indonesia” by using sentence “The pleasure of Indonesian cuisine” in the target language. The phrase “nikmatnya masakan Indonesia” has the equal meaning with “the luscious of Indonesian cuisine” in the target language. The use of the word “lusious” is more suitable and appropriate to use in order to describe the deliciousness of a food rather than the word “pleasure”. Therefore, the appropriate translation should be “The luscious of Indonesian cuisine”.

In text B
SLT : Anda tak perlu gengsi
TLT : You don’t need to be proud
TL-Key : You don’t need to be prestige

The idea of “anda tak perlu gengsi” in the source language in the example above is changed into “anda
tak perlu bangga” by using sentence “You don’t need to be proud” in the target language. The phrase “anda tak perlu gengsi” has the equal meaning with “You don’t need to be prestige” in the target language. The use of the word “prestige” is more suitable to use rather than the word “proud”. Therefore, the appropriate translation should be “You don’t need to be prestige”.

4.2.4 Translation Errors on the Diction of Meaning

Diction is the selection of words in proper language use language. If the word selection is not correct then the meaning of the sentence in the source language cannot be conveyed in the target language. There is no error on diction in text A, but there are 4 translation error on diction in text B. For instance:

SLT : Sebelum menginjakkan kaki di supermarket.
TLT : Before setting foot in the supermarket.
TL - Key : Before entering the supermarket.

In the example above, the Google-translate translated “menginjakkan kaki” into “setting food” in the target language, where the word “menginjakkan kaki” should be translated into “entering”. The grammatical error that occurs is the selection of the word “entering” that is more precise in meaning to replace the word “setting food”. In order to make the translation convey the original intention of the source language, so the appropriate translation should be “Before entering the supermarket”.

From the results of the analysis of translation errors in the news text above, the chart below describes the frequency of translation errors on the target language texts made by Google-translate:

The chart shows that from 25 translations errors made by Google-translate, the most frequent error is in translation errors on the deviation of meaning as many as 16 translation errors, while the translation errors on the diction of meaning are as many as 4, the omission of meaning 3 and the addition of meaning 2. Therefore, because the dominant kind of translation error made by the Google-translate were on deviation of meaning. This finding is in line with Setiawan who found in his study (2014), that failure in choosing proper words dominates the incident of errors in translation. The failure can engender deviation of meaning in the target language text.

5. CONCLUSION

Based on the results of data analysis and research findings stated above, the results of this research can be summarized as follows. The type of translations errors occurs in the two news texts divided into four categories of translation errors, there are translation errors on the omission of meaning, translation errors on the addition of meaning, translation errors on the deviation of meaning, translation errors on the diction of meaning. According to the research findings, the researchers found that the the dominance of translation error occurs in translation errors on the deviation of meaning where the number of translation errors is 16.

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REFERENCES


The Link Between Masculinity and HIV Among The Basotho
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ARTICLE INFO
ABSTRACT
Received: April 12, 2019
Accepted: May 12, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.23
KEYWORDS
Cathexis, Masculinity, HIV, language, Sesotho, proverbs and idioms

This study is motivated by a need for another phase / strategy that the Basotho have to adopt in the fight against the newly infected patients of HIV and the related illnesses. Regardless of many efforts that Lesotho government through the ministry of Health puts into place such as Know your Status’, ‘Kick for life’ Television dramas etc., there are still new infections of HIV among the Basotho. Most interestingly, Lesotho has a small population though it is second in HIV prevalence in the world. Therefore, there is a need for more strategies to be employed in order to help in the fight against new infections. This study focuses on the masculine language and its influence on HIV infections among the Basotho in Lesotho. As a direct consequence, this study intends to find out the contribution of masculine language on HIV and its related illnesses among the Basotho. The study adopts Cathexis Masculinity theory to unpack data. It collects data through interviews: both structured and unstructured. The study finds out that the language that is used to construct masculinity among the Basotho highly contributes to the new infections hence the need to propose another phase and strategy to tackle HIV and related illnesses.

1- INTRODUCTION
Language links masculinity and HIV in societies including the Basotho. Many scholars define language as a vehicle that carries culture. Language can also be defined in a social way of life of the people as their way of life is used to coin new expressions and the existing expressions shape how a society lives. Khalanyane (1998:1) states that language can be mobilized to abuse, coarse, constrain, intimidate, silence, alienate, individualize, objectify, construct and classify people. Idioms and proverbs are part of language hence their ability to have the characteristics of language stated above. Therefore language links a society and its own way of life both positively and negatively. Different groups in a society have a language that is peculiar to them. For example Khotso (2017:37) indicates that Basotho men have their own language which is preferable in the absence of women and children. Therefore this study endeavours to define both masculinity and HIV to establish rapport for the study. Reeser (2010:51) defines masculinity in the following manner: “Masculinity is constructed, is built up through ideology, domination, practice, language and other related elements.” What is HIV? Conventionally HIV stands for Human Immunodeficiency Virus. According to Killian et al (2009:123), when the HIV virus gets into the human body it replicates and mutates. It is these two characteristics that make this virus difficult to deal with hence lead to a weak body system which catches multiple diseases and consequently leads to AIDS. It is at this stage when some men infected cannot cope and feel that their masculinity is endangered resultantly from the language that they employed to pamper their masculinity. As a direct consequence this study focuses on the link between masculinity and HIV driven by the use of old and newly coined idioms and proverbs among the Basotho.

2- LITERATURE REVIEW
In order to tackle social epidemics, all disciplines have to make a joint venture as in Sesotho it says lešoele le beta poho, (unity is strength), bohlale ha bo hahe tlung e le ’ngoe (knowledge does not hang from one man’s belt, Mokitimi (1997:22). Therefore, this study finds it worth to review literature related to the study. The literature review is categorized into the following sub-sections: proverbs, masculinity, language and HIV.

Proverbs
The study of proverbs has attracted a number of scholars worldwide. The majority of these scholars have a positive perspective in the use of idioms and proverbs though most have denied themselves a chance to balance their arguments by also looking at the negative side in the use of idioms and proverbs.
This category reviews studies on proverbs with both positive and negative perspectives.

Bazimaziki et al (2019) made a general study on proverbs from different languages namely Kinyarwanda, English, French and Swahili through Paremiological perspectives. Their focus is on positive proverbs which cut across a society. They find out that proverbs are useful in almost all spheres of human life such as education and social way of life. Their study is very important in that it explores on the positive side of proverbs for the benefit of a society. However, the present study is different from the above study in that it exudes that besides the positive side of proverbs, the negative side also exist which worth attention of the scholars with special focus on male-oriented idioms and proverbs in Sesotho. This study further shows that proverbs have a fluid character which makes it possible to acquire new meanings suitable in the context of the users. This study goes further to explore idioms and proverbs in health related issues such as HIV infections through Cathexis masculinity in order to propose concerted efforts by different specialists from different disciplines as one field (Health) is still struggling with this problem.

Gadilatolwe (2016) studied Setswana proverbs with a special focus on judicial-oriented proverbs to determine the role they play in the Batswana judicial system. Gadilatolwe discovered that though proverbs are no longer highly used in courts their use still exists as they are considered to model the society in acceptable ways of life. Gadilatolwe study is important in this study as it shows that there are different categories of proverbs which are used to address different issues in societies. However, this study is different of that on of Gadilatolwe as it focus on idioms and proverbs of a particular group among the Basotho which is masculinities and how their proverbs contribute in the HIV illness with the purpose of proposing another phase in the efforts to fight this epidemic in this society.

Khotso and Mashige (2011) studied Sesotho male oriented proverbs in order to find out how they influence masculinity among the Basotho through a masculinity approach. They discovered that male oriented proverbs influence both positive and negative attributes among the Basotho. Khotso and Mashige study is crucial in this study in that it is an eye-opener into the fact that the two sides of proverbs: positive and negative do exist. However, their study is different from this study in that it did not look for the new meanings acquired by the old proverbs, it also did not look at the new proverbs and how they can be said to contribute in the HIV epidemic which is the focus of the present study. Khotso and Mashige employed Masculinity approach to unravel data whereas the present study employs Cathexis masculinity approach.

**Masculinity**

Masculinity is associated with certain character traits or qualities in which males are expected to depict in order for one to be considered as a ‘real’ man. For Lumb (2012:242-243), men who demonstrate helplessness are described as feminine and women who surpass vulnerability were accepted as masculine. Khotso (ibid) asserts that besides language other qualities that express masculinity among the Basotho are virility and promiscuity. In addition to these characteristics, Skjellum (n.d.:1) indicates that masculinity is also defined in terms of character traits such as dancing around death to avoid their masculinity being questioned. It is through avoidance to questions of manhood which forces some men to go further to justify their masculinity by engaging into risky environments such as HIV infection to proof their masculinity.

**Language**

For Khotso (2017:4) Language can be said to be masculine or feminine. Qualities that are expected from a man by the society are expressed in language. Khotso (ibid) continues that it is a disgrace to hear a Mosotho man talking like women. A man can be praised for acting like a man or blamed for acting otherwise. This view can be translated into men’s language. For Basotho men, their language should not sound like that one of women. Therefore, it can be stated that languages in different societies express cultural ideologies. There is language that Basotho men are expected to use in the absence of women and children. This view is supported by scholars who indicate that language is guided by social reality. They point out that the real world is to a large extent unconsciously built upon the language habits of a group. Mestherie (2000:225) indicates that in order to understand gender differences in language, one has to look into women’s language, their life styles, who they interact with and what motivates them to adopt certain varieties. The same ideology is equally important with the study relating to men. Their language, their life styles and who they interact with bear great significance.

Society and language are intertwined. Initiatives of addressing social problems leaving out their language shows a significant misunderstanding of what a society is. For Mestherie (ibid) society cannot be said to be “out there” independent of language whose task is to reflect. As a result investigations made on
Basotho language (idioms and proverbs) to find out how it contributes in the HIV epidemic are worth conducting.

It is also important for this study to provide a background of Sesotho as far as Basotho men are concerned, in order to establish rapport between the study and what would be subjected to nature masculinity among the Basotho. In the Sesotho culture, a Mosotho man is expected to engage in risky environment. Meloy (2009:99) asserts that a traditional man does not belong to a soft place; he belongs to a clear sun and the bright moon. Meloy (ibid) further indicates that a traditional man belongs to a place where he could sense a nestling cobra, a cutting scorpion and hear a howling hyena. The Sesotho language which pampers manhood adapts a real man has to acquire the stated characteristics. In this language, the general pattern of a real man life is supposed to be difficult. This is where the question of masculinity is indisputable. In this language, men are expressed in the animal, birds and natural phenomenon.

Khotso (2017) has dealt in depth with the limitations that masculine language poses in use. The question is what is masculine language? Masculine language is the language that is used to express what is regarded as manhood in societies. Societies have the stereotypical language that is used to encourage or discourage manhood. Basotho are not exceptional in their old and newly coined idioms and proverbs. It is in these idioms and proverbs that manhood is vividly expressed among the Basotho.

**HIV**

According to UNDP (2014), HIV epidemic is still critical in Lesotho and fundamental for achieving other development related goals. Basotho proverbs (old and newly coined) are analyzed to justify this fact.

Sikweyiya et al (2014) studied the impact of HIV and the constructions of masculinities among positive men in South Africa. They found that performance of risky masculinity influence acquisition of HIV. Khotso (2017:4) indicates that both positive and negative masculinity exists. In similar manners that scholars give attention to positive masculinity as portrayed by proverbs, negative masculinity needs to be given attention in order to attain a healthy society.

Lesotho is a small country with small population of two million people. Despite this small population, it is reported to be the second highest HIV prevalence in the world. According to Malebo (2016), the former minister of Justice and Correctional service in Lesotho:

“My advice to you is, focus on cutting the HIV web, avoid dwelling too much on morality and legal issues, as I said do your best to put public health in the forefront above all issues that are likely to hinder progress towards the prevention of new HIV infection, both in prison and in the general public.” [NODC]

Malebo (ibid) encourages everyone to participate in the fight against this epidemic. His speech can be interpreted to be a call to all disciplines to collaborate in the positive efforts to attain a healthy society. Looking at the barriers towards achieving a free HIV society as indicated in researches by health scholars, none has seen Language as a barrier in the fight against HIV. Studies on language and masculinity clearly indicate that there is a need for health departments to in cooperate language experts in their endeavor to reduce new infections in the Basotho society as the health concerns are expressed in language (idioms and proverbs most particularly). To buttress this point, masculine language (masculine old proverbs and the newly coined ones) among the Basotho encourage promiscuity, extra marital relationships, adult vs young relationships, no to condoms use etc.

**3. THEORETICAL FRAMEWORK**

The study adopts Cathexis masculinity. According to Connell (1995:337), cathexis masculinity is a social theory though unpopular as sexual desire is seen as natural. However, sex is prominent in the language that is used in the construction of social institutions including masculinity. Connell (ibid) continues that sexual desire is emotional energy attached to an object. She continues that social relations are in the body (sexual arousals and turn offs as bodily action in sexuality, sport and labour, muscular tensions and posture, as comfort and discomfort. Through Cathexis masculinity the researcher will unravel data to understand:

- the reproduction of gender power relations as portrayed in masculine language among the Basotho;
- pressures that all men should want sex;
- all men should desire to have sex with as many physically attractive women as possible;
- men should regard sex the ultimate form of physical pleasure;
- sex as the most important avenues for attaining psychological and emotional fulfillment;
sex should take place within the context of intercourse
- Reference to sex will be used to determine masculine characters

4- METHODOLOGY
The methodology proposed for the present study takes its departure from the theoretical framework proposed for it: Cathexis masculinity. The present study finds the theoretical framework as a direct influence of the methodology in any study. As thus the principles of the proposed theory have to be vividly shown in the theoretical framework and how they are going to be used to unravel it in order to build a strong foundation for the analysis.

Besides, Content semantic shift was used to find out the meaning of newly coined idioms and proverbs. Content analysis was also used to analyze data. Content analysis refers to a research methodology which takes into consideration social media: music, letters, diaries, newspapers, folk songs, short stories, literature, and messages from media, symbols and many more by examining the details and implications of the content, repeated themes and so forth. Some of the idioms and proverbs that this study is interested in can be found in music. Therefore, content analysis was relevant.

The old proverbs are found in Sesotho texts such as Mokitimi (1997), Sekese (1994) and Lesitsi (1994). In these texts only old meanings attached to the proverbs are found. The newly coined idioms and proverbs are not yet recorded in books. They can be heard in people’s daily conversations. They can also be heard on media: radios and newspapers. Prasad (2016:1) indicates that through content approach, a researcher studies with reference to content meaning, contexts and interventions contained in messages. Prasad (ibid) continues that inferences are about senders of the message, the message itself or the audience of the message.

Data gathering was done in accordance with Burns and Grove. Burns and Grove (2001:460) state that the researcher is free to choose appropriate instrument to collect data. Data required for the achievement of this research includes information affecting to newly coined idioms and proverbs among the Basotho. The researcher listened to the Basotho who use these idioms and proverbs and with their permission recorded them. Laldas (2008:9) states that the main purpose of content analysis is to change recorded text into data so that it can be worked out in a scientific manner.

WhatsApp facility was used to collect data from people in far places such as Maseru and Thaba-Tsекa districts. Khotso (2014:83) recommends the use of this facility as she articulates that it is cost-effective. The responses in this devise are less costly both to the sender and recipient in Lesotho. The respondent is given opportunity to respond on her or his free time. The information collected through this device was transcribed later. The researcher posted a similar question to different people and groups in the Maseru and Thaba-Tsекa district. When she received responses, she noted them and transcribed the responses which came in the form of a voice note. She also used telephone interviews with unstructured questions. Telephone interviews helped the researcher to gather more information as she allowed respondents to provide all necessary information in addressing her question. The researcher also had an opportunity to make immediate follow ups where she discovered that participants did not understand a question. Different age groups were interviewed to collect data that would respond to old and new idioms and proverbs together with their old and new meanings. Only male-oriented proverbs were collected as this study focuses only on them.

Lastly, the researcher used Sesotho language as an effective research tool. She used Sesotho as all the participants were Basotho who know Sesotho very well. In order for the researcher to avoid language barricade she found Sesotho language most appropriate.

5- RESULTS AND DISCUSSIONS
Old and newly coined idioms and proverbs are important in all societies. According to many scholars including Bazimaziki et al (2019:22), proverbs allow various interpretations. It is this fluid characteristic of proverbs which justifies the existence of both positive and negative interpretations and employment in societies. On the positive note as indicated by Bazimaziki (2019:21) proverbs “… warn, caution, [and] teach about wisdom, respect, various human values…” They are used to express past experiences and the current situation of a society. Therefore their existence cannot be taken lightly. As a direct consequence, there is a need to analyze them and find out how they contribute in social issues including health in the 21st century. There are four categories in this study that will be analyzed below.

Categories

a. Extra marital relationships
Extra marital relationships are relationships which are outside marriage. This kind of relationships explicitly means that a man with an official wife has other partners who he engages with in sexual
intercourse as a form of entertainment. In the relationships of this nature, participants are justifying their behaviour by using popularly socially acceptable statements (idioms and proverbs). The categories below with Sesotho idioms and proverbs exemplify.

(i)

<table>
<thead>
<tr>
<th>Old proverb</th>
<th>Literal translation</th>
<th>Figurative translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <strong>Monna ke mokopu oa nama</strong></td>
<td>A man is a pumpkin he spreads all over</td>
<td>Man promiscuous behaviour is acceptable</td>
</tr>
<tr>
<td>2. <strong>Monna ke qaati oa lomisanaoa</strong></td>
<td>A man is tripe, he is eaten by many people (Khotso 2017:264)</td>
<td>A man is acceptable when he has multiple partners</td>
</tr>
<tr>
<td>3. <strong>Khomo ha li kae batho re banga</strong></td>
<td>There are few cattle for many people</td>
<td>People must learn to share</td>
</tr>
<tr>
<td>4. <strong>Ha habo monna ke hohle</strong></td>
<td>A man belongs everywhere (Khotso 2017:106)</td>
<td>A promiscuous behaviour observed from a man is acceptable among the Basotho (Khotso 2017:106)</td>
</tr>
<tr>
<td>5. <strong>Botle ba monna ke ho shoela nyatsing</strong></td>
<td>Man’s beauty is to die at concubine’s place (Khotso and Mashige 2011:108)</td>
<td>Extra marital affairs practiced by a Mosotho man are acceptable</td>
</tr>
<tr>
<td>6. <strong>Tau e lilao li ngata</strong></td>
<td>A lion has many places at which it rests</td>
<td>A Mosotho man is acceptable in extra marital affairs</td>
</tr>
<tr>
<td>7. <strong>Molamu o monna o khaohela ntoeng</strong></td>
<td>Man’s fighting stick gets broken at war</td>
<td>During sexual intercourse a penis gets infection</td>
</tr>
</tbody>
</table>

(ii)

<table>
<thead>
<tr>
<th>New proverb</th>
<th>Literal meaning</th>
<th>Figurative meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>8. <strong>Monna o oeloa ke maene</strong></td>
<td>A mine falls on man (Khotso and Mashige 2011:108)</td>
<td>During sexual intercourse a man</td>
</tr>
</tbody>
</table>

The above proverbs call for cathexis masculinity theory. Through this approach there are pressures that all men should want sex. When one scrutinizes the proverbs in this category will find out that the society which employs them pressurizes men to desire for sexual intercourse with multiple partners. For example, proverb 1 **monna ke mokopu oa nama** (A man is a pumpkin he spreads all over), a man is compared to a pumpkin plant which spreads all over as it grows. Some men feel pressurized to engage in multiple sexual relationships by the use of this Sesotho proverb. For them, having many partners is like spreading all over like a pumpkin plant. It is in the use of this socially accepted statement that men enjoy their extra marital affairs without fear or disgrace. According to Luxolo narrative adopted in Sikweyiya (2014), African men are raised as males. Luxolo puts it thus:

And we are raised in a manner that we are men, you find that we behave in a manner that we like and we socialize [party]... do you understand? And as men we have to smoke and drink [alcohol] do you understand? To sleep [have sex] whenever and wherever and with whoever you meet, do you understand? You are a man.

The ideology of the Basotho proverb **monna ke ke mokopu** (A man is a pumpkin he spreads all over), is vividly expressed in Luxolo (ibid) when he indicates that it was not a problem when, where and who he decided to have sex with. As an African man, all what it meant was that he is a man. He had to take a risk. Proverb 2 in (i) **monna ke qaati oa lomisanaoa** (A man is tripe, he is eaten by many people), and 10 (ii) **Monna ke apole oa lomisanaoa** (A man is an apple he is shared) mean that among the Basotho it is acceptable when a man has multiple partners.
Women who engage in sexual relationships with this man whether officially married or in the extra marital affair are forced to accept to ‘share’ the love of this man. Proverb 2 is the old Basotho proverb while proverb 10 is newly coined from the observation that it is not wrong among the Basotho to buy one apple and share to all people: each having a bite. Proverb 3 *khomo ha li kae batho re ba ngata* (There are few cattle for many people) legitimizes the social way of Basotho life of sharing whatever little they have for the common good of the whole society. However, this proverb has shifted its original meaning. According to Motsepa (2019), this proverb’s newly acquired meaning is that men are few while women are many and as a result married women have to understand that even the unmarried women need to have men to have sexual intercourse with. Therefore, like the above analyzed proverbs, this proverb legitimizes extra marital affairs among the Basotho. Proverb 4 *ha habo monna ke hohle* (A man belongs everywhere) and 6 *Tae lilo li ngata* (A lion has many places at which it rests), mean that it is socially acceptable for a Mosotho man to sleep wherever he decides to do so with whoever. Both proverbs pressureize men to misbehave though they are silent about health and healthy conditions of a human being with regard to this behaviour that they encourage. Proverb 5 *Bole ba monna ke ho shoela nyatsing* (Man’s beauty is to die at concubine’s place), proverb 7 *Molamu oa monna o khaohela ntoeng* (Man’s fighting stick gets broken at war) and proverb 8 *monna o oeloa ke ‘maene* (A mine falls on man), Khotso and Mashige(2011:108) pushes the Basotho men into risky situations. One of them is engaging into sexual intercourse with multiple partners. When they are diagnosed as being HIV positive they use this kind of proverbs to justify that their status result from exercising their manhood therefore they are right to have acquired HIV status. In cases where men die or encounter serious injury when he had gone out to work for his family or exercise patriotism, then in Sesotho it is acceptable. The question is: can we translate the same understanding to a man who is infected due to carelessness? Can we achieve the goal of having a healthy and happy society in this current use of idioms and proverbs? Like all the above discussed proverbs, proverb 9 *palo e ema tsoe ka terata tse peli* (A pole is able to straighten up when it is supported by two wires), presses men to engage in more than one relationship.

### b. Adult vs teenage sexual relationships

The old to teenage sexual relationships are popular among the Basotho. According to Lesotho ministry of Health (2016) in Lesotho 8% of young women (age 15-19) has sexual intercourse with men ten or more years older than them. These relationships are cemented by the language use in this society. The idioms and proverbs in this category exemplify.

<table>
<thead>
<tr>
<th>Old proverb</th>
<th>Literal meaning</th>
<th>Figurative meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. <em>Marabe a jooa ke bana</em></td>
<td>A puff-adder is eaten by its babies (Mokitimi 1997:44)</td>
<td>Parents sacrifice for their own children no matter what it takes (Mokitimi 1997:44)</td>
</tr>
<tr>
<td>12. <em>Khomo tse kholo li lisoa ke bashanyana</em></td>
<td>Old cattle is herded by boys</td>
<td>Extra marital relationships between boys and women are acceptable</td>
</tr>
<tr>
<td>13. <em>Nale e roka jase</em></td>
<td>A sewing pin is used to sew a coat</td>
<td>Adult to young extra marital relationships are acceptable</td>
</tr>
<tr>
<td>14. <em>Pitsa e phela konyana</em></td>
<td>A big three legged pot is used to cook a lamp</td>
<td>Adult to young extra marital relationships are acceptable</td>
</tr>
</tbody>
</table>

This category calls for Cathexis theory for it helps one to understand the reasons behind men to desire to have sex with as many physically attractive women as possible. In reality, young women have beautiful looks and fit bodies than old ones. However, it should not be legitimized that old men should be looking for young women while dropping off their wives. It is in the idioms and proverbs in this category that old to teenage sexual relationships are legitimized. For example: Proverb 11 *marabe a jooa ke bana* (A puff-adder is eaten by its babies) has an old and new meaning. Its old meaning is that parents sacrifice for their own children no matter what it takes (Mokitimi 1997:44). It has lately acquired another meaning meant to suit the context it is employed in the 21st century. In the 21st century it means that an old man becomes happy when he engages in sexual intercourse with a younger person. According to Ntlopo (2019) it is in these old men vs young women sexual relations that young people are not brave to
negotiate the use of condom. They are forced into engaging into unsafe sex as they cannot verbally and physically defend themselves against abuse. Proverb 12 khomo tse kholo li lisoa ke bashanyana (Old cattle is herded by boys) communicates the same message as the previously discussed proverb. The difference is that the former addresses old men when the later addresses old women. It is through this proverb that women at the age of fifties and sixties justify their extra marital affairs with teenage males. Khotso (2017:268) indicates that there are proverbs and expressions in Sesotho popularly used among the Basotho to justify extra marital relationships of old men and women with teenagers. Both for men and women these expressions empower their masculinity. Khotso (2017:1) states that masculinity is not about sex. Masculinity is not synonymous with “man”. Khotso (ibid) states “Just like men can be feminine, women can also be masculine.” In line with Khotso it is not surprising therefore to find women who behave like men. For Lesotho Ministry of health 1% of young men have sexual intercourse with women. In other words to find women with masculine language and culture is therefore not surprising. There is nothing which prevents women to acquire masculine characteristics if they so wish. Rapeane (2003:175) says: “…males together with females who support their status quo on gender issues normally interpret these proverbs to mean men are incapable of changing their promiscuity as natural behaviour of theirs.” Miti (2008:74) states that most proverbs directed to men justify their promiscuous behaviour and authorize them to behave as they wish. Proverb 13 nale e roka jase (A sewing pin is used to sew a coat) and 14 pitsa e pheha konyana (A big three legged pot is used to cook a lamp) communicate that old and young aged people in a relationship are acceptable.

c. No to condoms

According to UNAIDS (2018), gender inequality is one of the major barriers to HIV prevention in Lesotho. Generally men do not think their wives have a right to negotiate a condom among the Basotho men. The same understanding in relation to condom use applies in extra marital affairs. It basically depends on a man decision on whether to use it or not. According to Lesotho ministry of health (2015) the main mode of HIV transmission is through heterosexual sex accounting for 80% of new infections. The idioms and proverbs in this category exemplify.

<table>
<thead>
<tr>
<th>Old proverb</th>
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</tr>
</thead>
<tbody>
<tr>
<td>15. Phokojo (animal) lilomong e theoha feela</td>
<td>Jackal jumps off cliffs</td>
<td>A man engages into sexual intercourse without the use of a condom</td>
</tr>
<tr>
<td>16. Lenong (bird) ha le lapa lea solla</td>
<td>A hungry vulture flies about</td>
<td>A man whose sexual desires are not satisfied looks for extra marital affairs</td>
</tr>
<tr>
<td>17. Moko (cock/bird) o itsoalla lithole</td>
<td>A cock breeds its chicks</td>
<td>A man who engages into sexual intercourse with his daughters (incest)</td>
</tr>
<tr>
<td>18. Monna ke ntja (animal) o rata mahlatsa</td>
<td>A man is a dog he is fond of his vomits</td>
<td>A man is fond of back love</td>
</tr>
<tr>
<td>19. Tsoene (animal) li rata koae</td>
<td>Monkeys are fond of tobacco</td>
<td>Women lust for penis</td>
</tr>
<tr>
<td>20. Mokhoabane (bird) o tsoasuo</td>
<td>Dark crow is hooked</td>
<td>A man stays in the place of a concubine</td>
</tr>
<tr>
<td>21. Lesole le shoela likano</td>
<td>A soldier dies at war</td>
<td>Soldiers die for patriotism (Khotso 2017:108)</td>
</tr>
<tr>
<td>22. Mohale o shoela ntoeng</td>
<td>A soldier dies at war</td>
<td>Soldiers die for patriotism (Khotso 2017:108)</td>
</tr>
</tbody>
</table>

This category calls for Cathexis masculinity theory to understand the reproduction of gender power relations. As men have power over women, they employ idioms and proverbs which compel women into agreeing with them even when women have a feeling that their lives are being at risk. Men employ these proverb to make their actions appear to be good. For Kunene (1971:103), a figure of speech is a term of avoidance. Kunene (ibid) indicates that figures of speech (metaphors) are used for aesthetic excellence. Idioms and proverbs have the same
characteristics as those of figures of speech hence in use they minimize disagreement while they maximize agreement. The examples in this part of the study exemplify. Proverb 15 *phokajo (animal) tilomong e theoha feela* (Jackal jumps off cliffs), 16 *lenong ha le lapa lea solla* (A hungry vulture hovers about), 17 *mokoko o tsoalla lithole* (A cock breeds its chicks), 18 *monna ke ntja o rata mahlatse* (A man is a dog he is fond of his vomits), 19 *tšoene li rata koe* (Monkeys are fond of tobacco), and 20 *mokhoabane o tšoasuoe* (Dark crow is hooked) are the proverbs that refer to animal and birds metaphors. According to Khotso (2017:243), metaphors are powerful devices in language. The animal and birds metaphors are employed in the language that pampers masculinity to exude strength, intelligence and bravery. Mills (1995:161) points out that masculinists are fascinated when they are discussed in terms of their strength and bravery. Menzi narrative adopted in Sikweyiya (2014) justifies,

....I wasn’t practicing safe sex and I had many girlfriends and me and my friends were competing about having many partners.

Menzi(ibid) attribute of not practicing safe sex and having many girlfriends qualifies him into the masculinity world. Like one bull which mates a number of cows, Menzi finds it correct to having sex with many girlfriends. Khotso (2017:244) indicates that masculinists develop desired skills of animals such as mercilessness. Those attributes include trickery. Proverb 15 and proverb 23 in this category are employed to conceal trickery and justify that the refusal to the use of condom is right. Proverb 16 justifies extra marital relations with the employment of a bird metaphor. Proverb 17 justifies incest. Through the use of proverb 17, a daughter will not find it easy to negotiate a condom use with her father. Proverb 18 justifies resuscitated / revived relationships. Some of these relations existed and died before one got into marriage. After a long period of time, then the two, sometimes with the influence of problems in their current marriages, they revive the old relationship and term it “memorial service.”

For Cathexis masculinity, It is these relationships that sex becomes the most important avenues for attaining psychological and emotional fulfillment. In the proverb 19 women justify their lust for sex. For the purposes of sexual intercourse, they do not choose who, where and when they can engage with in sexual intercourse. Proverb 20 is used to justify men who desert their families to stay in the concubine places. Much as these proverbs and idioms are used in Sesotho they expose masculine characters into health hazards thus the increase of HIV and its related illnesses among the Basotho. Therefore there has to be other initiatives to cab this behaviour including the careful study of language and how it contributes into social health.

(ii)

<table>
<thead>
<tr>
<th>New proverbs</th>
<th>Literal meaning</th>
<th>Figurative meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. <em>Mpilo (name of a road in Maseru town)</em> likoloi lia lokolloa motho o hatooa mariki</td>
<td>At Mpilo road traffic flow well</td>
<td>During sexual intercourse there is no need for a condom use</td>
</tr>
<tr>
<td>25. <em>Ha habo monna ke hohle</em></td>
<td>A man belongs everywhere</td>
<td>A promiscuous behaviour observed from a man is acceptable (Khotso 2017:106)</td>
</tr>
</tbody>
</table>

Mpilo (in full Mpilo Boulevard-name of a road in Maseru town) *likoloi lia lokolloa motho o hatooa mariki* (At Mpilo Boulevard road traffic flows well, leave the breaks) is a newly coined proverb to justify the no use to condom. In this proverb the use of a condom is translated into traffic jam. In a traffic jam situation there are a number of setbacks including obstacles inhibiting traffic flow and time being wasted. The same ideology is implied in the use of this proverb which encourages no use to the condom in that by the time one inserts a condom there is time wasted whereas one is interested into quick enjoyment without obstacles in sexual intercourse.

d. Promiscuity

To lessen promiscuous behaviour and justify it, idioms and proverbs in Sesotho are employed. Old proverbs a given new meanings which suit the context so that their users feel comfortable. The same thing happens to those who are influenced by the same idioms and proverbs they enjoy the new meanings without realizing the risks they are exposing their lives into. This category exemplifies:

<table>
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<td>25. <em>Ha habo monna ke hohle</em></td>
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</tr>
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This category as well calls for Cathexis masculinity in order to understand reference to sex in relation to masculine character. Reference to irresponsible sex is
a sign of masculinity in many societies including the Basotho. When scrutinizing proverbs in this category one learns that this society uses idioms and proverbs to strengthen masculinity. For example, proverb 24 Motsamai o ja noha (Traveler eats snake) and proverb 25 Ha habo monna ke hohele (A man belongs everywhere) are proverbs which justify a Mosotho man’s promiscuous behaviour. Both proverbs have old and new meanings. Proverb 24 has both old and new meaning. Its old meaning is that a Mosotho man is not particular on what he takes. This includes what he eats and what he finds on his endeavours to work and bring ‘bread’ home for his family. The new meaning is that it should not matter with whom he engages into sexual intercourse with. Among the Basotho eating a snake is not popular. This study surmises that the reason behind not its popular eating it is because Basotho classify it as one of the rubbishes. The same understanding can be translated into a man who engages into sexual relationships with anyone, everywhere as engaging into rubbish. So to justify this misbehavior therefore this proverb is used to justify. The same thing happens with proverb 25. Proverb 25 used to mean that a Mosotho man does not choose a better place for working for his family. The quality that a man has of giving his self out for the benefit of his family makes his manhood unquestionable. The new meaning on the same proverb is that as a man he is acceptable for “sleeping” wherever he likes.

e. Brutality

The human behaviour like that one of animals is dominant with masculinities. Brutal actions of birds and animals are used to explain and justify the behaviour of men. The proverb below illustrates.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>26.Sello sa tsuonyana ha se hломole phakoe</td>
<td>A lamenting chick does not touch the hawk (Khotso 2017:106)</td>
<td>A complaint of a young one or someone vulnerable does not make the perpetrator feel guilty (Khotso 2017:106)</td>
</tr>
</tbody>
</table>

Proverb 26 encourages brutality. It is in the use of this proverb where the users justify their adults and young rape. In reality hawks eat chicks. When chicks cry for their lives, harks never let them go. This view is translated into rapist’s life. They justify their behaviour by using this proverb. In rape, the rapist does not care about the health of a victim. This is another way in which new HIV infections occur.

f. Miscellaneous

Both the old and newly coined idioms and proverbs are employed to justify that men lust for sex and they coin new meanings to suit their context. This category demonstrates.

(i)

<table>
<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>27.Lefu ha le na nyeoe</td>
<td>Death should not be questioned</td>
<td>Death should be accepted as a natural thing (Khotso 2017:107)</td>
</tr>
</tbody>
</table>

(ii)

<table>
<thead>
<tr>
<th>New proverbs</th>
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</tr>
</thead>
<tbody>
<tr>
<td>28.Monna ke internet o tsamaisa virus</td>
<td>Man is an internet he passes on virus</td>
<td>Man should be accepted as a carrier and transmitter of HIV</td>
</tr>
</tbody>
</table>

Proverb 27 Lefu ha le na nyeoe (Death should not be questioned) is an old proverb which has acquired a new meaning. Its old meaning was that death should be accepted and people closely related to the deceased should not take anyone to trial for death. The new meaning of this proverb according to Motspea (2019) is that when one is HIV positive he should not be questioned as to how he acquired this disease. This is also extended as to when he intends to engage into sexual intercourse no one should question his status as by asking for his status it is like he is being put into trial. So in order to silence those who intend to make interrogations, infected men use this proverb to justify their situation. It is in this that way the HIV infections keep on increasing. In proverb 28 Monna ke internet o tsamaisa virus (Man should be accepted as a carrier and transmitter of HIV) men are justified to infect other people that they have sexual intercourse with as they are like internet which passes virus to all people’s cellular phones and computers.

6- CONCLUSION

As many scholars who study proverbs indicate that they have a positive influence in societies, this study concludes that negative side of proverbs also exists. Proverbs are fluid: they are capable of acquiring both positive and negative meanings depending on the context in which they are used. In this study, Basotho proverbs have been analyzed to find out if they can
be linked to the HIV new infections among the Basotho. The study has found out that the new meanings that are attached to the current usage of old proverbs promote new infections among masculinities. Therefore, this study concludes that there must be concerted efforts from different disciplines in the fight of this epidemic. The Health department has to include disciplines such as Language experts as it is shown in this study that language and society are intertwined. Through Cathexis masculinity theory, the study discovered that the language of masculine characters is contaminated with unprotected sex, sex in extra marital affairs and incest. Findings of this study compel the researcher to propose another phase in relation to HIV and other related illnesses that includes language experts in the fight of HIV and other related illnesses among the Basotho.

ACKNOWLEDGMENT
In any piece of research to come to the finish, there is need for courage and strength to carry on. I thank God for helping me to go through this work while I still carry on with the core business of my task at the National University of Lesotho. I also thank all the participants who were ready and willingly provided information in the form of data. In a special way I thank Dr. Peter Zenda (Hospital Medical Superintendent Paray Mission Hospital in the Thaba-Tseka Lesotho) for connecting me with Mrs. Mpho Motsepa (a Mosotho nurse) who was willing to help me to gather more relevant information for my study. Ms. Palesa Ntlopo (A senior nurse in the Thaba-Tseka health clinic) is also worth to be saluted for always being available to help with information both at requested and voluntary levels. I real thank all of them. My family support: my husband, his daughters and son cannot be taken lightly for always supporting me financially and understanding during some weekends when I cannot be at home while I work on my research articles.

ABOUT THE AUTHOR
Dr. Palesa Khotso is an expert in Languages, Linguistics and Literature, and aggressive researcher. She is an objectives and outcomes oriented professional with 20 years extensive experience in teaching Southern Sotho and English language and Literature, and significantly contributed in the training of versatile Sesotho language teachers for almost a decade at Lesotho college of Education. She joined National University of Lesotho September 2018, energetic and passionate in the lecturing and facilitating Literature courses, a linguistic course: Pragmatics in Sesotho and supervising student's research projects. She is very keen to explore more and develop a legacy in the academic world by breeding more research articles, chapters and books in different genres. She is a versatile researcher, a publisher, fecund Scholar: Folklorist, Toponymist, Onomastician, vibrant scholar in Masculinity studies. She is an ardent reader. She is Open Distance Learning Facilitator with 6 years’ experience. She conforms to Quality assurance standards.

7- RECOMMENDATIONS

For future practice

➢ Health and language experts should come together in the fight of HIV and other related illnesses as issues relating to health are expressed in language. The society is intertwined with their language. The society believes in their language, so there is a need to address the language problem in relation to new infections of HIV;

➢ Ministries of health, arts and culture and education have to come together as a joint venture in the fight of HIV and related illnesses to emphasize on the fact that much as language is capable of constructing a healthy society, on the other hand if it is mishandled it can be very destructive;

➢ The government of Lesotho has to establish healthy language day awareness;

➢ The government of Lesotho should enact laws which will regulate masculine language use;

➢ Artists and authors should come up with new proverbs which are related to man's health and healthy life for the benefit of a healthy society;

➢ The already existing proverbs which encourage healthy lifestyles should be documented and used in schools and institutions of higher learning including health;

For other researchers

➢ Find out if masculine idioms and proverbs in general in other languages are capable of displaying both positive and negative meanings;

➢ Other researchers should establish how departments can complement each other in order to construct a healthy society. The world is in need of concerted efforts of multi-disciplinarily, inter-disciplinarily and intra-disciplinarily to achieve its goal of healthy and happy societies. Lesotho and the Basotho are not exceptional;
Find out masculine proverbs which legitimize healthy masculinity and recommend for their use in different areas that nature masculinity

REFERENCES


No author works


Informal Interviews

[31] Motsepa, M. on an informal interview 10 May 2019

Teaching Pedagogical Grammar in Context to Enrich English Language Learners’ Academic Writing
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ARTICLE INFO
Received: April 15, 2019
Accepted: May 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.24

SUMMARY
Studies and research reveal that most English language learners (ELLs) encounter challenges when they write an academic paper in English due to lack of grammar. As most international universities require passing international tests as TOEFL, IELTS, GMAT, GRE, and other tests with high level, most international students fail to achieve this requirement. The reason, as some studies and research reveal, is attributed to lack of pedagogical grammar, namely in writing. Hence, this paper focuses on how to teach pedagogical grammar to help ELLs write effectively in academic situations. The paper is based on literature review and interviewing nine ELLs, regarding the challenges they encounter while writing in academic situations. The researcher has used qualitative research method to fulfill this study, trying to investigate about the challenges that ELLs encounter while writing in academic situations. This study is directed to explore whether teaching pedagogical grammar is helpful to enhance and enrich ELLs academic writing or not. Findings of this study show that ELLs encounter challenges in writing in academic contexts due to lack of grammar. The findings also show that lack of pedagogical grammar results in low level of grades and achievement in the four language skills, namely writing. This study also provides recommendations that might be used to further investigate and provide some strategies, regarding teaching pedagogical grammar in writing contexts to enhance ELLs academic writing.

KEYWORDS
Pedagogical grammar; convention; academic writing; writing context

1. INTRODUCTION
Students, in general, write for the purpose of expressing facts, ideas, feelings, or thoughts to be shared with others, who might be potential readers or student writers themselves – as in the case of freewriting. Either writing publically (to others) or privately (to themselves), writing is still a social activity that requires intercommunication between two parties: sender (writer) and receiver (reader) through a medium (language). International students, who pursue their masters’ or doctorates’ studies in English-speaking countries, are required to write essays in international tests, such as TOEFL, IELTS, GRE, GMAT, and they like to get academic admission in most international universities. When international students get admission and start school, they are, also; required to write papers, dissertations, theses, or academic assignments as part of their course work. Of course, writing in academic situations is not an easy task for most international students. In addition to using high level of language, academic writing requires knowledge about how writers use pedagogical grammar in multiple different academic situations.

Generally speaking, writers use grammatical rules in order to change meanings of words and sentences. As a result, meanings of main ideas change. Therefore, grammatical knowledge provides international students with greater flexibility and ability as academic writers. Hence, it is significant that teachers focus on teaching pedagogical grammar in several academic writing contexts. Teaching pedagogical grammar in academic writing contexts enhances and enriches students’ academic writing. So, the purpose of this paper is to shed some lights on the significance of teaching pedagogical grammar in writing context to enhance and enrich international students’ academic writing.

2. LITERATURE REVIEW
A large number of research and studies emphasize the significant role of teaching pedagogical grammar in context to enhance and enrich ELLs’ academic writing. Research and studies reveal that pedagogical
Teaching Pedagogical Grammar in Context to Enrich English Language Learners' Academic Writing

grammar assists ELLs to diversify their style and structure of writing. It, also; helps them show their own voice as competent writers. Chomsky (2006) shows the significance of grammar in learning foreign languages, namely writing, emphasizing that grammar “generates an infinite set of ‘structural descriptions,’ each structural description being an abstract object of some sort that determines a particular sound, a particular meaning, and whatever formal properties and configurations serve to mediate the relation between sound and meaning” (pp. 91-92). Hence, this part of study is devoted to highlight literature review regarding writing, grammar, and significance of using pedagogical grammar in context to enhance ELLs’ academic writing.

2.1. Writing

In its wider sense, writing is a social activity which people use to construct knowledge and share ideas and feelings. In its narrower sense, writing is defined as “a deliberate act; one has to make up one’s mind to do it” (Britton, Burgess, Martin, McLeod, and Rosen, 1975, p. 22). Skolnick (2000), also, defines writing as “a way for students to discover deeper levels of their thinking” (p. 122). The above definitions refer to the fact that writing is a process that involves getting inner speech from one’s head into a piece of paper. Based on such an idea, the process of writing is difficult to recognize because no one knows what is going on inside the writer’s mind. Readers see only the product, not the process. Garrison (1985) assures the idea of the inner speech presented by Britton et al, saying that writing “is not a series of formulas to follow. Writing is what you have in your mind to say and your search for the right combinations of words to say it” (p. 5). Back to Britton et al., it is clear that writing is not just a process of transforming oral speech into written, but it is also a process of transforming inner speech in mind into concrete words in a piece of paper. In other words, it is a process of making words in the writer’s head heard by readers through written words in a piece of paper.

From another angle, Bartholomae (1987) believes that writing is “a solitary activity and writers are limited by the assumptions they carry with them to the act of writing. They are limited, that is, by the limits of their ability to imagine what writing is and how writers behave” (p. 88). This, of course, leads us to Vygotsky’s differentiation between spoken language and written language. Dissimilar to spoken language, written language requires artificial training, which entails students to know the system of signs and sounds that represent the reality. Not away from Vygotsky, Lindeman (2001) conditions that readers should be aware of rhetoric and graphic system of that language in order to understand what is written. This means that ELLs need to improve cultural and linguistic awareness about English in order to convey clear and concise messages through writing in English.

Studies and research show that students’ attitudes and feelings toward writing are the most significant signs of verbal development. In other words, students develop their skills in reading, speaking, listening, and writing when they find it easy to improve their fluency and satisfaction in these language activities. When students find out the role of oracy and literacy in their lives, they appreciate how important language is in helping them socialize and communicate with others. Thus, writing, as Emig (1994) believes, “represents a unique mode of learning – not merely valuable, not merely special, but unique” (p. 89). Also, Calkins (1986) said, “For me, it is helpful to think of writing as a process of dialogue between the writer and the emerging text” (p. 19).

Though Zinsser (1988) sees that everyone can write, he defines writing as “a basic skill for getting through life” (pp. 10-11). The word “skill” in Zinsser’s definition indicates that there are some steps that writers should follow to get the product, namely in the case of academic writing. For seeing writing as stages and a process, Miller and Paola (2005) said, “You must have the patience to watch the piece evolve, and you need an awareness of your stages. You must know when you can go pell-mell with the heat of creation, and when you must settle down, take a wider view, and make some choices that will determine the essay’s final shape” (p. 153).

Writing, accordingly, includes several activities that work collaboratively. These activities may include: selecting appropriate words, using conventions, answering questions, reading, reviewing, assessing, editing, listening, and posing questions in mind. Elbow (1998) summarizes all these activities in one step as “your words must go through stages” (p. 44).
Like a potato plant, writing entails stems and leaves and requires digging deeper so that writers can express their ideas effectively (Lane, 1993). Accordingly, a writer’s job is just as the cabinetmaker’s. The first task a cabinetmaker thinks of before designing a table is to decide the purpose of making a table. After deciding the purpose of the table, the cabinetmaker designs the dimensions of the table, which helps in choosing the materials. The job of making the table does not end with selecting the materials and designing the table, but the work starts with assembling these materials to make the final product. The same task is for a writer: deciding what to write, designing and shaping the form, collecting the ideas and thoughts, and starting writing (Garrison, 1985).

2.2. Challenges of Writing at School
Studies and research reveal that writing is always problematic at school. For example, Allen (2000) said, “The ‘writing problem’ in our universities is really a humanism problem” (p. 287). Also, Britton et al. (1975) said, “Writing is often difficult, and not only for the learner: for some kinds of writing, in fact, the difficulties may actually increase as the writer becomes more proficient” (p. 19). Lamberg (1977) explains that “instruction in writing, at both the high school and college levels, has frequently been criticized for the inappropriate emphasis on the finished product and the corresponding neglect of the process of composing” (p. 26). Also, Bell (1991) believes that “although we teach writing organization in college, we usually instruct from written language rather than from oral language. For example, we have students note that their writing is too general and not specific. We instruct from the written language gestalt rather than from the oral language gestalt” (p. 177).

Ibrahim and Nambiar (2011) were more specific in the genre of writing difficulty, saying, “It cannot be denied that academic writing is an arduous task for international students” (p. 1716). Mukundan (2011), also, said, “In the writing classroom, the developing world learner (especially from North Asia, South Asia and Far East, who has been nurtured in a teacher-book support system) will be psychologically paralyzed” (p. 189). Similar to the situation of writing in Asia, Hisham (Cited in Al-Khasawneh, 2010) concludes in his study that Arab students, who study business at University Utara Malaysia, encounter problems regarding grammar in their academic writing. Mohamed (2018) conducted a study on a number of Libyan students, who were studying at Tennessee State University in the United States, and concluded that “The difficulty of university study arises when it comes to academic writing, group discussion, and critical thinking. This causes some international students to lag behind their native-English speaking peers who are also pursuing graduate degree” (pp. 122-123).

In his study in 2014, Elraggas (Cited in Mohamed, 2018) found out that Libyan graduate students encounter writing difficulties when they apply to admit to American universities. They had difficulties to write in academic situations. Similarly, McPherron (2011) believes that English language learners fear of academic writing even for those who studied English for long time. For example, in his academic writing class in China, McPherron notices that the students have been studying English for more than ten years, and some of them have passed Chinese English Test (CET) and have passed advanced levels in English, yet they feel so nervous when they start writing in academic situations. This fear causes students to stop trying writing academic essays.

Hartwell (1985) Farrell (1987) attributes the reason that many college students fail to write in academic situations to the lack of using grammar in writing contexts. This is due to the traditional methods of teaching grammar apart from its writing context. Bean (2001) sees that teaching grammar in academic context is “a difficult goal to achieve” (p. 54). Garcia (2010) puts the blame of teaching grammar apart from its writing contexts on the shoulders of the traditional methods of teaching, which separate form and syntax from meaning and pragmatics. This separation makes ELLs confused about using some grammatical structures in some situations, and not in others. Garcia provides the solution for this problem as “learners will need to master both morphological and syntactic principles before they can begin to face some mood selection cases” (p. 75).

Achard (Cited in Garcia, 2010) attributes the problems that international students encounter while using grammar in writing to the way these students deal with grammatical rules as “a property of the system, and not a result of the speaker’s choice” (p. 75). This, of course, leads to separation of meaning from structure; that is, separation of semantics from grammar. Not so far from Achard, Kambal (Cited in Al-Khasawneh, 2010) attributes the errors that
college Sudanese students commit in writing to lack of grammar. He notices that college Sudanese students commit errors in verb phrase, such as subject-verb agreement and verb formation besides other grammatical errors, such as tense, namely perfect tenses. Similarly, Al-Khasawneh (2010) concludes in his paper that the ten Arab students (five Jordanians, two Libyans, two Iraqis, and one Yamani), the participants of his study, encounter difficulties in writing due to lack of grammar.

Al-Khasawneh’s conclusion and Kambal’s indicate that difficulty in grammar leads to difficulty in writing. If we take it conversely, this means that grammar enhances writing, which is asserted by Ong (1982), who said, “It is impossible to use language without a grammar” (p. 106). In this vein, Weaver (2008) sees that teaching students a minimal quantity of grammar in writing context does not only enrich students’ writing, but it also makes students powerful writers.

While discussing about grammar, we cannot neglect that fact that most students do not like learning grammar. Most students, as Weaver (1996a) indicates, see that grammar is boring and difficult to learn. Elbow (2000) justifies the reason that students do not like learning grammar because teachers teach grammar as a class subject per se. Teachers do not teach students how to use grammar in writing contexts. Even when teachers teach grammar in writing context, they teach a large quantity of traditional grammar. In fact, when teachers overuse traditional grammar in writing context, learning grammar in writing becomes a difficult and dull process. Moreover, most teachers teach grammar in isolation of its writing contexts. Neuleib (Cited in Hartwell, 1985) reviewed five experimental studies on writing, reaching the point that “formal grammar instruction has no effect on the quality of students’ writing nor on their ability to avoid error” (p. 106). Kolln, also, reviewed six experimental studies and reached the same conclusion.

Furthermore, most high school students think of writing as a process of putting words on a piece of paper in a form of three-paragraph essay (Calkins, 1986). This might be true, but still how to write these three paragraphs is problematic for most students. Some students find difficulties in arranging ideas in a form of paragraph (cohesion) because these students lack connective grammatical structures (cohesive). For that reason, Weaver (2008) believes that “teachers assume that students who speak and write using stigmatized forms don’t know grammar and that they struggle with possession, verb agreement, plurality, and so on” (p. 239). Thus, lack of grammar is the most remarkable reason that makes writing problematic and difficult to learn and teach. The question that is posed here is: What is grammar? The answer of this question is the theme of the next part.

### 2.3. Grammar

To say that grammar is essential in writing enforces me, first, to define grammar. Later, I will try to find how to use pedagogical grammar to enhance and enrich international students’ academic writing. According to Andrews (1993), grammar “usually refers to a description of how words and phrases normally relate to each other in oral or written sentences in a language” (p. 152). This definition shows that there is a relationship between words in sentences, paragraphs, texts, and contexts. This relationship shows not only how words are related to each other, but it also gives meaning to words according to their relationships with other words in a sentence. In this vein, Omar (2018) wonders that “two different syntactic structures may give nearly the same meaning, and two similar syntactic structures may give different meanings in different languages” (p. 383).

Thus, grammar links style with content, which is fulfilled through the use of grammatical rules or punctuation. Accordingly, grammar is the backbone of language; that is, without grammar, speakers or writers would find difficulties in expressing themselves clearly. Though there is a finite number of grammatical rules, these finite rules produce infinite number of structures and utterances. These finite rules, of course, help users of language use several styles and structures for one form and help them reveal their own voice through diversity of syntactic structures and grammatical rules.

Role of grammar to language, thus, is like the role of skeleton to human body. Without the bone structure (skeleton), the human body would have no shape. It becomes just a mess of flesh and tissues. Similarly, without grammar, language would have no oral or written shape. Garcia (2010) sees grammar as
“communication itself, containing tangible and helpful resources for the construction of output and the understanding of input in the L2” (p. 90). Al-Khasawneh (2010) believes that grammar “is extremely important in conveying accurate messages” (p. 15). Also, Weaver (2008) said, “Conventions are the keys to communication” (p. 67).

Hartwell (1985) defines grammar as “the set of formal patterns in which the words of a language are arranged in order to convey larger meanings” (p. 352). Also, Lanham (2000) believes that grammar “refers to all the rules that govern how meaningful statements can be made in any language” (p. 117). Lanham definition to grammar is based on Chomsky’s universal grammar theory, which sees that grammar is what makes people create infinite number of structures and meanings. For the role of universal grammar in using language unconsciously, such universal rules enable people to communicate, using different structures and word order to determine the meaning of sentences. For example, to say, “Sam hates Anna” does not entail that “Anna hates Sam”.

Thus, it can be discussed that grammar draws a general framework that enables people to understand meanings of words in a sentence. In other words, grammar helps people reveal what words mean in different structural and semantic contexts. According to Dixon (1995), “grammar exists to code meaning” (p. 175). Due to the large number of definitions to grammar, Weaver (1996a) believes that there are several meanings for grammar according to how people see it in language, so grammar means “a description of the syntactic structures and ‘rules’ of a language, as well as the actual structures and patterns themselves … It also means a functional command of these structures and patterns, that is, the ability to understand and use a language and its structures” (p. 251).

For that reason, Kollen (Cited in Hartwell, 1985) believes that the word “grammar” requires a clear definition in order to be used effectively. Hartwell (1985) presents five meanings for “grammar,” ranking from number 1 to number 5. Grammar 1 means “the set of formal patterns in which the words of a language are arranged in order to convey larger meanings.” Grammar 2 “is the branch of linguistic science which is concerned with the description, analysis, and formulation of formal language patterns.” Grammar 3 is “linguistic etiquette … The word in this sense is often coupled with a derogatory adjective: we say that the expression ‘he ain’t here’ is ‘bad grammar.’” Grammar 4 means “the grammars used in the schools.” Grammar 5 is the “grammatical terms used in the interest of teaching prose style” (pp. 109-110).

Accordingly, it is essential that teachers be aware how to manipulate these five meanings of grammar in writing. Knowing these five meanings help teachers select the required grammar to be taught in classroom in order to help students write. For example, Bean (2001) notices that most of students’ errors are from the types of Grammar 1 and Grammar 3, which means that it is not so easy that students avoid such errors. Teachers might make use of knowing these types of errors, which require practice to avoid them. Identifying students’ errors and ways of correcting them is important in writing as Moore-Hart (2010) explains because “students learn how to write well by finding their own editing and grammar errors. The red ink marks from our corrections only remind students about what they can’t do. They begin to think that they are not good writers; many even give up trying to write” (p. 304).

From another perspective, Chomsky (2006) looks at grammar from two levels: surface structure and deep structure (transformational grammar). Students can benefit from deep structures to vary their surface structures because there are several mental operations between deep and surface structures. The use of deep structures in writing might help students explain ambiguous surface structures. For example, the surface structure “Playing football with them is risky” might be written in several ways, using deep structures, such as “It is risky to play football with them,” “Playing football is risky when it is played with them,” and others. According to Chomsky (2006), “the grammar of English will generate, for each sentence, a deep structure, and will contain rules showing how this deep structure is related to a surface structure” (p. 93).

Aitchison (2003) classifies the transformational grammar principles into three components that work together to enhance writing. These three components are syntactic, which deals with structure; phonological, which deals with sounds; and semantics, which deals with meaning. Aitchison’s perspective about grammar shifts from the narrow definition of grammar as morphology, which “relates
to the way in which words are formed from their meaningful parts, or morphemes” (Wolfram and Estes, 2006, p. 85) and syntax, which “refers to the arrangement of words into larger units as phrases or sentences” (Wolfram and Estes, 2006, p. 87) to a wider one to include phonology and semantics.

Furthermore, Aitchison (2003) goes further to add pragmatics to grammar, saying, “Around the central grammatical hub comes pragmatics, which deals with how speakers use language in ways which cannot be predicted from linguistic knowledge alone” (p. 9). Kozulin (1986) agrees with Aitchison in seeing the part of semantics as part of grammar because “behind words, there is the independent grammar of thought, the syntax of word meanings” (p. 222). Some linguists include punctuation to grammar. Readers need to distinguish, for example, between “The great man-made river” and “The great man made river”. The first is a phrase, indicating to the name of the project as one constituent; whereas, the second is a sentence, indicating that there is a great man, and that man made a river.

As we know, there are various types of grammar, amongst of which are

1. Cognitive Grammar, which is “largely mechanical, with the focus exclusively on using a grammatical feature to produce some sort of utterance” (Lee and VanPatten, 2003, p. 123).

2. Mental Grammar, which indicates the “incredible sense of correctness and the ability to hear something that ‘sounds odd’ in a language” (Nordquist, 2014b, para. 1).

3. Universal Grammar, which is defined as “the study of the conditions that must be the grammar of all human languages” (Chomsky, 2006, p. 112).

4. Transformational Grammar, which is defined as a “a grammar which sets up two levels of structures, and relates these levels by means of operations known as transformations” (Aitchison, 2003, p. 200).

5. Comparative Grammar, which is “concerned with a theory of grammar that is postulated to be an innate component of the human mind/brain, a faculty of language that provides an explanatory basis for how a human being can acquire a first language” (Nordquist, 2014a, para. 3).

6. Descriptive Grammar, which refers to “the structure of a language as it is actually used by speakers and writers” (Nordquist, 2004, para. 4).

7. Prescriptive Grammar, which refers to “the structure of a language as certain people think it should be used” (Nordquist, 2004, para. 4).

8. Traditional Grammar, which “focuses on the distinction between what some people do with language and what they ought to do with it, according to a pre-established standard” (Nordquist, 2014c, para. 2).

9. Generative Grammar, which is defined by Oxford Dictionary as “a type of grammar which describes a language in terms of a set of logical rules formulated so as to be capable of generating the infinite number of possible sentences of that language and providing them with the correct structural description.”

10. Operational Grammar, which is based on the idea of teaching both meaning and form as one unit for the purpose of getting what is called “operational values,” which are the outcome of form-meaning associations. These operational values are determined by the speaker’s intention. The operational grammar provides the opportunity to learners to select the linguistic forms that convey the message, then grammar “will be the ultimate means of communication, and not the tool with which to try and communicate” (Garcia, 2010, p. 76).

11. Performance Grammar, which is “a psycholinguistically motivated grammar formalism” (Kempen and Harbusch, 2006, para. 1) that describes and explains the reason of forming the well forms of grammatical sentences according to synthesizing processes for getting well-formed rules and structures.

12. Pedagogical Grammar, which is used for the purpose of enhancing and promoting foreign language learners to acquire language prescriptively and to solve the problems that foreign language learners encounter while learning the foreign language. According to Little (1994), pedagogical grammar refers to (1) pedagogical process – the explicit treatment of elements of the target language system as (part of) language teaching methodology; (2) pedagogical content – reference sources of one kind or another that present information about the
target language system; and (3) combinations of process and content. In this sense, pedagogical grammar increases the learner’s comprehension of the target language structures.

2.4. Teaching Pedagogical Grammar in Context
Several teachers, however, think that teaching grammar in writing means teaching rigid rules, restrictions, limits, and the like, which all make grammar something boring, as most students express. Also, several teachers believe that teaching grammar in writing limits students’ imagination to use words freely as long as the meaning is conveyed without being interrupted by their teachers’ orders “use this not that” or “use that not this” though “this” and “that” or “that” and “this” convey nearly the same meaning.

Teaching grammar requires teachers to think deeply of Garcia’s (2010) question: “What kind of grammar instruction is needed?” (p. 73). Teaching grammar, as Hartwell (1985) believes, “is a complicated one. And, perhaps surprisingly, it remains controversial, with the regular appearance of papers defending the teaching of formal grammar or attacking it” (p. 105). As teaching grammar is complicated, Weaver (1996b) sees that “learning of grammatical concepts is so complex” (p. 17).

For international students, teachers think of how to convince them to follow a large number of sets of rules that they are not used to even with native English speakers in everyday language. The problem is that international students get confused between the use of descriptive grammar, prescriptive grammar, traditional grammar, pedagogical grammar, and any other type of grammar. Also, grammar rules differ from one language into another. In this vein, Omar (2018) wonders that “two different syntactic structures may give nearly the same meaning, and two similar syntactic structures may give different meanings in different languages” (p. 383). Dixon (1995) justifies that grammar “exists to code meaning ... a similar type of meaning may be expressed by different grammatical means in different languages” (p. 175).

Scovel (2007) poses this question: “How can anyone learn to communicate effectively in another language if they are not aware of the more fundamental grammatical and lexical patterns of that target language?” (p. 152). Though students use grammar unconsciously in daily-speaking life, most students find difficulties in using grammar effectively in academic writing. Therefore, teachers need to pay more attention to the need of teaching grammar in writing because grammar is the heart of the processes of teaching and learning. To know how important grammar is to writing, Yoder (1996) presents some examples about her students’ writing in the school she teaches in Mississippi. For example, some students wrote: “She absent,” “Mines don’t make no sense,” and “He go with Keisha.” This makes Yoder ask two questions: Do I need to teach grammar in writing? Do I teach students traditional grammar? For the first question, the answer is “yes.” For the second question, the answer is “no” because traditional grammar does not help students use grammar in writing.

Teaching traditional grammar, according to Andrews (1993), “does not help writing or speaking, nothing seems to diminish the impulses and compulsions to continue to teach it in schools” (pp. 4-5). Therefore, it is much more useful that teachers teach pedagogical grammar. It is, also, important that teaching grammar in writing be enhanced from first day of class. Students might commit convention mistakes, yet teachers accept their writing. It is important that students be aware of sentence structures, which come through practice writing every day.

Traditional grammar, according to Weaver (2008), encourages “writers to follow perspective rules that are sometimes not only archaic and arbitrary but in contrast to what many professional writers actually do” (p. 20). Weaver (1996a), also, clarifies that teaching parts of speech and their functions in sentences is not enough to teach writing. Weaver, Carol, and Sharon (2001) believe that pedagogical grammar provides students with different structures, such as appositions, participles, absolutes, varieties of sentences, modifier placements, and several sentence structures that help them write effectively. When students learn how to work with sentence expansions and revision, they become effective writers.

Students can make use of pedagogical grammar to create and write grammatical images, for example, using the five brush strokes: participle, absolute, appositive, adjectives shifted out of order, and action verbs. For example, the sentence “The diamond-scaled snakes attacked their prey” might be written, using participles, as “Hissing, slithering, and coiling, the diamond-scaled snakes attacked their prey” or “Hissing their forked red tongues and coiling their
cold bodies, the diamond-scaled snakes attacked their prey.” Similar, an absolute can be used as in the sentence “The cat climbed the tree” to be “Claws digging, feet kicking, the cat climbed the tree.” Also, an opposition can be added to the sentence “The raccoon enjoys eating turtle eggs” to be “The raccoon, a midnight scavenger who roams like shoreline in search of food, enjoys eating turtle eggs.” “Adjective out of order” is often used by writers. For example, the sentence “The large, red-eyed, angry bull moose charged the intruder” is changed to be “The large bull moose, red-eyed and angry, charged the intruder.” An example of action verb might be “The woman, old and wrinkled, smiled …” (Noden, 1999, pp. 4-9).

3. METHODOLOGY

In this study, the researcher conducted a qualitative research method, basing on primary and secondary recourses to reach findings and recommendations. The primary resource includes interviewing nine ELLs, taking a course of IELTS preparation in Benghazi, Libya. The preparation course was run by the researcher at English Language Center at University of Benghazi. The researcher prepared questions related to the problem of the study. He based on his own interpretation to obtain findings of the study through analyzing the participants’ answers and comments on the questions asked.

3.1. Methodology of the Study

In addition to interviews, the researcher, who was teaching the course of IELTS preparation, asked the participants to write about a topic selected based on IELTS actual test. The test was conducted on the first week of the course before teaching pedagogical grammar. The researcher intended to assess the students’ level of academic writing. The question was:

After hard work, Alis spent good time with her family out of town in Spring Break. Some people prefer spending Spring Break out of town, and other people prefer spending Spring Break in town. Which one do you prefer? Use specific reasons and examples to support your answer.

The researcher asked the participants individually to write for 40 minutes about the mentioned topic. Then, the researchers analyzed all the participants’ pieces. The researcher did not review the papers with the participants. After teaching pedagogical grammar for almost 60 hours for seven weeks, the researcher conducted the same test to the same participants to see the effect of pedagogical grammar in enhancing the participants’ academic writing. The researcher analyzed the participants’ pieces. In addition, the study includes secondary resources: books, journals, studies, research, periodicals, and Webs related to the topic of the study.

3.2. Problem of the Study

Most international students, seeking for admissions at international universities, see that writing is the most difficult part in IELTS, TOEFL, GRE, and GAMAT tests. The problem in the writing section is not related to language proficiency; rather, it is related to the use of English grammar in constructing an academic piece. Many studies and research reveal that though most international students have studied English in their home countries and in English-speaking countries, they still find difficulties in using English in academic writing contexts. Hence, the researcher sees that there is a problem that ELLs encounter regarding using grammar in academic-writing contexts.

3.3. Questions of the Study

Based on studies and research, most international students perceive writing as the most difficult part in IELTS, TOEFL, GRE, GAMAT, and academic essays. Though most international students study grammar at school, they still find difficulties in using English in academic writing contexts. Thus, the researcher posed the main question of the study as:

- What makes academic writing difficult?

To shed more lights on the roots of the problem of the study, the following sub-questions were posed to be answered:

- What is the most difficult part in writing?
- How can students enrich their academic writing?
- How can teachers of writing use grammar in enhancing students’ writing?
- What grammar should teachers use to enhance students’ writing?

3.4. Participants of the Study

The participants of this study were nine international students, taking IELTS preparation course at English Language Center at University of Benghazi in Benghazi, Libya. All the participants are holders of
master’s degrees in various majors: medicine (4), sciences (3), and engineering (2). Almost all the participants had already done at least one international test, namely IELTS. All the participants achieved low grades in Writing Section. All the participants studied English as a medium of instruction at their school. Four participants spent at least a year in an English-speaking country. All the participants are teaching members at the University of Benghazi.

3.5. Scope of the Study

The scope of this study is limited to identifying the importance of teaching pedagogical grammar in writing contexts to enhance and enrich students’ academic writing. The sample of the study comprises nine pieces of writing written by nine international students and interviewing these students to ask them questions related to use grammar in academic writing. The study started in July 2018 in Benghazi, Libya and lasted for almost three months.

3.6. Objectives of the Study

The main objective of this study is to explore how teaching pedagogical grammar can enhance and enrich ELLs’ academic writing. Findings of this study are going to propose some strategies, regarding teaching pedagogical grammar in writing contexts to enhance ELLs’ academic writing. This study, also, might be used for future investigations in the same or relevant topics.

4. FINDINGS OF THE STUDY

At the beginning of the course, the participants performed an official IELTS Test. The highest mark was 5.5. By the end of the course, the participants performed another official IELTS Test. The lowest grade was 7.0 and some got 8.5. This indicates that pedagogical grammar enhanced the participants’ level of language, namely writing. After analyzing the participants’ pre-course paper and post-course papers and the participants’ answers to the questions posed by the researcher, the researcher obtained the following findings:

First, based on the participants’ academic writing pieces:

- In the first paper, the participants had several punctuation and grammar mistakes. They improved a lot in the second paper and hardly have punctuation or grammar mistakes.

Second, based on the researcher’s own interpretation for analyzing the participants’ interviews,

- All the participants of the study encounter difficulties in their academic writing. For example, Saleha said, “I feel I can’t write good essay or academic paper.” Amina said, “I always write simple sentences because I learn this in school.” Saida said, “I hate writing in IELTS, so I had low grade in my last exam.”
- The participants attribute these difficulties to lack of grammar. Ali said, “I am weak in grammar, so I can’t write good.” Asma said, “I don’t write well because of my bad grammar.” Noura said, “Teachers in school teach us only negative and question. I know grammar to pass exam only.” Hana said, “I am sure my writing is bad because I didn’t study big grammar.” Nouha said, “I am not good in grammar, so I can’t write well.”
- The participants blamed their teachers’ methods of teaching grammar in school. Asma said, “Teachers teach us negative and questions.” Nouha said, “We use grammar to pass the test, not for writing.” Ali said, “We learn grammar just only for passing English tests.” Hana said, “Teachers teach us how to change to negative and questions only.”
- As for the most difficult part in academic writing, the participants express their frustration in writing academically because
they lack the use of convention (punctuation, connectors, transitions, and parts of speech). Saida said, “I can’t write in academic because I don’t know to use commas and other articles to make sentences long.” Ali said, “We don’t study link sentences.” Nouha said, “I don’t know how I use transitions. I learned about that when I took this course here.” Saleha said, “I lack cohesion in my academic writing.” Amina said, “I find writing difficult in general, but punctuation is the most difficult part.” Hana said, “I write in English and think in Arabic. It is very difficult.”

- The interviews with the participants of the study reveal that they have improved a lot after being taught pedagogical grammar. The participants express their gratitude to grammar in improving their academic writing. Asma, Noura, Nouha, Sami, and Ali express their gratitude to learning pedagogical grammar, expressing that they did not know English before.

5. RECOMMENDATIONS
According to the findings obtained from both primary and secondary resources, the researchers have provided some recommendations that might be used by decision makers, administrators, and teachers of writing to improve the methods of teaching writing at school. These recommendations are as follow:

- Teachers of writing should motivate students to manipulate grammar in writing contexts. Grammar helps students enrich and enhance their writing because, as Weaver (2008) sees, “by focusing on certain grammatical constructions as they draft or revise, students – indeed, all of us – can write more interesting, more detailed sentences” (p. 3).

- They should find effective and easy methods for teaching grammar as an interesting subject in writing contexts. Teaching grammar in context helps students construct mental images in mind, get high scores in standardized test, learn English faster, and become good users of oral and written language.

- They should encourage students to write for real purposes inside and outside school and to practice academic writing and share ideas with potential readers.

- They should start teaching grammar in academic writing contexts in early stages and in every class lesson. In this regard, Lindemann (2001) believes that “if we teach grammar as a subject matter, we isolate language study from language use. If, on the other hand, we apply what we know about grammar to helping writers use language, our students will become more proficient in negotiating increasingly complex encounters with language” (p. 85).

- They should teach strategies of writing, which include using grammar in writing contexts because, as Weaver, Carol, and Sharon (2001) say, “grammar can help us generate ideas” (p. 21), and, as Weaver (2008) says, “grammar can be a way to enrich student writing – a way to make writing better, more complex, more exciting, and overall, more rich and interesting” (pp. xi-xii).

- They may start with descriptive grammar, but they should shift to pedagogical grammar later.

- They should teach grammar integrated with other lessons that is because, as Gordon (2007) explains, “lessons that integrate the structural and semantic properties of language and are placed in real life-like communicative contexts exemplify the task-based approach to teaching grammar recommended by leading experts in pedagogical grammar” (p. 119).

- They should encourage students to think critically and use language grammatically. In this vein, Tchudi and Thomas (1996) see that it is not a matter of “teaching grammar or not;” rather, it is a matter of framing students’ minds toward language. They called this “thinking grammatically,” which they see that it “gives one fresh perspective on language, and grammars themselves offer a variety of tools to use as we examine communication” (p. 50).
They should teach the grammar that helps students increase improvement in writing their sentences and lessen their grammatical errors. Weaver, Carol, and Sharon (2001) believe that it is not “to grammar or not to grammar;” rather, it is what grammar to teach, when to teach grammar, and how to teach grammar that enriches and enhances students’ writing.

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The Problems of Collocations in Translation
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ARTICLE INFO
Received: April 06, 2019
Accepted: May 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.25

KEYWORDS
Culture, context, importance, language, meaning, problem, semantic, solution, types, translation

1. INTRODUCTION
Collocations are defined as a set of linguistic or conventional words having a specific meaning and converge among themselves in the field of semantics.

The importance of research on the subject of conventional collocations lies in updating the Arabic lexicon and developing the methodology of conventional and lexical research. There is an urgent need to collect idioms and contextual expressions in Arabic today, categorize them according to word sections.

1.1 Statement of the Problem
The study investigates the problems of collocations and deals with collocations and how to translate them. The language shows the tendency to meet with some other vocabulary, it is organized within structures to form coherent semantic units, in which the vocabulary is inspected in its own way and individually, to take the general meaning of the lexical structure which is often away from the meaning of the singular and is separate.

1.2 Questions of the study
This study seeks to answer the following questions:
1-Are there any problems when translating collocations?
2-What are the characteristics of collocations?
3-What are the types of collocations?
4-What are the practical solutions for these problems?

1.3 Hypotheses of the study
Following are the hypotheses of this study:
1-There are some problems when translating collocations.
2- Collocations have special characteristics.
3-There are different types of collocations.
4-There are practical solutions for these problems.

1.4 Objectives of the study
The study aims to:
1) show, describe, and analyze how to translate collocations for the purpose of reaching a precise translation both at the linguistic and semantic level.
2) investigate different kinds of collocations
3) to show the different types of the collocations
4) to explain the nature of collocations

Linguists tend to use many collocations and other rigid expressions, which gives the power of influence, as it increases the effect of meanings carried by its compositions and expressions and gives the style a special advantage. Collocations can contribute to the integrity of the individual’s language and avoid the thinness of style. There are certain acts that accept collocation with some nouns, although they share the same lexical connotation. The study follows the descriptive, analytical and comparative method to identify the similarities and differences between collocations. The selected materials were collected from dictionaries. The findings of the study show that collocations pose some problems in translation where the meaning of the structure is not confined to the lexicon meaning, but should consider the collocation between the words in order to reach the intended meaning. We can note that these collocations are associated with culture and society. The study highlights the importance of making a specialized linguistic dictionary, specialized in collocations, so that it deals with the accompanying words with examples and examines further the problem of linguistic accompaniment.
1.5 Significance of the Study
The significance of this study is to find a method to the translation of collocations enabling researchers to maintain stylistic and semantic characteristics. It also seeks to verify the methods and ways used to translate collocations. It introduces different kinds of collocations. It looks for factors that have relation to these problems.

1.6 Previous Study
Faris (2013) conducted research on Translation of English Collocations in Arabic. He discusses the collocation matter and its important role in the language in addition to the existence of a problem. This problem is summarized in the absence of dictionaries for the collocation. It was an experimental study. The study revealed that students face problems when translating collocation and presented some practical solutions and he recommended dictionaries dealing with the collocation.

Yasin (2015) conducted research on translating collocation from English to Arabic among Iraqi learners. The study discusses the nature of collocation. The study investigates students' language interference. The findings of the study is that students failed to translate collocation and was below pass degree. Also, the study recommends students to take care when translating.

Abdelhai (2017) conducted research on the Problem of Translating English Collocations into Arabic Language. The data was collected from different collocation expressions. The finding of the study is that the students find difficulty in translating collocation and they lack understanding collocation as a result of linguistic and cultural problems. The study recommends to pay attention to the nature of collocation and develop understanding of the students.

2. LITERATURE REVIEW
2.1 Definition of Translation
The simplest and most precise definition of translation is that translation is the transmission of a linguistic product from one language to another. Translation including written translation, a translation of a spoken or written linguistic product into a written translation product, allowing the interpreter a period of time to separate it from the date of origin of the linguistic output to be translated.

Translation is the transfer of meaning and the definition has also prevailed over a period of time. Until the structural school came into existence at the beginning of this century and each language was considered to be an autonomous system in its nature, no part of it could be transferred from one language to another. For example, the development of modern linguistics. Other theories were concerned with linguistic structure and context. These linguistic studies were not limited to the study of the sentence and its components, but rather to the text and the discourse in its own sense. The term transfer has emerged, but has not been used to convey the meaning but to convey the text.

Perhaps the most recent update of the translation process is the transfer of text from one language to another language.

The translator does the process of planting the text from the first language to the second language. This text is not very similar to the texts of the second language, but it should not be very different from it so as not to occur the process of rejection because the text has its own language and its meaning Language is what some theorists have called the language of translation.

2.2 Collocations
Yasin (2015:2) states that collocation is a company of two or more words that usually occur together in a different language context. Collocation is a linguistic phenomenon common in all human languages, and not limited to a specific language. Arabic language contains many of these collocations that have been studied by Arabs for hundreds of years. The Holy Qur'an contains many examples of this type of structure.

Hill, (200: 53) sees verbal collocations as important because verbal collocations represent a large proportion of written or spoken texts.

The importance of verbal collocations is that they have a profound effect on the meaning and take us to a level beyond the level of lexicological meanings.

The term collocating words refer to a word whose use is associated with a word or other words. Verbal collocations refer to many terms such as verbal
adaptations, verbal correlations and verbal accompaniments. The common collocations in the specialized texts pose a difficulty faced by the translator, which offers to translate specialized texts, and cannot overcome this difficulty only by referring to specialists and ask them or the use of dictionaries and glossaries and reference specialist.

The interpreter's verbal collocations allow us to know the different uses of the word, and to infer the common essence of the word, despite its different meanings in different contexts, as well as to know the corresponding versions in the target language when interpreting the verbal collocations. The translator needs to know a sufficient number of these collocations and understands the meaning and nature of their use. In order to understand the meaning of the words in the format of their collocation, and avoid the literal translation, or the expression of the word, or the general word, and the translator can enrich the proceeds of verbal collocations and the formation of a large database through reading and reading the Quran, the longer the interpreter is able to understand the culture of the language, whether the target language or source, the greater the ability to use verbal collocations.

2.3 Types of Collocations
Dastmard (2016:30) argues that collocation has several forms and appears in a different way as it has several types as it differs in number and comes a constant and other times is not. The collocation is divided into two types, syntactical and semantic collocation. Since the research deals with verbal collocations, the researcher is going to talk about verbal collocation, which defined as words spoken rhetorical, often made of two words, and sometimes three or more, often with each other and in the language. It is semi-static language used by the people in the language and sense of existence only if misused.

Daffalh (2017:202) he mentions that there are many types of collocation and all these types fall under grammatical kinds.

Emery (1991: 60) divided collocation into four types:

1-Open collocation
Open collocation is the collocated of two or more words to appear in one expression

2-Restricted collocation
It is the association of two or more words that are used in a steady context so that their structural model is followed by their grammar, substitution and meaning.

3-Related collocation
This type of expression is a bridge between collocation and is considered the strong element chosen on the other.

4-Idiom collocation
This type is characterized by its complexity and ambiguity and strong stability in front of any replacement and is used in the context of special to form a single unit

Gazalla Hassan believes that the verbal collocations are part of the language rhetoric, good articulation, glamor, sweetness and beauty, in the sense of using the word in the right place with the right word.

2.4 The Importance of Collocations in the Language
Malik (2008:28) argues that the phenomenon of collocation with other linguistic phenomena is intertwined with that it was not new, and was not only a use of words and methods, but also had various purposes. It was meant to express moral, vocal and psychological matters, motivated by a sense of language, full of excitement and emotion. The linguists don’t use the words of their situation in order to harmonize the tone in the double, which in turn is contrary to the language leads to that compatibility similar to the letters received by the change. Also, poetry improves by equal rhymes as well as prose improves sameness of letters. The combination of the collocation makes the speech good in the hearing and makes the meaning a place in the same listener for the best picture of the speech. When collocating or harmonizing the words of speech in it is voice and tone, it resonates with the resonance of the music, and the music played by the collocation evokes remarkable attention. It has the expectation of special passages in harmony with what is heard from passages, that help to memorize and repeat it without exhaustion of memory. So, keeping poetry by heart and memorizing is easier than prose, because poetry has the harmony of the stanzas and their succession as they are subject to a special system.

The collocation gives speech a halo of good, virtuous, glamor and make good affect on oneself, in addition to the impact includes the facilitation of speech and reduce the muscle effort on the speaker. It is worth noting that the second word of the first collocation is easier than following the first word of the second, and this may be due to the
psychic aspect of the speaker or to the words if they follow one by one the speaker has a greater chance than otherwise if using a musical melody or rhythm.

The harmony between sounds or movements can have a significant impact in most languages, because these movements, both morphological and syntactic, are necessary to connect speech. They thus perform a vocal function alongside their semantic function. That the speaker when economizing in the effort of muscle tends without feeling it or deliberately harmony between words.

The cause of the collocation can be attributed to the neighborhood or the juxtaposition of the two words, as between the sound and other sound of the effect is also between the word and the word, but this deviation causes a good effect in the owners of language and may prefer to juxtapose the word in this manner despite the difference origin of the language situation. The occurrence of a collocation is only in the presence of two words, one of them belongs to the other that the word to be collocated and followed by corresponding to them in the morphological construction and approval in harmony musical tone.

The change occurs when collocation may be related to the emotional state of the speaker. The change may be a response to the emotional state of the speaker at that moment. This may indicate that the collocation has a symbolic expression of a certain state of mind, full of excitement and emotion. Speech without thinking imposed by the music composition and rhythm.

3-MATERIALS AND METHODS
The study follows the descriptive, analytical and comparative methods to identify the similarities and differences between the collocations. The selected materials were collected from different dictionaries.

4-DISCUSSION AND RESULTS
Collocations play an important role in explaining the meaning of vocabulary, so that it is difficult to understand the meaning of certain words until the words associated with them are known. We may fail to define the meaning of the word, and try to put this word in a sentence or in a context of its own, so that we can understand its meaning because the meaning is revealed only through the unity of language, that is, put in different contexts. The units are located in an adjoining neighborhood and that the meanings of these units cannot be placed or identified except by observing the other units located nearby.

Collocations are words that are used regularly with a particular word. For example, there are words synonymous with (friend): (best, good, close) Here are some examples:

I visit my best friend in a holiday.

(Best)

I like to listen to my good friends.

(Good, close)

(Close) is another word of collocation that can be used instead of (good) such as I travel with some close friends.

(Real, trusted, true.)

All the words between the parentheses can be used instead of (faithful) and these are other examples of collocations for the word (friend)

Also, the word (long), which can be repeated with words such as man, plant, and road, but is unable to pair or share with the a word (mountain) we cannot say: Long mountain, but we must say: high or (high mountain/ جبل شاهق) We do not say in our Arabic language, for example, (a beautiful man) because this characterization does not conform to the word man, but agrees with the word of a woman. We say (beautiful woman / حسانه, as we say in English (to make a journey / تقوم بزحفة) and cannot say (to make a walk) But, we say (to take a walk / يتنزه), and this has nothing to do with the rules of Arabic or English, but it is due to the agreement speakers of the language and their terminology on it.

The inability of the interpreter to find this compatibility may not preclude the delivery of the message and the transfer of the meaning to the reader, but it will result in artificial compositions that are not recognized by the taste of the language and appear to them abnormal and unpalatable. (A good reason) may be translated by a new translator into a "سبب جيد" but this phrase, if translated into a "سبب وجيه أو سبب منطقي" (سبب وجهة أو سبب منطقي) will give the text a glamor and splendor. If the translator makes a mistake, for example, by saying (big smoker / مدخن كبير) instead of (heavy smoker / مدخن شره), the English reader will understand the interpreter intended meaning, but at the same time feels that the translator is unable to formulate it and will not hesitate to judge the translation as bad.

It should not be understood from the name of the collocations that all the words are necessary for a single case, and some of the collocations have some flexibility, especially in a language rich in synonyms such as Arabic language, such as (drew his sword) in our language, the phrase (امثل سيف) but that does not
deny the existence of another collocation - less eloquent and beautiful - is "صحب سيلة". But there are cases of compatibility in which only one word is valid, for example the words that describe the sounds of animals: lion’s roar, wolf howling, dog barking, horse hooting, bird chirping, frog chirping, and so on. And also the original qualities of the colors, we say: bright white cotton, bright yellow blossom, dark black night, and the wall blue azure.

If we were asked to give the meaning of the English word (dry / جاف) we think of the nearest collocation:

Dry well, dry clean, dry cloth. Which means directly water free, that is, we rely more on collocation.

Dry is associated word, the word dry largely depends on the forms of its collocation and not on the meaning of the word alone.

The word is defined by its accompanying words or synonyms. For example the English word (opportunity/فرصة) usually associated with a word (golden / ذهبية) This collocation represents a meaningful meaning, so that part of the meaning of the word opportunity comes with its accompanying word (golden) as well as part of the meaning of the word golden comes from the meaning of accompanying the word opportunity. Buqdah, (2009: 30) mentions that the words derive their meaning from their union with the words they can correspond to in a particular context and with which their collocations are bound up and the lexical units forming the collocation, each of them rely on the other to gain meaning. This is also true in Arabic. Let’s take the word (جاف) and translate collocation which contain these words, we find the following:

مطر أنير (which mean in English (dry speech),) (فهد جاف) which means (dry bread), (قصص جاف) which means (dry season), (ترحيب جاف) which means cool welcome. We note that the translation into English changes with the change of name that comes with the adjective.

Also, we have another collocation if we have the word (fast) and (quick) both means (سريعة) if we add food to them, does the word food collocated with fast or quick? If we said quick food its not acceptable because we can say that fast collocated with food (fast food / وجبة سريعة) and quick with meal can we say (quick meal / وجبة سريعة) /.

If we take the adjective (heavy / تقيل) this is the first meaning comes to mind or first meaning that we find in the dictionary. The word heavy has many collocated words, according to theses collocated words with heavy, the meaning is going to change according to the word that comes after heavy because the adjective describes what comes after it, as in the following example:

Heavy traffic / ضرائب باهظة / ضرائب باهظة الثمن, heavy meal / وجبة دسمة, the meaning change from (الصدأ إلى دسم) heavy taxes / ضريبات، heavy sleep / نوم عميق / نوم عميق، the meaning change from (بافض إلى عميق) Also, same situation take place when the meaning change in the following examples as follows, heavy fog / ضباب كثيف، heavy fighting / حرب هائجة، heavy seas / بحار هائجة، heavy seas / بحار هائجة، heavy road / طريق وعر، heavy losses / خسائر فادحة، heavy eyes / عيون ناعمة، heavy crops / محاصيل غفيرة، heavy rain / امطار غزيرة، heavy task / اعمال شاقة.

We note that heavy has many meanings or more than one meaning, if we want to know the meaning of the word we must look for the word in a sentence or context to know the intended meaning.

Finally, Key solutions to the issue of translating collocation can be summarized as follows:

-Translation with an equivalent already exists, which is the most common translation

-Translation is based on an equivalent situation

-Use word-for-word translation with illustration and examples. Because sometimes it is acceptable.

- Use translation with pre-prepared equivalents with illustration.

5. RECOMMENDATIONS AND CONCLUSION
The collocation is one of the linguistic phenomena that develop the method from the one side, and the strength of the expression and its interconnection on the other, due to its structural characteristics, stylistic and semantic, giving it special status in the original text and the translator. Also collocation is an integral part of the eloquence of the language and the main factor of its beauty, radiance and sweetness.

The finding of the study is that collocation poses problem in translation this agree to the study conducted by Yasin (2015) and Faris (2013), the meaning of the structure is not confined to the lexicon meaning, but should consider the collocation between the words; in order to reach the intended meaning. Each word used in the language has its own significance in order to conform to certain words, which distinguish it from the use of others. The cultural idiomatic collocation poses a problem. We can note that theses collocation is associated with culture and society.
The study recommends that the importance of making a specialized linguistic dictionary, specialized in collocation, so that it deals with the accompanying words with examples and examines the problem of linguistic accompaniment, so as to avoid weak structures.

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The Problems of Religious Translation
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ARTICLE INFO
Received: April 06, 2019
Accepted: May 20, 2019
Published: May 31, 2019
Volume: 2
Issue: 3
DOI: 10.32996/ijllt.2019.2.3.26

ABSTRACT
The religious translation is one of the most difficult translations for the translator and interpreter as it relates to the biggest and most sensitive issue in the human life, the issue of religion and belief. Man naturally loves his religion and clings to his faith more than anything else. From this perspective comes the importance of religious translation, which is needed by more than a billion Muslims around the world, who do not speak Arabic, in order to transfer the Sharia sciences to them in different languages they speak. The study follows descriptive, comparative and analytical methods. The hypotheses correspond with the results that the translator faces a problem when translating the religious texts. There are several problems when translating religious texts, such as the problems related to word and semantics. The results showed that the translator and interpreter face some problems at the semantic and word levels; also, the study made some recommendations to find the suitable equivalents in the other languages.

KEYWORDS
Equivalent, language, importance, kind, problems semantic, religious, translation

1. INTRODUCTION
Translation is an art that is of great importance to the progress and prosperity of people and nations. The art of translation includes literary, economic, scientific, technical, and medical texts. Each area needs its specialists, as well as their knowledge of language in all its ways. Moreover, we are limited in these lines to some type of translation arts, and we mean the translation of religion, which is of great interest due to the large number of non-Arab Muslims, as there is an urgent need for Islamic translation, especially the translation of the meanings of the Koran and Sunnah.

The main condition for the success of this type of translation is to investigate the accuracy of conveying meanings to readers, which has been translated in a clear and smooth language.

The accuracy and sensitivity requires a specialist in the Islamic religion along with other religions. Also, there must be a translator who is familiar with the language structures, whether the source language or target language. The translator also reads the text to be translated more than once to ensure access to the stage of understanding and extraction of terms and phrases that are difficult to translate, and then use the translator tools to clarify the difficulties encountered. Some translation experts recommend starting to translate the text first literally and then drafting that translation. The translator should take into consideration that the customs and traditions of these peoples are completely different from those of the Arab people. Religious translation is not limited to the translation of the Holy Quran and the Hadith.

Translation achieved many goals: the dissemination of Islamic values and the definition of other peoples’ principles of Islam. The religious translation has an important role in understanding non-Arab Muslims of the Islamic religion correctly. Translation is the best way to understand the texts of the Holy Quran and Hadiths that include worship and transactions. It is needed to correct the image of Islam in the minds of many non-Arabs and to respond with suspicion.

1.1 Statement of the Problem
This paper discusses different problems in religious translation. Therefore, it tries to analyze and studies these problems to identify some of the reasons that lead to the problems of this type of translation.

1-2 Questions of the Study
1. Do translators face problems when translating religious translation?
2. What are the religious problems in translation?

1-3 Hypotheses of the Study
1- Translators face some problems when they translate religious texts.
2- There are many types of religious problems.
1-4 Objective of the Study
This research aims at analyzing and studying these problems and presenting some suggestions and solutions.

1-5 Limitation of the Study
The study is mainly devoted to only investigate problems in religious translation

1.6 Previous Studies
Gamil (2010) conducted a research on some problems that hinder the translation of the Holy Quran into French. Specifically, the research studies and analyzes some of the problems that hinder the translation of the meanings of the Holy Quran into the French language, which the translator faces while doing this work. These problems include different translation methods and some errors that resulted from the use of these two approaches with the comparison between them, and problems related to the meaning of the individual in the context of the Koran. The study concluded that it is essential that the King Fahd Complex for the printing of the Holy Quran recalculates the meanings of the Holy Quran in French and issues a modified new version free of errors.

Khammyseh (2015) conducted a research on the problems of translating Islamic expressions in religious occasions. The purpose of this paper is to find the problems that students face in translating Islamic expressions into English. The data was collected from ordinary people in society. This study found some of the problems faced by students in translation, due to the differences between language patterns and the absence of equations in English and suggested some solutions. The results of the analysis show that learners are unable to translate Arab equivalents because of their complete ignorance and insufficient exposure to them. It also shows that learners tend to rely on a context that is not always useful because it is translated literally, and this makes their translation unacceptable.

Dweik (2013) conducted a research on the translation of historical and religious texts from Arabic to English. The study aimed at addressing the most important problems faced by the translator when translating the historical and religious texts from Arabic to English, as well as investigating their causes and making suggestions to avoid them. To achieve the objectives, a sample of 20 students enrolled in the Master's program 2012/2013 was selected at the Middle East University. The researcher prepared a translation test consisting of six historical and religious texts. The researcher also conducted informal interviews with a number of students and professors specialized in the field of linguistics and translation in order to obtain additional information in support of the translation test.

The translation of six texts was analyzed and the results revealed the existence of many linguistic and cultural problems, including the misinterpretation of grammatical, stylistic and grammatical structures, as well as the failure to reach the equivalent of cultural terms, personal names and cities. The study concluded that the causes of linguistic and cultural problems are due to the differences between the Arabic and English language systems, the student's lack of awareness of the importance of context, the lack of information background regarding the translation of personal names, the inability to use appropriate translation techniques and the misuse of dictionaries.

Elhajahmed (2017) conducted a research on lexical and textual translation problems encountered by Palestinian professional diploma students at the Islamic University of Gaza. This study examined and categorized the problems of lexical translation faced by students of the vocational diploma at the Islamic University in Gaza. A translation test consisting of a politically controversial text was conducted for 13 students studying for a professional diploma in translation. The results showed that students faced some problems related to the lexicon and the choice of wrong words and collocations.

2-LITRATURE REVIEW
2.1 Introduction
Translation is a fundamental stage of the process of knowledge, communication and related scientific, technical and ethical aspects. In addition, translation has multiple legal obligations and communication objectives in terms of developing these commitments and multidimensional communication objectives, which aims to stimulate and enrich the assessment of the term, word, sentence or even paragraph to increase the credibility of the translator and translation.

The term to be translated is presented in the form of analysis, reports and statements and then published in order to enrich them through linguistic and methodological scrutiny.

It is not sufficient for the translator to only have theoretical knowledge and words. Rather, he/she must have knowledge of the field of science from which he/she is translating. The translation of a text from one language to another cannot be seen as a simple task. If we do not give the translation its conventional meaning, there can be no specialization or field called translation. The translator's profession cannot be promoted to a profession or degree because the
translation is a science, art and taste, which is one of the most important fields of knowledge.

The interest in interpreting and translating the sacred texts was of great interest, considering that these texts have a great role in organizing people's lives and controlling relations among themselves. The translation of religious texts that are not obvious openings or new inventions, despite their greatest difficulties, given their ambiguity, which sometimes leads translators to return many times centuries back, based on precise scientific methods. The Dutch philosopher Baruch Spinoza is one of the pioneers of this approach, who tried to save the essence of religion from distortion and tampering with the Scripture.

Whatever the degree of perfection in the translation of the religious text, which is almost impossible, it is not without the pitfalls of the importance of translating the meanings of the Koran into other languages in the definition of Islam, but this translation is not free of difficulties and obstacles due to - the semantic side of the words and the rhetorical side in addition to the structural. Religious translation is one of the most difficult translations for a professional interpreter. It concerns the biggest and most sensitive issue in the life of a human being, the issue of religion and belief. Man naturally loves his religion and clings to his faith more than anything else. Therefore, a person who lives without religion feels a great void, in his life, and feels that he lacks something important that he cannot live without.

The need for religion is greater than the need for breathing, as well as the need for food and drink, because what happens in the absence of food, drink and breath is the death of the body and the soul's disintegration. Similarly, the religious translation, which is needed by more than one billion Muslims around the world, who do not speak Arabic, is very important in order to transfer the legal sciences to them in their different languages, as the number of Muslims in the world now amounts to about one billion six hundred million Muslims, where Arabs represent less than 25% of the world's Muslims, and Muslims who need to translate and transfer the sciences to their languages represent more than 75% of Muslims around the world.

All this requires the translation of religious texts to competent professional translators who carry out this difficult task with the utmost accuracy without increasing the text or decrease without any violation of the true meaning of the text. Therefore, the religious translation needs a translator and interpreter that combines the study of the sciences of jurisprudence and mastering the field of translation at the same time.

2.2 Equivalence
Equivalence technique is the second technique used by the translator in the absence of functional equivalence of the difference between the systems of the transferred language and the language to which it is transmitted. Lexical equivalence is meant to translate the term in language, into a lexical equivalent of language, translating it as literal as long as possible. Transliteration in this context is the surest way to express the meaning of the original term, but it is not always without additional complications. The lack of this possibility means the possibility of a literal translation with a corresponding lexicon which forces us to resort to other strategies and techniques that we resort to only after long research in language transferred to it. Add to this the problem of vocabulary that comes with languages that have a fixed linguistic relationship, but are contained in a very similar but different meanings.

Although the technique of lexical equivalence is resorted to when the functional equivalence cannot be distinguished between the languages to and from them, their constant adoption, whether there is functional equivalence or other translation techniques, may be equivalent to the translation of lexical equivalence is a result of the power of the original text dominating the translator without taking anything outside the original text into account. The tyranny of the authority of the original text is an effect of religious translation in general and the Bible in particular. In general, the technique of lexical equivalence is resorted to in the absence of functional equivalence. However, the interpreter must consider the goal of translation, in all available translation techniques before adopting one, the adoption of another translation technique may be more appropriate for the purpose of translation than the technique of lexical equivalence. This reminds us again that the basis of translation is the continuous comparison between the systems of languages.

2.3 Translation difficulties and problems
The preparation and qualification of the translator are not based on raising his linguistic abilities, both in the source language and the target language. This may be the easiest way to create a skilled interpreter, but it is necessary to know the essence of the translation, its bases, methods, theories and tools. The basic elements of translation are more like the sides of the triangle. The right side represents the source language and the ability to express it. The left side represents the target language and the ability to express it, or the art of the
original text. The translator must be a good translator in the same translation in the weight of his knowledge and should be informed people in the language transferred and transferred to them.

The translator will not be able to perform foreign ideas and deliver their meanings and to report them on their right and validity unless he is aware of the meanings and uses of the interpretation of the words and interpretations. One of the most important problems facing the science of translation is to assign the matter to the non-family, and to enter the world of translation of no knowledge, have only some knowledge of a foreign language, and not only those who know the surface and those who invent language knowledge sufficient, but there are also those who translate in the types of science and the arts are not aware of them, at all are limited to the ability to search dictionaries and dictionaries of the meaning of words, they replace the words in the original language, which corresponds to the target language, the result is a distorted text reflects the ignorance of the translation and among the difficulties that there are also translators who suffer stylistic problems overcome their translations of the style or lack of balance with the style of the original text, and there are errors resulting from weak knowledge of the language, whether the mother tongue or foreign language, and there are also those who do not differentiate between the privacy of the method of each language. If we look at the basic objectives of the translation process, we find that it is the transfer of meanings and ideas, the transfer of the linguistic framework that surrounds the meanings and ideas, the transfer of the method used in drawing the linguistic framework and expression of meanings and ideas.

Those who attempt to master the translation and professionalism should master the languages of the source and the objective, their rules, rhetorical aspects and idioms, their corresponding language in which they are translated, the bases, methods and rules of translation, the culture of the source and target languages. The main principles, in which the translator must maintain, the ideas of the original text, reformulate them in translation, simulate in its translation a style closer to that of the original text, and balance the level of translation with the level of the original text.

Each language has its own content of vocabulary, and these words contain many synonyms that are similar in their meanings and meanings with each other and are separated only by some minor differences, and the existence of these synonyms may be difficult for the translator to pick the exact individual equivalent of the individual in the source language. So, the quality of the translation is not measured by the size of the correctness and error, but is subject to a more precise standard that tends to measure the accuracy of the translator and its success in selecting the appropriate synonym of the vocabulary of the target language to match the original text. Each language has a distinctive syntax that defines the position and order of the vocabulary. In this order, the meaning of speech is determined, this is an important thing for the translator to pay attention to. Language is one of the components of culture., each language belongs to a particular culture. Here, the translator faces a challenge that goes beyond finding the equivalent word to convey the cultural implications of the word in the original text.

The translator needs to reach the highest levels of proficiency through training and practice which enhances the development of language abilities and translation skills. Training here does not mean hasty browsing or reading in transit, but meant diligence and the continuation of practice and seek to follow all new and modern in the field of translation science. The translator needs to study and review the translations made by others and compare them and determine the reasons for preferring one of the other, this allows him to know the mistakes that others have signed and can avoid, and the translator can break the barrier of fear of error, or criticism of translation. He must begin training in translation and practice and is not required to reach full proficiency during the first stage of his entry into the world of translation, but he should rejoice in the increasing errors that occur during this stage, because this can provide him exclusively for what he should avoid in the future.

2.3.1 Translation difficulties
We can classify the various difficulties faced by the translator when performing the translation as follows:

2.3.1.1 Language difficulties
This means that there are some words that cannot find an equivalent word and this is not a defect in the language transferred to it when we cannot complete the process of substitution with a single word equivalent to indicate one word in the target language. The ability of language and its potential is not measured by the size of contain vocabulary equivalent to the vocabulary found in other languages especially since each language has its own rules in creation and drafting of which is used by the people of this language, but the possibilities of language appear in their ability to provide vocabulary through which the expression can be expressed in the other language, and the Arabic language has the foreground in this matter as it includes vocabulary through which, to formulate the equivalent of any word in another language, Sometimes the ability of the language to economize on
the use of words and their loading with many meanings and meanings is proof of the eloquence of the language. This is also found in our Arabic language, as it contains many well-meaning words that other languages cannot offer single word equivalents for every Arabic word.

2.3.1.2 Structural difficulties
Each language has distinct grammatical rules that control the syntax of the language. The rules differ from one language to the other. The basis of the language is that it does not match them in different ways, although there is a similarity in some linguistic aspects, but the total match is impossible between any two languages. The syntactic structure of the sentence in Arabic is different from that in English, for example, so the translator resorted to the restructuring of the components of the sentence in the source language so that he can put forward a structural formula equivalent in the target language.

The matter is not limited to rearrangement of words according to the structural rules, but also to the adaptation and grammatical, linguistic and morphological compatibility, especially with regard to the times of acts, pronouns and other components of the sentence.

2.3.1.3 Contextual difficulties
The textual context is influenced by many factors, including the linguistic framework of the text, the expressive ability of the text holder, the cognitive ability of the recipient, and the environments in which the text is directed, and here lies the textual language of the text, especially the news and informational function. The difficulty is when we seek to find the translation equivalent of the context in the original text. If the translator does not understand the context of the text, it may be difficult sometimes impossible to arrive at a correct translation.

2.3.1.4 Stylistic difficulties
Sometimes the author may resort to the use of metaphorical language methods, and here the difficulty concentrates on the need to understand the original meaning of the author of the text so that the search for the equivalent translation format.

2.3.1.5 Sound difficulties
In all human languages, there is the phenomenon of the similarity between some words. There is a similarity between these words in one language and this puts us in front of two problems: the first is to distinguish between these words to know the linguistic meaning of them, and the second to determine the grammatical structure.

2.3.1.6 Cultural difficulties
Language is closely related to the culture of its people and even is a component of the culture of society, the word contained in the text carries meanings of specific meaning according to the culture of the people of language, for example the word of the Lord, which is translated into English by the word (God) Here we need to distinguish between words (God) and not only stems from the religious connotations of these words, but also extends to the cultural significance imposed by religion on the language of God and the people of Islam in general and the Arabs in particular have indications that differ from the indications of God in the people of Christianity. The word of Allah (God) is not equivalent to any other language than the Arabs. This is not limited to religious cultural dimensions, but extends to all aspects related to the nature of life, food and clothing, the names of foods and clothes and their parts vary - no doubt - from one culture to another.

2.3.1.7 Indicative difficulties
In many cases the word may transcend its linguistic significance and its lexicon meaning to move to higher levels of grammar, and evoke poetic components that transcend the rigid meaning of the word such as the word "homeland." This word transcends its meanings and meaning, to make the recipient draw a specific picture of this country. This image is affected by his perception, And its coexistence to the meaning of the word, for example, when we talk to the West about the land of the Arabs, it does not shorten the term on the geographical area inhabited by Arabs, but extends to draw his inspiration form this land as it has information about them, and this inspiration arises from the signs of poetry and psychic word and the status of the recipient and as much interaction with the surrounding environment.

2.4 The Problem of Religious Translation
Religious translation is one of the most difficult types of translation, so many interpreters avoid it for general translation reasons. Religious texts, especially the heavenly ones, have come in a nation or a person and according to their language, culture, their intellectual and mental awareness. Hence the problems of translating the religious translations and the texts of the religions are lighter than the texts of the divine religions. Sadad (2017: 1) mentions that a good example is the Qur'anic texts, Divine texts cannot be understood the meaning of the sub-comprehensive comprehension so translators have translated the meanings of the dissemination of Islamic thought with the requirement to read these texts in the original language of Arabic, while performing other prayers and rites. The texts of religions such as Zoroastrianism, whose teachings were compiled by
the Avesta, have been translated into many languages. Their songs, which were received during the performance of the religious rituals in the Zoroastrian temples, can be translated but cannot be understood. Before the people of the community, and all of this, we know that today’s translation has become a form of art, and those who practice it to be a great skill and transparency in the transfer of text and translation and proficient in the selection of appropriate words that bring the true meaning of the text while retaining the general structure of the original text. Much of the controversy over the principles of translation has focused on the efforts of Bible translators who have been engaged in activities and activities that have received much support from others while others have been met with disapproval.

One of the famous writers of the Romans put forward an opinion on the translation: Is the translation correct by translating the original text into a literal translation or translation in which the translator tries to act with the text and manipulate the meanings as much as possible and thereby translate it into action? In the respect of the systems of words, Jerome followed in 384 principles of translation, which includes the transfer of meaning in the sense, not the methodology of word transfer. Even Jerome said about his work and the priests asked Jerome about the validity of the translations of the Old Testament and the Gospel books, which were clearer and more authentic. It was not surprising that these priests were confused by the existence of many translations.

The translation of the Old Testament into the Greek language was criticized by specialists in Hebrew for the translation of the Septuagint, Close to the reader, and worked to give the Bible the character of the Germanic offense, and the translation of the sacred texts to create a deep theoretical thinking helped to find an easy solution to accept from non-Christian readers with reference to the positions of respect for the Holy language.

Since then, after a long period of time, scientists have confirmed to the theory and validity of the Roman world that the literal translation of the text is far from the original text or may lead to a meaning far from its meaning.

Nida (1976:69) argues that linguistic theories of translation are based on a comparison of the linguistic components of the source language and TTs, more than a comparison of literary kinds and stylistic traits of the philological theories. Their development has two factors: first, the applying of the rapidly expanding linguistics, the scientific study of language, to several streams such as cognitive anthropology, semiotics, pragmatics, and teaching translation and interpreting skills; and second, the occurrence of Machine Translation (MT) which give an important motivation for basing translation ways on side of linguistic analysis besides a rigorous description of source language and target language.

These theories are represented by prominent figures, such as Eugene Nida, Roger Bell and J.C. Catford. Any theory of translation must draw upon a general linguistic theory. Accordingly, Linguistic Translation or Linguistic Approach is a product of these theories which considers translation as simply a question of conveying the linguistic units of the source text with equivalent target language units without reference to factors such as context or connotation.

### 2.5 The Importance of Religious Translation

The first thing that comes to mind when we address the subject of religious translation is to translate the meanings of the Holy Quran. In this context, it should be noted that the first translation of the meanings of the Koran was made in Latin by a group of monks in 1143 a translation that was not printed, then because its publication was sufficient to help spread Islam instead of serving the purpose of the Church sought by it. In addition to translating the meanings of the Qur'an, we find the translation of a great number of Hadiths because of their importance in the daily lives of Muslims. The contents of the famous Hadith books such as Sahehi Bukhari, Musallam, Sunan Abi Dawood, Moota Malik Ib Anas and other valuable Islamic references have been translated into different languages.

Ghazali (2017: 2) argues the religious translation is not limited to translating the meanings of the Qur'an and the Prophetic Traditions, but extends to include the translation of articles, researches and texts that discuss religious topics in order to achieve different goals such as spreading Islam or raising confusion in a religious issue. This refers to the important role played by translation in the religious field for the achievement of great objectives, including the dissemination of religious values and the definition of the principles of Islam and promote the true image of Islam and correct in the West, which suffers from the phenomenon of Islamophobia.

If the translation in the Abbasid era focused on the scientific texts of the emergence of the need, today we need to intensify the translation of religious research that provide the correct image of Islam because of the exploitation of this religion for some non-noble purposes and to distort the image of Muslims. Scientific research in this field will be the best way to deter all malicious attempts, and will be an
intermediate translation that will convey that corrective speech to the West and provide bridges of communication and dialogue among peoples.

Today we live in a world where there are many cultures, especially in the Western world, which are viewed with a hostile and fearful attitude. The importance of this is highlighted by the role of translation in giving the correct picture of Islam to the West in particular. When visions are clear and those misconceptions in Western thought disappear, that barrier that prevents the coexistence and understanding of societies can be dissolved. In the West, many misconceptions about Islam in general and women in particular are propagated. In superficial debates, the latter is considered to be unfair to Islamic law. This is a result of ignorance of the Islamic religion and misunderstanding of its provisions. Some Westerners have claimed that Islamic law oppressed Muslim women and despised them through a variety of manifestations such as their Islamic values and their unequal rights with men in a range of rights, such as their right to inheritance. Faced with these accusations, we find a number of scientists who have gone on to carry out research and studies on women’s issues in order to correct these visions and highlight the true face of Islam and its tolerant values. Here comes the role of translation to convey these ideas to Westerners to correct their beliefs and refute their claims, by conveying these arguments and evidence presented by our scientists in a scientific way.

In addition, we can also start from the writings of Westerners and translate them into Arabic language in order to understand Western thought and identify the wrong circumstances and misconceptions about Islam, so that scientists can respond to them and correct them. This bridge of communication, which is built by religious translation through the empowerment and facilitation of the transmission of the right religious thought, helps to bring the peoples of the world closer together, instead of the dissonance and fear that we see between the Western world and the Islamic world, which should be complementary to the good of all mankind instead of wasting efforts to widen differences.

For awareness of the role of translation in the religious field, it is necessary to increase attention to the researchers and learners of translation as an indispensable component in any community, otherwise lost contact with the outside world, remained encircled, separated from the rest of the nations, confined in a closed circle of perceptions and stereotypes. Therefore, it is our duty to present Islam in its true and true form because religion is part of identity.

2.6 Methods for Translating Religious Texts:
Keeping the Islamic word in its original form and writing it with the appropriate letter of the translated language to it as the Latin word when translated into a European language. For examples, the word “prayer” is written as (salaat). Also, the word “pilgrimage” is written as (Hajj), and so on.

Ismail (1999: 7) states that giving foreign equivalents to Islamic words such as (Hajj) and (salaat) should be based on cultural aspects. Some object to the fact that the intended of foreign terms does not fully convey the intended meaning. To solve this ambiguity, some interpreters resort to additional terms for further elaboration of the words such as (formal prayer) for prayer, pilgrimage to Mecca.

Transfer the Arabic word with the appropriate foreign language and then give it an equivalent in a foreign language. A word in brackets such as "sadaqah" "charity". Sadaqa may be treated as "charity" The Arabic word is written with the letter followed by the word (sadaqah). The combination of more than one method of the above is represented either randomly or in a systematic manner, such as to resort to the first stage with some explanation or third in the case of words and terms that are difficult to find appropriate equivalents in the language to which it is translated. This method is subject to subjective considerations, such as the translator's proficiency in the translated language and the extent to which he or she is familiar with its religious terms.

3- MATERIALS AND METHODS
The present paper, under the title of the problems of religious, is to look at the idea of these problems. The first step is to clarify religious problems, to test them and show the kind of religious problems. The study follows descriptive, comparative and analytical methods.

4- DISCUSSION AND RESULTS
In light of the above and the scientific studies in the field of translation and theories, we see the following in dealing with the words of Islamic translation. We have to consider the goal of translation, whether to be educational or orientational aim and the target audience of the translation and its linguistic and cultural backgrounds. The translation that we prepare for the Muslim reader must differ from the translation intended for non-Muslims. A Muslim who converted from a non-Islamic environment is not like the newly-born Muslim who grew up in an Islamic country and
an Islamic environment. To keep as many of the Arabic words as they are in the translated text may be appropriate for the Muslim reader who grew up in an Islamic environment, where he hesitates to hear many of these words, he will not find it difficult to understand the new language. It is also necessary to know the need of the readers on the one hand and the translators and preachers on the other, as we have hinted. On the other hand, we find that the linguistic text when a language is crowded with Arabic words will be a hindrance, not only in understanding the translated text, but also in psychological reading, and when it is, the reader is not Muslim or unfamiliar to hear Islamic phrases in Arabic, especially those terms are the essence of the text; those who did not understand those terms would not understand the text in which they were contained. To solve this problem of the method of foreign equivalents of the Arabic terms, there are some practical solutions:

1 - Finding a precise definition of the concept of the term to be translated from the various texts that appear in it such as the books of Tawheed or Fiqh.

2-Examining the various texts in the field of Islamic studies written in the foreign language or translated into it, and extract the terms related to the relationship. It is useful here to look at the various translations of the meaning of the Holy Quran and the books of the Prophet's Hadith, especially by native speakers of foreign languages who are fluent in Arabic.

3-Reviewing bilingual and foreign Arabic dictionaries to find different options in translating the Arabic term, which we did not find its equivalent.

4- Reviewing the dictionaries or dictionaries of foreign meanings in order to find the most precise words in the expression.

5-Refering to foreign monolingual dictionaries such as the Oxford Dictionary of Foreign Languages accredited in English General and British Private Dictionary and Webster to verify the validity of various equivalents and the expression of the concept and find a foreign equivalent to it.

We have different types of problems, according to language level:

**Linguists divide language levels into four levels:**

1-The level of sound: the sounds have psychological and suggestive signs, linking between the letters.

2-Word level: the analysis of the word is one of the most serious issues of translation, whether in understanding or finding the equivalent. On the one hand understanding the word well understood cannot be able to language fall into serious errors, take the example of the word (disbeliever) in the second line of the two lines:

**O Lail Tal, O blood lust, I am on both occasions patient**

**I have the reward of a Mujahid, if it is true that the night of the unbeliever.**

One wonders, what is the relationship of the night to disbelief and faith?

The confusion disappears when we know that the act of “kufr” is originally meant to cover, which is close to the cover in English.

Understanding only the recipient can feel the wit in using the “Mujahid, to endure the suffering of the night with the “disbeliever”. Therefore, the meaning of "kaafir" in Arabic is "sowing" because he forsakes love in the land, which is intended meaning in this expression.

3-Syntatic level: it means the method of syntax such as being built for the active or passive voice. The grammatical level is important in the analysis of different linguistic contexts. The legal context often differs from the religious or scientific context, and so on. It is the duty of the translator to try to preserve the predominant nature of the text that is treated according to his own language and not to the source language.

4. The semantic level: it means the meanings of the text. There is no doubt that the analysis of words is the first step to reach the intended meaning, but the broader thing, the translator may have understood the meaning of words, but is unaware of the implications of deeper than direct meanings, for example follow the semantics of the phrase "pray to the Prophet" in different situations:

First. Direct religious meaning: editorial of the speech (as if the beginning of a novel)
-For reconciliation between adversaries
-To express admiration.

Second. Semantic Translation and Communicative Translation. When the writer forms a scientific or legal text, the options available to him to express meaning are very limited. Each term implies its full meaning. In this case the translation is semi-automatic .When creativity intervenes in drafting, translation takes on other dimensions .The creative writer does not merely express the direct meanings, but surrounds them with subtle hints and indications.

The meaning of communicative semantic is simply that the translator puts his reader in the same psychological and mental position as the reader of the original blade. The writer exploits one of the linguistic
levels in his creative craft, which the translator must disclose to achieve the same purpose as the original author. Take the following phrase, for example, in a literary novel on the lips of a girl who sees her father's murderer, who participated in the rhythm, and is accepted: He must be sent to justice!

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The translation of the meaning leads us to "must be brought to justice". However, the communicative translation leads to the observation of the arrival of four letters of the alphabet, which suggests what the girl carries towards the killer of her father who takes revenge. This observation to the following translation preference: "must be sent to the punishment."

Third. The ability to translate
Based on the degree from the direct meaning of the meaning of psychological effects ranging from 0 (translation impossibility) to 100 percent (full translation), and between the two parties the ability to translate according to the degree of creativity in the text.

The full translation is almost exclusively limited to academic texts and abstract legal texts. The impossible translation is in phrases that are based on verbal manipulation, for example: "Let me eat with cheese." The word "cheese" carries a phrase that cannot be found in another language.

Fourth. Functional Fidelity and Formal Fidelity. There is a sharp debate between the fidelity in translation as an antithesis of creativity, and therefore the creative translation is often referred to as a betrayal, and this opinion is based on the following logic. The Fidelity in translation leads to literal translation.

Creativity requires distance from a literal translation So, creativity in translation betrayal. In response to this problem in which the facts turn, the creative character of the interpreter is identified by this heinous accusation. The concept of functional honesty and the concept of a formal fidelity were proposed. Translation is not an activity taking place in an ivory tower, but rather a purposeful human activity.

Formal fidelity means the validity towards the text, and then based on the perception of interruption of the link between the translator and the reader.

Functional validity means achieving the goal for which translation is to be achieved. For example, let's say a company that produces women's cosmetics produces a promotional brochure to promote its products and wants to translate it in an eastern country.

It is very likely that what causes this commodity to be popularized in Western societies is repulsive in conservative Eastern societies. If the interpreter had faithfully maintained the validity of the goods, the translator would have committed a betrayal of his client who had been asked to translate. Thus, treason is linked to the formal honesty and not to the fidelity in the translation is absolute.

Fifth. Cultural Adaptation. The concept of the functional fidelity implies that the interpreter will adapt the cultural data of his community and the elements of the text that addresses his translation.

On the one hand, the text may not be appropriate for the target reader. Suppose that a foreign story contained phrases attacking the Islamic religion. Does the translator hold on to the formal honesty, so that the reader will be enriched rather than entertained? On the other hand, the method used by the author may not raise certain feelings in the reader is useless to the target reader, for example, contain what is considered a reason in the community text to be translated, not considered in the community of the target reader, Is not suitable for her "son of the dog" since the dog is a favorite animal in the English society, and does not take the substance for humiliation, but the acceptable alternative is the pig.

The meanings of the word may vary within a single linguistic community. The word "lioness" is used to praise women in Arab societies except for Egyptian society. This indicates that the target reader must always be in the translator's mind when translating. On the third hand, the meaning of the phrase may differ from one position to another. The phrase "trust in God" may mean the direct meaning, as may be meant in the positions of quarrel a completely contradictory meaning, and therefore may result in a reaction contrary to the reaction in the first case. If the translator avoids this difference, and translates it directly into the second position, his translation comes out with an incomprehensible contradiction.
5-SUMMARY AND CONCLUSION

These problems arise from the equivalent in terms of meaning in the language to which it is transmitted may not transmit the same written message in the source language in which the message is presented in the source language is different or insufficient than that in the language to which it is transmitted, especially if the information and assumptions shared between the reader and the carrier is different, especially if it occurs between two languages that are completely different from the cultural point of view, such as Arabic and English, since it is not easy to translate from Arabic to English and vice versa. The hypotheses correspond with the results that the translator faced a problem while translating the religious texts. There are several problems when translating the religious texts such as the problems related to word and semantics. The result showed that the semantic and word level are the most serious problems that are faced by the translator. Also, the study recommended to find the suitable equivalent in the other language.

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