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Translation Problems Analysis of Students’ Academic Essay
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ABSTRACT
Translators should be able to deliver the intended meaning written in the source language to the target language without changing the purpose of the source text at all (Waldorf: 2013). The initial observation in this study found that most of the beginning translator students in translation class tend to translate without reading the whole text first and often render the text word for word. As a result, problems in the translation are often inevitable in students’ writing due to the inadequate strategies of translation. This study aims to investigate the translation problems on students’ academic essay. The data of this study was obtained by the qualitative method. Mathieu (2003) translation issues’ theory is used to analyze the linguistics and non-linguistics problems found in students’ essay translation. The findings show that the translation problems involved several linguistic aspects, such as grammatical problems, lexical-choice, rhetorical, and pragmatic problems.

1. INTRODUCTION
Translation is one of the language skills, which is very crucial to be learned by translators and students in the relevant field of study who are eager to be a professional translator in the future. According to Malkjaer (2011), translation is a sort of activity which is done by a translator at conveying meaning in a text from one language to another language. Both researchers stated that the result of translated-work is not supposed to be like what has been written in the source language (SL) text; however, the purpose of the source language should be conveyed when it comes to the target text (TL).

Waldorf (2013) states that translation is a process of mobilizing the meaning of a particular text from one language to the close equivalent of the target language (TL). Hence, based on the explanations that have been revealed by Malkjaer and Waldorf, translation can be concluded as the process of transferring ideas from one language to another language. Therefore, the translators are only transferring the ideas without changing the purposes of a source text (SL).

The purpose of the text in the translation work means the precise meaning of the source text should be conveyed in the target text. In addition, the translators have to realize that they are only stating the same ideas as written in source language text from one language to another language without changing the ideas that have been written in the source text. Hence, the translators are expected to have a better understanding of the source text before they translate a text from the source language to the target language. According to the study that has been conducted by Risku (2016) stated that most translators’ clients are not satisfied with the quality of their translators’ work because sometimes the purpose or the intention of the source language text is not conveyed when it comes to the target language text. As a result, the credibility of translators is underestimated because their works do not suit the clients’ needs. Further, Risku (2016) stated it is important for translators to have further discussion with their clients in terms of how the translation result is expected. Therefore, there will be no misunderstanding in the translation result after it is being translated by translators, and the result can be accepted by the clients.

There is a number of studies about translation that have been conducted, primarily the studies about translation problems. In 2014, a study entitled “Theory and problems in translation” has been conducted Bharathi. His study attempted to investigate...
the translation problems that appear in the two novels, Tell a thousand lies and the Sea of innocence. The qualitative method had been applied in this study. The result of his study showed that from the two novels which have been investigated, apparently the most common problems found were the cultural problems. Further, the two novels themselves were created in the English language where the source language was English, and the target language was Urdu, which is one of the Indian languages. Shama Bharathi concluded that most English words were not translated properly into Indian because there was no close equivalent due to some cultural terminologies in English into the Indian language. Hence, he suggested to translators to have a proper insight of both the languages, i.e., the source language and the target language.

This study will be worthwhile for the students, teachers, and further researchers. For students, they will learn about the problems of translation that will be explicitly elucidated in the findings and discussion section and also the causal factors behind the issues themselves. Teachers, who immerse themselves in the translation teaching, can also utilize this study because this study will also explain the translation method that can be used in reducing the number of problems in terms of translating the academic essay. Moreover, this study will be beneficial for those further researchers who would like to explore more about translation problems who might not discover in this study primarily. Hence this research can be utilized as an additional reference.

However, this study investigated the translation problems made by students of the English department in translating academic essay where students of translation class 2015 were the participants of the study. Further, the study investigated the products of translation works which have been translated by translation students as the participants. The translation problems’ theory of Mathieu (2003) was used in analyzing the translated documents of an argumentative essay and comparison and contrast essay. Besides, there were no numbers of studies conducted similar to this study, because the previous studies found only discussing the problem in translating English novel into an Indian language, cross-cultural translation, the factors of meaning lost in translation article, and the issue and challenges in translating historical text. Hence, the study of translation problems in the academic essay needs to be conducted.

Students of English Department at seventh semester are expected to have the ability to translate a text from source language (SL) text to the target language (TL), because they have accomplished all linguistics courses such as Introduction to Linguistics, Phonetics, and Phonology, Morphology, English Syntax, Sociolinguistics, Semantics and Pragmatics, and Psycholinguistics. Further, English Department students are mostly dealing with academic essay almost in their all courses during studying in the English Department. Hence, according to the several tendencies that students of English department do in the translation class as mentioned above, this study aimed to explore more about students’ ability in translating academic essay and investigate the dominant problems in students’ academic essay translation.

2. LITERATURE REVIEW
Translation problems
It has been stated earlier that translation is merely transferring the ideas from the source language to the target language, not changing the content or the purposes of the text. In addition, translation is like any other skill of English which mostly deals with problems that lead to the result of translation such as the result of translated work cannot be understood as what has been written in the source language text. Further, according to the previous studies by Hertz (2009) translators of an academic essay or transcript should ask clients reference materials about the academic terminologies, and educational jargons which are commonly used in their field of study particularly. To illustrate, a client who asks his/her engineering document to be translated, hence he/she should provide terms that are commonly used in the engineering world by giving translators at least references such as list of engineering words in particular dictionaries, or a client can give translators a certain website whose contents are about the meaning of engineering words. This technique will result in the most accurate translation. Equally important, this study will primarily investigate the product of academic essay translation which is translated by English department students who have taken translation class at the semester five by looking at the problems that have been caused by them. Mathieu (2003) elucidates the five common issues that
appear in the translation world; they are Lexical-Semantic Problems, Grammatical Problems, Rhetorical Problems, Pragmatic Problems, and Cultural Issues.

**Word-choice problems**

Mathieu (2003) reveals that in the translation world, the lexical choices which are used by translators affect the meaning of the target text. Additionally, every single word that is available in the dictionaries will have obvious meaning when they are involved in the context. On the other hand, the word itself can be understood if it has been written in the sentences because one word has thousands of meanings. Thus, the context of the text will elucidate the apparent meaning of the word itself. Moreover, word-choice issues can be resolved by consulting the proper dictionaries for figuring out the particular meaning of every single word, translating collocations and idioms that have meaning by themselves, and finding out the synonym or the antonym of every word. Hence in this way, the translation will not be read monotonously by the readers.

For example, in the Indonesian language primarily, learners might say “do not be like people difficult,” which means “jangan jadi kaya orang susah,”. It should be translated as “do not be such a poor.” Additionally, a learner who translates that phrase above is translating the words without knowing the precise meaning of every single word that she/he puts in a sentence.

**Grammatical problem**

The translators cannot deny the issue of grammatical aspect in translation. Further, Mathieu (2003) explains that what becomes problematic in translating a text from the source language to the target language is the issue of grammatical aspect, which is different between the source language and the target language. Most translators attempt to adjust the grammatical structure of the target text in translating the source text without altering the meaning or the purpose of the source text. In this way, the text will be read as if the readers enjoy the original text even though the text has been translated into their first languages. Example: In the source language English “the one whom I saw with him last night was his little brother” in the target language Indonesia becomes: “orang yang aku lihat dengannya itu adalah adiknya”. Further, the translator does not translate the precise time of the event occurs. Whereas the word saw and last night indicate that the event occurs in the past time, hence the target readers do not precisely know when the event occurs.

**Rhetorical problems**

Rhetorical problems on translation deal with the translator’s inability to understanding the figurative language in the source-language text. It results in the reckless translation of the figurative words and figurative sentences. As a result, the figurative words and sentences cannot be understood when they get translated into the target language. For instance, “my brother was boiling mad,” it is a sort of metaphor that cannot be translated literally. Additionally, the precise meaning of that phrase is that my brother is too angry at something. The literal meaning will not show the purpose of that phrase.

**Pragmatic problems**

Pragmatics in the translation deals with the process of how the translators interpret the meaning of the source language text before they translate the text itself into the target language. Additionally, pragmatic problems occur when the translators fail at addressing the intended meaning of the source language text into the target language.

**Cultural issues**

The cultural issues that have been elucidated by Mathieu (2003) are slightly similar to Wolfram Wills’ explanation. Both stated that the cultural issues are the problems which deal with the distinctions of cultural background between two countries, values, and ideological views. Also, Mathieu (2003) states that cultural references such as foods, festival cultural connotations might be hard to translate into the target language. Therefore, the translators have to find out the way in adjusting the meaning or the purpose of the source text into target text by considering the method in translating a text having several cultural terms that need to be adequately translated. For instance, translating a sentence “as white as snow” might be difficult for countries which never have snow. Hence, instead of giving them that sentence “as white as snow” as the postulation, translators should change “as white as cotton” if the countries have cotton as the object to postulate the snow. Therefore, target readers will understand it if translators can translate it into the close equivalent of target readers. Nababan (1999)
stated that the translator’s competence might cause a translation problem. Also, translators have full responsibility in translating a text from the source language into the target language. Translators’ competence is needed in order to make a good translation product. Therefore, translators have to update themselves in the movement of translation science.

Summing up all the translation problems above, this study concludes that the translators have to be fully aware of choosing words in the dictionary selectively because most problems stated above always deal with lexical ambiguity where the words have more than one meaning. In addition, the words will be fully understood if they are involved in a certain context of discourse. Furthermore, the translators supposed to have many references about the world’s insight in order to translate the cultural terms appropriately, because Mathieu (2003) agreed that most translators are struggling in translating cultural references such as values, ideological views, foods, and other cultural terms of the target text. Another critical issue is the grammatical structure, as we all know that the sentence structure rules of the source text and the target text are different. Additionally, the translators are suggested to consider the translations issues which have been stated above. Further, this study will focus on examining the product of translation translated by translation students of English department who have taken translation class at semester five by investigating the problem that they came across in translating academic essay.

3. METHODOLOGY
This study was carried out by using a qualitative method to investigate the phenomenon occurred to the academic essay translation product by analyzing the problem caused by English translation class 2015. According to Lexy J. Moleong (2017), the qualitative method is the type of method that is commonly used in analyzing the data without getting involved in the statistical analysis in interpreting the data. Further, Lexy J Moleong stated that the qualitative method is intended to comprehend the phenomenon that occurs on the research subject, perspectives, motivation, and action.

Additionally, Saldanha (2014) stated that translation research is attempting to comprehend translators or interpreters’ behavior, expertise, competence, and their cognitive process in translating a text from source language text to the target language text as well. Moreover, Chesterman (2002) revealed that the research on translation is also mostly dealing with text analysis either in the source text or in the target text. Chesterman (2002) on his study also states that the qualitative research method in translation is also used to examine the various aspects of translation issues which appear in the target text after the source text is translated into the target language text. Therefore, this study used the qualitative method in describing translation problems which appeared on students’ academic essay translation.

The research was conducted at the English Translation class, English Department, Faculty of Letters, and Cultures of Universitas Negeri Gorontalo in Indonesia. In addition, English translation class had been chosen as the site of this study because it was suitable to the study, which wanted to investigate the translation problems on students’ essay translation. A set of data was collected from translated texts which had been translated by the participants as the tests required for translation problems analysis.

4. RESULTS AND DISCUSSION
Translation problems
In this research study primarily, the translation students as the participants had been asked to translate two kinds of academic essay, argumentative and comparison and contrast essay from source language Indonesian to target language English. In the ten tests, including both argumentative and comparison and contrast essay, which were translated by the ten participants, there were four problems found on their translation works, i.e., word choices problems, grammatical, rhetorical, and pragmatic problems.

Five participants of this study had translated four paragraphs and eighteen sentences of the argumentative essay, and three paragraphs and fifteen sentences of the comparison and contrast essay. Also, each participant of this study had coded into AR (Argumentative essay) and CC (Comparison and Contrast), for instance, the participant AR 1 and CC 1, meaning the participant one.

Further, the analysis of the problem of both texts had been classified based on the sort of problems which had been adjusted with the Mathieu (2003) theories of
translation problems. The data is displayed on the table below.

<table>
<thead>
<tr>
<th>Participant Code</th>
<th>Problems</th>
<th>Number of cases</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Argumentative</td>
</tr>
<tr>
<td>AR 1 and CC 1</td>
<td>Word Choice</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Grammatical</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Rhetorical</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Pragmatic</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Cultural</td>
<td>0</td>
</tr>
<tr>
<td>AR 2 and CC 2</td>
<td>Word Choice</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Grammatical</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Rhetorical</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Pragmatic</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Cultural</td>
<td>0</td>
</tr>
<tr>
<td>AR 3 and CC 3</td>
<td>Word Choice</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Grammatical</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Rhetorical</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Pragmatic</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Cultural</td>
<td>0</td>
</tr>
<tr>
<td>AR 4 and CC 4</td>
<td>Word Choice</td>
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</tr>
<tr>
<td></td>
<td>Grammatical</td>
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<td></td>
<td>Cultural</td>
<td>0</td>
</tr>
<tr>
<td>AR 5 and CC 5</td>
<td>Word Choice</td>
<td>6</td>
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<tr>
<td></td>
<td>Grammatical</td>
<td>3</td>
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<tr>
<td></td>
<td>Rhetorical</td>
<td>3</td>
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<td>Pragmatic</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Cultural</td>
<td>0</td>
</tr>
</tbody>
</table>

Table 4.1 Translation problems in Argumentative essay (Pendidikan Bukan Prioritas Utama by Prof. Dr. Komarudin Hidayat) and Comparison and Contrast essay (Cara Pandang Pendidikan Indonesia dan Barat by Wandi Wahyudi)

The table above showed that students are mostly dealing with the linguistics problems in translating both academic essays, i.e., argumentative and comparison and contrast essay. In addition, the linguistics problems which were dominantly discovered in participants’ translated works were the issue of English grammatical rules and a semantic issue in several lexical-choice problems driven by participants failure in translating several rhetorical words and phrases found in Indonesian source-language text, both argumentative and comparison and contrast essay. Further, beside linguistics issue, there was one non-linguistic issue discovered, such as rhetorical problem which was causing lexical-choice and pragmatic problems. Equally important, there was no cultural issue found in this study because the nature
of text used did not have such a cultural terminology that needs to be translated. Thus only four problems out of five Mathieu (2003) translation issues were discovered in this study.

After classifying all the problems above through the table, the researchers started to analyze the data as what had been mentioned above. The explanation below will describe all the translation problems found, word choice problem, grammatical, rhetorical, and pragmatic problems as seen in the table above. Furthermore, the discussion will be explaining the problems found by comparing the source text Indonesian and target text English.

**Grammatical Error**

There were several grammatical problems which repeatedly found in students’ academic essay translation; they were word form, a plurality of nouns, use of tenses, modal auxiliary, degree of comparison, adjective clause and demonstrative pronoun. Further, the grammatical analysis found had been adjusted by the translation problems by Mathieu (2003), and this research study categorized the issues discovered based on the grammatical problems found in participants’ test data. In addition, each of those grammatical problems would be explained in the session below.

**Word Form**

Words forms are the different ways a word can exist in the context of a language. Many words exist as nouns, verbs or adjectives and change when prefixes or suffixes are added. For example, the words beautify, beautiful, and beautifully are a verb, adjective, and adverb forms of the noun beauty, but they are not interchange able when used in a sentence.

**Example**

ST: output yang dihasilkan dari proses pendidikannya pun berbeda  
TT: The output from the education process differs (participant CC 5)

As seen in the example above, there were several translation issues detected in the translated essay, but the analysis would only focus on the word form problem. Furthermore, considering a piece of the sentence in the source text that the Indonesian source language word “berbeda” was much more appropriate to be translated as the adjective “different” instead of “differs” as a verb because the translated word “differs” did not convey the meaning of the source text grammatically.

**Plurality**

Plurality in linguistic is known as the grammatical number of determining either the noun or pronoun is singular or plural.

**Example**

ST: kepada salah satu perusahaan terkenal dunia, Google  
TT: To one of the most famous company in the world, Google (Participant AR 4)

The translated sentence stated only one company, however the Indonesian source language text had clearly stated one among many. In addition, the participant did not give a sign that what the source language meant was more than one company, hence the Indonesian source text word “perusahaan” translated as “company” in the target language English would be more appropriate if the participant put “es” after the main word “company” to indicate that the company meant was more than one or supposed to mention in the plural form specifically. Hence, the pattern of forming the plural noun is Noun+s/es.

**Degree of comparison**

Degree of comparison is either an adjective or an adverb that is commonly used when someone wants to compare the objects or things; it consists of positive form, comparative, and superlative degree. In this research primarily there were several students’ translated work that had been detected with the problems of using a degree of comparison as below

**Example**

ST: Generasi muda bukan saja semakin berperan, tetapi juga semakin kaya  
TT: Young generation does not only have a role but also become more rich (Participant AR 3)

The piece of the sentence above needed to be formed into the degree of comparison form. However, the participant formed into an inappropriate way. In addition, the Indonesian source language text
“semakin kaya” was translated “more rich” into target language English, whereas the participant was much better to put “er” after the basic word “rich” because it was only one syllable to indicate that it was formed into comparative form. Further, the previous translated word was not grammatically correct. Hence, the pattern of forming comparative degree as the case above in order to be more understandable in the English grammar is more+adjective if the adjective more than one syllable, or merely putting “er” after adjectives if the adjective only consists of one syllable.

Tenses
Tenses deal with the time of when the events occur; it usually consists of three parts, present tense which commonly used to state the general things, past tense to reveal the action that occurs in the past time, and future used to describe things that happen in the future.

Example:

ST: "Ketiga pemuda itu baru-baru menjual Youtube"
TT: Recently, the three men are selling Youtube (Participant AR 2)

Considering the Indonesian source language above, the piece of sentence was much better to be translated into present perfect tense, because it had been clearly emphasized by the time signal word in Indonesian source language “baru-baru ini” which indicated that the sentence above referred to the past action which would be better translated into present perfect form. However, instead of translating the source language text Indonesian “menjual” into target language English “are selling”, the participant was better to translate it into target language English “have sold” because the past participle or the V3 of “sell” in English language is “sold,” and the pattern of present perfect tense is subject+have/has+V3, hence, the Indonesian source language text “ketiga pemuda itu baru-baru menjual Youtube” was better to be translated into “The three young men have recently sold the Youtube” to indicate that “they had just done in selling Youtube” as one of the translation alternatives, because there were more than one ways to translate a piece of sentence above.

Modal auxiliary
Modal auxiliary is an auxiliary verb that is used with another verb to indicate its mood as can, could, may, might, must, shall, should, will, and would: it has no special form in the third person singular and no present or past participle (Ex.: the modal auxiliary would indicate the subjunctive mood in “We would go if we could”).

ST: Harus mengatasi masalah pembiayaan
TT: Must have to fix the payment problem (Participant AR 3)

Referring to the case related to the use of modal auxiliary above, the participant realized that the Indonesian source text needed to form into modal auxiliary, but as seen that the Indonesian source language word “harus” had been translated into double modal auxiliary “must have” where the participant supposed to either choose must or have to translate the Indonesian source language “harus”, however, the translator, in this case, did not really understand the pattern of how to form the sentence into modal auxiliary based on English grammatical rules.

Pronoun
A pronoun is defined as a word or phrase that is used as a substitution for a noun or noun phrase, which is known as the pronoun’s antecedent. Pronouns are short words and can do everything that nouns can do and are one of the building blocks of a sentence. Common pronouns are he, she, you, me, I, we, us, this, them, that. A pronoun can act as a subject, direct object, indirect object, object of the preposition, and more and takes the place of any person, place, animal or thing.

Relative pronoun
The relative pronoun was also one of the grammatical problems found in the students’ academic essay translation. In addition, the relative pronouns use pronouns to connect the dependent to the independent clause. The relative pronouns are who (used for the subject), whom (used for an object in very formal English, and which, that, whose (commonly used for things). Additionally, the participant of this study used an inappropriate relative pronoun in translating a piece of the sentence in the argumentative essay.

Example:

ST: Dua pemuda berumur 28 and 30 tahun
TT: Two dudes which 28 and 30 years old (Participant AR 2)
The translated word “which” was much better to be translated as “who” as elucidated above that the relative pronoun “which” is only used for things. However the Indonesian source language text “dua pemuda” contains people as the subject of the sentence, not the things, so the relative pronoun “which” was not appropriate to be used in translating the source-language text.

**Demonstrative pronoun**

Another minor problem found in the essay translation was the participant’s incorrect form in using “demonstrative pronoun” like in the sentence below:

ST : Ketiga pemuda itu baru baru ini menjual Youtube senilai 1, 65 miliar dolar Amerika Serikat atau sekitar 10 triliun kepada salah satu perusahaan terkenal dunia yaitu Google.

TT : That three young men recently sell Youtube to one of the famous companies in world, Google. (Participant AR3)

The case still happened in this study where the participant used the demonstrative pronoun “that” instead of “those.” However, the source text had clearly stated that the subjects mentioned were “three men” which was plural, hence the translated word “that” was appropriate to be replaced with “those” to indicate that the subject mentioned was plural.

The problems discovered above had been appropriate to what Mathieu (2003) statement that the issue of grammatical problems in translating a text from the source language to the target language became problematic because most translators try to adjust the grammatical structure of the source text to the grammatical structure of the target text. In addition, the different rules of both source language and target language sometimes affect the meaning or the real messages of the source text when it gets translated. One of the grammatical problems in translation that Mathieu (2003) illustrated was that the problems dominantly occurred was the problems of tenses in translating a text from the source language to the target language. Moreover, it had been proven that several participants above did not precisely translate the exact time of when the event happened, for instance, the participants translated the past situation in Indonesian source language text into the present situation in target language English. Hence, the ideas were not conveyed.

**Word-choice problems**

Besides grammatical problems which had been found in participants’ essay translation works, argumentative essay and comparison and contrast, there were several word choices problems which had also been found in students’ translated academic essays, both argumentative and comparison and contrast essay. Additionally, as Friday (2011) stated that the word-choice or lexical ambiguity creates the possibility of multiple meanings, for instance, the word shine has similar meaning with bright and intelligent, hence the selected words used by English learners either in the English spoken form or writing form sometimes are not based on the context given.

Example

ST : Sistem pendidikan di Indonesia tidak dikemas dan ditujukan untuk membangun suatu karakter budaya yang kuat.

TT : The education system in Indonesia is not packaged and intended to build a strong cultural character (AR 1)

TT : The education system in Indonesia is not packaged and intended to build a strong cultural character (AR 3)

TT : The system of education in Indonesia is not packaged and intended to build a strong cultural character (AR 5)

Based on those illustrations above, the three participants of this study were translating the word in the source language text “dikemas” as “packaged” which did not convey the precise meaning of the Indonesian source language text at all, because the word choice was too literal. Furthermore, connecting the intended meaning of the Indonesian source language word “dikemas” meaning the process of how the education system in Indonesia should be designed, the participant as the translator seemed not to understand the Indonesian source language word based on the context given. Moreover, the Indonesian source language word “dikemas” was the polysemy where there was more than one possible meaning over its word, but the translated word “packaged” was not appropriate to the source language context. Additionally, the three participants kept transferring the ideas from source language text to the target language text without even considering the contextual meaning of the source text at all. Grounded to the
definition of the word “package” based on Oxford dictionary, as a noun, the package means an object or group of object wrapped in the paper or plastic or packed in the box. Further, as a verb, the package means an activity that someone is doing when he/she puts things inside the box. Hence, the word choice which had been used by the three participants above was not appropriate due to the contextual meaning of the text.

Moreover, the piece of the sentence “Sistem pendidikan di Indonesia tidak dikemas dan ditujukan untuk membangun suatu karakter budaya yang kuat” was much better to be translated as “educational system in Indonesia is not designed and directed to build up the strong characteristics of culture that we have” as one of the translation alternatives. Further, the word “dikemas” would be more understandable to be translated as “designed” instead of “packaged”, because as a verb, the word “designed” means an activity which is done by someone in terms of creating a thing (Oxford Dictionary).

Rhetorical problem

Rhetorical problems of translation deal with the translator’s inability in understanding figurative language in the source language text, so that the translators translate the figurative words and figurative sentences recklessly. As a result, the figurative words and sentences cannot be understood when they get translated into target language Mathieu (2003). In addition, Gholamhosain (2012) in his research study about the rhetorical analysis on translation states that the rhetorical issues in translation occur due to the absence of the equivalence of figurative words, or sentences in the source language text, so that the translators mostly only guessing the close equivalence of the figurative words or sentences based on their interpretation, and sometimes the interpretation towards the figurative words and sentences are not appropriate in conveying the real message of the source language text, and hence it affects the translated text quality.

Example:

ST: Dengan kata lain, tanpa budaya yang kuat, suatu bangsa bisa jadi hilang ditelan.

TT 1: In other words, without strong culture, a nation can be lost swallowed.

TT 2: In another word, the nation will be lost swallowed.

Both translated sentences above did not convey the intended meaning of the source language text at all. In addition, the Indonesian source language text “ditelan” had been translated literally into target language English as “swallowed.” Meanwhile, based on the oxford dictionary definition as a verb “swallow” means the process of the foods or drinks getting into human’s stomach, hence both participants as the translators translated the Indonesian source language text based on the literal definition of the word “swallow” itself. However, considering the intended meaning of the source text, “suatu bangsa bisa hilang ditelan”, contextually meant how the nation can disappear without strong culture, but because the participants as the translators of this study’s failed in understanding the intended meaning of the figurative word in the Indonesian source language “ditelan”, hence they translated it literally without even interpreting it into the intended meaning of the source text.

Pragmatic problem

As Mathieu (2003) pragmatics in the translation deals with the process of how the translators interpret the meaning of the source language text before they translate the text itself into the target language. Additionally, pragmatic problems occur when the translators fail at addressing the intended meaning of the source language text into the target language.

ST: Bagaimana agar mereka bisa mendapatkan nilai yang bagus dan lulus

TT: How to get good value and passed

Pragmatic problems in translation meaning are concerned with whether the intended meaning of the source text is conveyed or not at all. In addition, the Indonesian source language word “nilai” had been translated as “value” by the participant as the translator, however “value” based on the oxford dictionary means a group of people’s ideological view on something or the self-principle that everyone has as their self-identity. However, regarding the contextual meaning or the intended meaning of the Indonesian source language word “nilai” meant things related to the numerical things, hence it was better to say “score, or mark” as the translated word of the word “nilai” itself. Furthermore, the incorrect word choice that had been chosen by the participant
affected the meaning of the source language text when it got translated into target language English, or in other word, the intended meaning of the source text was not conveyed due to the inability of the participant in understanding the Indonesian source language word contextually.

5. CONCLUSION
This study aimed to investigate the students of translation class’ problems in translating academic essay and the causal factors of the translations problems themselves in accordance to the research questions, “what are the translation problems made by students of English department in translating academic essay by examining the ten essay translations, argumentative essay and comparison and contrast with Mathieu (2003) theory which consisted of several translation problems, Word-choice, Grammatical, Rhetorical, Pragmatic, and Cultural issues.

In addition, in response to the research question which is about translation problems, the study showed that the grammatical problems as the major problems discovered in the translation students’ translation work both in the argumentative and comparison and contrast essay. There were several words and phrases from the Indonesian source language text that were not translated clearly into target language English because the words chosen did not reveal the intended meaning of the Indonesian source language at all. Moreover, the problems of grammar, choosing up the proper words or phrases in translating texts from the Indonesian source language into target language English, the issue of translating such particular words or phrases such as the problems in translating rhetorical expression discovered in the Indonesian source language causing the intended meaning of the source language written in the Indonesian language was not really revealed when it comes to the target language English, hence the purpose or the real messages of the source text which were not transferred causing the pragmatic problems where it occurred in both sides, firstly the translators students’ failure in interpreting the intended meaning of the source text, and then the target readers also got the information written in the target text based on what had been interpreted by the translators in the source language into the target language.

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REFERENCES


11


The Role and Meaning of Emotional Words in the Formation of Expressions in English and Uzbek Languages
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ABSTRACT

The article analyses the emotional perception and comprehension of emotional words, the role of emotional expressions in their sentences, their use, their function, their meanings, their phonetic, grammatical, and syntactic analysis. Opinions of Uzbek and world linguists were presented on the basis of evidence. The article also includes novels by Somerset Maugham, author of the 19th and 20th century, "The Moon and Sixpence" and "Theatre", as well as stories, "Mackintosh", "Louise", "The Creative Impulse", "Rain", "Home", “The Taipan”, “The Lotus Eater” more than twenty stories were analyzed in English and Uzbek using examples. It was found that emotional words are related to the system of mind and language.

KEYWORDS

non-phonemic sounds, cognitive, intensive, emotional, nominalization, adverbialization, verbalization, syntactic assimilation, synchronous, diachronic

1. INTRODUCTION

Emotional words are one of the means of knowing and perceiving reality. They collect, store and transmit information as a linguistic unit and pass on from generation to generation. In this sense, they play a special role in the cognitive process.

Although emotional words do not express the lexical (a typical) meaning, they are perceived in the mind and generate awareness. Linguistics has a place in memory because of its materiality. In our view, this is due to their involvement in the mind and language system. True, emotional words do not create images in their imagination, but the knowledge gained through their perception of the mind is different. From this comes their various spiritual groups. In order to group them, they rely on the expressions of these linguistic units. In short, emotional words are the product of the interaction between the mind and the language system. For example, if the body senses pleasure, this is often expressed in the mind and language by the use of the word "oh" (Oh, so much fun!). But sometimes the same word is used to describe sudden pain in the body (Oh, my hand!). Thus, emotional expressions show that a person's cognitive ability coincides with his or her linguistic ability.

2. THE MAIN PART

A.I. Smirnitsky (1955) considers that their emotional content cannot be understood, recognised and analyzed because words are not expressed by thought. Whereas the language of any language contains a large amount of discourse for all situations of emotional communication, the speaker knows the rules of their use and can distinguish them from each other in meaning. Probably in this case A.I. Smirnitsky could refer to non-phonemic sounds (screams, groans, etc.).

So far, there has been a prevailing view that emotion is important in expressing emotions. The function of emotional words is reflected in the context of communication and in the text (Henie, 1958). Complex tasks related to the emotional meaning are manifested in how intensely they are linked to a denotative or expressive component of language, and to the intensity of expression in the language.

Compared to the descriptive definition of emotional nomenclature, it is understood the specific morphological features of emotional words, synchronous and diachronic constituents, norms,
means and means of performing emotional reactions, and cases of inter-language translation. The ideas about semantic labeling of these words, their different stylistic meanings, have been shown and grounded in a number of studies (Travnichek Fr, 1956).

In general, consonants are undoubtedly words, as they meet the criteria of language units. Only they have a generalized meaning. Commonness in meaning is one of the most characteristic features of vocabulary, in particular emotion. Another important aspect of these words is that they are generally understood.

Words that are the product of sudden excitement, admiration, and emotional response are automatically used in speech as they serve to express involuntary thoughts. Therefore, one of the most important features of speech is the absence of consciousness and desire in words, and the expression of autism in speech. From this point of view, words are embedded in the speech signal system, free from thinking and desire, and difficult to understand. This is due to the fact that they are not expressed through direct thinking, but only by the degree of emotional reflexion. Such important features as those of the words also been shown by I.S. Toroptsev (1985).

In the Uzbek language, pronouns are initially divided into two groups: 1) emotional excitement; 2) commanding excitement Emotional excitement in turn, cover three more groups: a) emotional motivations; b) emotional stimuli of the noun (for example: "A woman screamed around (what? - voice)"; c) emotional or verbal impulses (for example: "The guy said "Don’t get tired" to his neighbor).

Emotional excitement refers to the mental state, emotion and attitude of the subject as a result of the direct effects of an event, but does not indicate the same mental state.

The emotional meaning of emotional expressions is derived from the generalization of the impression of the objective world on the human mind. Emotional expressions are often used because of the need for the speaker to express his or her thoughts in certain circumstances.

Because the general idea expressed by it is not always able to satisfy both the listener and the speaker, it is often clarified by other words after the exclamation (sometimes before). At the same time, the appeal is the equivalent of those words and becomes an emotional coloring tool.

One exclaim may mean different moods and moods in different places. It is well known that emotional expression is usually associated with the intensity of the pronunciation and the vowel's vowel.

Emotional prompts are basically: и, э, а, о, ў, их, ик, эх, эх, эх, эх, эх, эх, эх, эх, их, ним (хим, им), бе, бо, хе, хе, уф, фу, туф, дод, вой, хах, оббо, ура, ўки, ўки, охо (оххо), аха, эха, эхе (эххе), ие and etc.

Emotions are expressed in three ways:
1. Emotions in the form of sound: и, э, а, о, ў, ё.
2. Emotional excitement: их, эх, ах, ох, ух, ўх, бе, хе, фу, хо, уф, эй, хах.
3. Expressions of emotion in words: не, туф, эххе, хим, оххо, ўхху, кинт, пинт, чух, дод, вой, оббо, ура, салом.

When we observed that the use of sound emotion in two non-systematic languages, such as English and Uzbek, was an example of the translation of literary texts, it became clear that the excitement of ў sound did not occur in English. However, translation from English into Uzbek was observed. Here it is more commonly used in place of the cry: Oh! (S.M. Rain, 19) – Ў-ҳў! (А.О. Ёмғир, 14).

In Uzbek, ў vocabulary is used to express meanings of wonder, disgust, disregard, denial. If used in the form of ў-ҳў as in the example above, it is a great wonder.

It is often used in the form of ў-ў in a sharp denial of a person's opinion or conclusion: Ў-ў, бунга ишта бутилка сабаб бўлган (А.О. Чандикчи киши, 76). The emotion of the A voice is used in English and Uzbek, mainly with the objection and the supposition. A-а, назаримда, бўлиниси кун сизга бир оз нохушроқ боиланганга ўхшайди, – деди чол, оталарча жилмай (М.О. Омади чоплан мусаввир, 19). In this example, supposition seems have been used literally.

It is true that although the translation process is not original, translation is used in the translation. Or, conversely, the actual word is omitted from the translation text. This is due to the peculiarity of their emotional and modal attitude. For example: You ought to have been up before dawn like me. Lazy beggar (S.M. Mackintosh, 107) does not have a exclaim, it is used in the translation of this sentence: Менга ўхшаб тонг отмасдан, эрта саҳарда ўрнингиздан муносабат бўлмайдими, а, шиёдим ёнгий! (М.О. Макиштов, 146). On this basis, the rumor in the English language was translated into an emotional expression in the Uzbek language.
**O consonant with the consonants is an affirmation in Uzbek and English** (O, yes, yes); wonder and delight: O! Мясо хонимни айтасизми? У жудағим алат аё (M.O. Мясо хоним, 87); O, меше, сиз багоят саҳоватиши ва мекрибончисиз! – ҳайкириб юборди юбори (M.O. Омади чопган мусаввир, 42); Satisfaction and contentment: O, меше Лейр. Марҳамат, иққариса қиринг (M.O. Омади чопган мусаввир, 25); warning: O, азини, билишизми, сиз каби буғунги аялар ўларга номотдо бессеб (M.O. Омади чопган мусаввир, 15); dissatisfaction: O-o... жин урсинг... тўлиқ тималар қилиб юрибсиз, меше? (M.O. Омади чопган мусаввир, 31).

As we have already mentioned, the translation of non-original prompts in the translation process can be seen in this example as well. In particular, as it follows the translation of the phrase: She had been a pretty little thing (S.M. The Taipan, 570) in Uzbek, О, накадар ажойиб, офатиён қиз эди у (M.O. Tainan, 75). It is understood that the interpreter has endeavored to make the sentence more effective. It is sometimes observed that translators gain intensity by repeating their vocal pronouns: You’re quite a stranger, Mr Mackintosh (S.M. Mackintosh, 120). It appears that the original text has no o appeal but in its translation. In addition, it has been reused: O-o, жаноб Макинтош, биз тарафлар умуман неча, неча (M.O. Макинтош, 196). This allowed to increase the textual of the translation.

Э emotional excitement in the English and Uzbek languages, as well as in the English language, has the meanings of approval, admiration, pleasure, dislike, denial, hesitation, so translation is not mistaken in the translation process. For example, That’s what I’m always telling her. I can’t get her to enjoy herself (S.M. Louise, 259) – Э, буни угга доим айтаман. Дўстларига билан ўйиш кулиб юр деб, қеч кўйиқролмадим (А.О. Луиза, 96); Well, you know what she is. She sits there and smiles to herself (S.M. Home, 106) – Э, унинг қанаклалини биласиз-қу. Урнда ўтирғанича ўчина жилмайди (А.О. Хонаадон, 120).

Obviously, the English version of the sample does not contain the word э, but in the Uzbek translation it does. This is due to the fact that what is being said is э consistent with the meaning of emotional expression, that is, the first sentence expresses the objection and the denial, and the second and third expressions of dissatisfaction.

Э emotional excitement also expresses a strong admiration: Э, ҳа, қалай бу кўчирма нуска деген? – деврили қўлиқриб юборди чоқ (M.O. Омади чопган мусаввир, 24). If used again, it can also express a strong sense of satisfaction as well: Э-ээ... Офарин. Қойил сизга-ээ... (M.O. Омади чопган мусаввир, 30).

The emotion of the E sound can be found in both Uzbek (“Ё, Оллоҳ, ўзинг кўлга!”, “Ё, кўдаратиёнган!”) in English (You are me!), and expresses strong admiration in both languages. As an example of the observed texts, it can be said that the vowels in the English texts were far less frequent than the Uzbek ones. In the English texts, ox (oh) and ax (ah) are often used in the form of emotion.

Оx the excitement in the form of syllables creates a coherence in form and content in English and Uzbek. Even this compatibility is evident in the translation texts: Oh, with her heart it was out of the question (S.M. Louise, 257) – Оҳ, бу ўрғаси билан эрга тезги ҳақида ўйлашга ҳам ботинолмайман (А.О. Луиза, 94).

In both languages, о the vowel formed from the combination of the soft ҳ sound of the vowel, оҳ reveals the groaning, heartache, bitterness, heartbeat, torture and fear of an inward-looking person. The following example can be a vivid proof of our thinking in this regard: Oh, monstrous,' she cried. Monstrous! Monstrous! (S.M. The Creative Impulse, 354) – Оҳ, бу юргам билан эрга тезги ҳақида ўйлашга ҳам ботинолмайман (А.О. Луиза, 94).

Also, аҳ regrets have been used to express feelings of sorry of people: Oh, you poor things, have you had no tea? she cried brightly (S.M. The Creative Impulse, 363) – Оҳ, бечорагиналар, мен сизларни ҳақоратларга парво ҳам қилмай айтдикми? (А.О. Омади чопган мусаввир, 120).

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It is also apparent that *oh* English tone of the emotion in the form of a sigh is expressed in the Uzbek translation texts as an *o* sound exclamnation: *Oh, no, I'm not hungry; you see, I don't eat luncheon* (S.M. The Luncheon, 98) – *Ой, ўйқ, мен оч эмасман. Кўриб турбисиз, мен لبنгушлама ҳеч нарса эмайм* (А.О. Накша, 85).

The emotion *oh* in English has also been translated into Uzbek *xoі* by a cry of exclamnation: *Oh, there, Tangatу, your son left his knife in a tree last night* (S.M. Mackintosh, 116) – *Ҳой, Тангату! Кеча ўлени бизнис қийлоқда ханкарани ўнутиб қолдирибди* (М.О. Макинтош, 181).

Needless to say, it is important to look at the words that are used next to them in understanding the meaning of the words. For example, in the above sentence, it is understood that *ox, o* the modal word for denial that comes with the words *ўйқ* are also denoting it.

Эй emotion of the syllable is used in the Uzbek texts to express denial, objection, bitterness, and regret: Эй, бундай рассом бўлгандан кўра, кўча сунураган фарош бўлганининг каррар авлороқ эди-я! – хитоб қилди у аламзадалик билан (М.О. Омади чопган мусаввир, 16).

Эй, эллик йўлил дарбадарлигидан сўнг менга Франция ёки Корсиқада бало бормиди?! (М.О. Аджал таъқиби, 56) the expression of regret is expressed by *ўйқ*.

There is also an intensive appearance of Э-э-й, which expresses admiration and intense admiration: Э-э-й, жаҳозратигизга қойилмалан-эй! – деди у қилларидан нафаси тиқилган бўлиб (М.О. Омади чопган мусаввир, 30).

There is also the fact that in the Uzbek translations of the English texts, it has been observed that *Oh* has been replaced by Эй: *Oh, my God,* he cried, *if I were only safely back in England* (S.M. The Taipan, 572) – Эй, Ҳудойим! – ҳайқирди у. – Ишқилиб, эсон-омон Англияга қайтиб бора олсам бас! (М.О. Тайван, 83).

It can also be seen that in the Uzbek translations of the English texts *Oh* and *Ah*’s substitutions were replaced by *He*’s emotional excitement: *Oh, there’s Wilson back again* (S.M. The Lotus Eater, 799) – *Ие, ие.. Анашига кара, яна Уилсонни кўришвам* – деб қолди (М.О. Нилуфар ғулининг томи, 113).

*Ah, and here was little Mrs Turner, Violet Turner* (S.M. The Taipan, 570) – *Ие, ана, назокатли, кичкина Тёрнер хоним ҳам шу ерда экандар-ку, Вайолет Тёрнер* (М.О. Тайван, 74).

However, it is also noted that the translation of the Uzbek-language expression of emotion into Hullo, the equivalent of the English word *uc: Hullo, Mac; up at last? I don’t know how you can waste the best part of the day in bed* (S.M. Rain, 107) – *Ие, Мак! Ниҳоят уйқудан турбисиз-да, а? Сизнинг деври кун бўйи тўнақда думалаб ётингиндаги ҳеч тушунолмайман-да!* (М.О. Макинтош, 146).

*He* of emotion is mainly expressed by the listener’s strong objection to the opinion expressed by the speaker. *Ие,* имкалар денгиз, мене! Бощіка қайтиб қиладиған ишингиз йўқми? (М.О. Омади чопган мусаввир, 25).

In some words, *uc* excitement is used repeatedly to express the joy of an unexpected encounter or news: *Ah, Mr Mackintosh, this is a joyful surprise* (S.M. Mackintosh, 120) – *Ие, ие, жаноб Макинтош!* Бормисиз, алишм! Қандай ажойиб сўрприз! (М.О. Макинтош, 197).

Some of the phrases, such as *uc* emotional excitement, are meant to give satisfaction, approval, motivation: *Lucky dog. Most men wish their wives would too* (S.M. Mackintosh, 113) – *Ие, хотимидан қутулган бўлсан, сен дунёдаги энг бахти олам эқандан-ку, гайвар! Хотининг сени ташлаб кетган бўлса, бу бахти-ку! Агар билсаған, хотини Худонинг берган куни мисили пармалайдиган ҳар қандай эркак сенга ҳавас қилади!* (М.О. Макинтош, 169).

Expression of emotion in the form of Э-ҳ syllables, which is commonly used in Uzbek language, often expresses pity and cynicism, and is also found in the texts. For example: *Эҳ, ёшлар... ёшлар... Сизда на сабру қаноат бор... на кун тиштёқ...* (М.О. Омади чопган мусаввир, 16); *Эҳ, алишм, ҳалиям қизиқсиз ёш бошларининг гапни ғатирасиз-а!* (М.О. Омади чопган мусаввир, 25).

Sometimes it comes to express anger, nervous: *Эҳ, билсаған, бешудага ёшлар қизиқсиз бўларди-а?* (М.О. Мыйғз хоним, 94), sometimes it expresses also a wish: *I wish he’d turn round* (S.M. The Lotus Eater, 798) – *Эҳ, биз томонга орқун, яъни бўларди-да...* (М.О. Нилуфар ғулининг томи, 108). The sense in which these words are used can be explained by the verbs that express the intersections of their words: *Good cards come to good players,* retorted Walker (S.M. Mackintosh, 123) – *Эҳ, Мак, Мак... яъни қарталар яъни қутиларнинг қўлига
The Role and Meaning of Emotional Words in the Formation of Expressions in English and Uzbek Languages

English is an alternative to both oh and you. For example: Oh, if you wait for that, wait for a long time (S.M. Rain, 17) – Эҳ-хе, кўёшини ҳали узоқ кутасиз (А.О. Ёмғир, 12).

The emotion that comes in the form of эҳ-хе appears in a state of intensity and meaning: I read a great deal (S.M. The wash-tube, 809) – Эҳ-хе, қандай-қандай китобни ўқиб чиқдим (А.О. Киртоғора, 112).

You men! Ana You filthy, dirty pigs! You’re all the same, all of you. Pigs! Pigs! (S.M. Rain, 39) – Эҳ, эркаклар! Сепларини сақсиси тўғииддан фарқин ҳуқ! Ҳаммаси бир лўсани. Тўнғизлар! (А.О. Ёмғир, 50).

Ўҳ-ўй-ўй emotion used in the form of sighs is an expression of great joy. For example: Ўҳ-ўй-ўй, бу Ватоннинг иш-ку! – дея хурсандчилигин ойкор эди у (М.О. Омади чопган мусаввир, 22).

The expression of emotion in the form of Ўҳ-ўй serves to express the endless wonder: Ўҳ-ўй, орادي инсончи йўни ўтиб кетибди, даҳшат... (М.О. Ажал тақиби, 53).

Words in the Uzbek language have a special place. Илло is one of those words: Илло, сиздек шоитондичлик бундай ҳозир ҳазирлиқ托管моғи учун унинг агар артиф рутаги ёққандан ёққандан бўлади! Ха-ха-ха! (М.О. Макинтош, 157). This phrase in the translation is, in fact, expressed as follows: There’s only one way to make a Scotchman see a joke and that’s by a surgical operation (S.M. Mackintosh, 110).

Ҳой which often means commandment, warn and urge to the right way: You dirty dog (S.M. Mackintosh, 112) – Ҳой, пандавақи итвачча, озини қараб гапир! (М.О. Макинтош, 166) or used to call, urge or attract attention: Come here (S.M. Mackintosh, 119) – Ҳой, Манума! Қани, бери қел-чи (М.О. Макинтош, 194).

The words of the word бох reflect the speaker’s fears and panic: By George, if he hadn’t missed me I’d have been in a nice state (S.M. Mackintosh, 115) – Воҳ, жин урсин! Агар ўша ярамас, салхина янгламаганда, мени ҳақ асфаласофинга жўнатаркан... (М.О. Макинтош, 179).

The following exclamation in which the word Вох came into being was the insulting and cursing of the speaker: The devil, the impudent devil (S.M.
Joy, satisfaction: This is very sudden (S.M. Theatre, 18) – Вои, бы мен учин куттилмадан совга-ку! (Г.М. Уткичи эҳтирос, 18).

Anxiety and grief: It's so humiliating to have to beg for love. Misery, misery (S.M. Theatre, 44) – Сиз нишнинги сураб ялъинишу шу қадар ҳақоратликки? Эҳ, накдадар бахташламан! (Г.М. Уткичи эҳтирос, 44).

Fear: It's dreadful. I can't bear the thought – Даҳшат! Буни ўйлашнинг ўзи қўрқинчли! [93].


Pain, regret, and annoyance: Ah, I wish I could make you see the enchantment of that spot, a corner hidden away from all the world, with the blue sky overhead and the rich, luxuriant trees hidden away from all the world, with the blue sky – Ифлос ит! Бунинги сўр вуқуё бир натюрморт (Р.И. Ой ва сариқ чақа, 54).

Surprise or surprise: There wasn't any need to insult her that I can see, I said. After all, it was rather a compliment she was paying you (S.M. The Moon and Sixpence, 54) – Уни ҳақорат қилишнинг нима зарури борлишига тушунмайман. Аҳмир у кўп одамлар орасидан сизни таналган эди-я… (Р.И. Ой ва сариқ чака, 54).


It is worth noting here that the meaning of wonder, surprising and admiration comes primarily from two interactions: (a) the action or the character exceeds the expectations of the speaker, that is, the quantity; (b) An unexpected event or place of action.


Insecure, hesitant, quick to remember: Do you mean to say you’ve had nothing to eat or drink for two days? It's horrible (S.M. The Moon and Sixpence, 96) – Нахотки сиз ыки кундан бери бирор нарса емай ва уча май эътибосиз? Даҳшат-ку! (Р.И. Ой ва сариқ чака, 96).

Satisfaction: Oh, nothing. She forced a smile to her ashy lips. I haven't been sleeping very well the last two or three nights (S.M. Theatre, 114) – О, ҳеч қандай қўрқинчли ери йўқ, қони қочан лабларидан изтиробли табассум пайдо бўлди (Г.М. Уткичи эҳтирос, 114).

Disappointment, reluctance: Oh, you mustn't. Michael shouldn't have asked you. I won't have it (S.M. Theatre, 51) – О, Майкд сиздан буни сўрармаслиги керак эди. Мен буни ҳоҳламайман (Г.М. Уткичи эҳтирос, 51).

Warning: Damn you, don't hold that girl as if she was a sack of potatoes (S.M. Theatre, 16) – Жин урсин сизни, қизни гўё бир коп картошкани ўтказилган эди (Г.М. Уткичи эҳтирос, 16).


Proud: Oh, my love, don't you know there isn't anything in the world I wouldn't do for you? It'll be so wonderful; it'll bring us so close together and I shall be so proud of you (S.M. Theatre, 51) – О, менинг муҳаббатим, ахир сиз учун дунёда ҳамма ётибсиз! сиз бошқа минарсага тайёр эмасиз! Мен сиз бўйи шунақа ҳақоратликка ётиб қўйинман! (Г.М. Уткичи эҳтирос, 51).

Regret: The blasted fool, why does he talk all that rot? (S.M. Theatre, 82) – Кандай қилиб шунда ҳақрабликка йўл кўйдим! (Г.М. Уткичи эҳтирос, 82).

Ignore and Discrimination: You bloody swine, how dare you talk to me like that? It's you the ham (S.M. Theatre, 163) – Жин урсур, чўқа! Мен билан шу тарикда таъсирлаш чўқа кўпчон эса?! Узинг истеъдодсиз қўноқсант (Г.М. Уткичи эҳтирос, 163).
Emotional excitement not only expresses the emotional state of the speaker, but also the emotional "screams" associated with his or her physical senses. The formal nature of such appeals is the same as the usual emotional calls. In turn, they represent the following emotional disorders: a) mental states related to mental experiences; b) mental states and situations associated with physical fatigue; b) physical pain.

Some of these are demonstrative appeals. Examples include "чун, чў, чў, хо, хов, хав" and so on. They generally refer to the place or time of the object or event. The place and time are imagined without separating itself from the object or event itself. Therefore, there is a significant underlying suspension in the sense of expression.

Another part of the vocabulary is "ха, ха-ха, ху, гув, хов, хўп" exclamation and response. They emphasize the previously stated idea and express its meaning, such as reinforcing or endorsing its content. Emotional motivation for the listener refers to the speaker's attitude towards the addressee's desire and attitude. These prompts can be divided into the following groups: 1) vocal pronouns; 2) imperative appeals; 3) rituals; 4) greetings.

The vocal pronunciation means that the speech is aimed at the listener or that it is being called (S.M. Theatre, 30) - "Хой, полковник, менга ишқий ўйинлар қилмаганингиз маъкул!" (G.M. Уткиничи, 30).

Even vocal pronouns such as "чай, ай, хей, эй, хой, алла" give the listener the impression, but do not distinguish or name it.

Ма, тис, марш, бас and other imperative prompts express the speaker's command and desire for the listener: "Бас, бакирманг!". Ritual expressions represent the attitude of the speaker to the listener when meeting and dividing people. These are hormones that move from other categories of words "хорманг — бор бўлнинг" (verb); "эсмонимиз-омонимиз" (adjective); "хайр, мархамат, салом" (noun). They are also used in the semantics and syntactic features of the word categories to which they relate, but when used as an excuse it loses its originality.

Greetings are also new appeals, such as ritual invitations, which express the welcoming of a speaker or his or her work. These include words like "барақалла, офарин, балли, раҳмат, ташаккур." The use of such words may be dictated by the age and experience of the people. After all, it is always said that adults always tell the younger ones their voices.

A.C. Dibovsky (1983) asserts that words are capable of nominalization, adverbialization, verbalization, syntactic assimilation. Indeed, because of their nominative character, these words can be in words, cross-sectional, complementary, defining, and status. For example:

The word comes with a subject: Дол солмаинг. It comes in the cross-section of the word: The case is a groan, one who does not know the other. It comes in the defining function of the word: Ниҳоят, ура товушни янгратди. It came as an objective word: Ниҳоят, ура товушни янгратди.

It comes in the form of a case: Боланинг алами вой-войинги токат килиш қийин эди.

Conclusion. Hence, emotional motivations are of noun, adverb, verb character and are divided into three. From this, it sometimes serves as a syntactic function. These words can be used both in the sentence (in the sentence) and out of the sentence according to their syntactic function.

Needless to say, the words must be syntactic, in particular for the purpose of possessing, identifying, and complementing. The exclamations are made only when they are shot. In other cases, they are different from the rest of the word categories, with no consistency. The exclamations are not even on special grammatical indicators. Because they cannot accept syntactic attachments (forms of communication) and lack the lexical meaning, they cannot link to other parts of the sentence and, in this case, are not recognized as parts of speech.

The most typical syntactic function of the Uzbek accent is to express emotions, such as order, desire, and emotion, as some of the words in a composition. The use of these terms as sentences is directly related to their semantic grouping. For example, emotionally charged stimuli with a listener may have their own motivation, like verbal interruptions. Emotional motivations, however, usually do not.
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Resisting Cultural Hegemony in Wright’s Selected Texts through Identity Revival

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ABSTRACT

This study aims to show that the Black African transformative resistance in literature has remained a powerful strategy that helped their literature survive. The study used Bill Ashcroft views to illustrate the process of White hegemony over Blacks. Then, to illustrate each text in the light of the post-colonial theory in order to shed light on how the chosen writer gave evidence to the ongoing hegemony in his texts. The final stage used Bill’s theory to talk about the resistance and anti-hegemony literature of the chosen writer. A lot of studies have been conducted on Black African American Literature but very little dealt with transformative resistance particularly in Richard Wright. This writer grew in immigrant family in America which represents a challenge to him since he faces the dilemma of abandoning his cultural identity through white hegemony into the mainstream dominant American culture and he is often known for promoting hegemony between the Black Americans and white people. However, the current study which reviewed the literature written by Richard Wight has other hidden motives seen in the light of post-colonial theory through the concepts of resistance, hegemony, and hybridity. It investigated how resistance has been passed down from generation to generation through interpolated literature and how his transformative resistance to white hegemony of the Western culture.

KEYWORDS

Black Boy, hegemony, Bill Ashcroft, transformative resistance, African American literature, sense of self.

1. INTRODUCTION

There are many groups living in the United States that have not been recognized by society and government because of their race. The Africans-Americans form one of the peoples who are originally from Africa who have become the citizens of the United States. The race concept was introduced to the Americans during colonization. For the African-Americans, racism has led to the refusal to recognize their ethnic and family heritage by the dominant whites, both at government as well as societal level. Thus, the African-Americans saw the need to resist the white hegemony as a form of resistance for equality and justice. The explosion of the Post-Colonial literature is a significant feature of English literature written in earlier colonized societies like the United States. The literature has also stimulated a variety of concepts and theoretical ideas as a way to analyze various books, novels, essays, poems, and articles, written and published in regions where colonialism and neo-colonialism still persist. Literature has been identified as one of the acts of black resistance against white hegemony in the United States to reveal racism and oppression against the black population by the dominant whites. This study is concerned with the analysis of Richard Wrights’ novels through a selection of theoretical concepts in a way that specifies the immense variety of Post-
Colonial theory. Discrimination against peoples of different skin color has been one of the by-products of ethnic encounters and colonial domination in the history of the United States of America. The recent years have also seen the rise of white neo-nationalism and the formulation of racist legislations in the United States and many European countries (Keskinen, 2017). The Post-Colonial theory used for this research highlights the dynamics of colonialism as a tool of oppression considered in the current study. White hegemony is another literary theory used in this research to disclose the power configurations of the white-black as master-servant interactions which are the crucial result of colonialism, imperialist abuses, capitalist misuse and white domination, (Smith, 2014). Ashcroft, Griffiths, and Tiffin suggest that we should not restrict the term Post-Colonial to signify the end of colonialism. The writers assert that "All Post-Colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved the problem" (Ashcroft et.al, 2001). This is proven by the fact that after colonialism, new political elites, mostly indigenous who serve the former colonizers, often take control of the newly liberated countries by way of dictatorship and nepotism which mostly benefits very selected few who give their loyalty to the former masters.

2. LITERATURE REVIEW
Post colonialism is an intellectual direction that exists since around the middle of the twentieth century. Post colonialism is a period after colonialism and Post-Colonial writings are characteristically categorized by its resistance to European colonialism. Post-Colonial literature often emphasizes race relations and the special effects of racism. Racial prejudice is a subject that runs through Post-Colonial debate, as white Europeans reliably emphasized their dominance over dark skinned societies. Several forms of dislocation, such as refugee, movement and migration, have been effectively and widely discussed in Post-Colonial theory. The ideas of communal by groups in society play a significant part in the way specific prejudices are conveyed and discriminations are continued and sustained. Ideologies, though, are also likely to vary in their purpose of both present and past social aspects in a specific context, as well as the groups they represent. The key concepts in Post-Colonial ideology by Bill Ashcroft (1998) describe a duo of ideologies hypothesized to maintain social hierarchy and justify intergroup inequality within modern-day Post-Colonial societies (Sibley, 2010). According to the Post-Colonial contexts by Ashcroft (1998), language converts the standard through which notions of reality, order and truth are developed. The power of language is excluded in the development of an actual Post-Colonial expression. For this determination, the discussion of Post-Colonial literature by which the language, by its power, and the symbols, characters (Sibley, 2010) and writings, with its significance of power, has been taken from the dominant European philosophy.

Texts which were selected:
Hegemony in Black Boy (1945)
Wright gives an example of resisting cultural hegemony in “Black Boy”. He uses the symbolism of the Statue of Liberty to mock the American dream "It became a habit of mine to visit Washington Park of an afternoon after collecting a part of my premium"
(294). While the statue symbolizes freedom and opportunity. In reality, black people are still not given the same level of freedom and opportunities as the whites, then he says "and I would wonder through crowds of unemployed Negros, pausing here and there to sample dialectic or indignation of communist speakers" Of course, Richard is mocking the American dream that beckons everyone to their ‘oasis while the black people are hungry and they can't find jobs like the whites. Wright suggests that white hegemony is being given a much more appealing standard.

**Hegemony in Native Son (1940)**
One of the aspects of resistance is the cultural resistance context mostly used in Post-Colonial literature. Richard Wright, like other Post-Colonial authors, used this method by assuming that writing creates acts of resistance that exposes the cultural norms and dualistic thought based on the colonial narrative and deliver an alternative interpretation from colonial authority. On the other hand, resistance has been used as the opposition in context. Based on binary religious beliefs such as good and evil framework, this method encounters the social-material associations formed by colonial variance. Wright created the character of Bigger as a colonized native involved in the struggle for freedom and self-definition. According to the theory of blackness against whiteness by Fanon (Cusick, 2007), there is native’s psychological need to face white people as an equal. This matter needs to challenge practice of the white man's tools of domination and the skill to find a chosen innocent enemy alongside whom all the violently encouraged by the cruel structure is focused.

**Hegemony in The Outsider (1953)**
Wright in The Outsider tries to examine the more and crucial risks, the reason why men occasionally pretend, and the purpose why they want to feel superior. Richard Wright uses Cross Damon to examine the basic reasons of the racial problem. The outsider lives outside the dominant community and attempts to comprehend why it is not probable to make a bridge between two worlds separated by simulated norms, affection and fear, “the actual world man did not need; he was not brave enough to suffer its risks and doubts. His myths wanted to change that world, tame it, make it more realistically significant and tolerable” (p.479). White people used skin color to dominate over black people as they are afraid and want to be certain of a safe world for them. The color is made of racist expectations which hide threats and suspicions. The outsider analyses black people for the reason that they accept their skin color but they ignore the fact that they live in a world ruled by anxiety and fear.

**Hegemony in Uncle Tom’s Children (1938)**
His short story collection, Uncle Tom’s Children (1938, 1940), might seem to provide exemption to the anti-heroic law. Uncle Tom’s Children looks into a range of characters who courageously stand their ground in contradiction of white racist horror which involves death, persecution and banishment. The main character is Sue of the collection in Bright and Morning Star, (1940). Sue as the Wright hero is the one who overcomes her internal and external struggles to interfere courageously, nobly, and competently on the side of social integrity, transforming herself in the
development of saving the day. Sue may represent the transformative resistance against colonialists through the hope of distinct heroism in the major published literature of Richard Wright.

**Hegemony in The Long Dream (1958)**
The last pages of the novel The Long Dream give the reader a picture of the overarching dream that is ‘The American Dream’. Wright endeavors in this novel to enlighten his readers to the fact that nothing in this dream is true, everything is manufactured. The ‘American Dream’ supposedly was (and perhaps still is) built on the tenets of individual liberty (freedom), equality and ‘the pursuit of happiness’. This dream resembles the real world which is full of binaries and domination, but it is a fake, and Wright illustrates this in The Long Dream – long because it can dominate entire lives from beginning to end.

3. **METHODOLOGY**
Colonialism is the acquirement of the colonialist, by instinctive power, of additional markets, more resources of manpower and raw material from the societies. Colonization also manipulates the native’s life and their minds. It influences a whole culture to render resistance difficult. Post-colonialism has witnessed the attempts to resist hegemony and hybridity. This study has identified three reasons leading to resistance; namely hegemony, resistance, and allegory. However, white hegemony will be discussed elaborately since it is the key element of transformative resistance. Decolonization which is resistance against the oppressor aims to remove the effects of colonization and it is a reaction to take back their identity and culture. Resistance takes two shapes; one is armed or military resistance and the other is cultural resistance in which words are the weapon. Sometimes, they both go hand in hand trying to liberate the country and that marks the beginning of the end of colonizers in any particular country. Under such circumstances, resistance in post-colonial literature refutes the very notion of further subjugation. Resistance literature uses the language of empire to repel its dominant ideologies. In other words, the colonized nation is "writing back," speaking either of the oppression and racism of the colonizers or the inherent cultural "better- ness" of the indigenous people (Ashcroft 217).

4. **RESULTS AND DISCUSSION**
Richard gives an example of resisting hegemony in “Black Boy” describing statue of liberty at Washington Park which is a universal symbol of freedom and opportunity for those seeking a better life in America. ‘It became a habit of mine to visit Washington Park of an afternoon after collecting a part of my premium” (294) then he says "and I would wonder through crowds of unemployed Negros, pausing here and there to sample dialectic or indignation of communist speakers" Of course, Richard is mocking the American dream that beckons everyone to their ‘oasis while the black people are hungry and they can’t find jobs like the whites. Richard attaches the idea of resisting hegemony. He believes in the ‘wealthy’ dream which deserves admiration, consideration and awareness from the heart. Richard reflects here the aesthetical side of hegemony which bestows uniqueness to the colonizer identity. Richard’s ironic feelings are reflected in "The essence of Irony of the plight of the negro in America to me, is
that he doomed to live in isolating while those who condemned him seek the basest goals of any people on the face of the earth” (273) Richard reflects that Black Africans are forced to hegemony emotionally and socially and in terms of economy. Richard Mocks from the Americans policy, that isolated and suppressed who share the culture and land while they are trying to be open to the whole world and seek for the noble goals to achieve. This makes the writer anger and resist the blindness of White Americans.

5. CONCLUSION
The aim of this study was the Black African American transformative resistance against white hegemony, as portrayed by Black African American writer. Thus, these themes prevail in the texts selected and analyzed in this study. The main reasons for choosing Wright’s works in this study, was that they have been written by Black African American writer. Moreover, the present study includes a close analytical examination of a number of transformation strategies written by Black African American writer. The focus of the study was to observe the role of these texts in helping the Black African Americans to resist white hegemony. Overall, Black African American literature is not only a record of his experience, but also a refrain against his despair, both of which is juxtaposed to show his dream of future satisfaction. The current study was to explore white hegemony as a problem that leads to resistance. The selected texts clearly depict how Black African Americans lost their identity. In addition to this, the study shows how Black American surprised the colonizer with identity, which serves as a tool for resisting hegemony. In ‘Big Boy Leaves Home ,’ Richard has woven the images of black vernacular as a crucial element in African American literature to insert meaning into this annihilation world to remind the reader of slaves who sung subversive spirituals to express their feelings of deprivation , discrimination , marginalization and slavery .Wright demonstrates the element of human existence and the idea of transformative resistance through the revival of using Native language to remind his people of their glorifying history.

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Conceptualization of Women through Metaphor by Bilingual Lukabaras-English Speakers
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bilingualism, cognition, conceptual metaphors, Lukabaras

This study employs the Conceptual Metaphor Theory (CMT) to investigate bilingual conceptual representation. The study analyses the metaphorical expressions commonly used among Lukabaras-English bilinguals in Western Kenya in conceptualizing feminine terms when they speak English. This was motivated by the fact that cognitive linguistics research on human mental representation tends to focus on evidence from monolingual populations. Therefore, the study analyses bilingual figurative language in order to correlate bilingual conceptual representation with the native cognition. A combined method of data elicitation from Lukabaras-English bilinguals and the native speaker’s intuition was used to collect conventional metaphorical expressions of women metaphors from the respondents. Conceptual metaphors that are believed to underlie the metaphorical expressions of women were then inferred for analysis. The bilingual metaphors were correlated with conventional metaphors of feminism among native speakers of Lukabaras. Findings from this study support the assertion that the bilingual’s conceptual structure is not just a simple addition of the cognitive processes associated with each of their languages but rather a product of a complex process of conceptual restructuring in the languages involved.

1. INTRODUCTION
The main aim of this study is to use linguistic data as evidence in order to establish how bilingual mental representations in two languages can influence conceptual representation of concepts and variation in language use. Several studies from psycholinguistic research (Rose, Caroll 1974 & Baker, 2006) have shown conflicting findings on whether the bilingual mental representations of two languages are stored in separate storage systems or a shared storage system. To Rose and Caroll (1974), the bilingual linguistic expressions in each language are believed to emanate from language-specific memory stores. In contrast, Baker (2006) refers to such assertions as the naive view of bilingual mental representation in view of recent research (Bialystok, 2001) which suggests that the bilingual’s languages seem to interact beyond mere translation and corroborating the shared storage hypothesis. However, what is of interest to the present study is correlating the metaphorical expressions about the conceptual domain of native speakers as conceptually represented among bilinguals when they speak only one of their languages. The paper analyses the metaphorical expressions commonly used among Lukabaras-English bilinguals in Western Kenya to talk about women when they speak English. Moreover, since metaphors vary cross-culturally, (Kövecses, 2005), the current investigation is premised on Feng’s (1997,1) assertion that a cross-cultural research in metaphors remains: “a vast piece of virgin land to be explored” (p.132).

2. LITERATURE REVIEW
Lakoff and Johnson (1980) define the term metaphor as the mapping or set of correspondences between two conceptual domains to which they refer as the source and target domains. The major contention in this paper is that feminine metaphorical expressions ideally represent the patriarchal culture. Kabras being one of the patriarchal societies promotes the domination of men over women. In such patriarchal societies, there is the concept of hegemonic masculinity and femininity which legitimates the dominant position of men and the subordination position of women
Gender, according to Montgomery (1986), is defined
as a set of socially acquired attributes and patterns of
behavior allotted to each of the members of the
biological category of male and female. However, as
observed by Almudena and Rosa (2003), what these
attributes and patterns of behavior mean varies
according to societies and eras and may convey the
norms to be fulfilled as well as models to be followed
by their members. It can therefore be axiomatic to
assert that these norms are reflected in the way
language is used in a given speech community.
Furthermore, gender can be understood as a metaphor
by means of which people express things in terms of
something else. When considering feminine
metaphors, it is necessary to pay attention to how
different speech communities perceive and understand
the world, and link their conceptualization of gender
roles to the language they speak. Furthermore, metaphor
seems to be a tool of understanding the way
human cognition perceives concepts. This argument is
echoed by Unger and Schmid (1996) who note that
“metaphor is not just a way of expressing ideas by
means of language, but a way of thinking about things”
(p.118). Metaphor, in this view, is seen not as a literary
form or as a deviation from some supposedly literal
language, but rather as one of the building blocks of
our thinking, at both the level of language acquisition
and language-use (Lakoff & Johnson, 1980).

Attention must also be paid to the contention that
different cultures will have different
conceptualizations for the same concepts because each
culture gives concepts its unique socio-cultural
salience. Furthermore, evidence from cross-cultural
studies on the conceptualization of basic human
abstract concepts (Kövecses 2005; Maalej 2004)
suggests that indeed, different cultures attach different
cultural salience to specific realizations, elaborations
to conceptual metaphors. Therefore, one would expect
cultural variations in the way people in bilingual
speech communities conceptualize abstract concept in
a given speech community. In this respect, there was
need to compare the bilingual representations with the
conventional conceptual representations of feminine
metaphors in monolingual Lukabras and English
which are believed to be accessible to fluent Lukabras-
English bilinguals. It has been established by Mudogo
(2017, 2018) that some English lexical items do not
have a one to one English equivalence. Therefore, a
comparison between the native representations and the
bilingual ones would help to determine whether the
bilingual representations conform to or are different
from any or both of the native representations.

Cognitive linguists are in agreement that language
may be a window onto human cognition and that
linguistic expressions in part reflect cognitive
processes. For instance, Lakoff and Johnson (1980)
observe that “metaphor is pervasive in ordinary,
everyday life, not just in language but also in thought
and action and that concepts structure how people
perceive the world” (p. 3). However, since people are
normally not aware of their conceptual system, Lakoff
and Johnson (ibid) propose that linguistic structure
may be a good evidence of what people’s conceptual
system looks like based on the same conceptual
system they employ in thinking as well as other non-
verbal behaviour. It can therefore be inferred that
metaphorical language is a manifestation of
metaphorical thought and the fact that there is strong
relationship between linguistic structure and
conceptual organization. However, in bilingual speech
communities, there is need to explore the nature of the
bilingual conceptual representation within the
framework of the Conceptual Metaphor Theory. This
means that the linguistic structure may be a good
evidence of what our conceptual system looks like.
Therefore, the findings of the study may add
knowledge in the area of bilingual cognition.

2.1 Bilingualism and cognition
Bilingualism may be defined as the ability to use more
than one language. However, different linguists have
offered conflicting views of the concept. Sociolinguists
for instance base their definitions of bilingualism on the functions of the two languages
involved (Mackey 1970), while theoretical linguists
such as Bloomfield (1933) base their definitions of the
concept on the linguistic competence of the bilingual.
Moreover, Ansa (2006) has rightly observed that
most studies on human cognition have been drawing
inferences from linguistic evidence by mostly relying
on native language users to draw conclusions on
human conceptual representation. Her assertions are
also echoed by De Groot and Kroll (1997), who argue
that bilingualism is a common human condition, and
to be able to “gain a genuinely universal account of
human cognition will require a detailed understanding
of how both monolinguals and bilinguals use language
2.2 Construction of women metaphors in Lukabras

Lukabras is one of the Luhya clusters of languages spoken in Western Kenya. Studies on women metaphors in Luhya in general are scanty. Except for Barasa and Opande (2017), who have examined the use of animal metaphors in the construction of women in Bukusu and Gusii proverbs in Kenya. Lubukusu, like Lukabras belongs to the Luhya language group. Barasa and Opande (ibid) established that Lubukusu metaphors portray women as inferior, worthless and weak. The implication drawn from these findings is that women are marginalized, discriminated in issues of decision making, participation, resource distribution, policy formulation and in politics because of the prejudices. It is worth noting that, different speech communities metaphorically attach human features to certain concepts in order to better understand their behavior. Moreover, it is popularly believed that entities have special properties which are the most salient or prototypical ones when describing them. This is what Lakoff and Turner (1989) calls “the quintessential property” (p.196). For the present study, there was need to establish how bilingual Lukabras-English speakers tend to metaphorically link some of the quintessential property of certain concepts to women.

2.3 Conceptual Metaphor Theory (CMT)

A conceptual metaphor is generally defined as the systematic structuring or restructuring of one conceptual domain (the target domain), a coherent organization of experience, in terms of another conceptual domain (the source domain), through the projection of knowledge structures of one aspect of experience to reason about a different aspect of experience (Kövecses 2005). Conceptual metaphors are often expressed in language (linguistic metaphors). As a result, CMT claims that metaphorical expressions in language point to underlying conceptual metaphors, i.e. linguistic metaphors or metaphorical expressions allow us access to the human conceptual system and organization because they are the surface realization of cross-domain conceptual mappings. CMT theorists such as Lakoff (1993) claim that, “the generalizations governing metaphorical language are not in language, but in thought: they are general mappings across conceptual domains” (p.1). This assertion points to a solid link between linguistic metaphors and the underlying conceptual metaphors.

In CMT, a conceptual metaphor involves two conceptual domains, a source domain and a target domain, where the target domain is understood in terms of the source domain. While the source domains capture more familiar, concrete and clearly delineated domains of experience, target domains represent less familiar, less clearly delineated and more abstract conceptual domains. Cognitive linguistics basically assumes that thought is metaphorical, i.e. various figurative processes fundamentally shape human cognition. This is believed to reflect in metaphors - the ways in which more concrete concepts are systematically used to reason about or structure less concrete, more abstract concepts (Lakoff and Johnson 1980). Thus, metaphor is believed to be a central feature of human language because figurative language reflects figurative thought, conceptual organization as well as certain fundamental properties and design features of the human mind.

3. METHODOLOGY

Firstly, based on the researchers’ native speaker’s intuition, conventional linguistic feminine metaphors in Lukabras were intuitively generated based on popular sayings and clichés such as are found in ordinary, everyday expressions about the conceptual domain of women. Secondly, words and phrases that belong to feminine metaphors were systematically elicited from fluent Lukabras-English bilinguals. Focus Group Discussions were used to compare the bilingual data with the native conceptualizations. The analysis focused on how the various metaphors are structured in the source domain, in terms of the salient features related to features mapped onto the target domain.

4. RESULTS AND DISCUSSION

This section analyzes example of feminine terms as conceptualized by Lukabras-English bilinguals. It is important to investigate whether meanings are imposed, negotiated over, or struggled over.

Naming and representation

Cognitive linguists are in agreement that the names people give the world are not mere reflections of reality, nor arbitrary labels with no relation to it. Rather, as argued by Cameron (1990), names are “culture’s way of fixing what will actually count as
realism in a universe of overwhelming, chaotic sensations, all pregnant with a multitude of possible meanings” *(p.12). The linguistic evidence indicated that women are correlated with things such as vehicles, plants, animals, foodstuffs and technology with different values and ages. Women correlated with these things and rarely do their names get mentioned. Furthermore, the question of whether or not conceptual metaphors in general are universal across cultures has been a matter of research interest in cognitive linguistics and elsewhere (Kövecses 2005; Lakoff and Johnson 1980; Maleej 2004). Several views and positions have been expressed in this regard. While earlier studies of emotion concepts in cognitive linguistics (e.g. Lakoff and Johnson 1980), emphasized the potential universality of anger conceptual metaphors across cultures, later studies in both cognitive linguistics and elsewhere (e.g. Kövecses 2005; Maleej 2004) point to variation in the conceptualizations of metaphors across cultures/languages. According to Kövecses (2005), these similarities and variations occur in two major areas: the source domains in terms of which a particular target concept is understood, and elaborations in the conceptual mappings within a particular conceptual metaphor in the case of shared source domains. For the present case, there need to compare and contrast the conceptualization of women in native Lukabras with that of bilingual Lukabras-English speakers in terms of the source and the conceptual mappings in the target domain.

1. Women as vehicles
During the Focus Group Discussions, some Lukabras-English bilinguals described women as vehicles of different prizes and age. In all there were 5 linguistic tokens that pointed to this metaphor in the data. The following correspondences are postulated:

**Metaphor**

**Source domain **------------** Target domain**

<table>
<thead>
<tr>
<th>A vehicle</th>
<th>A woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. That one is a <em>Fuso</em></td>
<td></td>
</tr>
<tr>
<td>ii. Martin dives a <em>Prado</em></td>
<td></td>
</tr>
<tr>
<td>iii. My wife is a tired <em>Leyland</em></td>
<td></td>
</tr>
<tr>
<td>iv. He has bought a <em>tin car</em></td>
<td></td>
</tr>
</tbody>
</table>

Thus, as revealed in the data above, women are correlated with different vehicle models. Thus metaphors like *Fuso* (fat), *Prado* (expensive), *Leyland* (old) and *tin car* (very low quality) are used to describe different women. The examples above also show that, both monolingual Lukabras and bilingual Lukabras-English speakers make use of metaphoric principles in their conceptualisations of women in terms of source and target domains. However, unlike monolingual Lukabras speakers, the bilingual Lukabras-English speaker’s knowledge of the value of different vehicle types gives rise to metaphorical entailments in the mappings above so that the concept of a vehicle corresponds to value of woman. However, vehicle metaphors appear not to be salient in the metaphoric conceptualization of women metaphors in native Lukabras.

2. Women as fruits

**Metaphor**

**Source domain **------------** Target domain**

<table>
<thead>
<tr>
<th>A fruit</th>
<th>A woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. He got a <em>tomato</em></td>
<td></td>
</tr>
<tr>
<td>ii. That one is a <em>rotten mango</em></td>
<td></td>
</tr>
<tr>
<td>iii. Her daughter is still a <em>raw quaver</em></td>
<td></td>
</tr>
<tr>
<td>iv. Try that <em>lemon</em> and your teeth will be sick for days</td>
<td></td>
</tr>
<tr>
<td>v. That <em>pumpkin</em> is not being treated well</td>
<td></td>
</tr>
</tbody>
</table>

By regarding women Just like tomatoes, quavers and pumpkins it is implied that they are products to be consumed and have different tastes as depicted by their consumers. For instance, beautiful women were equated to tomatoes and pumpkins, while young girls are referred to as raw quavers. In addition, negative evaluation of women as ill-mannered is highlighted in the metaphors of rotten mangoes and bitter lemon. It was also revealed that the Lukabras-English bilingual metonymic conceptualization of the women as fruits conforms to the native Lukabras metonymic conceptualization in this respect.

3. Women as animals

**Metaphor**

**Source domain **------------** Target domain**

<table>
<thead>
<tr>
<th>Animal</th>
<th>A woman</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. He married a <em>squirrel</em></td>
<td></td>
</tr>
<tr>
<td>ii. She behaves like a <em>hen that wants to lay an egg</em></td>
<td></td>
</tr>
<tr>
<td>iii. He is lucky to get that <em>Friesian</em></td>
<td></td>
</tr>
<tr>
<td>iv. She is still a <em>heifer</em></td>
<td></td>
</tr>
<tr>
<td>v. They have dropped the <em>fish</em> in the water</td>
<td></td>
</tr>
</tbody>
</table>

Women are associated with animal character. The state of cunningness in a woman is metaphorically instantiated by resorting to animal names such as *squirrel or fish in the water*. Correlating a woman with
a hen that wants to lay an egg respond to Lukabras
tradition that associates a nagging woman with bird
imagery. Furthermore, a woman with many children is
likened to a Friesian cow, which is known to produce
a lot of milk, while a young woman who has not yet
given birth is referred to as a heifer.

With regards to the animal metaphor, the bilingual
metaphor has similarities and differences from both
the native Lukabras metaphors in terms of the specific
animals that are mentioned with woman-bearing
characteristics. However, there are differences in the
language-specific construals of exact animal in monolingual Lukabras and Lukabras-English
bilinguals. *women as squirrels, a hen that wants to lay
an egg and heifer* as having women-bearing
characteristics conforms to native Lukabras elaborations. In addition to source domains, variation in the conceptualisation of women across languages/cultures may show in how each
language/culture actually construes the shared source
domains. For instance, the concept of women as
Friesian cow does not conform to native Lukabras
cornerstone of the concept.

4. Women as food stuffs

<table>
<thead>
<tr>
<th>Metaphor</th>
<th>Source domain</th>
<th>Target domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women as food</td>
<td>Food stuff</td>
<td>A woman</td>
</tr>
<tr>
<td>i. An in-law is <em>chicken stew</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. She is ready for <em>consumption</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii. What is left in her brewing pot are just sour <em>dregs</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv. That is a poisoned <em>granary</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Women are portrayed as food stuffs which exist to be
exploited and eaten. In Lukabras, a man can use his
wife’s sisters or cousins as chicken stew since they can
serve his appetite as a potential wife is need be.
Additionally, poisoned granary is a metaphor that
refers to spoiled female gender. For this reason, the
one has to be cautious when dealing with women, lest
he get infected with the poisonous ones. A woman
with loose morals is correlated with the traditional
brewing pot which after serving her many customers
has nothing more to offer than the tasteless dregs. The
metaphors reveal that women, whether married or not
are meant to satisfy men’s sexual urge. Food as a
source domain also appear to be salient in the

5. Women as plants

<table>
<thead>
<tr>
<th>Metaphor</th>
<th>Source domain</th>
<th>Target domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plants</td>
<td>A woman</td>
<td></td>
</tr>
<tr>
<td>i. Will you manage to climb that <em>slippery tree</em>?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. That is a <em>wasp tree</em>, climb at your own peril</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii. She is the <em>thorny tree</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv. She has clung on him like <em>black jack</em></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plants exist to be exploited and eaten. The slippery tree
image indicates the tricky woman whom the men find
it hard to convince/tame. In the same token, some
women who are not tolerated by men are referred to as
wasp trees or thorny trees. On contrary, women who
stick on men are compared to unwanted weeds such as
black jack. It also emerged that the Lukabras-English
bilingual metonymic conceptualization of women as
plants conforms to the native Lukabras metonymic
conceptualization in this respect.

6. Women as technology

<table>
<thead>
<tr>
<th>Metaphor</th>
<th>Source domain</th>
<th>Target domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Technology</td>
<td>A woman</td>
<td></td>
</tr>
<tr>
<td>i. Will you manage that <em>dot com</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. I tell you that is <em>touch screen</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii. He married <em>Facebook</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv. She still behaves like the <em>black and white television</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>v. His girlfriend is <em>digitalized</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>vi. I can’t stay with that <em>analog</em> thing</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Due to technological advancement, women are likely
to be viewed in such terms. A woman is depicted as a
creature that has technological forms and
characteristics. Technology was a source domain that
was exclusive to the bilingual conceptualizations as it
does not conform to the native Lukabras conceptualization of the concept.

From the data collected, it was revealed that some
metaphors were common between native Lukabras
and bilingual Lukabras-English speakers because they
are grounded in shared experience. However, some
metaphors used by Lukabras English bilinguals did not
conform to the native Lukabras forms. This can be attributed to the fact that while it is possible for some conceptual metaphors to be universal or near universal because they are grounded in universal human experience, different cultures may have culture-specific realisations of these near-universal conceptual metaphors.

5. CONCLUSION

First, the study concludes that metaphor is a useful cognitive mechanism of conceptualizing women in Lukabras. As pointed out by Ungerer and Schmid (2001), “metaphors are not just a way of expressing ideas by means of language, but a way of thinking about things” (p.118). Indeed, there exist both similarities and differences in the conceptualisations of women in native/monolingual Lukabras and bilingual Lukabras-English. First the following common source domains for women were shared by the two languages: FRUITS, FOODSTUFFS, ANIMALS and PLANTS. These shared source domains may be said to be motivated by the shared conceptualisation of women in both English and Lukabras. Second, there were differences in the language-specific realisations of these general metaphorical conceptualisations of women in Lukabras-English bilinguals. For example, whereas there was linguistic evidence to suggest the metonymic conceptualisations of women in terms of VEHICLES and TECHNOLOGY, in Lukabras-English bilinguals, the data did not suggest any such specific metaphoric conceptualisations in native/monolingual Lukabras. The analysis has also shown that while the bilingual conceptualisations reflect, in some ways, the conventional conceptualizations of women in native Lukabras, it can be argued that the bilinguals conceptualizations go beyond a mere reproduction of linguistic knowledge that the bilinguals have acquired from their two languages about women. Since metaphors of women used by Lukabras-English bilinguals were identified, this paper concludes that metaphor is so pervasive in the expression of women that it appears to play an indispensable role in our understanding of it. Past researches corroborate the finding that metaphor is a basic and indispensable linguistic feature of human understanding (Kövecses, 2002). Moreover, the study concludes that metaphors of women in bilingual Lukabras-English are well accounted for in terms of the conceptual metaphor theory.

Therefore, based on the findings from the analysis of the bilingual data, it emerged that the Lukabras-English bilingual conceptualizations of women point not only to conceptual integration but also conceptual recreation of new conceptual mappings. In this respect, the findings are a corroboration of Pavlenko’s (2009) claim that bilingualism leads to conceptual restructuring. Therefore, being familiar with linguistic representations of a concept in two different languages may have subsequent consequences for how such concepts are conceptually represented in the bilingual’s mind.

ABOUT THE AUTHOR

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REFERENCES


ESP: Analyzing Communicative Needs of Nursing Students in Clinical Setting
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ABSTRACT

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The study identifies the communicative needs of Pakistani nursing students and their priorities of needs of Pakistani nursing students. 2. Does speaking skills have high priority for the nursing students in clinical setting? Quantitative research method was used. 120 nursing students have been randomly selected as the sample of the study from six nursing colleges of Lahore. The sample was further classified as undergraduate (diploma) nursing students (n = 60), and graduate (Post RN) students (n = 60). 20 respondents have been selected from each nursing college. Closed ended questionnaire was used as research instrument and developed on a five-point Likert-scale. Its reliability was calculated by Cronbach’s Alpha. ANOVA and t-test were used to find out the mean difference of the score of the respondents. The study concludes that speaking skills have priority over others language skills. Diploma and B.Sc. nursing students face similar language difficulties in clinical setting. They face the problem in communication during ward rounds of other health care professionals. Their communicative needs vary from age, class, and clinical experience.

KEYWORDS
Communicative Needs, Basic Diploma in General Nursing, Post RN BSN.

1. INTRODUCTION
The current study falls in the area of English for Specific Purposes (ESP), which Hutchinson and Waters (1987) identify as an approach to language teaching in which all decisions as to content and method are based on the learner’s reason for learning.

In 1960s ESP practitioners believed their main job was to teach the technical vocabulary of a given field or profession. For instance, if you are teaching nursing students, your task is to teach them the registers of nursing. At the same time, the movements in ESOL (English for speakers of other language) towards learner-centered teaching bridges ESP with the focus on the needs of learners and needs analysis as the foundation of course design. Later, discourse and genre analysis and linguistic corpora began to inform the field (widdowson: 1981). According to Richards & Schmidt (2010) English for Specific Purposes is “a language teaching course in which the syllabus and objectives of the course are designed according to the specific needs of a certain group of learners” ESP enables the learners to use English in academic (students of different fields), professional (people of different professions such as doctors, engineers, and nurses), or workplace (clinical for nurses) settings (Saragih, 2014).

Dudley-Evans (2001) argued that “ESP is a materials-led field. Most materials, however, are prepared by individual teachers for particular situations. He further states that teaching of English for specific (ESP) has been seen as a separate activity within English language teaching (ELT). It is believed that for some of its teaching, ESP has developed its methodology, and its research draws from various disciplines in addition to applied linguistics. This is the key distinguishing characteristic of ESP. It sometimes moves away from the established trends in general ELT; it has always been with need analysis and preparing learners to communicate effectively in the tasks prescribed by their field of study or work situation. Hutchinson and Walters (1987) state “Tell me what you need English for, and I will tell you the English that you need” (p.8). The emphasis of ELT is always on the practical outcome. The theory of ESP could be outlined based on the specific nature of the texts that learners need knowledge of or need-related nature of teaching.
The teaching of English for specific (ESP) has been seen as a separate activity within English language teaching (ELT). It is believed that for some of its teaching ESP has developed its own methodology and its research draws on research from various disciplines in addition to applied linguistics. This is the key distinguishing characteristic of ESP. It sometimes moves away from the established trends in general ELT; it has always been with need analysis and preparing learners to communicate effectively in the tasks prescribed by their field of study or work situation. The emphasis of ELT is always on practical outcome. The theory of ESP could be outlined based on specific nature of the texts that learners need knowledge of or need-related nature of teaching.

Communication in nursing profession regardless of the medium through which it takes place. The emphasis is on the verbal and/or non-verbal language required to deliver the message in a manner that is patient centered, respectful, genuine, and therapeutic. This requires a level of awareness, not just of the specific nature and purpose of the message but most importantly it requires knowledge of one’s self. Communication is about interacting with people and, therefore, is at the core of nursing. For nursing care to be effective and therapeutic, the communication skills used by nurses need to be patient centered. This requires a continuing awareness by nurses as individual of their contribution to interaction that they have not just with patients but also with relatives, friends, other health care professionals and health care staff. Nurses often find it difficult to define their role but nonetheless it is clear that nurses spend more time with patients than any health care professionals and coordinate their care by communicating closely with these other professionals. Without attempting to define all aspects of nursing, communication is without doubt an integral part of the nurse’s role.

We regard communication in nursing as different from communication in other health care professionals. It is unique, not because of the communication skills required, since any professional working with the public needs to have effective communication skills, but rather because of the focus and emphasis of communication in the professional practice of nursing. Nurses are at the coal-face of the health care services. They spend more time with patients than perhaps any other health care professionals. (Canale: 1983)

The focus of this time is often coordinating, explaining and delivering patient care using therapeutic communication. The emphasis of this time is (or should be) facilitating individual patient’s needs. It is widely recognized that communication is practically unavoidable and is to do with people interacting and developing relationships and working and living together. Therefore, it follows that as nursing is about helping people, the communication of information and feeling between the nurse and the patient and the nurse and other health care professionals is an integral part of how nurses do their job.

The need for effective nurse, patient communication is perhaps obvious. Good communication may boost patient recovery; whereas poor communication can be distressing for both nurse and patient and might even have tragic consequences. There is also evidence to suggest that effective communication between nurse and patient is a critical factor in the patient’s perceived quality of care. The fundamental importance of nurse, patient communication suggests the need for effective pre-service and in-service training to equip nurses with the skills to communicate effectively with the range of patients that they will probably encounter. In an effort to inform the content of pre-service and in-service training, it would seem useful to gain a better understanding of the perceptions and experiences of nurses in communicating with patients, especially patients who are unable to speak because of a disability resulting in severe communication impairment.

There is general consensus that effective communication in health care setting is integral to good nursing practice. In recognition of the importance of effective nurse, patient communication, student nurses receive a considerable amount of pre-service training on generic communication skills (Robinson 1991). One might hope that most nurses could apply these generic skills with good effect even when the patient has a disability that renders them unable to speak. Therefore, the study has been designed to identify the communicative needs of nursing students, find out priorities of nursing students regarding language skills to fulfill their communicative needs, identify the problems nursing students face in their communication in clinical setting and explore practical application of nursing English syllabus in clinical setting.

English is dominating at national and international level in all domains of life. New learners of English have got much importance because they are required specific English according to their profession and demands of the markers. The language teaching professionals have developed the courses to fulfill the
needs of the learners. However, students of professional studies are facing problems particularly the students of second/foreign language because the designing of specific course in the ESP context is not fulfilling the needs of the students. One of the most notable points is that the students of second/foreign language are meeting/getting their targets in an international market. (Morse: 1997)

The professional students need to develop English proficiency and the ability in order to execute it in personal and group communication activities in both oral and written forms. The core subject teachers, students often find that the student’s ability to produce own language to communicate in English is fairly feeble and quite incomprehensible. The discontent of their language and style in terms of rhetoric devices and discourse elements are often seen to be omitted and literally ambiguous. (Chomsky: 1965)

This study aims at to identify the communicative needs of nursing students in order to suggest some guidelines to improve their spoken and execute the ability (oral communication) to pacify their professional demands. Needs assessment plays a significant role in the process of designing and carrying out any language course, whether English for Specific Purposes (ESP) or general English course.

2. METHODOLOGY
The research is quantitative in nature therefore; the researchers used simple random technique to select the sample of the study. The population of this study consists of all female nursing students of basic nursing diploma & post RN studying English at the following Nursing schools/ colleges of Lahore city. Saida Waheed FMH College of Nursing (n=20), College of Nursing Allama Iqbal Medical College (n=20), College of Nursing, National Hospital (n=20), Nursing School of Sir Gangaram Hospital (n=20), Nursing School of Services Hospital (n=20) and University of Lahore (n=20).

The researchers selected 120 respondents as the sample of the study from the above-mentioned Nursing schools/ colleges of Lahore city. A survey method was employed in order to obtain data from as many subjects as possible. In order to gather information related to the research questions, the researcher distributed closed ended Questionnaire to 120 nursing students in Lahore. Several statistical procedures were used to analyze the quantitative data. Coding techniques were then employed for analyzing the data, the responses from the participants. The researchers used closed ended questionnaire as an instrument to collect the responses of the samples

The questionnaire consisted of 20 statements and developed on a five-point Likert-scale system ranging from 1 to 5. Each statement is followed by the five options for each question which is closest to the views about that statement. 1=strongly disagree, 2=disagree, 3=Neutral, 4=agree, 5=strongly agree.

This study simplified and modified the wording of the scales for easy understanding of the scale.

The researchers personally visited every nursing school and college/ University, met the sample and distributed the questionnaire to 20 females nursing students, graduate (n=10) and undergraduate (n=10) for the data collection and the return rate of the questionnaire was 100%

3. RESULTS AND ANALYSIS
The observations collected through the questionnaire are given in the bar charts below.

<table>
<thead>
<tr>
<th>Q.#</th>
<th>Statements</th>
<th>SDA</th>
<th>DA</th>
<th>N</th>
<th>A</th>
<th>SA</th>
<th>%age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Our English syllabus is based on nursing communication.</td>
<td>29</td>
<td>48</td>
<td>0</td>
<td>18</td>
<td>4</td>
<td>44</td>
</tr>
<tr>
<td>2</td>
<td>Our English syllabus meets the communicative needs of nursing students</td>
<td>13</td>
<td>53</td>
<td>0</td>
<td>32</td>
<td>3</td>
<td>52</td>
</tr>
<tr>
<td>10</td>
<td>English taught in the class prepares us communicating in difficult situation at clinical setting.</td>
<td>4</td>
<td>41</td>
<td>3</td>
<td>36</td>
<td>17</td>
<td>64</td>
</tr>
<tr>
<td>18</td>
<td>Our English teacher teaches us vocabulary related to nursing context.</td>
<td>23</td>
<td>42</td>
<td>0</td>
<td>30</td>
<td>6</td>
<td>51</td>
</tr>
</tbody>
</table>
Table 1.1: Statements Related to Syllabus and Teaching

<table>
<thead>
<tr>
<th>Q. #</th>
<th>Statements</th>
<th>SD</th>
<th>DA</th>
<th>A</th>
<th>N</th>
<th>SA %</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Reading and writing skills are frequently used in clinical setting.</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>63</td>
<td>28</td>
</tr>
<tr>
<td>4</td>
<td>Listening and speaking skills are frequently used in clinical setting.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>38</td>
<td>62</td>
</tr>
<tr>
<td>5</td>
<td>Speaking skills have priority over others language skills in clinical context.</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>34</td>
<td>65</td>
</tr>
</tbody>
</table>

Table 2.1: Statements Related to Language Skills

<table>
<thead>
<tr>
<th>Statements</th>
<th>SDA</th>
<th>DA</th>
<th>A</th>
<th>N</th>
<th>SA %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Frequent use of Reading and writing skills in clinical setting.</td>
<td>94</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequent use of Listening and speaking skills in clinical Setting.</td>
<td>92</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Priority of Speaking skills over others language skills.</td>
<td>94</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 3: Language Difficulty

<table>
<thead>
<tr>
<th>Q.#</th>
<th>Statements</th>
<th>SDA</th>
<th>DA</th>
<th>N</th>
<th>A</th>
<th>SA</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Difficulty in speaking skills negatively affects my clinical performance.</td>
<td>1</td>
<td>7</td>
<td>0</td>
<td>42</td>
<td>51</td>
<td>87</td>
</tr>
<tr>
<td>11</td>
<td>I find difficulty to communicate in English to the doctors during my ward round.</td>
<td>7</td>
<td>19</td>
<td>0</td>
<td>55</td>
<td>19</td>
<td>72</td>
</tr>
<tr>
<td>12</td>
<td>I feel difficulty in understanding what others say in English.</td>
<td>18</td>
<td>43</td>
<td>1</td>
<td>30</td>
<td>8</td>
<td>54</td>
</tr>
<tr>
<td>15</td>
<td>I can easily answer in English without translating in Urdu.</td>
<td>7</td>
<td>34</td>
<td>3</td>
<td>42</td>
<td>14</td>
<td>65</td>
</tr>
<tr>
<td>16</td>
<td>I can understand chart of particular medicines without scanning skills.</td>
<td>7</td>
<td>24</td>
<td>0</td>
<td>48</td>
<td>21</td>
<td>71</td>
</tr>
</tbody>
</table>

Table 3.1: Statements about Language Difficulty

Table 4: Communicative Needs

<table>
<thead>
<tr>
<th>Q.#</th>
<th>Statements</th>
<th>SDA</th>
<th>DA</th>
<th>N</th>
<th>A</th>
<th>SA</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>I need to learn speaking skills before learning reading and writing skills.</td>
<td>2</td>
<td>9</td>
<td>0</td>
<td>56</td>
<td>33</td>
<td>82</td>
</tr>
<tr>
<td>8</td>
<td>Questioning is core communication skill I need to learn.</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>47</td>
<td>50</td>
<td>88</td>
</tr>
<tr>
<td>9</td>
<td>Questioning helps to build rapport between the nurse and the doctor.</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>48</td>
<td>49</td>
<td>89</td>
</tr>
<tr>
<td>13</td>
<td>I can use medical terminology in spoken form.</td>
<td>0</td>
<td>8</td>
<td>1</td>
<td>58</td>
<td>33</td>
<td>84</td>
</tr>
<tr>
<td>14</td>
<td>I want to learn medical vocabulary in spoken form.</td>
<td>0</td>
<td>6</td>
<td>1</td>
<td>43</td>
<td>50</td>
<td>88</td>
</tr>
<tr>
<td>17</td>
<td>It is important to learn vocabulary used in clinical setting.</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>32</td>
<td>67</td>
<td>93</td>
</tr>
<tr>
<td>19</td>
<td>Professional English should be taught instead of General English in nursing classes.</td>
<td>0</td>
<td>7</td>
<td>0</td>
<td>37</td>
<td>57</td>
<td>89</td>
</tr>
<tr>
<td>20</td>
<td>Nursing is highly dependent on accurate verbal communication.</td>
<td>4</td>
<td>13</td>
<td>3</td>
<td>24</td>
<td>57</td>
<td>83</td>
</tr>
</tbody>
</table>
Table 4.1: Statements Related to Communicative Needs

![Chart showing statements related to communicative needs]

Table 5.1: Class wise comparison of mean difference of communicative needs of nursing students.

<table>
<thead>
<tr>
<th></th>
<th>Diploma</th>
<th></th>
<th>B.ScN</th>
<th></th>
<th>t</th>
<th>df</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Syllabus and Teaching</td>
<td>9.35</td>
<td>2.44</td>
<td>11.70</td>
<td>3.26</td>
<td>4.47</td>
<td>118</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Language Skills</td>
<td>17.97</td>
<td>1.18</td>
<td>16.93</td>
<td>1.59</td>
<td>4.04</td>
<td>118</td>
<td>&lt;.001</td>
</tr>
<tr>
<td>Language Difficulties</td>
<td>17.65</td>
<td>2.18</td>
<td>17.12</td>
<td>2.64</td>
<td>1.21</td>
<td>118</td>
<td>.231</td>
</tr>
<tr>
<td>Communicative Needs</td>
<td>31.77</td>
<td>2.27</td>
<td>29.57</td>
<td>3.03</td>
<td>4.50</td>
<td>118</td>
<td>&lt;.001</td>
</tr>
</tbody>
</table>

P<.05 mean significant difference

Table 5.1: Class wise Comparison

![Chart showing class wise comparison]
### Table 6: Comparison of mean difference of communicative needs of nursing Students regarding their age groups

<table>
<thead>
<tr>
<th>Age (years)</th>
<th>Class</th>
<th>Syllabus and Teaching</th>
<th>Language Skills</th>
<th>Language Difficulties</th>
<th>Communicative Needs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>&lt;20</td>
<td></td>
<td></td>
<td>10.40</td>
<td>3.03</td>
<td>17.61</td>
</tr>
<tr>
<td>20-30</td>
<td></td>
<td></td>
<td>10.50</td>
<td>3.10</td>
<td>16.50</td>
</tr>
<tr>
<td>30-40</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>17.43</td>
</tr>
<tr>
<td>40-50</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>17.43</td>
</tr>
</tbody>
</table>

*P<.05

### Table 6.1: Comparison regarding age group

![Mean scores comparison graph]

### Table 7: Comparison of mean difference in communicative needs of nursing Students regarding their Job Experience.

<table>
<thead>
<tr>
<th>Job Experience</th>
<th>&lt;5</th>
<th>5-10</th>
<th>&gt;10</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>Syllabus and Teaching</td>
<td>10.15</td>
<td>2.93</td>
<td>11.27</td>
</tr>
<tr>
<td>Language Skills</td>
<td>17.81</td>
<td>1.28</td>
<td>16.41</td>
</tr>
<tr>
<td>Language Difficulties</td>
<td>17.44</td>
<td>2.51</td>
<td>17.45</td>
</tr>
<tr>
<td>Communicative Needs</td>
<td>31.33</td>
<td>2.59</td>
<td>29.05</td>
</tr>
</tbody>
</table>

*P<.05
The results show that majority of the students’ face the problems in communication that is vary from age, level and their experience. The results show that majority of students respond to learn the reading and writing before speaking.

4. CONCLUSION

English communication skills are major components for nursing students and the nursing colleges must ensure the communicative needs of the nursing students. Speaking skills have priority over others language skills in clinical context. Diploma and B.Sc. nursing students have different use of language skills in clinical setting. Thus, we can say use of language skills among nursing students varies from age to age, class to class, experience to experience and college to college. Job experience of nursing students also affects the use and priority of Language skills of the nursing students in clinical settings. It is concluded that difficulty in speaking skills negatively affects the clinical performance of nursing students and they face difficulty to communicate in English to the doctors during their ward round.

It is concluded both the classes Diploma and B.Sc. nursing students face similar language difficulties in clinical settings. Thus, all nursing students face similar Language difficulties irrespective of their age, Class, job experience and college.

Nursing students need to learn speaking skills before learning reading and writing skills. They want to learn medical vocabulary in spoken form, they also want to learn the vocabulary used in clinical setting. It is concluded that nursing students need to learn professional English instead of general English in nursing classes.

Diploma and B.Sc. nursing students have different communicative needs used in clinical settings. Thus, we can say age and job experience affect communicative needs of the nursing students. Thus, we can say communicative needs of nursing students vary from age to age, class to class, experience to experience and college to college.

Communication skills in nursing play a vital role in research and improve nursing quality of health care in clinical setting. It develops the confidence of the nursing students in building rapport among others health care professionals. Students may face difficulty in communicating with different health care professionals like doctors during clinical practice. Therefore, a major component on communication skills is required to add up in the syllabus of the nursing students.

5. RECOMMENDATIONS

Keeping in view the findings of the study, the researchers suggest the following recommendations to address, and meet the communicative needs of nursing students.

- English syllabus for nursing students should be designed to meet their communicative needs.
- Clinical contextual based vocabulary should be taught to the nursing students to meet their communicative needs.
- English teachers must expose variety of medical vocabulary used in spoken and written form to develop nursing students’ automaticity.
- Clinical contextual based speaking skill should be taught to nursing students in
order to fulfil their communicative needs.

- Role-plays should be used to teach speaking skills so that nursing students may not face difficulty in communicating in English with the doctors during ward rounds.
- Maximum opportunities of speaking skills should be given to the nursing students since it has a high priority over other language skills.
- Skimming and scanning skills should be taught to nursing students to read the chart of the particular medicines.
- Questioning skills should be taught to the nursing students as it helps to build rapport between the nurse and the doctor.
- As nursing students want to learn professional English, therefore, it should be taught to the nursing students instead of General English in nursing classes.

REFERENCES


Repression: A Road to Neurosis in John Fowles' The Collector

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KEYWORDS

Obsession, neurosis, repression, traumatic experiences

The analysis of John Fowles’s the Collector explores the meaning of obsessive activities—doing something as a neurotic patient forgetting every other thing—of central male character Clegg. Clegg has obsession with Miranda, photography and pornography because of which he involves in entrapping Miranda, and taking different photos of her. His surrender towards art reveals his repressed desires. Because of the constant conflict of id and ego in service of super-ego, the mind of Clegg is inflicted from obsession and acts like a neurotic patient.

The central characters of John Fowles' novel The Collector: Frederick Clegg and Miranda Grey—guided by traumatic experiences caused by the repressive desires registered in their unconscious, involve in obsessive activities resulting in neurosis. This paper mainly examines Clegg's obsession with Miranda, photography and pornography and his surrender to art as revelation.

The neurosis is caused by memories of painful experiences, which are repressed. Confined to the unconscious level of the individual's mind, and by bringing them to awareness, one can get relief. Freudian therapy works only when the patient obeys the fundamental rule that s/he must say everything that comes into his or her mind even if it is disagreeable or nonsensical. For Celin Suprenant (2006), “The patient is pressed to tell embarrassing thoughts which s/he would rather keep quiet about” (p199). The patient must know that s/he has curiously to tell the analyst what he does not know i.e. his thoughts, which are familiar to himself. He is asked to repeat the same alien ideas or omit a crucial one. Patient is made to do all opposite of what he aims to do just neurotic symptoms do in the course of everyday actions. The cure also involves the process of transference whereby the patient unconsciously takes the analyst to be the reincarnation of important figures from his or her childhood or past. With the analyst, the patient repeats repressed affective experiences. According to Sigmund Freud (1991), "Unconscious mental activity permanently determines our conscious life so that symptoms mental illness and even normal mental life remain explicable without the hypothesis that unconscious mental activity permanents determine gives and form to and participates in our conscious life (p 99).

Skura Meredith (1992) says “From the 1890's onwards psychoanalysis endeared to provide a theory for explaining this disturbing participation and therapy for alleviation its pathological effects"(p 369). Psychoanalysis studies neurotic symptoms in conjugation with dreams, jokes and the psychopathology of everyday life, that is mistakes of all sorts such as slip of tongue or of pen bunged action, forgetting as well as art, literature and religion with a view towards establishing the laws of functioning of the 'mental apparatus' as Freud calls this hypothetical model of the mind or the psyche.

The idea of being a master of any situation is a prevailing ideal for a neurotic. Clegg never understands anything that Miranda says because he cannot and doesn’t want to understand the terms that she uses in her attempts to express herself to him. Because of her lack of real experience, her life imitates art. Aesthetic metaphors are her only means of self-expression, and perhaps the greatest irony lies in the abject uselessness of these metaphors, which means absolutely nothing to Clegg. Not only does Miranda die in the end because she cannot makeClegg understand that she is really sick, but throughout the novel all of her words die because they are couched in a medium that Clegg can never understand.
Neurotic characters are affected by anxiety due to their obsession attitude towards something. They cannot be courageous in the face of danger rather they feel helpless. Despite their helplessness they consider themselves as the master of any situation because to feel helpless for them, is unbearable. In the novel, Clegg, obsessed by Miranda, makes a plan of kidnapping her. He imagines, “. . . I captured her and drove her off in the van to a remote house and there I kept her captive in a nice way. Gradually she came to know me and like me and the dream grew into the one about our living in a nice modern house, married, with kids and everything” (p 19). He also imagines the house that he expects for entrapping her. In his imagination, he:

. . . went back to the house and got the key out and went down into the cellars again.
The inner one must have been five or six feet under the earth. It was damp, the walls like wet wood in winter, I couldn’t see very well because I only had my lighter. It was a bit frightening, but I am not the superstitious one. (p 22)

This excerpt shows Clegg's utter intension of owning Miranda. He, being too much anxious, wants to show himself as the master and to compensate his anxiety showing his superiority albeit only over Miranda.

Obsessive character defends him from anxiety by regularly thinking or doing something persistently. Clegg’s constant thinking towards Miranda is also the result of Clegg’s obsession. These activities of Clegg show him an obsessive character with an utter intension of possessing her because he forcefully traps Miranda and deprives her from enjoying her right and freedom. He acts as if he has nothing else to think except to kidnap her and enjoy as a neurotic character. As he narrates the scene of capturing Miranda, he says:

She didn’t make a sound, she seemed so surprise, I got the pad I’d been holding in my pocket right across her mouth and nose, I caught her to me, I could smell the fumes, she struggled like the dickens, but she wasn’t strong, smaller even than I’d thought. . . . I got her half into the van . . . got in and pulled her after me . . . . I rolled and lifted her on to the bed. She was mine, I felt suddenly very excited. (p 28)

Clegg feels fundamentally helpless toward a world, which is invariably menacing and hostile, he searches for affection, which for him is one of the logical and direct ways of reaching out for any kind of benevolence, help or appreciation but his way of searching is hostile and forceful.

Clegg’s happiness knows no bound as his plan to kidnap and imprison Miranda becomes successful as scheduled. After locking Miranda in a dark cold room, Clegg expresses his joy as:

After, she was always telling me what a bad thing I did and how I ought to try and realize more. I can only say that evening I was very happy . . . and it was more as if I had done something very darling, like climbing Everest or doing something in my enemy territory. My feelings were very happy because my intentions were of the best. It was what she never understood. (p 31)

How an obsessive character enjoys in the pain and cry of others is evident in the above extract?

Clegg seems very oblivious towards the suffering and tortures Miranda had to undergo. Clegg articulates no sign of regret in kidnapping Miranda and shows no sympathy in her loneliness. Instead, he compares his misdeed with climbing Everest or defeating an enemy.

His obsession towards Miranda is strange. After being entrapped in the underground vault, in her desperate anger Miranda utters, “the only other thing is sex. You want to do something to me” (p 36). This question makes Clegg shocked and he responds that, “It’s not that at all. I shall have all proper respect. I’m not that sort. I sounded quite curt” (p 36). Taking his activities as evidences, Miranda claims him of being a mad man. His obsessive activities, for Miranda, are analogous to the activities of a lunatic.

The craving for affection is so frequent in neuroses and so easily recognizable by the trained observer that "it may be considered one of the surest indicators for an existing anxiety and its approximate intensity" (Horney, p 106). In fact, if one feels fundamentally helpless toward a world, which is invariably menacing and hostile, then the search for attention would appear to be the most logical and direct way of reaching out for any kind of benevolence, help or appreciation. If the psychic conditions of the neurotic person were what they frequently appear to himself to be, it ought to be easy for him to gain affection. James C. Coleman (1971) writes:

Latent hostilities, his exacting demands do not interfere with his own relationships; nor is he able to judge the impression he makes on other or their reaction to him.
Consequently, he is at a loss to understand why his friendships, marriages, love affairs relations are so offer dissatisfaction. (p 76)

He tends to think that the others are fault, that they are inconsiderate, disloyal, abusive, or that for some unfathomable reasons he lacks the gift of being popular. Thus, he keeps chasing the phantom of love. The neurotic person whose protective device is a drive for affection is handily even aware of his incapacity to love. Most such persons will mistake their need of others for a disposition towards love, whether for individuals or for mankind in general. There is a pressing reason for maintaining and defending such as illusion. Richard Osborne writes, “Giving it up would mean uncovering the dilemma of feeling at once basically hostile toward people and nevertheless wanting their affection” (p 111). One can’t despise a person, distrust him, wish to destroy his happiness or independence, and at the same time crave his affection, help and support. In order to achieve both ends, which in reality are compatible, one has to keep the hostile disposition strictly removed from awareness. The illusion of love, while it is the result of an understandable confusion between genuine fondness and need, has the definite function of making the pursuit of affection possible.

Inside the cell also Clegg doesn’t forget to say her ‘I Love you’. He expresses his inner egocentric feeling. Though Clegg uses the word ‘love’ to describe his emotion, it rather is merely his lust towards her attraction. He pretends to love her only because he wants to make her love him, which is obvious from his narration “the only treatment I need is you to treat me like a friend” (p 70). The words he utters do not represent the true picture of his mind since his mind has been neurotically paralyzed.

His motif of mastering others as a neurotic is visible when he does not let her to see papers and “never let her have a radio or television” (p 43). Sometimes he seems quite liberal towards Miranda as he says, “. . . I didn’t want to break her down as the Gestapo wanted to break their prisoners down. But I thought it would be better if she was cut off from the outside world, she’d have to think about me more” (p 43). He thinks that Miranda is his possession and she should think about him and only for himself.

What is more disappointing and surprising is Clegg’s expectation that trapping and depriving Miranda of the outside world will help to develop the feeling of love towards him in her heart. Emotions are not planned, they are natural. However, in case of Miranda she is forced to love him despite her uncontrollable sense of hatred towards him. When Clegg asks Miranda “to try to understand” him and ‘like’ him she bursts out in anger and flows her true internal emotion: “I hate you, I hate you (p 46-47)”

Despite her rejection, he observes every movements and activities of Miranda. He sees her as a woman who

. . . stood up and walked round the armchair and leant against the back, eyes on me all the time. She had taken her blue jumper off, she stood there in a dark green tartan dress, like a schoolgirl tunic, with a white blouse open at the throat. Her hair swept back into the pigtail. Her lovely face. She looked braved. . . . Suddenly I said I love you. It’s driven me mad. (p 36-7)

Despite his knowledge that to say I love you is an old-fashioned and that can affect to nobody. He even remembers his dream where he “looked into [her] eyes . . . and kissed and nothing was said until after” (p 37).

Entrapped in a cell, too much worried Miranda demands for “. . . some fresh air and light and she utters, “I must have bath sometimes. I must have some drawing materials. I must have a radio or a record player. . . . I must have fresh fruit and salads. I must have some sort of exercise” (p 47). Clegg suspects of her escapement and argues, “If I let you go outside, you’ll escape” (p 47). It shows that Clegg wants to entrap Miranda without giving any of the freedom she wants to enjoy. Neither she is given the opportunity to enjoy fresh air nor is she allowed to listen radio or record player.

In his obsession, Clegg makes a plan up to the extent that he is ready to kill Miranda in case the police come to arrest him in his house. He claims to possess some sort of power over her, which allows him to do what he thinks is true. The following extract exemplifies how obsessive power has corrupted the thought of Clegg and how he considers the killing of Miranda as his duty in order to be safe from the hand of law. In his obsessive mentality, he imagines:

. . . I had a horrible dream one night when they came and I had to kill her before they came in the room. It seemed like a duty and I had only a cushion to kill her with. I hit and she laughed and then I jumped on her and smothered her and she lay still. (p 77)
For a neurotic, desire for affection is a protective device but s/he is hardly ever aware of his/her incapacity to love. Therefore, s/he shows deep interest on the subject which is hardly possible to acquire. When it seems impossible, a neurotic behaves as an obsessive character and sometimes uses force for its possession. As the novel progresses, the frustration of her failure to communicate closes in upon Miranda as oppressively as the walls of her basement prison. First, she tries to draw Clegg into the world of art. She argues:

I started to try to explain to him. I was boasting about one of the sketches . . . . It didn’t mean anything to him, and he made it clear in his miserable I’ll-take-your-word-for-it way that he didn’t really care. . . . How could he see the magic and importance of art. . . . I was so vain? (p 124)

How obsessive Clegg is known through his activities after kidnapping Miranda. No matter how hard she tries, however, he always closes and double locks the door between himself and any kind of human relationship with her. Clegg says, “She struggled to get the gag off, but I got the door closed first and the bolts in. I heard her cry, come back! Then again but not loud” (p 30).

Clegg is incapable of participating in emotional, aesthetic experience just as he is incapable of participating in sexual experience. His psyche, obsessed with burying the living and preserving and studying the dead, always remains encapsulated in the safety of its world of death and never ventures out into the world of life and art.

Clegg’s embarrassment with art mirrors his external embarrassment and subconscious guilty fascination with sexuality. Clegg is a collector who fears the very things that he collects. As long as he can stand back and passively contemplate the dead objects in his collection Clegg is satisfied, but when Miranda forces him to become actively involved with her—the most exquisite of the objects in his collection—it proves to be a very unsatisfying experience. He must restore his collection to normality and, for Clegg, normality means death.

Another obsession of Clegg’s deranged psyche, his fascination with photography, adds a new dimension to the motif of collecting and gives even a fuller definition to Clegg’s obsessive psyche. When G. P. criticizes one of Miranda’s drawings by saying, “You are photographing here” his tone is openly derisive (p 149). He sees photography as mechanical, purely imitative, and literal, while art is human, original, expressive and often abstract. The photographer is only a technician, an appendage to a machine, but the artist becomes humanly involved with his subject. The difference between photography and art is the different between machine and man, between scientist and humanist—“I hate scientists,” Miranda says, “I hate people who collect things and classify things and give them names and forget all about them. That’s what people are always doing in art” (p 55).

Clegg’s interest on photography stems from two equally complex subconscious motives. He takes up photography as a hobby, first, to satisfy a stunned misguided desire to be artistic, and second, to satisfy a much more complex, and more deranged, sexual desire. Clegg’s first motive is pathetic because it is so unattainable. Somewhere deep within himself Clegg desires to be an artist, but because his existence is death directed. He expresses his aesthetic desire quite early in his narrative, but his own words betray a sense of the futility of his hope. As he tries to describe Miranda’s beautiful hair, he laments, “I wish I had words to describe it like a poet would or an artist” (p 64). Miranda senses this desire and says, “I know why he likes the photographing business. He thinks it makes me think he’s artistic. In addition, of course he has not a clue. I mean he gets me in focus, and that’s all. No imagination” (p 134). Clegg’s photography is another form of collecting. Instead of pinning butterflies, he is capturing nature with a machine; he doesn’t project any part of himself into his photographs. He does not try to compose his photos, or give them a special coloring, or an original perspective.

Clegg’s other subconscious motive form for practicing photography is much more sinister, much more dehumanizing and destructive than his comparatively innocent desire to be an artist. From the very beginning, Clegg’s interest in collecting and in photography is linked to his interest in pornography: he is a voyeur. Unable to function sexually himself, he temporarily is satisfied with thumbing through books of stark woman. Then he graduates his voyeurism into photography. “The main idea,” he writes of his taking up photography, “was to take butterflies living . . . but also often before I used to come on things out collecting, you’d be surprised the things couples get up to in places you think they would know better than to do it in, so I had that too”(p 15). The final addition to the motifs that define Clegg’s characterization fulfills, in terms of the novel, Clegg’s role as an obsessive character.

As his obsessive desire to take pornographic photographs rises, Clegg tries to justify his
perversion by invoking the name of art. The day before the mechanical rape, he asked Miranda to pose naked for photographs that he supposedly could use as a deterrent to keep her from telling the police about him after he releases her. “Not obscene” pictures, he says, simply “photos you wouldn’t want published” (p 106). His idea of art-photography evidently comes from reading magazines, in which it is written, “There was one of the books called Shoes with very interesting pictures of girls, mainly their legs, wearing different sorts of shoes, some just shoes and belts, they were really unusual pictures, artistic” (p 108). However, pornography, especially photographs of headless organs randomly adorned with shoes or belts or taut ropes can never be artistic because it devalues the living, the human, the free, and it exalts the disembodied, the dehumanized, and the depraved. Miranda adamantly refuses to allow Clegg to apply the concept of art to his pornographic intentions for her. She screams, “You disgusting filthy mean minded bastard. . . . You’re breaking every decent human law, every decent human relationship, every decent thing that’s ever happened between your sex and mine” (p 107).

In the novel, pornography’s crime is not against the ‘public good’ or ‘the innocent child’ but against art caused by his obsession. Pornography for Fowles is an existential crime, and when Clegg cuts off Miranda’s head in his photographs he might as well be decapitating her with an ax. He is hacking away her identity and humanity in the name of his obsession destroying her art of life.

The images of collecting, of pornography, and of photography come together to define the artlife theme. By the end of the novel, the veteran collector Clegg is well on the way to becoming a connoisseur of pornographic photographs. Already he is considering kidnapping another girl, “just . . . for the interest of the thing and to compare them” (p 225). He doesn’t want to compare the girls, however; he wants to compare his porno-pictures of the girls. Clegg becomes as if the film end in the old horror film, House of Wax, who abducts beautiful women, kills them, and then covers their bodies with boiling wax in order to make the most artistic and true-to-life figures to populate his wax museum. He is an unscrupulous collector who perverts art by destroying life.

REFERENCES
Endangered Rituals of Fulɓe Marriage in Sokoto State
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**ABSTRACT**

This research work looks at marriage rituals in some selected Fulɓe local governments in Sokoto with a view to study both the language and material rites involved in the entire process of Fulɓe marriage in the study area. The problem is the gradual adaptation of the culture of the dominant environment. This process leads to substitutions of both internal and external culture of the endangered language in favour of the dominant language. Two sampling techniques were used in this study - Stratified and Snowball Purposive sampling techniques. Stratified sampling was used to sample six local government out of the twenty-three local governments in the state. While Snowball purposive sampling was employed to sample the participants from each of the selected local governments. The study has 120 participants as a sample size. Ethnographic research method was employed for the study as a research design. Two research questions were asked based on the objectives of the study. An open-ended Structured Questionnaire tagged Fulɓe Marriage Rituals Inventory was used to interview each of the 120 respondents individually. Descriptive data analysis was employed to answer the research questions both quantitatively and qualitatively. The study finds out that there are certain non-linguistic rituals that are endangered due to the influence of modernity and cross breeding. In view of these findings, the study recommends that there is need to investigate the possible revival of the endangered non-linguistic aspect of Fulɓe marriage in the study area that include chodiri, sharo, fijoji and doggal.

**KEYWORDS**

Endangered rituals, Fulɓe, Fulɓe marriage.

1. **INTRODUCTION**

Marriage is a worldwide practice, generally known to be a union between a man and a woman. Similarly, in Fulɓe culture, marriage is one important aspect of life, which was celebrated with the expectation to be a lasting union between the husband and the wife. Fulɓe consider marriage as a divine institution that ensures stronger, socio-economic, and political alliances of the couples. Consequently, in Fulɓe communities, material rituals are highly placed before, during and after the marriage contract. The thrust of this study, therefore, is to document the endangered rituals of Fulɓe marriage in Sokoto State. The term “Fulɓe” is a designation describing speakers of Fulfulde in Africa and particularly in Nigeria where they have settlement in both towns and rural regions of Hausa land and other parts of Northern Nigeria. Mukoshy, described Fulɓe as a group of people that for a long period of time put strain into operation upon their culture and philosophy of life. This ability made them to develop a highly refined culture based on equity and respect to their social norms (Mukoshy, 2014). Marriage rituals in this study refer to material rites needed as prerequisite before and after Fulɓe marriage is conducted. These rites include certain criteria that both suitors must satisfy and the step by step procedures that involve material and certain specific words that are evoked by male and female suitors and their families.

1.2 **Statement of the Research Problem**

The aim of the study is to document the marriage rituals of Fulɓe in Sokoto State as the language is being endangered by the encroachment of the dominant culture of the study area. The basic problem of any endangered culture is the gradual adaptation of the culture of the dominant environment. This process leads to substitutions of both internal and external culture of the endangered language in favour of the dominant language. In view...
of this, it is pertinent to mention here that, Fulɓe in the study area seems to be increasingly assimilated by the dominant environment. This assimilation process does not end on the internal linguistic features of Fulfulde alone, but extended to external features of the language such as dressing and marriage rituals to mention but a few. Based on the stated problem of the encroachment of the dominant culture, this study decides to document the endangered rituals of Fulɓe marriage in the study area.

1.3 Objectives of the Study

The aim of this study is to document the endangered material rituals of Fulɓe marriage in the study area. The specific objectives of the study are to find out the endangered material rites no longer practiced in Fulɓe marriage and why?

1.4 Research Question

The following two research questions were asked based on the objectives of the study:

1. What are the non-linguistics rites that are no longer practiced in Fulɓe marriage?
2. Why are such non-linguistic rites no longer being practiced?

2. LITERATURE REVIEW

The most common marriage rituals among Fulɓe are linguistic and material rituals in form of dowry and bride-wealth. The linguistic rites involve for instance in preferential marriage that is decided by parents of the suitor is for the girl’s father to simply saying; “I give so-and-so (the girl) to so-and-so (the boy) until she reaches puberty”; and the boy’s father shows his appreciation and acceptance by handing over a bull (ngari kougal) to the girl’s father as a token of appreciation and acceptance by handing over a bull (ngari kougal) to the girl’s father as a token of espousal, the bull being slaughtered and eaten by the relatives. In another style, the father of the boy says, in effect; “Give me your daughter; I am going to marry’ them”, — to which the father of the daughter complies (de St. Croix, 1945)

After either of these linguistic rites, it is the custom for the boy’s parents to send presents yearly at the time of festivals to the girl’s family. These include a present of money for making the girl’s hairdo, a special present given to the girl at these festivals, and kola-nuts in amounts which increase at each presentation. Also, on market-days the lad will give the girl small presents of two or three kola-nuts and some amount of money. The time of their marriage may be some six or seven years after betrothal depending on the family arrangements.

Fulɓe being mostly pastoralists, cattle feature prominently in most of their festivals (Hampshire, 2004), consequently in the case of a grown man with cattle of his own, proposing a girl, cattle are named by the father or the guardian of the girl who may suggest certain heads of cattle. The bridegroom-to-be, or his representative rather, bargain the number of cattle to offer after some talk, a compromise of, say, three may be made. One large bull may take the place of, and be counted equal to, two small ones. In whichever way, the marriage is sealed in the presence of ‘ardo’ or ‘maudo wuro’ to whom the bridegroom owes allegiance and who may not live at that camp and some call a ‘modibbo’ from a nearby town if there is none in the tribe to bless the occasion (de St. Croix, 1945).

The best-known economic customs relating to marriage are dowry and bride wealth. Dowry is given to the woman from her parents as an advance on her inheritance, and it is hers, although often administered by her husband (Cohen, 1970). Dowry reflects the status of the woman at marriage, and a good dowry can gain a desirable husband. Bride-wealth, on the other hand, is paid to the bride’s family. Dowry and bride-wealth, however, need not be mutually exclusive; a combination is often used. The ritualistic part of these arrangements involves visits and negotiations between the two sets of kin and sometimes special displays of the items (Goody, 1973).

A girl who has been engaged as a child may choose to refuse the lad to whom she has been affianced to after the marriage. However, Grayzel (1990) reports that it is only after marriage that a girl engaged as a child may attempt to free herself from a union which has not been her choice. de St. Croix (1945) explains that, in this case, the man of her choice must recompense the relatives of the disappointed youth for the bull which they handed over to the girl’s father when the original betrothal took place. The husband-to-be will, however, give to the girl’s parents a larger number of cattle as an ‘espousal token’. It may be that this requirement is intended to deter others from seeking the hand of a girl who has already been betrothed; and or because the customary right of a party to the favoured marriages that is, of first cousins is violated; as compensation to the girl’s family, by one who has not this right, for taking her out of the family group.

3. RESEARCH METHODOLOGY

Ethnographic research method was employed for the study. The population of the study involves all the Fulɓe in the 23 Local Governments areas of Sokoto state form the population of the study. However,
according to Hampshire (2004) it is very difficult to ascertain the estimate of Fulani due to their life pattern. However, according to Nigeria Population and Development Sokoto Fact Sheet (2017), the population of Sokoto state was estimated to be close to 5.4 million heads. Two sampling techniques were used in this study - Stratified and Snowball Purposive sampling techniques. Stratified sampling was used to sample six local governments out of the twenty-three local governments in the state. While Snowball purposive sampling was employed to sample the participants from each of the selected local governments.

The study has 120 participants as a sample size. This was in accordance with Cohen et al (2007) that a sample size of thirty participants is considered by many researchers as ideal sample size. Stratified sampling technique was employed to select two local government areas from each of the three senatorial zones of the state. The selected areas for the study include Tureta and Yabo Local Governments from Sokoto South Senatorial Zone; Binji, and Tangaza Local Governments from Sokoto Central Senatorial Zone and; Rabah and Wurno Local Government areas from Sokoto East Senatorial Zone of the state. A Questionnaire tagged Fulbe Marriage Rituals Inventory was used to interview each of the 120 respondents individually. Open-ended structure was employed in order to solicit adequate information from the respondents as against close-ended, which may not give desired and adequate information.

4.RESULTS
Research Question One

What are the non-linguistic rites of Fulbe marriage no longer practiced in the study area? To answer this research question, responses to questionnaire item number one and two presented in Table 1 and Table 2 respectively answer the research question. Item one of the questionnaire asked whether the participants know any non-linguistic aspect of Fulbe marriage no longer being practiced in the study area. The responses of the participants to the question are presented in Table 1.

Table 1 Cardinal Responses on Some Non-Linguistic Rites No Longer Practiced

<table>
<thead>
<tr>
<th>Local Government</th>
<th>Yes</th>
<th>No</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yabo</td>
<td>20</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>Wamakko</td>
<td>8</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Tangaza</td>
<td>20</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>Tureta</td>
<td>16</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>Rabah</td>
<td>18</td>
<td>0</td>
<td>18</td>
</tr>
<tr>
<td>Wurno</td>
<td>16</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>98</strong></td>
<td><strong>12</strong></td>
<td><strong>110</strong></td>
</tr>
</tbody>
</table>

Table 1 reveals that 98 participants representing 81.7% across the six local governments responded positively that they know some aspects of non-linguistic Fulbe rites no longer practiced in their marriages in the study area. Yabo and Tangaza Local Governments have the highest frequency scores of 20 entries each. Rabah has 18 entries, while Tureta and Wurno Local government have 16 entries each. The answer to this research question therefore emerged that there are some aspects of Fulbe non-linguistics marriage rituals no longer practiced in the study area.

Item number two of the questionnaire explores further to know those aspects of Fulbe non-linguistics rituals no longer being practiced in the study area. Responses to item two of the questionnaire are presented in Table 2.

Table 2 Non-Linguistic Rites of Fulbe Marriage No Longer Practiced

<table>
<thead>
<tr>
<th>Local Government</th>
<th>Chodiri</th>
<th>Fijoji</th>
<th>Sharo</th>
<th>Doggol</th>
<th>Tumbodi</th>
<th>Kougal</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yabo</td>
<td>17</td>
<td>1</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>Wamakko</td>
<td>0</td>
<td>4</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>Tangaza</td>
<td>15</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Tureta</td>
<td>1</td>
<td>6</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>16</td>
</tr>
<tr>
<td>Rabah</td>
<td>8</td>
<td>5</td>
<td>1</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>18</td>
</tr>
<tr>
<td>Wurno</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>0</td>
<td>4</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>48</strong></td>
<td><strong>17</strong></td>
<td><strong>18</strong></td>
<td><strong>11</strong></td>
<td><strong>1</strong></td>
<td><strong>5</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Table 2 reveals that Chodiri, (a bull slaughtered for marriage) sharo, (public flogging) fijoji (games) and doggol (running away) with 48, 18 17 and 11 frequency entries respectively are some of the non-linguistic rites of Fulbe marriage no longer being practiced in the study area. According to Table 2 Chodiri, (a bull slaughtered for marriage) sharo, (public flogging) fijoji (Fulbe games) and doggol (running away) constitute some aspects of non-linguistic rites of Kougal Fulbe no longer practiced in the study area.

Research Question Two

Why are such non-linguistic rites no longer being practiced in the study area? Responses to questionnaire item number three presented in Table three answer the research question.
Table 3 Endangered Non-Linguistics Rites of Kougal Fulbe in The Study Area

<table>
<thead>
<tr>
<th>Local Government</th>
<th>Zamanu</th>
<th>Addini</th>
<th>Hautu</th>
<th>Koworo</th>
<th>dulle</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wamako</td>
<td>10</td>
<td>3</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>20</td>
</tr>
<tr>
<td>Tangaza</td>
<td>11</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>16</td>
</tr>
<tr>
<td>Tureta</td>
<td>7</td>
<td>3</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>16</td>
</tr>
<tr>
<td>Rabah</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>18</td>
</tr>
<tr>
<td>Wurno</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>34</strong></td>
<td><strong>21</strong></td>
<td><strong>34</strong></td>
<td><strong>18</strong></td>
<td><strong>10</strong></td>
<td><strong>81</strong></td>
</tr>
</tbody>
</table>

Table 3 reveals that Zamanu, (time) and Hautugo kabilaji (bred mix) emerged as the two major reasons why some non-linguistic rites of Kougal Fulbe were abandoned in the study area with 34 frequency entries each across the six local governments.

5. DISCUSSION

Responses to questionnaire item number one presented in Table 1 reveals that 98 participants representing 81.7% across the study area affirm that they know of some non-linguistic rites of Fulbe marriage no longer being practiced. Item two of the questionnaire further asked the participants for those material rites. Table 2 presents the responses of the participants and it reveals that Chodiri, sharo, fijoji and doggol are among the endangered non-linguistic rites of Fulbe marriage being endangered in the study area. This finding vindicates the justification of the study that certain cultures of Fulbe marriage have been endangered by the dominant linguistic community. The finding also breaks new ground by informing something new contrary to the norms in Fulbe marriage. It was however reported in the literature review that a girl who was betrothed as a child may decide to run away, but that must be after the first marriage decided by the parents (De St. Croix, 1945 & Hampshire, 2004).

The second finding is that Zamanu, (modernity) and Hautugo kabilaji (bred mix) emerged as the two major attributes why some non-linguistic rites of Kougal Fulbe were abandoned in the study area. Responses to questionnaire item number six presented in Table 3 reveals that Zamanu (modernity) and Hautugo kabilaji (bred mix) have 34 entries each respectively, with addini (religion) scoring only 21. This finding vindicates Hampshire (2004) that modernity has brought about different changes for different groups of Fulani. Also, Birkeland (2007) noted that there are ongoing processes of violation to Fulbe endogamy marriage philosophy which is decided now based on what the husband possess in terms of wealth.

5. CONCLUSION AND RECOMMENDATIONS

In view of the findings of this study, the conclusion is that Chodiri, sharo, fijoji and doggol emerged as endangered Fulbe marriage rites as affirmed by the participants of the study. And Zamanu, (modernity) and Hautugo kabilaji (bred mix) were found as the two major attributes why some non-linguistic rites of Kougal Fulbe were abandoned in the study area.

Considering the objectives of this study, the following recommendations were made in line with the findings of the study:

1. There is need to investigate the possible revival of the four endangered non-linguistic of Fulbe marriage in the study area that include chodiri, sharo, fijoji and doggol.
2. Similarly, there is need to investigate the possibility of reversing the negative transformation of dominant culture creeping into the material rites of Fulbe marriage.

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REFERENCES


The Essence of Womanhood and the Beauty of Bengali Women as Depicted in Tagore’s Fiction
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This article seeks to explore the beauty of Bengali women which is a recurring feature in Tagore’s fiction. She has been portrayed realistically and beautifully in his fiction. Tagore glorifies the beauty of Bengali women and idealized womanhood in some of his short stories as well as in his novels. Tagore portrays them as an ordinary domestic being that possess moral attitudes and have their own identity in the society. Therefore, he gave priority to women in society and played an important role as a social reformer through his literary works. Some of the women protagonists in his fiction are not only beautiful but linger longest in the memory like the character of Sucharita in the novel Gora, a young woman, in the short story Skeleton, Urmimala in Two sisters, Chandra in the short story, Punishment, Giribala in Fury Appeased, or a young widow in My Fair Neighbour. His main focus was on women emancipation, his writings aimed for women’s liberation, equality, freedom, and their rights. The central theme of his writings was the social injustice against women. He wanted women’s active participation in the society. Through his literary work Tagore encouraged and advocated gender equality and women rights.

1. INTRODUCTION
Tagore is regarded as the pioneer of the modern Indian short story writings. Short story as a literary genre developed during the 19th century and has become one of the major literary forms of the 21st century. In India, Rabindranath Tagore was considered one of the foremost leaders of Indian Renaissance in art, music, dance and literature. Tagore is the most outstanding name in modern Bengali literature and was the one writer who first gained for modern India a place on the world literary scene. The depiction of women characters in the fiction of Tagore comprise a picture-gallery of a variety of Bengali women. Some of the women protagonists in his fiction are tragic, some pathetic, some conventional some nagging, some vivacious and several intensely patriotic Thus, Tagore has been very successful in depicting woman psychology in his short stories as well novels.

The plot of some of the short stories and novels revolves around the basic desires of a woman such as the joy of her freedom and her individuality and identity, or when she tries to break shackles of the patriarchal society and so on. Tagore protested against the contemporary social system in his fiction. He was against the oppressive attitude of the male-dominated society towards women and rejected the injustice and tyranny of his society and advocated women’s education for their emancipation. (Saha, 2013).

2. LITERATURE REVIEW
In Tagore’s writings, women are portrayed in varied ways. Though most of the female characters in his work lived a traditional life, they were not at all passive. Rather, they were outspoken. The women characters were portrayed in different roles such as a lover, mother, wife or a daughter in his fiction. As Kaur states (2014), Tagore recommended women to find their own identity, as wifehood and motherhood are just part of their entire self.
According to Saha (2013), the main theme of his writings was the social injustice against women. He wanted women’s active role in the society.

According to IANS (2017), Tagore was a progressive thinker, his writings often were based on bold subjects that were far ahead of the time.

He strongly believed in fighting for women’s upliftment using his pen as a weapon. Focusing mainly on women emancipation, his writing campaigned for women’s liberation, equality, freedom, justice, power and dignity and their rights.

According to Hari Krishnan (2017), immense variety and different types of women characters are presented in the fiction of Tagore. Each of the character is unique by itself. The brief analyses of women characters in Tagore’s fiction would provide sufficient evidence to say the women characters in the short stories and novels of Tagore are more realistic and more charming and more sparkling. Women protagonists in the novels, as well as women characters in the short stories are full of variety and full of life. They are real and vivacious.

Some of the female characters are portrayed either as a lover or a wife, such as in Sucharita in Gora, Giribala in Fury Appeased and many more.

Tagore’s portrayal of these women character seems realistic and vivid. He dwells on her beauty in poetic language. In the novel Gora, Binoy idealises the beauty of the woman he loves, in the following lines he describes the beauty of Sucharita:

Sucharita had risen on the horizon of Binoy’s life like the evening star, radiant with the pure sweetness of womanhood, he had realised how his nature had expanded into completeness with the joy of this wonderful manifestation.

(Gora p.153)

In Gora, Tagore focuses on the character of Sucharita, the young woman who shows courage and strength in difficult situations and tries to break down restrictions of her society. Tagore presents Sucharita as an image of Liberal woman.

In the short story Skeleton, the skeleton is that of a young woman who died when she was only twenty-six. The skeleton was hung on the wall of a room where the narrator studied anatomy. One night, because of storage of space in the house, the narrator had to sleep in that room. Recently, there had been a couple of deaths in the house, and the extinction of the lamp in the narrator’s room aroused morbid thoughts. The narrator imagined the life of the person whose skeleton it was. He suddenly felt the presence of an apparition breathing audibly. The narrator starts a conversation with the apparition. The spirit that talked to the narrator is endowed with a rich imagination, but her imagination is focussed on self-elevation which includes exaggeration and, as such, does not carry conviction. She imagines:

I used to sit under a tree in the garden and imagine that the whole of nature was in love with me, that all the stars were eyeing me.

I supposed that all the world’s young men were silently assembled round my feet like a clump of grass.

(“Skeleton p. 86)

In the short story Punishment, the author describes the beauty of Chandra, a married Bengali girl of rural background:

Chandra was not more than seventeen or eighteen. She was buxom well-rounded, compact and sturdy - so trim in her movements that, in walking, turning, bending or squatting there was no awkwardness at all. She was like a brand-new boat: neat and shapely, gliding with ease, not a loose joint anywhere.

(Punishment p. 128)

In Fury Appeased, Giribala is the wife of Gopinath Shil, a wealthy householder. Tagore dwells on her beauty in poetic language.

Giribala’s beauty was like a sudden ray of light a surprise, an awakening, a shock. It could be overwhelming.

And she herself was thrilled by her own beauty. Her body seemed brim-full of youth, like foaming wine in a beaker - overflowing in her dress and ornaments, movements, gestures, the tilt of her neck, the dance of her steps, the jingle of a bracelets and anklets.

(Fury Appeased p. 181-182)

In his novel The Wreck, Tagore beautifully describes the character of Hem Nalini. She is a simple but good-looking college girl. Ramesh finds her standing at the window, silently gazing at the street outside.

He paused on the threshold with his eyes on her motionless figure. Framed in the mellow autumn sunshine of the open window .... Every detail - the soft curve of her cheek, the elaborated braiding of her hair, and the glint of the golden bracelet, the graceful sweep of her garment off the left shoulder made a lasting impression.

(The Wreck p. 64)
In the short novel, *Two Sisters*, Urmimala is an extrovert. She is interested in science, literature, football, the cinema, and giving lectures of European physicists at the Presidency College. She is fond of radio-listening, and watching a passing wedding party gilt theatre to see Gilbert & Sullivan’s Mikado. As for her physical appearance, we are told:

*Good looking as Urmimala was, she seemed even better looking than she was. The luminous intensity of her mind scintillated in the lively movements of her body…. Slender and delicate as a frail creeper, she swayed with every breath of the mind. She dressed simply and elegantly……. She had an inexhaustible talent for creating company out of dullness and filling emptiness with her mere presence.*

(Two Sisters p. 34-35)

In the story, *My Fair Neighbor*, Tagore describes the beauty of a young widow, who lives in the house next to the narrator’s. The author tells us neither the narrator’s nor the young widow’s name and age. He dwells on the young widow’s beauty and her desire to love someone and be loved by him. Tagore advocates widow remarriage in his story— *Fair Neighbour*. He shows his readers what the social reformers had preached. The young issueless widow has two lovers, but both of them are too timid to propose marriage.

To the narrator: *She was like a dew-soaked flower which has fallen to earth too soon. I felt that she was too beautiful and holy for the flowery, marriage-bed. She was more like a ‘goddess’ from Heaven.*

The narrator sometimes turned his eyes towards the window of the house next door.

*My secret glances were occasionally rewarded by the sight of the pure and lovely face of My Fair Neighbour. But one day I had a shock. Could I believe what I saw? … My Fair Neighbour stood looking out into empty space. And what a world of a sad loneliness I saw in her lovely eye, was there, then, still some living volcano within the calm beauty of that moon of mine?… I was deeply moved by the flame of love which burned in that unhappy face.*

(Tales from Tagore p. 83)

3. CONCLUSION
Most of the female characters presented in traditional plots are young, beautiful and yet very strong. Tagore campaigned for women’s liberation, equality and their rights. Therefore, the portrayal of women in his work can be regarded as one of his most important contributions to the society. A common feature in all these female characters is the pride in their identity as a woman, instead of being defined as a wife, a mother or a daughter. They defied the concepts of dowry, feminism, chastity of widows and honor. Tagore’s depiction of women and her beauty in his fiction seems realistic and vivid. His fiction represents different types of female characters from many classes and walks of life. They are remarkable for their fine blend of keen observation and lively imagination, of nature and life and bear witness to the author’s extraordinary gift for seizing on essentials, his wide humanity and his matchless sense of form. Consequently, through his writings Tagore tries to pay tribute and idealizes womanhood.

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Linguistic Politeness of Tourism Personnel: Social Interaction among Local Tourists in Context
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Linguistic Politeness Strategies, Social Interaction, Tourism Industry, Accommodation, Communication, Local Tourists, Phenomenology, Mt. Hamiguitan, Philippines

This qualitative study employed the phenomenological approach to determine the linguistic politeness strategies covered in the interaction among tourist personnel and local visitors in Mt. Hamiguitan UNESCO World Heritage Site. The study explored how the local visitors were accommodated in the social interaction as well as the insights of the participants about politeness in general in the tourism industry. Results revealed that the participants observed inconsistencies of tourist personnel employing polite verbal and non-verbal expressions in accommodating the local visitors. Inconsistent expressions of greetings and smiles among tourist personnel were also observed inside the museum. It was also found out from the themes generated that tourism personnel manifested proper and improper linguistic politeness expression in accommodating the local tourist. In addition, politeness was relatively affected by social status and places of origin of the local visitors. It was observed that politeness of the tourist personnel was influenced by the culture of the visitors in the interaction. Results also revealed that there may be a need of trainings for tourist personnel on politeness expressions and gestures and active involvement of residents in the area in promoting local tourism.

1. INTRODUCTION

Tourism as to areas of natural beauty has recently been regarded as one of the fastest growing tourism activities in the Philippines. This brand of tourism does not only dwell on natural scenic splendor, but how the personnel deal the unique and diverse cultures of the visitors. Like any other tourists around the globe, the local tourists of Mt. Hamiguitan in San Isidro, Davao Oriental, have encountered the folk notions of linguistic politeness that are involved in the socially dynamic human interaction across the different cultures of its visitors. This has gone, so far in the context of dealing the local tourists who have been visitors in the tourists’ spot. This has even caused dismay for some the local tourists, because it seemed they feel the lack of sense of self when these local visitors felt unwelcomed in the ecopark.

Bengsch (2010) revealed that politeness is based on the individual perception of the personnel when interacting with the visitors. However, in the tourism industry, the issues of being polite or impolite of the tourism personnel to the local visitors have been manifested through verbal and non-verbal communication. The presence of employing words or gestures in the interaction among the tourist personnel and local tourist, have variety of meanings, whether the communication process in terms of politeness is still sound or not.

In the communication process, politeness is relative to the personal knowledge of the personnel, rather than its universal conformity and usage in the interaction among the local visitors in the spot. This is also true in the study of Thompson and Agyekum (2015) in the ethnics of Ghana about politeness, the community was perceived to be impolite through verbal and non-verbal communicative behaviors.

Further, Reisinger and Turner (2000) added that in Japan, politeness has been evident to express good manners rather than kindness or respect as it is in Australia. In their study, the rules of politeness are designed to prevent conflict, damage of reputation, and to preserve social harmony in the interaction. Unlike for Australians, to whom manners play a lesser...
role in their life, real intentions and feelings are more important. The emphasis in promotional messages to the Japanese should be on social etiquette, and politeness is portrayed on advertisements showing providers inquiring about the Japanese tourists’ trip, family and health. Thus, the hosts’ ability to respond effectively to culturally different tourists is an important element determining positive tourist holiday experiences and satisfaction.

In the context of hospitality industry, linguistic politeness of the tourism personnel, in view of the local visitors, has not yet been clarified and explored in the locality of San Isidro, Davao Oriental. There has been limited data on these subject documented and reported to date. It is limited especially when the tourism personnel accommodate and do the universal norms of politeness in the social interaction. This situation has sparked the gap of the study that needs to further investigate if there have been linguistic politeness strategies observed by the local tourists as they interact with the tourism personnel. Bousfield (2007) supported that it is necessary to study linguistic behaviour on politeness in a way that accounts for both speaker and hearer in the social interaction. This prompted the researcher to investigate the linguistic politeness covered in social interaction in connection with the experiences between the tourism personnel and local visitors in Mt. Hamiguitan; and what insights could the participants share in terms of politeness in general. In fact, the exploration of this study will see though the experiences of the local tourists who have the unique insights and value of linguistic politeness of the tourism personnel in the local visitors’ perspectives. This phenomenological study will give credit in promoting the ecopark as to inform local and foreign tourists around the globe.

2. LITERATURE REVIEW
2.1 Definition of Linguistic Politeness
Politeness is a social behaviour presently universal to all cultures. It is a major element of a day-to-day interaction. Politeness is the term used to describe the extent to which actions, including the way things are uttered, match addressees’ perceptions of how they should be performed (Grundy, 2000). It is also defined as showing awareness and consideration for another person’s face (Yule, 2006). Likewise, politeness is one of the constraints on human interaction for considering others’ feelings, establishing levels of mutual comfort, and promoting rapport (Hill, 1986).

Watts (2003) defined linguistic politeness as an abstract term referring to a wide variety of social strategies for constructing and reproducing cooperative social interaction across cultures. In the field of linguistics, politeness has been concerned with the verbal communication and non-linguistically given emphasis on other aspects such as body movements and gestures (Lakoff, 2004). Politeness is not something human beings are born with, but something which is acquired through a process of socialization. Politeness in this sense is not a natural phenomenon which existed before mankind, but one which has been socio-culturally and historically constructed.

When one would talk about politeness, one is referring directly to society. Although this linguistic behaviour is done by individual person, but the act is intrinsically and socially determined in the first place. Then it leads towards structuring social interaction. In order this behaviour to be considered as polite, it must be set upon a standard both recognized by an actor and the hearer or a third party, who might be part of the interaction. This standard is based on collective values and norms early acquired by individual agents in the socialization process. Those norms or collective values such as being polite to elderly people are being programmed to make feel individuals comfortable (Hofstede, 1984).

Whether certain behaviour is polite, impolite or appropriate depends on the judgments of the interactants which are determined based on norms and expectations of the individuals (Locher & Watts 2006). In other words, according to Watts politeness is a concept that is relative to different contexts and speech communities. Therefore, politeness is monitored on the interpersonal level of linguistic interaction; it is norm-oriented and can only be addressed at a local level rather than universally (Locher, 2006).

2.2 Politeness as Adherence to Politeness Maxims.
An alternative approach takes the position that the linguistic forms of politeness are not a matter of arbitrary convention but are motivated by general principles. During the 1970s this perspective was formulated in linguistic pragmatics in Gricean terms, with politeness seen as a set of social conventions coordinate with Grice’s Cooperative Principle for maximally efficient information transmission. Make your contribution such as required by the purposes of the conversation now with its four maxims of quality, quantity, relevance, and manner.

Lakoff (1973) suggested that three rules of rapport underlie the choice of linguistic expression, rules which can account for how speakers deviate from directly expressing meanings. Choice among these three pragmatic rules like doesn’t impose, or give options, be friendly gives rise to distinct communicative styles. Leech’s more detailed proposal (1983) is in the same vein. Complementary to Grice’s
Cooperative Principle, Leech postulates a Politeness Principle – Minimize the expression of impolite beliefs, with the six maxims of tact, generosity, approbation, modesty, agreement, and sympathy. As with Grice’s maxims, deviations from what is expected give rise to inferences. Cross-cultural differences derive from the different importance attached to maxims.

The conversational maxim approach shares with the social norm approach the emphasis on codified social rules for minimizing friction between interactors, and the view that deviations from expected levels or forms of politeness carry a message.

### 2.3 Politeness as Face Management

A more sociological perspective places face work at the core of politeness. Goffman (1967) considered politeness as an aspect of interpersonal ritual, central to public order. He defined face as an individual’s publicly manifest self-esteem and proposed that social members have two kinds of face requirements: positive face, or want for approval from others, and negative face, or want not to offend others. Attention to these face requirements is a matter of orientation to Goffman’s diplomatic fiction of the virtual offense, or worst possible reading, the working assumption that face is always potentially at risk, so that any interactional act with a social-relational dimension is inherently face-threatening and needs to be modified by appropriate forms of politeness (Goffman, 1971).

### 2.4 Universal Principles of Politeness

Brown and Levinson (1987) introduced a new perspective by drawing attention to the detailed parallels in the construction of polite utterances across widely differing languages and cultures and arguing that universal principles underlie the construction of polite utterances. The parallels they noted are of two sorts: how polite utterances are linguistically constructed, and how the polite expressions of utterances are modified in relation to social characteristics of the interlocutors and the situation. At least three social factors are involved in deciding how to be polite: one tends to be politer to social superiors; one tends to be politer to people one does not know. In the first case, politeness tends to go one way upwards like the superior is less polite to an inferior; in the second, politeness tends to be symmetrically exchanged. In addition, in any culture there are norms and values affecting the degree of imposition or unwelcomeness of an utterance, and one tends to be politer for more serious impositions. In language there are also detailed parallels, with the linguistic structures for realizing kinds of politeness showing remarkable similarities across unrelated languages.

### 2.5 Face Threatening Acts (FTA’s)

FTAs are acts and strategies which could harm or threaten the positive or negative face of one’s interlocutors (Brown and Levinson, 1987). Thus, an FTA means threatens the positive or negative face of the hearer. People need to do saving face to keep the conversation well. Therefore, face is the most part of our body which is used to show the expression, appearance, and identity among others. Face is a person’s self-image that everyone wants it to be satisfied and wants to claim for himself. Face is something that is emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction (Brown & Levinson, 1987). Commonly, people cooperate in maintaining face in interaction. Face is divided into two different categories, which are positive face and negative face (Brown & Levinson, 1987).

### 2.6 Politeness Strategies

Politeness strategies are intentions of the speaker to lessen face threats carried by some face threatening acts toward another (Mills, 2003). It is the way of dealing people in the conversation in terms of respect or deference to save the hearers’ face from threats. It is also an awareness of another person’s face in an interaction (Yule, 1996). Face is a mask that alters of what kind of audience in the social interaction (Brown & Levinson, 1987). This means that people may have different expressions in their interaction. This also means that an individual face reflects a person’s self-esteem (Huang, 2007). The expression being shown by individual however may also show one’s characters or attitudes. Thus, when a person has interaction to another, he or she can keep the utterance or habit politely. So, politeness strategies are meant for supporting and enhancing the hearers positively, to avoid uncomfortable feelings during conversation (Watts, 2003). In other words, politeness strategies could be means to satisfy the hearer’s face either positive or negative face. Therefore, being polite consists of attempts to save face for another. If we do or to do threaten someone’s positive or negative face but do not mean it, we need to minimize it by applying politeness strategies. There are four politeness strategies by Brown and Levinson (1987). They are bald on record, positive politeness, negative politeness, and bald off record.

Bald on record is an act without redressing, which involves doing it in the most direct, clear, unambiguous, and concise way. This sub strategy is generally found in people who are close to each other, know each other very well and feel comfortable in their environment, for instance close friends and family. In general, whenever speaker wants to do the
FTA with maximum efficiency more than he wants to satisfy hearer’s face even to any degree, he will choose the bald on record strategy. Different kinds of bald on record usage in circumstances, because Speaker can have different motives for his want to do the FTA with maximum efficiency (Brown & Levinson, 1987).

Positive politeness leads to achieve solidarity through offers of friendship, the use of compliments, and informal language use: we treat others as friends and allies, do not impose on them, and never threaten their face. This strategy attempts to minimize the distance between a group of people by expressing friendliness and solid interest to the hearer’s need to be respected. This strategy is commonly used by people who have already known each other well like members of the same group or community. So, positive politeness is used to keep relationship between Speaker and Hearer because it indicates solidarity.

Brown and Levinson (1987) Negative politeness repressive action addressed to the addressee’s negative face: his want to have his freedom of action unhindered and his attention unimpeded. It uses to show that Speaker cares and respects the hearer’s negative face in the social distance. This strategy orients toward satisfying the hearer’s negative face and emphasizes avoidance of imposition on the Hearer.

The final strategy, according to Brown and Levinson (1987) off record utterances are essentially indirect uses of language. If a speaker wants to do an FTA, but wants to avoid the responsibility for doing it, he can do it off record and leave it up to the addressee to decide how to interpret it. Off record more indicated to indirect speech.

2.7 Rapport management as a framework for politeness

Spencer-Oatey (2005,) defines rapport as the relative harmony and smoothness of relations between people, and rapport management refers to the management or mismanagement of relations between people. This definition of rapport reflects the one common component of several previous definitions of politeness (Locher, 2004). Politeness has to do with maintaining harmonious interpersonal relationships and doing what is socially appropriate (Spencer-Oatey, 2005). In this approach, language is a significant part of how people manage rapport in interpersonal relations. However, individual utterances cannot be labelled as polite or impolite prior to their use in a specific social and discourse context.

Despite the fact that rapport is related to harmonious relations, Spencer-Oatey argues that people have different orientations to rapport and proposes four ways to describe these perspectives: in a rapport-enhancement orientation, there is desire among participants to enhance or strengthen harmonious relations; a rapport-maintenance orientation shows a desire to maintain or protect harmonious relationships; a rapport neglect orientation indicates a lack of concern or interest in rapport on the part of the participants; and finally, a rapport-challenge orientation refers to a desire to damage harmonious relations (Spencer-Oatey, 2005). The latter component of this framework recognizes that people may not always desire harmonious relations with others.

As stated above, for Spencer-Oatey, rapport management has three components: behavioral expectations face sensitivities, and interactional wants. The first aspect, behavioral expectations, is also referred to Spencer-Oatey as politeness, which is defined as the subjective judgments that people make about the social appropriateness of verbal and non-verbal behaviour (Spencer-Oatey, 2005).

Furthermore, in this view, people’s judgments about social appropriateness are based primarily on their expectations, which in turn are derived from their beliefs about behavior: what is prescribed, what is permitted, and what is proscribed. Politeness, therefore, has to do with the types of behavior that are expected and considered socially appropriate contexts, in specific speech communities.

The second component of rapport management is face sensitivity. Spencer-Oatey bases her definitions on work with face in cross-cultural psychology and cross-cultural pragmatics, particularly research in Japanese and Chinese (Matsumoto, 1988). These and other studies had challenged Goffman’s (1967) concept of face, which forms the basis for face in Brown and Levinson’s (1987) approach. Spencer-Oatey (2000) proposes two fundamental categories of face: respectability face and identity face. Respectability face refers to the prestige, honor, or good name that a person or a social group holds and claims within a community. The nature of respectability face is related to judgments of an individual or group’s ability to function competently in his or her social position. It also has to do with biographical variables such as age and sex, social status such as education and occupation, formal rank or title, personal reputation, and integrity.

An important feature of respectability face is that it is not situation specific, but rather, stable across different situations, even though it can change over time. This type of face contrasts with identity face, which Spencer-Oatey defines as situationally-specific and
based on Goffman’s (1967) understanding of face. The term face may be defined as the positive social value a person effectively claims for himself by the line others assume he has taken during a contact. Face is an image of self-delineated in terms of approved social attributes—albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself.

As Goffman’s definition suggests, face can apply both to individuals and to groups of people. Another important point is that identity face is relevant to a specific interactional context and thus more variable across time and space than is respectability face. Identity face is also proposed to include claims to group membership (Spencer-Oatey, 2005).

Spencer-Oatey (2005) suggests some of the types of positive social values that people claim for themselves and that are implicated in the enhancement and threatening of face. First, face sensitivities develop based on those elements that are important to a person’s self-aspect. These elements may include the following areas like bodily features and control, possessions and belongings, performance or skills, social behaviour, and verbal behavior.

2.8 Verbal and Non-Verbal Expressions in Tourism

Human cooperation constitutes the foundation of a tour guide’s performance. This cooperation is formed by communicative tools which have evolved during thousands of years. There is no doubt that speaking is the most important tool, but the role of other communicative tools is also so important that ignoring them can be regard as a big mistake (Zahedi & Balali, 2009).

Communication is a process through which a message is transferred. Overall, human communication can be divided into two types: verbal communication and nonverbal communication. Communication done with speaking is verbal communication. We should use the words accurately to succeed in our job. Every word arises different emotions, senses and reactions in people. If a tour guide uses the words which are contextually appropriate, they will affect tourists as quickly as possible. So, he or she should be careful to avoid negative words like I cannot, it is impossible, never and so on, in facing new visitors. A tour guide should be aware of the power of words and the effect that they can have on others (Yahyai & Tavili, 2006).

Nonverbal communication includes all messages that people exchange besides the verbal communication: positioning yourself, your gait, gestures, face and eyes, clothing, etc. all are elements of nonverbal communication. Therefore, attention to all the above-mentioned cases by a tour guide can be effective in establishing communication with tourists and attracting their attention. Tourists, in the very first contact, judge about tour guide’s personality according to his nonverbal communication. Therefore, a tour guide should try to impress tourists in a way that their judgment about him is positive.

Generally, in social interaction nonverbal signs are more reliable than verbal signs, so tour guides should improve their nonverbal behavior. They should know that the first impression is very important. It is important to know that, verbal communication constitutes 7%, along with tone and intonation accounting for 38% of message conveyance. The remaining 55% belongs to body movements and nonverbal communication which play the most important role in the transfer of messages.

Movements of body organs are used as a tool for transferring nonverbal messages. This kind of message transfer is called body language. Body language and movements are very complex, and every movement may mean something different in different conditions and cultural environments to the addressee. Body language is one of the most influential ways of communication which includes bodily expression, head and hands movements, eye contact and appearance that affects the listener more than verbal communication. Listeners perceive complex messages through eyes better than ears.

Experience and research have helped us understand the point that human’s face is the primary instrument of conveying feelings. Facial muscles make a collection of complicated forms. In fact, most of us can make more than a hundred different facial expressions by different configurations of our facial muscles. Perhaps we can say that human’s face, especially the area around eyes, is the most important part in conveying nonverbal messages. The main reason for the importance of face in human communications is that, it is this part of the body which is usually visible during interactions. When we talk to each other, most of us look at each other’s face and we usually do not pay attention to other parts of the body. Eyes are windows into the soul and face is a cover that reveals individual’s emotions, status, and attitudes. We often judge about people’s characters by looking at their faces and eyes. With our face, we can show our disagreement, surprise or genuine interest towards other’s messages. Our facial expressions reveal our mental status and tone. In contrast to other nonverbal behavior, our facial expressions and our eyes affect our daily interactions with others.
2.9 The Context of Tourist-host Social Interaction

Tourist-host takes place in four different interactions. The spatial when physical tourist and host or physical distance, social status of interactants, rules of behaviour they must conform. Temporal, that includes the length of time tourist stay in the destination, the time of contact itself and different roles played by the interactants; Communicative that includes the ability to speak each other’s language and understand non-verbal behaviour, and cultural that includes different cultural values, perceptions, attitudes, willingness of both to share their values and experiences in context (Anant, 1971).

In temporal and spatial context, the tourist-host contact occurs when there are opportunities for contact, which allow participants to interact, get to know each other, and understand one another. It also contributes to cultural enrichment and learning about others (UNESCO, 1976). However, the same contact may also develop negative attitudes, prejudices, stereotypes, misunderstanding, increased tension, hostility, suspension, clashes of values, conflict, disharmonies, exclusion from mutual activities, feeling the sense of a social barrier and inferiority, difficulty in informing friendships, problems of adjustment, and communication problems. Social contact between culturally different people can even be a threatening experience. Participants may feel like outsiders, intruding, undermining values of the other culture (Evans-Pritchard, 1989). Such contact may inhibit future social interaction. The more frequent the social contact between people of different cultural backgrounds, the more negative feelings they may develop (Anant, 1971).

2.10 Eco-tourism Industry in the Philippines

Tourism plays an important role in the Philippine economy. The country boasts of rich natural beauty in its many spectacular beaches, sunny weather and rich biodiversity. It has unique and complex culture, as exemplified by its people, cuisine and lifestyle, attracts many people to visit the country. Its biodiverse flora and fauna serves as virtual canvass to a lot of picturesque sceneries spread out in its 7,107 islands. People all over the world are not only attracted to the bounties of the country but also fall in love, literally, with almost all the islands they visit, enjoying nature at its best (Alejandro, A.M., n.d.).

The United Nations Environmental Programme (UNEP) identified three dimensions that are necessary to guarantee the long-term sustainability of tourism. First, it should make finest use of environmental resources that represent a key element in tourism progress, sustain essential ecological processes and facilitate preserving natural heritage and biodiversity; second, respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance; and third, ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation (Cereno, 2014).

Tourism industry in the Philippines can be classified into three namely: ecotourism, agritourism, and science tourism, but ecotourism is the most heavily being promoted. Ecotourism boasts the natural resources of the country, while agritourism showcases farms and agricultural products. Lately, science tourism is gaining recognition as it highlights outputs of scientific researches and activities from research and development institutions across regions (Cereno, 2014).

Ecotourism is an idea that emerged when the paths of conservation and travel industry crossed each other. It actually had its beginnings from awareness of our threatened environment which greatly increased in the early 90’s (Libosada, 1997). Over the last 20 years, ecotourism has evolved as conservation of a community. It has brought the promise of achieving conservation goals, improving the well-being of local communities, and generating new businesses (PCAARRD, 2013). Nowadays, ecotourism is fast becoming a buzzword for both local and foreign tourists, nature enthusiasts, and other individuals who view nature and nature-based tourism as educational, recreational, and a form of relaxation. With the Department of Tourism’s current slogan “It’s more fun in the Philippines!” and the many positive responses to it, the national government expect a big lift in the country’s tourism industry.

Ecotourism in the Philippines is a form of sustainable tourism within a natural and cultural heritage area where community participation, protection and management of natural resources, cultural and indigenous knowledge and practices, environmental education and ethics as well as economic benefits are fostered and pursued for the enrichment of host communities and satisfaction of visitors. Ecotourism helps in sustaining the development of the country as it aims to protect our natural resources, on which the ecotourism industry depends. Ecotourism aims to minimize impact, build environmental and cultural awareness and respect, provide positive experiences for both visitors and hosts, provide direct financial benefits for conservation, provide financial benefits...
and empowerment for local people, and raise sensitivity to host countries' political, environmental, and social climate. (http://en.wikipilipinas.org)

These reviews of literatures prove that studies and theories about linguistic politeness in the context of tourism industry have been made relevant in this phenomenological study. These reviews are necessary to establish proper coordination with the previous researches related to this endeavour.

2.11 Research Questions

1. What are the experiences of local tourists in connection with the linguistic politeness of tourism personnel?
2. What insights can the participants share to the tourism industry in terms of politeness in general?

3. METHODOLOGY

3.1 Research Design
Phenomenological qualitative research design was used in this study. This research design explores and describes the perceptions, perspective, and understanding of participants to a phenomenon (Creswell, 2003). This would allow the researcher to dig deeper into determining linguistic politeness strategies manifested by the personnel in accommodating local visitors and what insights can the participants share to the tourism industry in terms of politeness in general.

Creswell’s (2007) phenomenological method examines the phenomena through the subjective eyes of the participants who describe the meaning of the experiences. This will provide multiple authentic data sources to facilitate thoughtful experiences about linguistic politeness of the tourism personnel across diverse cultures of the visitors. Creswell (1998) described it as an unfolding model that occurs in a natural setting that enables the researcher to develop a level of detail from high involvement in an actual experience. One identifier of a qualitative research is the phenomenon being investigated from the participants’ view point, this phenomenon tells the experiences of the participants so that the researcher could understand and describe what the underlying meaning of the experiences (Giorgi, 2009).

This qualitative research is also a situated activity that locates the observer in the world. It consists of a set of interpretative, material practices that make the world visible. They turn the world into a series of representation like interviews, conversations, photographs, and recordings. The researcher employed, as suggested by Creswell (2007), rigorous data collection procedures. This means that the researcher collects multiple forms of data, adequately summarize them in table form. This involves an interpretative, naturalistic approach to the world (Denzin & Lincoln, 2005). Through this design, the participants are empowered to share their stories, hear their voices, and minimize the power relationship that often exists between the researcher and participants in a study. To further de-emphasize a power relationship, a researcher may collaborate directly with participants by having them review the research questions, or by having them collaborate with the researcher during the data analysis and interpretation phases of the study (Creswell, 2007).

In addition, qualitative researchers strive to understand from the perspectives of the individuals who live within it (Hatch, 2002). These perspectives are experiences in the context of the participants’ direct interaction with the phenomenon. In the process, the researcher will endeavour to discover meaning and insight from the situations. The researcher would examine the qualitative data working inductively from to more general perspectives, whether these perspectives are called themes, dimensions, codes, or categories (Creswell, 2007).

3.2 Research Participants
In this study, 10 local visitors who visited Mt. Hamiguitan were contacted through facebook chat and phone calls. Each of the participants was invited in the conduct of the Focus Group Discussion (FGD) and In-Depth-Interview (IDI). Five of the participants come from the Municipality of San Isidro intended to participate in Focus Group Discussion, and the other five from Mati City for In-Depth-Interview. The criteria of selecting the participants were identified by asking them if they have been into ecoparks or tourist spot. In terms of place, the participants were those who came from the municipality of San Isidro and Mati City, who by themselves had personal experience visiting Mt. Hamiguitan.

To comply as to the number of participants in this study, Creswell (1998) suggested five-25 participants would suit for phenomenological studies while Morse (1994) recommended of at least six participants. This sample size was predetermined insofar as the allotted time, availability of the resources, and the viability of the research objectives were concerned.

The purposive selection of participants of this study was for the intention of knowing the characteristics of the participants, whether they fit to answer the research questions of the study, or in the other way around. The division of participants however was for the verification and triangulation in each of their responses anchored to the research questions.
There were preliminary questions like if the participants have been into tourist spots, or fond of visiting a heritage park especially in Mt. Hamiguitan Davao Oriental. This would serve as criteria in matching the intended participants of this study. By doing so, I would have a clearer picture of identifying the participants, who could best answer the research questions and enhance understanding of the phenomenon under study.

3.3 Data Sources

The data were taken from the participants’ experiences, who have visited in Mt. Hamiguitan Ecopark. I utilized researcher-made interview guide questions as protocol in extracting each of the participant’s responses. The interview guide was submitted and checked by the experts for its content validity and reliability, before it was administered through focus group discussion and in-depth interview.

3.4 Data Collection

I prepared a semi-structured interview which consisted of key questions that helped to define the areas to be explored and would also allow the interviewer or interviewee to diverge to pursue an idea or response in more detail. The flexibility of this approach, particularly compared to structured interviews was to discover or elaborate information which was important to the participants that may not have been previously thought by the researcher (Stewart et al., 2006). Further, in the interview schedule, I was imperative to ask questions which were likely to yield as much information about the study phenomenon as possible and be able to address the aims and objectives of this study.

In addition, Creswell (2009) stated that semi-structure interviews reveal histories, emotions, events, personality tracts, desires, dislikes, disputes and more. Thus, in this study I listened and built total understanding about the participants’ experiences and ideas. Phenomenological interviews according to Creswell (2003) could be very lengthy and the use of semi-structured interview questions assist in the development of structure for the content analysis. The FGD and IDI guide questions were then validated by the experts. After a thorough preparation of the semi-structured interview, and the permission to conduct of the FGD and IDI from the Dean of the graduate school, ethics committee and research adviser, I immediately met the identified local tourist participants. These participants resided in the municipality of San Isidro, and some parts in the City of Mati who have visited the Heritage Park. In the process of the interview, a facilitator arranged the details and flow of questions, and verification of the responses. Attached were a letter consent and the assurance of the confidentiality of the respondents’ profile, and whatever the results of the study.

3.5 Data Analysis

This study used thematic analysis. This was used to analyze classifications and present themes related to the data for it illustrated detail and dealt with diverse subjects via interpretations (Boyatzipis, 1998). Thematic Analysis was considered the most appropriate for any study that seeks to discover using interpretations. It provides a systematic element to data analysis. It allows the researcher to associate an analysis of the frequency of a theme with one of the whole contents. This would confer accuracy and intricacy and enhance the research’s whole meaning. Qualitative research requires understanding and collecting diverse aspects and data. Thematic analysis gives an opportunity to understand the potential of any issue more widely (Marks & Yardley, 2004).

Thematic moves beyond counting explicit words or phrases and focuses on identifying and describing both implicit and explicit ideas. Codes developed for ideas or themes were then applied or linked to raw data as summary markers for later analysis, which included comparing the relative frequencies of themes or topics within a data set, looking for code co-occurrence, or graphically displaying code relationships (Namey et.al, 2008). By using thematic analysis, there is the possibility to link the various concepts and opinions of the participants and compare these with the data that has been gathered in different situation at different times during the project. All possibilities for interpretation are possible (Namey, 2012).

If the data collection gathered based on observation that relies on participants’ visions -feeling or attitude, thematic analysis data investigation and generating-theory are combined with its analytical element (Braun and Clarke 2006; Crawford et al. 2008). This is particularly appropriate when the researcher aimed to examine the data to discover common themes and thoughts from more than one participant. It is beneficial to allocate a narrative to the diverse data to gain a clearer logical understanding of the participant’s thoughts and to convey their experience (Crawford et al. 2008).

Thematic analysis consists of three link stages: data reduction, data display and data conclusion. Data reduction is the first stage in data analysis according the Miles and Huberman (1994) model. Data reduction is a form of analysis that sharpens, sorts, focuses, discards, and organizes data in such a way that
conclusion can be drawn and verified (Miles & Huberman 1994). It could be through selection, through summary or paraphrase, through being subsumed in larger pattern. The second step of the Miles & Huberman Model (1994) is data display. Data display is the organized, compressed assembly of information. It aims to make sense of the data that is collected (Coffey and Atkinson 1996). Data display organizes data, helps to arrange concepts and the thoughts (Miles & Huberman 1994). The third step of the Miles and Huberman Model comprises data drawing and conclusions (1994). These include the notation of any patterns or themes and the relevance of any statement especially if similar or contrasting; grouping or establishing categories of information that can go together; identifying interrelations among factors and variables; and building conceptual coherence and consistency, which at the end it should use to explore the validity of the findings so that they fit the theoretical framework of the study.

4. RESULTS AND DISCUSSION
In extracting the themes of this study, I focused on the relevant phrases and clauses that emerged from the transcripts. These were highlighted and utilized into thematic statements. These statements were grouped according to their patterns and connections with the research questions of the study. Further, I used numeration as suggested by Smith et al. (2009) to determine the number of times the thematic statements occurred on the transcribed data. In this study, several grand themes were produced with corresponding thematic statements.

4.1 Linguistic Politeness of Tourism Personnel
Essential themes were drawn out from the focus group discussion and in-depth-interview. The participants’ responses mainly revolved around the research question about the politeness strategies covered in the interaction among tourist personnel and local tourist in Mt. Hamiguitan Ecopark. The participants were able to describe the instances where the tourist personnel showed politeness expressions before, during and after their site tour in the tourist spot.

4.2 Proper Linguistic Politeness Expressions
This is one of the essential themes generated from research question 1. Proper linguistic politeness expressions were composed of verbal and nonverbal expressions in the interaction. The participants shared that employing jokes in the interaction helped in building rapport with the local visitors. However, jokes must be employed carefully so that others may not be affected personally. Participant #5 emphasized that:

Throwing jokes in the interaction, siguro makabuild ug rapport but extra careful lang kay basin ang jokes, dili makarelate ang uban (other type of tourists) and not to the extent nga makaapekto sa imoha personally. (GSIDI101)

Throwing jokes may help to build rapport in the interaction. However, be careful of these jokes because other type of visitors may not relate to them, and not to the extent that it will affect the tourists personally.

Jokes were used to break the monotonous interaction among the local tourists but not to the extent of affecting the personal disposition of the visitors. Other tourist guides were not careful in throwing jokes so as not to hurt the tourists. Participant #7 added that:

Unnecessary iyang mga jokes. Naay mga time pwede siya para dili kaayu dry ang tour, pero kang personal lain na pod kaayu.(GSFGD107)

There were unnecessary jokes employed. But sometimes, it would help when the interaction is dry, but not to extent of being personal with the visitors.

In terms of answering questions from the local tourists, it was given attention by the tour guide. This included also smile that helped harmonizing the interaction. In the perspective of participant #4 she said that:

As a student, naappreciate nako ang gipakita sa personnel didto sa amoa. Motubag man siya ug pangutan-on ug nagasmile pud siya. Wala mi naglisod ug interact sa iyaha. (GSIDI104)

As a student, I appreciate the way the personnel answered our questions. The personnel also wore a smile and it wasn’t hard interacting with him.

Participant #2 shared his experience that the personnel also answered his basic questions about the Heritage Park. However, he was not satisfied with the personnel’s answers. He stated that:

Muhatag man siya ug information about the park, pero dili kaayo ko satisfied sa iyahang mga tubag.
Gikulangan pa ko ato, kay daghan baya mga nindot nga talan-awan sa Hamiguitan. But in terms of smile, ok man siya. (GSIDI102)

The personnel gave me information about the park, however I was not satisfied with his answers. There were a lot of beautiful things in Hamiguitan needed to be expounded. But in terms of smile, the personnel were fine.

In terms of non-verbal expressions, smiling was a welcoming expression used by the tourist personnel in accommodating the local tourists. Further, participant # 6 had also a similar experience when he said that:

The personnel in the admission area was smiling at me. So that was an indicator that I felt welcomed in the first place. After I wrote our address, and the rest of the group came, her aura became more accommodating. (GSFGD106)

Also, the voluntary taking of pictures helped building rapport with the local tourists. It was observed by participant # 3 when he added that:

The voluntary taking pictures for us, was a sign of building rapport or engagement to the tourists. The tour guide tried to connect us with his jokes to get our attention. He also tried to relate his personal experiences especially with the scientists who visited the ecopark, and also the smile. (GSIDI103)

4.3 Improper Linguistic Politeness Expressions

Another major theme generated from research question number 1 was improper linguistic politeness expressions. This was composed of verbal and non-verbal expression found in the interaction. The participants observed that verbal expressions like “good day!” to welcome the local visitors was not observed by the tourist personnel. This had been evident when participant # 6 was saddened because he was the first one who greeted the tourist personnel. When the personnel knew that he was a teacher, they became accommodating. He added that:

When I entered the museum, I was saddened by the tourist guide himself because I was the first one who greeted him “good day!”

Afterwards, when he received the ticket, and he knew that I was a teacher, then he became so accommodating. (GSFGD106)

The participants also observed that linguistic politeness was influenced by the social status of the local tourists. Some personnel were only polite when they felt that they were interacting to superiors. The personnel, as observed by the participants, however had their own sense of adjusting their way of accommodation, when they could detect what kind of visitors they were interacting with. So far as the local visitors are concerned, the situation is evident when participant # 9 shared that:

Based sa akong naexperienced, pag naa kay position sa society, nindot ang ilahang pag-accommodate sa imoha. Kay pag-abot namo sulod sa museum, wala kabalo ang personnel didto nga mga teachers mi. Dili polite iyahang mga verbal expressions sa amoan nga mga lokal nga turista (GSFGD109)

Based on experience, if you have position in the society, you will be accommodated well. When we entered inside the museum, the tourist guide did not know we’re a group of teachers. The tourist guide’s verbal expressions were not polite towards the local tourists.

A similar experience was undergone by participant # 2 when she was asked about politeness of the tourist personnel when they were interacting with the local tourists. Some of the personnel were just sitting in the accommodating area without showing any welcoming expressions. However, when the local tourists started to write their personal profile on the logbook, the tourist personnel started smiling and accommodating. She revealed that:

Ang personnel didtoa, pag-abot nano sulod sa museum kay naglingkod lang siya. Wala miabi-abi sa mga miabot nga mga lokal nga mga turista. Then pagbutang didto u address sa logbook, nga mga teachers mi, nagbag-o ilang mga expressions. Then nagsmile-smile na dayon sila. But at first, wala. (GSIDI102)
The personnel inside the museum, at first, were not that accommodating to us local visitors. They were just sitting in their assigned post. But when they found out we’re teachers, their expressions were changed, and they started to smile to us.

In the interaction, looks and identity of a tourist influenced politeness of the tourist guide in the interpersonal interaction. One tourist felt insulted when a guide told the group to pose like a real man rather than posing like a gay. This was experienced by participant # 5 who revealed that:

I find it disrespectful when the tourist guide said: “Oh, posing pagnilaki, di magbinayot!” (GSIDI105)

I find it disrespectful when the tourist guide said: “Pose like a guy, not a gay!”

In this view, the identity of a local tourist has been revealed too personally on the part of the visitor. The local tourist was brought into exposing his identity the way his physical appearance manifested in the interaction. This remarked that the tour guide was not sensitive with the identity of the local tourists. This type of remark was disrespectful in view of the participants. In this situation, participant # 5 also agreed when the tour guide said that:

Gwapo kaayu ka sa picturesir” I find it disrespectful kay sa picture ra diay ko gwapo sir? (GSIDI105)

You look handsome in the picture sir! said the tourist guide. I find disrespectful because I become only handsome in the picture, not in person.

The tourist personnel used ambiguous remark which may lead into misunderstanding. In this sense, the participant found it disrespectful when one of the personnel has commented about the phone picture. Comments from the tourist personnel were not that necessary in the interaction.

However, when participant # 2 was asked with the same question, she pointed out, that when the tour guide lectured about honesty toward the visitors, the visitors felt insulted. This situation has also sparked that some of the participants were inferior in the social interaction; however, it made her happy because the tourist guide incorporated teaching of honesty. She said that:

Murag nainsulto ta sa iyang giestorya nga dili ta maglimodalimod. Ang iya lang siguro gusto ipaabo nga dapat honest ang mga turista nga maadto didtoa. So happy ko nga nagtuldo pod sila nga dapat honest ang mga bisita. Bisan mga bisita lang ta didtoa, dili ta maglimod kung taga-asan ta. (GSIDI102)

It seemed like we’re insulted when the tourist personnel emphasized about our honesty. Maybe he wanted to tell that any tourist must be honest about his place. So, I was happy that teaching honest was incorporated, though we’re visitors in the spot.

Even guidance all throughout the site tour from the very beginning was not properly observed. For first timers, it might be misleading where to start touring the museum and the proper steps to be taken by the visitors. However, when participant # 9 remembered his experience, he shared that:

Like me first time, wala ko kabalo kung asa ko padulong pag-abot nako didtoa. Ang Mt. Hamiguitan is known as world heritage park. So dapat guided ang tanan klase sa mga turista nga mobisita didtoa. Sa pag-abot pa lang nimo giaccommodate naka before sa tour, during and after. (GSFGD109)

Like me, I’m a first timer. I didn’t know where to start when I arrived there. And Mt. Hamiguitan is known as world Heritage Park, so any tourists must be guided in their visits. From the moment you arrived the site, you must be accommodated before the tour, during and after.

The participants shared that the tourist guide imposed his authority and judgment in the context of interacting with the local tourists. As participant # 1 observed, she restated:

Kadtong niingon ang tour guide nga, “kaila baya ko tanan nga taga San Isidro”. Mura ang implication ba nga nangilad mi sa among ticket aron makadiscout. (GSID1I01)

When the tour guide said, “I knew all the residents in San Isidro”. It
seemed implied that we lied our address to avail the discount.

The tourist guides indirectly jumped in conclusion that not all who availed the discount are really from the locality of San Isidro. The same implication of the statement when participant #10 shared his thoughts:

*Kadto lang murag nangasaba siya about sa locality sa mga turista. Naga impose siya ug authority. Ginapagawas man gud niya nga namakak ta sa atong place gigikanan.* (GSFGD110)

When the tour guide seemed infuriated about the locality of the tourists. He imposed authority over the local tourist. He wanted to convey that we are lying where we from.

However, unnecessary remarks and responses by the tour guide towards local tourists’ questions were observed by participant #6. This was evident when the tour guide said that other stuffs inside the museum were plastic. In fact, these things must have been introduced to the local tourists. He said that:

*Kadtong part nga niingon siya nga, nonsense yong ibang dapat natin gagalawin inside the museum. The tour guide would introduce us supposedly to those things.* (GSFGD106)

When the tour guide said, other things inside the museum are nonsense. The tour guide would introduce us supposedly to those things.

Participants shared that the local tourists’ identity during the interaction with the tourist guide inside the museum was not preserved. In addition, personal attachment of the tour guide in the interaction with the local tourist indirectly affects tourist identity. It was supported by participant #5 who stated that:


In terms of religion, it seemed the tour guide had religion discrimination. It was during picture taking when the tour guide said that girls must be separated from boys like Iglesia ni Kristo. It was his reason why he transferred religion to Four Square because he never knew where to sit. It’s nice in the Four Square because there’s a lot of guys. The tour guide did not preserve the identity of the religion. What if there are visitors who are sensitive about religion?

In terms of personal attachment of the tour guide used gay lingo to reveal the identity of the tourists if the visitor is a gay. This instance never preserved tourists’ identity. Aside from that, the tour guide revealed the salary of the visitors to avail another set of venture in the spot. Participant #6 elaborated his thoughts that:

The personnel are not preserving the identity of the tourists *kay nagagamit siya ug language para mapagawas ang identity sa isa ka tao* like gay lingo. He used the language which he thinks that certain person uses. The tour guides also emphasized the ‘sweldo sa teacher’ to avail the adventure promo. (GSFGD106)

The personnel are not preserving the identity of the tourists because he used language to reveal the identity of a certain person like gay lingo. He used the language which he thinks that certain person uses. The tour guides also emphasized the salary of a teacher to avail the adventure promo.

The participants have observed that the tourist guide had ambiguous statements to the local visitors. As suggested by the participants, simple or local terms must be utilized which are understandable even to young ones like children. Filipino language is more appropriate to promote our native land, Philippines, and flexibility of the tourist personnel in using the language relative to visitors from different places. Participants #6 shared that:
Niingon ang tour guide nga “magdali nata kay gabei na.”

Ambiguous iyahang meaning it’s either nga we’re dragging the time, or he is trying to present another room. (GSFGD106)

When the tour guide said, that we must double our time because it’s already dark. It was an ambiguous statement which means it’s either we’re dragging the time, or he is trying to present another room.

When participant # 1 was asked the same question, she remarked that the tour guide used ambiguous phrases in communicating to the local tourists. One of them when the tour guide said that the leaves of the tree inside the museum were made of plastic, which might be understood by the participants as all things inside the museum were made of plastic. He shared that:

Sa tree pud, tinuod daw na ang kahoy sulod sa museum. Pero ang mga dahon sa kahoy ay kaplastikan. Ang lahat na nasa itaas ay kaplastikan. Murag gininamean niya nga halos tanang naa sa sulod sa museum plastic. (GSIDI101)

The tree inside the museum is real, except its leaves because it’s made of plastic. Everything seen above the museum is made of plastic. It seems he meant it that everything inside the museum is plastic.

However, in the context of interaction participant # 3 observed some impolite expressions when the front desk officer made a stare to each one of the visitors. He stressed that staring and without paying attention were impolite gestures. The tourist personnel in the accommodation area must pay attention of the coming visitors and show welcoming expressions. He said that:

Sa pagsulod namo sa museum, nay personnel didtoa frontdesk nga gitutukan gyud mi niya isa-isa. Unsay buot pasabot nganong gitutukan mi niya? Then dapat kung frontdesk ka, ikaw moraccomodate, unya didto kay wala silay pakialam, nagduko-duko lang sa ilang lamesa. (GSIDI103)

When we entered the museum, there was personnel in the front desk who stared at us individually. What does he mean by his stare? Then supposedly, when you are a front desk officer, you must be the one to accommodate visitors. What I observed was the personnel in the frontdesk was looking down by his table.

Some of the personnel were just sitting in the accommodation area without showing any welcoming expressions. However, when the local tourists started to write their personal profile on the logbook, the tourist personnel started smiling and accommodating. Participant # 8 revealed that:

Ang personnel didtoa, pag-abot namo dili sila accommodating kaayo. Ang personnel man gud didtoa sulod sa museum kay naglingkod lang siya. Wala miabi-abi sa mga miabot nga mga lokal nga mga turista. Then pagbutang didto ug address sa logbook, nga mga teachers mi, nagbag-o ilang mga expressions.Then nagsmile-smile na dayon sila. But at first, wala. (GSFGD108)

The personnel inside the museum, at first, were not that accommodating to us local visitors. They were just sitting in their assigned post. But when they found out we’re teachers, their expressions were changed, and they started to smile to us.

The participants believed that linguistic politeness is influenced by the places of origin where the local tourists. This has been observed, when participant # 10 felt discriminated when he was left behind by the tourist guide because other visitors outside San Isidro came. He shared his experiences that:

Lain kaayu nga dali-dalion ta, kay naa napod lain nga batch nga visitors from Davao City. Pwede man unta to palingkurum usa nila hangtod nga makagawas ta sa museum. Wala gani nila gipalingkod ang bag-ong abot nga bisita. (GSIDI110)

I find it discriminating when you’re being rushed inside the museum because there were other tourists from Davao City. Maybe they could accommodate first their new visitors, and then tour them when we’re done.
Participant #2 also observed that the other personnel outside the museum opened the door from time to time because some other tourists were coming. These gestures have caused the local tourists to rush in their museum tour. When asked about the same question she said that:

Na observed pud nako didto, kadtong personnel didto sa gawas. Sige ug abri sa pulthan kay gipadali niya ang tourist guide nga naassigned sa atoa kay naay bag-ong abot nga mga turista. (GSIDI 102)

I also observed that when the tourist personnel outside, kept on opening the door, signalling the assigned tour guide to accommodate the new-arrival visitors.

In addition, participant #3 gave his comments if discrimination about the places really occurred in the interaction. He believed based on the situation that visitors who just arrived were being prioritized over the local tourists. In fact, all visitors must have been given equal treatment and accommodation. He reiterated that:

Nahitabo nga gprioritized sa mga touristspersonnel ang mga bag-ong abot nga mga bisita. If fact, pareha mi visitors sa tourist spot. Dili kay kung taga lain kang lugar, usabon nila ang way ofaccommodation nila. (GSIDI103)

It happened that tourists outside San Isidro were accommodated well. In fact, we’re the same visitors in the tourist spot. They should not change their way of accommodation when there are visitors coming from other places.

In the interaction, one participant said that entrance fee discount for local tourists from San Isidro influenced the accommodating mood of the tourist guide inside the museum to be polite or impolite. It was inferred by participant #5 that when a visitor is discounted, then he or she is a type of local tourist. He elaborated that:


San Isidro ni—local tourist ni. (GSIDI105)

The tourist guide inside the museum had different treatment when he knew that his visitors were discounted. His facial expressions changed maybe in his mind, his visitors were local who are from San Isidro.

The number of tourist personnel relative to number of visitors will affect politeness and rapport management. The number of personnel in the workforce must cater to the number of visitors. This would save the tourist personnel’s energy in accommodating the tourists. Participant #7 shared that:

Dapat daghan ang tourist personnel kay basin makaaspekto pagkapuyon ang isa sa iyang performance. Dapat proportion ang number sa guide ug sa mga turista kay mawadan pud ang energy ang guide kung siya lang isa, unya daghan ang bisita. Like in the classroom, pagkapuyon na ang teacher, looy ang kinaiwitan nga klase. That is, enough quantity of personnel to provide quality service. (GSFGD107)

There must be enough number of tourist personnel because it may affect the performance of the personnel when he is only one. The number of visitors and tourist personnel must be proportional. If the assigned area has only one personnel, he or she may become tired in terms of accommodating his or her visitors. Like in the classroom, if the teacher becomes tired, it will be unfair for the last students. That is, enough quantity of personnel to provide quality service.

In the above situations, the participants needed to be part of the verbal and non-verbal interaction with the tourist guides. This would give an opportunity to the participants to create meaningful interaction through social contact with the tourist guides. This social contact would contribute in enriching and learning individual’s needs to communicate and mitigate social barrier in the interaction like guiding the tourists all throughout the site tour.
4.4 Need for Training on Linguistic Politeness Expressions for Local Tourism Personnel

This theme was generated from research question number 2. The participants stressed out that there may be a provincial or local government consideration about conducting trainings and seminars to improve the tour guides’ way of accommodating tourists. Participant # 9 suggested that:

The provincial and local government must provide more trainings sa mga personnel para maimprove pa gyud ang pag-accommodate sa mga bisita ug mas maging meaningful ang ilang pagbisita. Once meaningful man gud ang ilang pagbisita, mas moshare ug mopromote pa sila sa Ecopark ngadto sa uban. Ug kini nga mga bisita, sila na gyud mismo ang mopromote sa area. (GSFGD109)

The provincial and local government must provide more training for the personnel to improve their way of accommodating visitors. In this way, the tourists’ visit will become more meaningful, that the visitors themselves will be the ones to promote the Ecopark to others.

Participant # 5 added, when asked the same question. He supported that the local government would craft programs and seminars to orient the locales how to welcome visitors coming from different places.

Maghimo ang provincial or local officials ug programs and seminars sa mga tao within the locality like Bajada, kay sila man ang mowelcome sa mga bisita. It’s not only about the place; it’s not only about the nature and cleanliness, but it is the people who will persuade visitors. (GSIDI105)

The provincial and local officials shall craft programs and seminars for the people within the locality like for example, Bajada, because these people will welcome the visitors. It’s not only about the place; it’s not only about the nature and cleanliness, but it is the people who will persuade visitors to come.

In terms of recommendation of community engagement and training on politeness, participant # 5 suggested that the locality must first experience the beauty of Mt. Hamiguitan. Likewise, the host community must be taught about politeness to persuade greater number of tourists.

Suggestion lang sa provincial and local government or sa management nga kadong mga lumulupyo mismo or within the locality, mao unta ang una makaexperience kung unsa kanindot ang Mt. Hamiguitan. Kadio dapat nga mga tao ang matrain kung unsa ang politeness from pagsakay pa lang sa motor kung wala koy service. Kanang muiong nga “good morning or maayong adlaw sir, asa ka padulong?” Sa pagsakay pa lang sa motor, kadong mga motorist dapat polite na daan, dili lang didto sa spot. Dapat dili lang ang mga personnel didto sa ibabaw, apil pod ang sa ubos kay sila ang mopersuade sa dugang pa nga mga turista. (GSIDI105)

First, I suggest that the provincial and local government or the management must consider the locals themselves to first experience the beauty of Mt. Hamiguitan. Second, the people from the locality will be trained about politeness from the motor rides, if the visitors have no service like when the drivers would greet “good morning or good day! Where are you going, sir?” From the very first ride of the visitors, the motorcycle drivers are already polite, not only in the tourist spot. Third, politeness must not only be observed by the tourist personnel, but also in the locality, the people who will persuade volume of tourists to come.

Participant # 7 added her thoughts when she compared her experience from another tourist spot. She added that:

Nakatry ko sa Cateel, pedicab driver to siya. Wala kaayu siya nipresyo sa amoa aron magtour sa laing spots sa area. Siya pud ang nagaoffer ug nagapromote sa laing mga lugar nga pwedeng bisitahan. Ang mga
pedicab drivers *kay polite na daan.* Then *kung ingon niana, dili lang* Mt. Hamiguitan *ang mapromote,* but also other beautiful spots like Gaacob Rock Formation, Cape San Agustine, *Punta Abihod* during sunsets, Pugad Sayaw, Cawa-Cawa Pools and others. (GSFGD107)

I tried in Cateel, a pedicab driver.
He did not charge much about fares to those who tour at the other spots.
He even offered and promoted other spots to visit. And the pedicab drivers are already polite. If that’s the scenario always, then not only Mt. Hamiguitan will be promoted, but also other spots like Gaacob Rock Formation, Cape San Agustine, Punta Abihod during sunsets, Pugad Sayaw, Cawa-Cawa Pools and others.

Meanwhile, when the participants were asked the possible effects of politeness in terms of promoting the tourism industry, participant #6 shared his chain effect possibility. He elaborated that:

Politeness can promote the tourist spot and it can boost the prestige of the ecopark. When the tourist spot has polite personnel, it has chain effect. When one person has experienced occurs to a person, who has many friends, he can share his experiences. Once it is shared you will never know when that influence stops. Along the process, there is what we call an urge to go that place because of the good reviews. Since the politeness is spread, or the news how this tourist spot being cordial to their tourists, so it will have an impact to the spot. In this way, many people would visit, many people would suggest, and recommend to that place. So, it has a great impact to the tourist’s spot when the personnel are polite. (GSFGD106)

Participant #4 also stressed out that the students in the locality could be a medium to spread out the beauty of Mt. Hamiguitan. As a suggestion, he said that:

*Dapat ang mga studyante makabalo kung unsa ang naa dihang dapita (Mt. Hamiguitan) bisan man lang sa baranggay level. Aron kini sila mao ang mopromote sa laing mga lugar ug mga higala paq-abot sa panahon. Ug ieducate ang mga studyante about politeness aron makabalo sila unsaon pag abi-abi ug mga bisita.* (GSIDI104)

The students, even in the baranggay level must know what is inside the Mt. Hamiguitan. Time will come that these students themselves will promote the spot to different places and their friends. And they must also be educated in terms of politeness, so they will have an idea how to accommodate visitors.

When in terms of community engagement, the people in the community must be utilized as workforce to give them job in the government. This would give the community an opportunity to be part of the tourism workforce while creating good relationship among them. Participant #1 suggested that:

I’d like to suggest that, *dapat mautilized ang mga tao sa locality.* Give opportunity to the people in the community to be part of the workforce in a tourist spot (Mt. Hamiguitan). Then *para naay goodrelationship ang mga personnel,* community engagement must be optimized. *Gamiton ang mga tao para matagaan sila ug trabaho.* (GSIDI101)

I’d like to suggest that the people in the community must be utilized. Give opportunity to the people in the community to be part of the workforce in a tourist spot (Mt. Hamiguitan). And to have good relationship with the personnel, community engagement must be optimized, and the people be utilized for them to have a job.

The participants stressed out those tourists must be treated fairly in terms of respect and accommodation regardless of their places of origins whether local, national or international places. There must be equal treatment. Participant #10 pointed out that:

*Sa pagdala sa mga turista. Unta, dili sila mamili kung kinsa ang muabot sa Ecopark, either local or*


4.5 Experiences of Local Tourists in Connection with Linguistic Politeness

Politeness has a great role in the social interaction. It includes the showing of good manners and respect for the feeling of others. In the field of tourism industry, it has an important role in the interaction especially among the tourist personnel and the visitors in the tourist spot. It helps in the success of communication to make the tourists interested and attached to the place visited.

To provide an enjoyable and positive memorable experience of the tourist is one of the basic goals of tourism. A tourist visitor may find it momentous when he/she is accommodated well while visiting the tourist spot. This can be achieved of course in the context of the services rendered by the tourist host, not only providing the visitors with good services, but also personnel who are skillful in the field of communication and use appropriate observance of politeness. It is important therefore, that the tourist personnel will act politely to any kind of tourist visiting the Mt. Hamiguitan Ecopark. The personnel must follow some politeness principles and norms in serving the guests. In the interaction, tourists and tourism service providers will cooperate with each other to achieve the sound speech flow. In this way, both personnel and visitor in the interaction can understand what they wanted to convey in the context of their gestures and verbal expressions.

4.6 Proper Linguistic Politeness Expressions

Linguistic politeness of the tourist personnel is influenced by social status of the local tourists. It has been observed by the participants that tourist personnel would probably depend their polite accommodation if their visitors have influential role in the society. The polite gestures and verbal communication were seldom observed by the tourist personnel when interacting to local visitors. This circumstance of showing politeness is in connection with what Brown and Levinson (1987) has claimed that polite expressions may be varied and modified in relation to social characteristics of the interlocutors and the situation. They also said that the social factors are involved in deciding how to be polite. This is the reason why in this study, the tourist personnel tend to be politer to superiors as part of the social status in the community.

One of the modifications in the construction of polite gestures and utterances is, if a tourist is not socially high in status in the community. The tourist will probably be treated differently in terms of politeness. As observed by the participants, tourist personnel showed less polite verbal and non-verbal expressions in the interaction when they already knew the visitors’ social status in the community. If a tourist is a local tourist, there would be less politeness in terms of accommodation compared to visitors whom the personnel do not know. Earlier in 1987, Brown and
Levinson averred, that in this situation, one tends to be politer to people whom the tourist guides do not know. A similar claim was stated by Watts (2003) that when one talks about politeness, he or she is referring directly or indirectly to the society. Although this behaviour is done by an individual, but the act itself is intrinsically and socially determined in the first place. In order this behaviour to be polite, one must set a standard that the speaker and the hearer, who are part in the interaction, understand. In other words, politeness is relative to different contexts and speech communities.

An act of discrimination was observed by the participants when they were left behind by the tourist guide because other visitors outside the San Isidro came. According to the participants, it was an act of impolite behaviour when they were left by the tourist personnel during their tour inside the museum. It was an indicator, the participants said, that the place of origin of the local tourist affects the politeness factor of the tourist personnel. The participants also observed that when there were visitors outside the locality of San Isidro, these types of visitors were more politely welcomed and accommodated than the local visitors from the locality.

Such situation was explained further by Spencer-Oatey (2005) that the individuals of the same social group who are interacting the same situation may have developed similar frames of expectations and may indeed judge the level of politeness observed. There can still be disagreement within any social group about judgements on social behaviour. Thus, the notions of polite or impolite verbal and non-verbal communications should be understood as judgements by the participants in the interaction.

However, when sense of discrimination would arise in the interaction, Spencer-Oatey (2000) suggested that a Rapport Management must be considered to crystallize the relation between group and self to handle politeness limitation to individuality endeavour in isolation. This calls an avenue of sociality rights of the participants as well as societal inclusion or exclusion and identity manipulation. This shows as Haugh (2004) articulated that terms like polished, courteous and refined are only indicators of modesty or even solidarity rather than social discrimination and distinction.

Rapport management of the tourist personnel was also observed. The participants said that the tourist personnel integrated jokes, personal experiences and gestures to build connection with the local tourists. However, there were also instances where the tourist personnel employed in the conversation unnecessary remarks and responses especially when answering local tourists’ questions about the spot. This instance may cause the interpersonal connection among the interactants of the communication process to be detached. Meaning, the desire of the participants to enhance or strengthen the connection in the interaction is not maintained and so relatively affects politeness in the process.

This result is in consonance with Spencer-Oatey (2005) Rapport Management, that being polite has something to do with maintaining harmonious interpersonal relationships and doing what is socially appropriate. To realize the claim, language has a significant part of how people manage rapport in interpersonal communicative interaction. People may have different orientation of rapport management. Some have desire to enhance harmonious social relation while others show a desire to maintain or protect harmonious relationships. There are also people who lack concern or interest in rapport on the part of the participants, while others use rapport to damage harmonious relations. The latter only tells that there are people who may not always desire harmonious relations with others.

These findings correlate with Aoki (2010) who pronounced that the motivation for politeness is not the desire to maintain face alone, but also the desire to maintain sociality rights which are fundamental personal and social entitlements that individuals claim for themselves during interaction with others. Since different cultures may have different ideas regarding how rapport should be constructed, misunderstanding and stereotypes are likely to occur in cross cultural communication.

### 4.7 Improper Linguistic Politeness Expressions

Tourist personnel were inconsistent in their polite verbal expressions, gestures or body language. According to the participants, tourist personnel’s polite expressions are not consistently observed as part of the tourist personnel way of accommodation. There were some personnel who observed polite gestures from the first interaction, in the admission area, however it was not maintained until after the tour in the museum.

Verbal and non-verbal expressions communicate connection among the local tourist. It must be maintained in the process of the interaction with the local tourist, because it is part of the services rendered by the tourism personnel. Inconsistency of polite expressions may create friction among the communicators. This may lead into non-cooperative communication which Grice (1989) believed that without cooperation in the communication process as
required, verbal communication would not be successful. In terms of non-verbal expressions, the participants observed that the tourist personnel were not that consistent. The personnel were not aware what meaning that lies in their non-verbal cues, whether it is still polite or impolite. This action of the participants is consistent with what Sahin et al. (2008) reiterated that non-verbal symbols can transmit many information than verbal symbols carry. It is thought to be a more accurate indicator of humans’ feelings and thoughts because it is more instinctive, uncontrolled, and natural than our verbal communications. The facial expressions and gestures of the participants conforms with what Urbaniak (2005) published that an effective tool to accommodate visitors is the use of body and gestures. Similarly, in the field of business, that when a salesperson is effective in his body language, intonation, gestures, and facial expressions make more sales. Some studies proved that it causes eightfold more successful results than verbal communication.

The tourist guide inside the museum imposed his authority in the context of interacting with the local tourists. This situation has been observed by the participants that the tourist guide was imposing his personal knowledge about the local visitors’ locality to avail the discount. The personnel indirectly jumped in conclusion that not all who availed the discount are really from the locality of San Isidro. In this remark, the personnel’s imposition has caused friction implicitly among the local tourists.

The above situation echoes Lakoff’s (1973) suggestion that in the context of pragmatics, there are three rules of rapport that underlie in the choice of linguistic expression. This would mitigate the destabilization of the interaction when the communicators fail to achieve harmonious communication process because of imposition. First, is to give options; second is not to impose; and third is be friendly. This is in consonance with the abovementioned situation that in the interaction, imposition disharmonizes the interlocutors in the interaction. Instead of imposing judgement to the local tourist, the personnel must be friendly in the communication process. This is what Grice (1975) was trying to claim in his Cooperative Principle, that in the communicative interaction, the speaker’s intended meaning may vary with the listeners’ inferential ability in interpreting the meaning. Consequently, the meaning of the tourist personnel’s imposition, could hinder the effective communication, and so with the observance of politeness.

This condition is similarly linked to Locher (2006) that the idea that any communicative act has both an informational as well as an interpersonal aspect. In other words, communicative acts always embody some form of relational work. This is how the way people invest in negotiating their relationships in the interaction. So, if judgements rise in the communicative interaction, or whether the interactants perceive polite, or impolite beliefs in a particular setting, these judgements, according to Locher and Watts (2005) are made on the basis of norms and expectations that individuals have constructed and acquired through categorizing the experiences of similar past situations, or conclusions that one draws from other people’s experiences.

The local tourists’ identity during the interaction with the tourist guide inside the museum was not preserved. This was observed by the participants, when the tourist guide did not preserve the tourist identity as visitors in the spot. This was manifested by the tourist guide by way of commenting personal remarks about the visitor’s way of speaking, visitor’s self-image on pictures, and even revealing the personal work or job of the visitors. This milieu has caused the visitors to become uncomfortable in the conversation while others may sound it offending. The tourist personnel seemed did not aware of preserving the face of his/her visitors in the interaction, thus politeness is affected.

Since politeness is a way of dealing people in the conversation in terms of respect or deference to save the hearers’ face from threats, this is also a venue of the speakers and hearers to preserve their identity. Giving of much informative details of the communicators in the communicative interactions, then what is required, may not all the time sound harmonious to the listeners. Grice (1975) mentioned that when the speaker tries to be as informative and gives much information more than the requirement, then he/she is breaking the maxim of quantity. In other words, if the listener needs 10 units of information in the communication process, but get less or more, then the speaker is breaking the said maxim. The maxim of quantity further is achieved by the speaker in the communicative interaction when he or she tries to be truthful and does not give information that is not supported by evidence. Another is when the speaker is talking about things that are not anymore included in the discussion, especially when the tourist guide discussed about personal issues and remarks. If this situation happens, Lakoff (2004) said that the speaker is breaking the maxim of relation. This type of maxim can only be achieved when the speaker tries to be relevant and says thing that are pertinent to discussion.

One way of preserving the identity is saving the hearer’s face in the interaction. Face is a mask that alters what kind of audience in the social interaction as Brown and Levinson (1987) articulated that face threatening acts may threaten either the speaker’s face...
or the hearer’s face, and they may threaten either positive face or negative face. In the context of this study, the tourist guide’s personal remarks to the visitors are way of criticism or sarcasm. These acts or expressions are negatively evaluating the hearer’s positive face in the interaction. The positive face of the local visitors needs to be preserved, thus criticism or sarcasm employed in the interaction must be refrained in so far as the participants are concerned.

It is also highlighted in this theme, that the tourist guide sometimes used ambiguous or indirect statements in communicating with the local visitors. This affects the level of politeness in the interaction process since the meaning of the statements of the tourist guide is not clear. The intention of the speaker in conveying the messages to the local tourist is vague and may have different interpretations on the part of the listeners. In this remark, the tourist guides sometimes used insulting remarks as what Obeng (2003), in his claim that these ambiguous statements may be in a form of metaphor, witty language, sarcasm or criticism. These kinds of statements may be an intention of the speaker to indirectly create friction the communicative interaction. But this requires participation of the audience to interpret the underlying meaning.

Consequently, the participants shared that the tourist personnel might not that sensitive in using the language in the context of accommodating local visitors in the spot. The personnel might not aware of the possible interpretations of meaning about the ambiguous verbal expression. It is maybe a part of the jokes and adlib in the interaction to build connection with the participants, without predetermining possible varied interpretations. The hearer might get confused what meaning that lies in the indirectness of the statements. In this way, the hearers will opt to choose his or her own interpretation of meaning or go for the literal meaning of the statements.

However, the situation above is not true to all cultures. Considering that the tourist spot is a Heritage Site, it is expected that there are variety of tourists who would visit from any regions and countries. The process of interpreting statements by different visitors might differ from one interpretation to another. It is by now, as Dascal (1983) pronounced that in all the interpretations of indirectness of discourse, the hearer must watch information being expressed in properties of the utterance, with relevant features of the contextual understanding.

In addition, innuendos when used in the communicative interaction, interactants employ various forms of verbal indirection to add beauty of their utterances, to draw other interactants’ attention to relevant issues, to persuade them, to minimize social or communicational tension, and to settle personal scores. Along this direction, Obeng (1993) said that indirection plays a significant role in the communicative interaction. It maintains the face with concern to observance of politeness.

The participants also shared that simple or local term must be utilized for local visitors for extending accurate messages. This would help the local community understand the clarity of the terms used to explain the science-based materials in the museum. There are local tourists who are not that literate in understanding English language used in verbal and printed communication. To satisfy the needs to learn from the local visitors, the participants suggested making all learning materials be translated into local and simple terms. This would be a medium to effective communication and avoid difficulty in understanding the messages inside the museum.

Meanwhile, the participants pointed out that the personnel in the heritage park must be flexible in using the language. It may also be considered the kind of language that is universally understood across different type of visitors—local or foreign. To be flexible in this area, the tourist personnel must have knowledge in catering different needs of the guests to be part in the communicative interaction. In many interpersonal encounters, everyone has expectations and norms to be followed especially when catering the target audience. And people tend to behave according to these expectations. If these expectations are mismatched, effective communication will not be successful or ran smoothly, and some form of negotiation will be need if friction of communication occurs in the interaction.

4.8 Need for Training on Linguistic Politeness Expressions for Local Tourism Personnel

The participants shared about the programs for trainings and seminars to improve tourist personnel’s way of accommodation to be initiated by the local government. In these programs, the tourist personnel, as target audience, are participants to develop their way of accommodation especially in the context of politeness or hospitality in general. Concomitant to this result, Mendoza et al. (2014) enunciated that the tourism industry plays a significant role in the economic structure in the municipality level, so it must also be reinforced with programs to sustain the characteristics of the host personnel. This intends to upgrade social condition, promoting friendly, hospitable treatments to the people and tourists.
4.9 Need for Active Involvement of Community Residents in Promoting Local Tourism

It was highlighted in the participants’ sharing that the locality or the host community in the heritage site will be also involved in the working force. This is to give the community a positive chance of landing jobs. Mendoza et al. (2014) added that tourism means more jobs for the people in the community and improve their standard way of living. These are some of the benefits for the community when tourism starts to welcome more tourists. It must have been agreed by the local government, therefore, that tourism is a large avenue for job opportunities of the host community. Tourism is a room for trading industry, income for local government, improve standard of living, economic growth or progression, investment and development, prestige for the place and upgrade production of local products. All these will help strengthen the economy.

4.10 Fairness of Politeness and Community Involvement in Tourism Industry

The participants shared their insights that in the tourism industry, like a tourism heritage park, a feeling of equality in terms of fairness and respect in accommodating across cultures of tourists from any places must be considered by the tourism personnel. This is one of the roles of a tourist destination since tourism industry caters multiple kinds of visitors considering their varied cultures in the communicative interaction. This is to understand, that to accommodate the visitors equally, links to the idea of sustaining the development of tourism in terms of interrelationships and interactions among visitors in context. In this sense, the tourism industry is branding an image in creating the visitors’ experience more meaningful in the interaction.

In this consideration, tourism has been an international or global industry that captures a challenge in dealing its visitors in the interaction as part of the social factors. That is as mentioned by Mendoza et al. (2016) why tourism development draws upon a multitude of disciplines, and one of them is hospitality in the tourism personnel-guests interaction. In tourism and hospitality industry, the construct of tourist experience has been typically approached by service providers, destination providers, destination marketers and organization to design and create experiences of the consumers memorable and get their attention to revisit a destination. However, it has been argued that the results of the service providers in their accommodation and interaction with the visitors are determined with the visitors’ distinctive experiences (Prahalad and Ramaswamy, 2004). This is in consonance with Richards (2001) that in the tourism industry, the entire tourist destinations are beginning to be positioned as experiences. This experience has served as a key factor in travel and tourism industry that must not be at stake considering the needs of the visitors’ satisfaction. Thus, McConnells (1989) said that the central aim of the tourists’ experience is their quest for an authentic experience.

Lastly, part of the participants shared about the promotion of the World Heritage Park, Mt. Hamiguitan from local and beyond. One way of promoting the Ecopark is through education. The education sector from the municipality must include the students to participate in educational programs and campaigns to promote the heritage park. These programs include politeness orientation, to develop to empower the community how to show politeness to different visitors. The effects of these programs would probably be unpredictable, and according the participants, they never know when and where the influence of polite behaviour stops. This way of promotion has positive impact to the heritage park, not only the tourism spot is being promoted, but as well as the polite behaviour of the community. According to the participants, it is the people in the locality who would welcome the tourists, so it is tantamount to say that they must be given opportunity to be trained and developed in the social context of politeness.

The key issues presented under this theme manifest the need for the concerned offices in the tourism industry to craft programs on politeness as part of the hospitality industry on tourism. This also calls the concerned personnel to review some polite behaviour in the social interaction that needed to be addressed in the context of tourism as part of the tourists’ satisfaction. To address, trainings and seminars are highly recommended.

5. CONCLUSION

Understanding the visitors in the tourism industry is crucial to success in the hospitality industry. Part of this success is the interaction of the tourism personnel and visitors in terms of politeness in the field of pragmatics. This motivates the visitors whether they satisfy their visit on the tourist spot, or if the tourism department in the locality must employ some strategies through programs, that will enhance the accommodation practices of its employees. In the process, the satisfaction of the tourists in the said spot depends on the rendered quality services shown by the tourism management with regards to visitors-and-tourist-personnel interaction.

Service quality is an important driver of customer satisfaction and behavioural intention. Numerous qualitative studies have shown that service quality is a predictor of customer satisfaction (Sudin, 2011; Bitner et al., 1990; Cronin and Taylor, 1992; Ramseook-Munhurrun and Naidoo, 2011). Satisfaction means
providing goods and services that create specific levels of perceived value for the customer so that the customer remains engaged positively with the organization (Wicks and Roethlein, 2009). In addition, these studies proved that the importance of contacts between employees and guests are key factor in satisfying the needs of the customer. This must have been known and understood by the employees in the tourism industry.

In this study it is also implied that the local visitors’ experiences in the tourist spot will have the possibility to be repeated in availing the services rendered. This would only happen if the local visitors have experienced a positive attitude toward a product or services. On the other hand, when the visitors are dissatisfied, they more likely to leave with negative attitudes, and less possibility to repeat in purchasing the services. This is in line with what Oliver and William (2002) said that highly satisfied customers detect the actual performance of the services rendered. Hirschman (1970) added that when the customers’ experience is greater than with their expectations, then they would avail the goods and services again. However, when the actual performance is worse than expected and customers are not satisfied, negative response occurs.

It is inferred in this study, therefore, that in the tourism industry, the satisfaction of the tourists subjectively dependent to the standard way of accommodation of the tourist personnel in the tourist spot. This accommodation has a big role in realizing the expected satisfaction of the visitors. As part of the goods and services rendered by the tourism industry, its employees must project the possible needs of the visitors, especially in the social interaction. Parallel to this claim, Oliver (1980) pointed out that satisfaction is a function of an initial standard and some perceived discrepancy from the initial reference point. This is to say that in the tourism industry context, visitors developed expectations about the services before availing them. After experiencing the services, the visitors will have to compare its quality and performance against their expectations.

Politeness is believed to facilitate communication in human interaction, as it can minimize the potential for conflict and confrontation between speaker and the hearer. However, in this study, the participants shared that they found some inconsistencies and unequal treatment of the tourist personnel as perceived by the local visitors. It has been evidently expressed by the tourist personnel’s verbal and non-verbal communication in the heritage park. In this remark, this would imply further, that if the tourist personnel would remain these notions, a call for enhancement programs on politeness or hospitality management in general, must be implemented by the local government to help preserve the identity of the visitors from farther places, and not only the local guests. This means that understanding the participants’ perceptions about politeness beliefs in the context of tourism industry helps local decision making. These decisions may focus on local efforts to improve politeness in accommodating different visitors against the negative issues.

Another implication to be considered in this study is the socio-cultural impacts of the tourism industry in the perspective of the host community and the presence of the tourists in the heritage park. The socio-cultural impact of tourism described here are the effects on host community of direct and indirect relations with the tourists and of interaction with the tourism industry. The interactions of the two groups are major issues in affecting the types of impact. It is inferred that the tourist personnel social behaviour in accommodating different visitors may have relative impact on the visitors’ perception against the social behaviour of the host community. This means that the visitors’ polite or impolite beliefs towards the tourist personnel may be reflected to most of the host community. Consequently, there would be a gap among the tourists and the host community in general. Since the success of tourism depends on the human factor such as attitude and behaviour of the host community towards tourists, this seems to an indicator for the future tourism development in the locality. In this way, Ratz (2000) pronounced that the tourism host community could maximize positive impacts to create an overall healthier economically and socially sound sector.

In this study, language, communication skills in verbal and non-verbal expressions help in shaping the tourism and hospitality industry. It is important that in the tourism industry, personnel and staff are fully trained in language and communication skills. They must be comfortable in using the language in interacting with the tourists. The visitors in the tourist spot must feel that their need to be understood in the interaction because they are not only paying for the scenic areas to be visited but also for the interpersonal accommodation and services. This implies that language choice and even the non-verbal expressions are parting the way the tourist personnel accommodate the visitors. Proficiency in communication on both expressions provides confidence to the tourist personnel that bear a lot of impact on guest’s satisfaction. Thus, language must be enhanced with communication skills that involved verbal and non-verbal expressions.
Since, tour guides are in constant touch with people, they should be able to establish good public relations both through verbal and nonverbal communication. They should also be flexible, because they deal with people from different cultures with different customs. Therefore, a tour guide is judged by tourists not only based on his or her speaking ability but also by his or her behaviour and movements. This is in consonance with what Hosseyni, (2012) said that a group of expressions are used to refer to this subject including: body language, speaking by the movements of head and hands, and nonverbal behaviour, in general. Therefore, the foundation of a tour guide’s success in attracting tourists’ satisfaction is based on establishing a good and effective communication with tourists.

In this perspective, Pond (1993) articulated that the tour guide’s verbal communication with the tourists is one of the main points which should be considered. Pleasant way of speaking, high verbal abilities, and desirable and suitable tone of language makes the leader able of establishing a good relationship with his or her companions. The tour guide should have a considerable capability in mixing with tourists. He should attract the tourists and gain their confidence. The tour guide shows his skills through mixing and establishing relations with visitors.

An experienced tour guide should be aware of simultaneous role of categories and elements of nonverbal communication in the formation and transfer of nonverbal messages to tourists and the picture he is projecting to them. He or she should also try to handle these elements simultaneously, as far as possible. Hosseyni, (2012) reiterated that this hard goal cannot be achieved unless by learning, practicing, and experiencing; and if a tour guide does not have the ability to manage his interpersonal communications, it is highly probable that contradictory messages are transferred to his or her interlocutors in a single moment and this may cause confusion. A tour guide should keep in mind that he or she is a representative of the host community for tourists and his deeds, expressive ability, and nonverbal communication with tourists are influential in satisfying and attracting them.

In social interaction in which individuals are confronted with different cultures of their own, there would be situations which are unfamiliar to them. They do not know what behaviour is desirable or appropriate in the context. They do not even know what to say or do. With this, Bochner (1982) asserted that the difficulty of the interpersonal communication arises in both verbal and non-verbal expressions, and social behaviour. The difficulties of the verbal communication occur because of people’s different verbal skills such as language fluency, polite language usage, expressing attitudes, feelings and emotions. The difficulties of non-verbal occur when people have different non-verbal skills like facial expressions, eye gaze, spatial behaviour, touching, posture, and gesture. The difficulties in social behaviour occur because of the differences of rules and patterns of social behaviour such as greetings, self-disclosure and making or refusing request.

Consequently, cultural differences in verbal and non-verbal communication influence the patterns of social behaviour of tourists’ and host’ perceptions. People may have an effective interpersonal skill in their home however they may lack the same skills in interacting to other cultures. As a result, the tourists and the host who have different cultures may develop negative perceptions in each other. Thus, cultural differences are important factors that influence interaction difficulties and mutual perceptions.

In the abovementioned situations and remarks, the participants suggested that programs, trainings and seminar on politeness for the tourism personnel are considerable solutions may be realized by the local government to create hospitable tourism industry. These programs are focused on tourism and hospitality education which the aim is to broaden tourism personnel’s knowledge about the overall tourism industry and hospitality. Through hospitality education, tourism personnel may have a social and ethical responsibility to create a healthy hospitality culture in accommodating visitors in the heritage park. This is important in helping the tourism industry, which is also a personal development of the tourism personnel. In addition, hospitality education programs in tourism provide opportunities to the tourism personnel to develop their general intellectual capacities for life-long learning such as the development of their communication skills, interpersonal skills, information processing skills, problem solving skills and decision-making skills.

In the success of the tourism in the locality, tourism and hospitality industry may go hand in hand. In the hospitality industry, it may be expected that the tourism personnel will come across people from all walks of life. They may speak different languages in the interaction that requires personnel who could communicate well. In this sense, to communicate clearly and politely always may be considered.

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Jovanie B. Garay is a language and literature instructor at Davao Oriental State College of Science and Technology. His publications on creative writings have appeared in different local and national platforms in the Philippines. He also endeavored exploring biodiversity research on marine turtles in
the locality and was able to publish an article international through Marine Turtles Newsletter.

REFERENCES


Table 1

Experiences of Local Tourists in Connection with Linguistic Politeness of Tourism Personnel

<table>
<thead>
<tr>
<th>Major Themes</th>
<th>Sub-Themes</th>
<th>Thematic Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proper Linguistic Politeness</td>
<td>Verbal</td>
<td>Integrating jokes, personal experiences and gestures of the tourist guide built connection with the local tourists.</td>
</tr>
<tr>
<td>Expressions</td>
<td>Expressions</td>
<td>Answering questions from the local tourists was given attention by the tour guide.</td>
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<tr>
<td></td>
<td>Non-Verbal</td>
<td>Simple or local terms were utilized for accurate messages.</td>
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<td></td>
<td>Expressions</td>
<td>Smiling was a welcoming non-verbal expression used by the tourist personnel in accommodating the local tourists.</td>
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<tr>
<td></td>
<td></td>
<td>Smile helped harmonizing interaction with the local tourists.</td>
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<td></td>
<td></td>
<td>Tourist guide’s voluntary acts of taking pictures helped building rapport with the local tourists.</td>
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<tr>
<td>Improper Linguistic</td>
<td>Verbal</td>
<td>Verbal expressions like “good day!” to welcome visitors inside the museum was not observed by the tourist personnel.</td>
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<tr>
<td>Politeness Expressions</td>
<td>Expressions</td>
<td>Some personnel were selective in politely addressing to visitors who are affluent and having high positions.</td>
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<tr>
<td></td>
<td></td>
<td>Local tourist was insulted by the verbal remark of the tourists guide calling him, gay.</td>
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<td></td>
<td></td>
<td>Local tourists felt insulted and inferior when the tourist guide lectured them about dishonesty.</td>
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<td></td>
<td></td>
<td>The local tourists found it disrespectful when the tourist guide said sarcastic remarks about their picture.</td>
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<td></td>
<td></td>
<td>Polite verbal expressions to guide the first timer local visitors were not observed by the tourist personnel all throughout the site tour.</td>
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<td></td>
<td></td>
<td>Tourist guides implied that local tourists tend to deceive them about their real address.</td>
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<tr>
<td>Non-Verbal Expressions</td>
<td>Tourist guide reprimanded/lectured the local tourists implying that the latter were not telling the truth about their real residence.</td>
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<td></td>
<td>Unnecessary remarks like “other stuffs inside the museum are nonsense” were not sound to hear for the local tourists.</td>
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<td></td>
<td>Tour guide’s prejudice/bias verbal expressions on one’s religion.</td>
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<td></td>
<td>Gay lingo was used to communicate with the local tourists.</td>
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<td></td>
<td>The tour guide used to reveal the visitor’s income/salary to avail adventure promo.</td>
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<tr>
<td></td>
<td>The tourist guide sometimes used ambiguous/indirect statements “we must hurry, it’ already late at night and what are inside the museum are plastic” to the local visitors.</td>
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<td></td>
<td>Personal attachment through verbal expressions of the tourist guide indirectly affects tourist identity in the interaction.</td>
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<td></td>
<td>Just staring and not paying when the local tourists conversed with the tourist guide.</td>
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<td></td>
<td>Tourist guides made faces when interacting with local tourists whom they perceived as having low profile.</td>
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<tr>
<td></td>
<td>Tourist guides rushed to reach the site and gave little time for local tourists to enjoy viewing the spots.</td>
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<td></td>
<td>Local tourists were disregarded by tourist guide to accommodate another group of tourists coming from other places outside San Isidro.</td>
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<tr>
<td></td>
<td>Tourist guides showed some gestures of impolite treatment to San Isidro tourists due to discounted entrance fee.</td>
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<td></td>
<td>Tourist personnel were inconsistent in their smiles in interacting visitors.</td>
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<td></td>
<td>Number of tourist personnel relative to number of visitors affects politeness and rapport management.</td>
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</tbody>
</table>
Table 2

Insights that participants shared to the tourism industry in terms of politeness and economic gains in general

<table>
<thead>
<tr>
<th>Essential Theme</th>
<th>Thematic Statements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Need for Training on Linguistic Politeness Expressions for Local Tourism Personnel</td>
<td>Considerations of provincial and local programs for trainings and seminars to improve tour guide’s way of accommodating visitors.</td>
</tr>
<tr>
<td>Need for Active Involvement of Community Residents in Promoting Local Tourism</td>
<td>Recommendation for training on politeness with the community.</td>
</tr>
<tr>
<td>Need for Tourism Personnel to Use Proper Politeness Expressions in Dealing with Local Tourists</td>
<td>Chain effect of politeness to tourism industry.</td>
</tr>
<tr>
<td></td>
<td>Promotion of the World Heritage Park, Mt. Hamiguitan from local and beyond.</td>
</tr>
<tr>
<td></td>
<td>Fairness in accommodation across kinds of tourists.</td>
</tr>
</tbody>
</table>
Key Aspects in Relation to Forensic Linguistics
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ARTICLE INFO
ABSTRACT

The current study explores some key aspects in connection with forensic linguistics covering its discipline. Therefore, this study sheds some light on prominent types of linguistic evidence such as forensic stylistics, forensic phonetics, forensic transcription, discourse analysis, author identification, and more focus on forensic translation. It includes areas directly related to forensic linguistics like software forensic, plagiarism detection, and document examination. Forensic applications with respect to descriptive linguistics involving forensic linguists, the linguistic investigation of authorship, and text types shall be considered as well. Principles and skills needed for forensic translation will be also provided. In conclusion, the present study proposes that judges, lawyers and legal translators and interpreters, and specialized linguists should work together to have better understanding of law issues. They should benefit from the legal oral and written texts and legal translators should provide consultancy and experience towards legal issues and cases. Further suggestions and recommendations will be presented accordingly.

KEYWORDS
Forensic linguistics, forensic stylistics, forensic phonetics, forensic transcription, forensic translation.

1. INTRODUCTION
One of the branches of applied linguistics dealing with the linguistic evidence analysis to elucidate the ambiguities in legal issues is forensic linguistics. It is that type that uses scientific mechanisms derived from other linguistics subfields like stylistics, pragmatics, dialectology, phonetics and semantics. In courts, these mechanisms are used during police investigation process aiming to solve legal issues (Ariani, Sajedi, & Sajedi, 2014).

From the outset, in his book entitled “The Evans Statements: A Case for Forensic Linguistics”, Jan Svartvik, the linguistics professor, introduced the term ‘forensic linguistics’ for the first time in 1968. In addition, the application of linguistics and sociolinguistics to legal issues was discussed in the 1980s by Australian linguists. Conferences and seminars were held regarding forensic linguistics. For example, the Federal Criminal Police Office (BKA) Germany organized a two-day conference in 1988. The University of Birmingham held the First British Seminar on Forensic Linguistics in 1992. It is important to note that the establishment of the Centre for Forensic Linguistics emerged in 2008 at Aston University at Birmingham to cope with the growing appeal for forensic linguistic skills. (Gao, 2010). Thus, forensic linguistics is an interdisciplinary approach to Linguistics and Law.

2. LITERATURE REVIEW
Literature reviews some certain aspects of forensic linguistics. These aspects are as follows:

2.1 Forensic Linguistics Applications
As mentioned earlier, linguistics is a multidisciplinary area that has many branches. For example, forensic linguistics studies the language in the area of law. According to Art & Humanities Research Council (2009), the applications of forensic linguistics involve Author identification, Forensic stylistics, Discourse analysis, Linguistic dialectology, Forensic phonetics, Forensic transcription, Variation, and forensic interpretation and translation when experiencing more than one language that has to be used within legal contexts (McMenamin, 2002).

Thus, the author’s identification depends on the individual’s analysis of their idiolect. In forensic stylistics area, written and spoken materials are subject to scientific analysis for determining the measurement of content, speaker identification and meaning, or
determining the authorship in order to identify plagiarism. Discourse analysis is concerned with analyzing sign, written, or oral language use. As for linguistic dialectology, it refers to the study of dialects in a methodological manner on the basis of anthropological information. Forensic phonetics concerns the production of accurate transcriptions of what was being said. Olsson (2003) pointed out that forensic phonetics can identify the similarities between the speakers of different separate recordings. In forensic transcription, there are two main types of transcriptions. These include written documents and audio and video records. It is crucial to have accurate and reliable text transcription since it is considered the data becoming the available evidence. As for Variation, intra-author variations involve different texts provided by one author. It is not necessary to provide two texts by one author in a way that is different from texts provided by two different authors. Within any legal context, it is important to indicate that forensic translation involves court interpreting and translation. It has other terms such as forensic, judiciary, or legal interpreting, referring to interpreting services offered in legal issues and courts of law. Gonzalez, Vasquez, and Mikkelson (1991) confirmed that legal interpretation refers to interpretation occurring in a legal setting, represented by courtroom or an attorney’s office, in which activities pertaining to law is conducted. According to the legal setting, legal interpretation includes quasi-judicial and court interpreting. It is good to know that forensic translation is a new multidisciplinary discipline. It emerges in studies of translation. It also plays a pivotal role in criminal investigations, forensic evidence, and forensic analysis. This type of translation is crucial due to several reasons. It provides protection of the legal rights of the suspect/defendant because of the probability of the interference of the translator or the interpreter to help the judge make the right verdict.

Consequently, a good legal translator understands that there are entirely single areas of law needing certain techniques in translation. As for the professional legal translator, he/she must comprehend the intended use of the translation since text documents are not always clear. Thus, the translator must first determine the clarity of the source text; it can be intelligible. Due to the fact that offenders should have fair trials, a forensic translator has a significant role in the courtroom. Such role is represented in mutual understanding and interaction occurred interchangeably between defendants, lawyers, and judges, in the trial of nonnative speakers in the American legal system, a forensic translator exists in the court (Ali & Abd Algane, 2013).

It is important to state the skills and principles needed for forensic translation. Hewitt (1995) argued that the skills expected of a professional forensic translator as well as the code of professional responsibility in connection with the performance of the interpreter include knowledge and skills, accuracy and completeness, impartiality and avoidance of conflict of interest, confidentiality, limitations of practice, and professional development. Hence, spoken utterances must be produced by the translator in accurate and unbiased transcription in the source language along with dialogue form in accurate and unbiased written translation in the target language.

### 2.2 Forensic Applications with Respect to Descriptive Linguistics

Such applications include forensic linguists, text, and linguistic investigation of authorship. A court often called on forensic linguists to help in answering questions such as: what does a given text ‘say’ and who is its author? Therefore, linguists rely on their knowledge based on areas of descriptive linguistics encompassing discourse and text analysis, phonetics and phonology, semantics, lexis syntax, and pragmatics in order to answer such questions (Coulthard, 1997).

With respect to text, the phonetician’s job is to decode words and phrases from tape recordings in case of a poor-quality recording. For example, the professional expert with a trained ear and some help of sophisticated software may hear something entirely different compared to the non-expert one who may perceive something else. Hence, the forensic linguists are interested in deciphering and interpretation of the writings (Coulthard, 1997). Furthermore, a forensic text is probably to be any text of a spoken language; it is a forensic text if that text is implicated in legal context in a way or another. For instance, a parking ticket can be a forensic text, and an essay, a will, a contract, a health department letter, and a thesis are as such (Olsson, 2004).

Regarding the linguistic investigation of authorship, the issue of questioned authorship from the theoretical corner can be discussed by linguists. It should be noted
that native speakers have their own features of the language they speak and write. They also have their own idiolect, supposing that this idiolect will show itself clearly in text using noticeable and idiosyncratic options (Halliday 1989).

2.3 Areas Pertaining to Forensic Linguistics
The following areas involve document examination, software forensic, and plagiarism detection. MacMenamin (2002) stated that the overlap taking place between document examination and linguistics offers helpful covering relating to stylistic makers in spelling, punctuation, and abbreviation. Thus, the questioned document examination depends on physical evidence of a document during a scientific study. As for software forensic, the application of stylistic analysis to computer programming is another recent development in forensic authorship identification (MacMenamin, 2002).

It should be noted that computers’ widespread use and the invention of the internet make it easier to plagiarize others’ work. Therefore, plagiarism can be virtually detected in any field, concerning art designs, source code, and scientific papers. Software programs, pertaining the detection of plagiarism, have been used by computer science professors to suspiciously identify the similarity in working assignment. It is interesting to note that plagiarism detection can be either software-assisted or manual (MacMenamin, 2002).

5. CONCLUSION
Forensic linguistics is an area of linguistics dealing with solving legal issues and crimes (AHRC, 2009). The present study investigates the discipline of forensic linguistics and use of linguistic evidence in legal proceedings. This paper includes forensic applications of descriptive linguistics and areas related to forensic linguistics. It includes that there should be an interaction between linguists and lawyers. Such interaction between those people is needed to flourish forensic development. This paper suggests that lawyers, linguists, translators, and judges should work together in the service of justice. Also, it sheds more light on forensic translation by providing skills and principles required for forensic translator. This study recommends that conducting future research studies tackling forensic interpreting is required. In addition, there should be more focus on future studies concerning forensic discourse analysis pertaining to linguistic investigation particularly in EFL context.

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Mohammad Husam Alhumsi is an assistant professor of Applied Linguistics. He taught English courses at Saudi Electronic University. His research interests include phonology and phonemics, word recognition, and technology in teaching.

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Ideology of Translators in Translating Expressive Speech Acts that Contain Politeness Strategies in the Novel Maze Runner "The Scorch Trials"

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ABSTRACT
This study aims to identify the ideology of translators in translating expressive speech acts that contain politeness strategies in the novel Maze Runner "The Scorch Trials". The research method applied in this research is a descriptive qualitative single case. The data analysis process consists of domain analysis, taxonomic analysis, componential analysis, and analysis of cultural themes. In this study, 13 types of translation techniques are used to translate expressive speech acts that contain politeness strategies in the novel Maze Runner "The Scorch Trials" consisting of establishing equivalents, variations, reductions, implicatures, modulations, explicitation, literal, discursive creations, pure borrowing, compensation, adaptation, transposition, and deletion. Based on the translation techniques that have been found, later it can be known about the ideology of the translator used to translate the novel.

KEYWORDS
Ideology translations, expressive speech acts, politeness strategies, translation technique, novels

1. INTRODUCTION
Currently, there are many choices of literary works that can be enjoyed by readers such as novels, short stories, poems, drama, and films. Novels are one type of fictional literary works which in recent years were quite popular among the wider community. Novels in translation are very popular among readers in Indonesia because based on the point of the storyline, novels from abroad have a more interesting storyline. So, the story is difficult to guess and makes the reader even more curious. Furthermore, in terms of using language, novels from abroad use a higher language than original novels from Indonesia (Fitriana, 2014).

The existence of translated novels in Indonesia today can have a good impact. Unconsciously, the readers will add insight into the literature and culture of other countries. In addition, readers can take positive values to be applied in everyday life. Related to the number of translation novels in Indonesia, translation activities are now becoming one of the promising professions to be pursued. A translator can be paid expensive if translated an important text. However, being a translator is not easy. Translators have an essential role in producing quality translations because in producing quality translations, of course, a translator must have qualified competence and experience. The translator do not sometimes have the ability to change the source language into the target language, but a translator must pay attention to other things such as linguistic elements, pragmatics, psycholinguistics, sociolinguistics, communication science, philology, lexicography, and so forth (Nababan, 2003: 13).

Circulating in Indonesia, the average translated novels are very popular and successful in their country of origin. A novel becomes popular and successful because of the massive level of production and sales. One of the novels that is popular and gets success in the origin country is the United States novel called Maze Runner. James Dashner, the author of this novel, released it in three parts, namely: Maze Runner (2009), Scorch Trials (2010), and Death Cure (2011). The positive response from the reader made James Dashner and his publisher, Delacorte Press, re-release The Kill Order (2012) and The Fever Code (2016) as the Prequel of the previous Trilogy. In its debut release, Maze Runner won # 1 New York Times Best-Selling Series. Its popularity has also continued since Twentieth Century Fox released the film adaptation of its book in 2014. Again, this work gained the results of his hard work with his achievement as a box office capable of making a profit of $ 32.5 million in its first week of release.
The launch of the second sequel to the *Maze Runner* movie: "The Scorch Trials" also helped increase the sales of the novel, reaching 3rd place on the USA's Today Book-Selling List. Based on the latest available data, James Dashner acknowledged himself in an interview that sales of his book in the North US region had reached 10 million copies and his film sales profit worldwide reached $340 million (Mualim, 2017).

The second series of the *Maze Runner* novel titled *The Scorch Trials* was translated into Indonesian by Meidyna Arrisandi in 2012. A young man named Thomas plays the main character in this novel. Thomas and his friends go on a very complicated adventure. In order to survive, they try to escape from a place. Many values can be picked from the novel, such as, courageousness, leadership, and solidarity.

A novel must have a conversation between the characters. Conversations between characters with one another are interesting things to look at. Conversation in the form of speech is included in the pragmatic element. In the pragmatics, speech acts are divided into five parts, namely: Assertive, Directive, Commissive, Expressive and Declarations. (Leech, 1993: 164).

Rahmat Wisudawanto (2012) has previously studied the context of speech acts under the title Analysis of Spongebob Character Speech Translation in Amazing Journey comics and their translation in Indonesian. The research aims to explain the speech acts used by Spongebob characters, the translation techniques used and how the translation quality includes accuracy and acceptance.

Meanwhile, in the context of expressive speech act research, the researchers had previously conducted research such as that conducted by Mursia Ekawati (2017) with the dissertation title Pseudo Politeness in Expressive Speech Actions Angry in Indonesian. In this research, the researcher focused on studying describing angry patterns that were manifested in speech acts in the form of Indonesian only.

Fitriana (2014) also conducted a study along speech acts. It is titled as Technical Analysis and Translation Quality of Expressive Speech Acts in the Novel Stealing Home by Sherryl Woods by Sherryl Woods. This study examines aspects of expressive speech acts that are generally associated with the techniques and the quality of translation.

Based on some of the research references, researchers found a gap as a follow-up study. In this study, researchers focus on the translator's ideology in translating expressive utterances that contain politeness strategies in the novel *Maze Runner "The Scorch Trials".*

2. LITERATURE REVIEW
Translation is widely known in the field of linguistics. Catford (1965:1) defined it as an operation performed on languages: a process of substituting a text in one language for a text in another, means that Translation is the process of changing a language in one text into another text. Furthermore, according Kridalaksana (in Nababan, 2003: 19), Translation is a mandate from the source language into the target language by first expressing its meaning and then the language style. The above theory explains that translation is looking for the equivalent of the source language into the target language without changing the meaning then determining the language style in doing translation, translation technique is an essential element that must not be separated. Molina and Albir (2002: 509-511) classify the translation techniques into 18 types. The following are the types of translation techniques and their respective examples.

1. Adaptation
This translation technique is done by replacing the cultural elements that exist in the source language (SL) into the culture of the target language (TL) that are already familiar to the target reader.
Example:

SL : Fruit salad is my favorite food.
TL : Rujak buah adalah makanan kesukaanku.

2. Amplification
This technique...is used to add pieces of information which detail to the target language (TL) so that readers can more easily understand the context.
Example:

SL : I like to see *sekaten*.
TL : Saya suka melihat *sekaten*, rangkaian kegiatan tahunan sebagai peringatan kelahiran Nabi
Muhammad S.A.W. yang diadakan oleh keratin Surakarta dan Yogyakarta.

3. Borrowing
Borrowing is a translation technique where the target language copies the exact word from the source language. This technique has two types. First is pure borrowing, that is borrowing purely the source language (SL) into the target language (TL) without changing its shape in the least. Second is natural borrowing. It is done by borrowing from a word from the source language and then changing its spelling into the target language.

Example pure borrowing:
SL : Blender
TL : Blender

Example naturalized borrowing:
SL : Symphony
TL : Simponi

4. Calque
It translates words or phrases literally into the target language (TL) by maintaining the structure of the source language (SL).
SL : Sandiaga Uno is vice governor of DKI Jakarta.
TL : Sandiaga Uno adalah wakil gubernur DKI Jakarta.

5. Compensation
Translators use this translation technique if the language elements or stylistic forms of the source language (SL) cannot be translated similarly as the target language (TL).

Example:
SL : He walks like a turtle.
TL : Dia berjalan terlalu lambat.

6. Description
This translation technique is done by by giving terms or giving more detailed explanations contained in the target language (TL).

Example:
SL : I am eating kebab.
TL : Saya sedang makan kebab. makanan khas Timur Tengah yang berisi daging panggang dan sayur – sayuran dengan disiram saos mayonais.

7. Discursive Creation
This translation technique is used to temporarily match the target language (TL) because it is very far from the original context. Normally, this translation technique is used to translate a film or novel title.

Example:
SL : Man of Steel (Movie directed by Zack Snyder)
TL : Manusia besi

8. Establish Equivalence
“Establish equivalents” as a translation technique uses everyday language or conversational terms used in the TL. Usually, they are direct translations in the dictionary.

Example:
SL : Green tea is one of the healthiest beverage in the world.
TL : Teh hijau adalah salah satu minuman sehat di dunia.

9. Generalization
Generalization is a translation technique that makes the target language (TL) common to the general public. This technique is used if the source language (SL) is specific, so the target language (TL) is made public or general.

Example:
SL : Apple
TL : Buah

10. Linguistic Amplification
Linguistic Amplification highlights linguistic elements to the target language (TL). Normally this translation technique is used for dubbing or interpreting.

Example:
SL : Sorry
TL : Aku minta maaf.

11. Linguistic Compression
This translation technique is a technique for reducing linguistic elements and summarizing them into the target language (TL). This translation technique is also often used on dubbing or interpreting which is the opposite of Linguistic Amplification techniques.

Example:
SL : Are you hungry?
TL : Lapor?
12. **Literal Translation**
Literal Translation is a technique of translating from the source language (SL) into the target language (TL) by word for word.
Example:
- **SL**: The book is on the cupboard.
- **TL**: Buku itu ada di atas lemari.

13. **Modulation**
This translation technique is used to change the perspective, focus, and cognitive categories of the source language (SL) into the target language (TL) that is both lexical and structural.
Example:
- **SL**: I cut my tree.
- **TL**: Pohonku tertebang.

14. **Partialization**
This translation technique is used to change a general idea in the SL to a more specific idea in the TL.
Example:
- **SL**: Juna demonstrates how to make desert.
- **TL**: Juna mendemonstrasikan bagaimana cara membuat puding.

15. **Reduction**
Reduction technique is used to compress a term into the TL without changing the message from the SL.
Example:
- **SL**: Cristiano Ronaldo the football player from Portugal.
- **TL**: Cristiano Ronaldo.

16. **Substitution**
This translation technique is used by replacing linguistic elements into paralinguistics (such as intonation and terms) or the other side. Examples of *no smoking* expressions are translated into pictures of cigarettes with strike through.

17. **Transposition**
Transposition is done by changing the grammatical source language (SL) into the target language (TL). This technique is the same as the category, structure, and unit shift technique.
Example:
- **SL**: Multi talented singer.
- **TL**: Penyanyi dengan bakat banyak.

18. **Variation**
Variation is a translation technique that changes linguistic or paralinguistic elements affecting linguistic variations, such as textual tone, language style, social dialect, geographical dialect. This technique is often used to translate drama texts.
Example:
- **SL**: I’m busy!
- **TL**: Gue lagi sibuk!

These translation techniques can present the ideology of the translator. Ideology in translation always appears in the interrelated process and product of translation. Additionally, the decision of the translator is based on his or her ideology, the pressure from the publisher, or the desire to meet the expectations of the reader. The translator has a tendency to determine a choice of the two opposite poles, namely foreignization or domestication (Venuti dalam Hoed, 2004: 84).

Following are the ideological criteria of foreignization and domestication that researchers adapted from Venuti (1995:242):

a. The ideology of foreignization includes methods of word-for-word translation, literal translation, faithful translation, and semantic translation. This ideology uses words or terms that "borrow" from the source language (SL).

b. The ideology of domestication includes the methods of translation adaptation, free translation, idiomatic translation, and communicative translation. In addition, the ideology of domestication uses words or terms that are translated into the target language (TL).

3. **METHODOLOGY**
The researchers used descriptive qualitative research methods because the data in this study were in the form of words, phrases, and clauses that bear meaning beyond numbers and frequencies (Sutopo, 2002: 35). This research refers to speech forms taken from an English version of the Maze Runner "The Scorch Trials" novels and the Indonesian translation.

3.1 **Research Sites**
Lincoln and Guba (1985) define the location of research as a "focus-determined boundary", which literally means the limit determined by the focus or
object of research. It can therefore be deduced that the research focus can imply the research limits (Santosa, 2017: 49). Hence, the location of the research referred to in that context is the object of the research. Based on this theory, the locations in this study are all expressive utterances that contain positive politeness strategies in the English version of the Maze Runner "The Scorch Trials" novel and the Indonesian translation.

3.2 Data Source and Data
The Source of data from qualitative research can be in the form of informants, events, places, objects, and documents (Sutopo, 2002: 50). Data sources taken in this study consisted of documents and informants. The documents taken were an English novel and an Indonesian novel with the title Maze Runner "The Scorch Trial" by James Dashner published by Delacorte Press, New York, in 2009. The data in this study are primary data and secondary data. Primary data obtained are based on transcripts of conversations or expressive speech acts that contain politeness strategies from English and Indonesian, as well as information data obtained from the rater when conducting Focus Group Discussions (FGD). Furthermore, secondary data can be obtained based on similar studies that have been done before.

3.3 Data Collection Technique
Data collection techniques in this research are document analysis, questionnaire, and interview. They are explained below.

1. Document analysis
The document analysis technique can also be referred to as note taking. This was done by listening and recording each sentence that presents expressive speech acts that contain politeness strategies in the English version of the Maze Runner "The Scorch Trial" and the Indonesian translation. Document analysis technique (content analysis) is a way to find a variety of things in accordance with the needs and objectives of his research (Yin in Sutopo. 2002: 81). The following steps are taken:
   a. Read the Maze Runner (The Scorch Trials) novel.
   b. Mark by highlighting sentences that express expressive utterances that contain politeness strategies in the Maze Runner (The Scorch Trials) novel.
   c. Rewrite all sentences that present expressive utterances that contain politeness strategies in the Maze Runner (The Scorch Trials) novel.
   d. Classify data findings in a table.
2. Questionnaire
Sutopo (2002: 70) explains that the questionnaire is a list of questions for data collection in research. The questionnaire contains questions raised by informants, who functioned as raters. They were informants that were determined through a set of criteria specified by the researchers.

3. Interview
Sutopo (2002: 69) states the need for in-depth interviews to confirm the questionnaire that has been distributed and filled out beforehand. Next, through open questions and not too formal, some type of information is needed. In this case, researchers conducted in-depth interviews with informants who have been selected in order to obtain information that fits the needs of researchers, also to accommodate the responses obtained to the contents of the questionnaire. The results of the interview are then analyzed, and conclusions are then drawn.

3.4 Data Validity
In this study, the triangulation technique is used to test the validity of qualitative research data which is divided into four types. The four triangulation techniques are data triangulation, method triangulation, theory triangulation, and researcher triangulation. However, in this study, researchers used data triangulation and method triangulation. Data triangulation is a technique that provides a variety of data sources that can be events, participants, documents, sites, artifacts, or objects related to events, and so on (Santosa, 2017: 57). Based on the statement, the data source in this study is in the form of documents containing words, phrases, clauses and sentences that present expressive speech acts that contain politeness strategies from the source language in the form of English and the target language is Indonesian in the Maze Runner "The Scorch Trial " novel. Then the data obtained was reviewed with the rater by conducting FGD to determine the data that has been found to be true or false.

Method triangulation is a triangulation technique for obtaining or collecting data. The data sources can be
obtained by means of note-taking techniques, questionnaires and interviews (Santosa, 2017: 58).

3.5 Data Analysis Technique
In qualitative research, data are not analyzed after all data have been collected over a period of time, but the data in qualitative research are analyzed one by one inductively throughout the data collection process (Goetz & LeCompte, 1984 in Santosa). According to Spradley (in Santosa, 2017) the stages in analyzing data in qualitative research is composed of domain, taxonomic, componential, and cultural themes. Domain analysis is used to differentiate data from the non-data and determine the origin of the data. Taxonomic analysis is used to classify data based on the theoretical approach used. Componental analysis is used to observe relationships between categories, namely domain and taxonomic categories. Meanwhile, the analysis of cultural themes is used to discuss patterns of interaction or substantive theories found in compounding analysis with current theories and secondary data to explain patterns of interaction.

4. RESULTS AND DISCUSSION
Based on the translation techniques revealed by Molina and Albir (2002: 509), this study found 13 types of translation techniques used to translate sentences that present expansive speech acts that contain politeness strategies in Maze Runner "The Scorch Trials" novel. The techniques used are establish equivalents, variations, reduction, implicitation, modulation, explicitation, literal, discursive creation, pure borrowing, compensation, adaptation, transposition, and deletion. Then, the frequency of occurrence of each translation technique applied in translating expressive speech acts that contain politeness strategies is shown in the following table:

4.1 Frequency of the Translation Technique in Expressive Speech Acts that Containing Politeness Strategy

<table>
<thead>
<tr>
<th>No.</th>
<th>Translation Technique</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Establish Equivalence</td>
<td>257</td>
<td>61.8%</td>
</tr>
<tr>
<td>2</td>
<td>Variations</td>
<td>64</td>
<td>15.38%</td>
</tr>
<tr>
<td>3</td>
<td>Reduction</td>
<td>9</td>
<td>2.16%</td>
</tr>
<tr>
<td>4</td>
<td>Implicitation</td>
<td>15</td>
<td>3.60%</td>
</tr>
</tbody>
</table>

5 | Modulation | 31 | 7.45% |
6 | Explicitation | 16 | 3.84% |
7 | Literal | 2 | 0.48% |
8 | Discursive Creation | 4 | 0.96% |
9 | Pure Borrowing | 10 | 2.41% |
10 | Compensation | 2 | 0.48% |
11 | Adaptation | 4 | 0.96% |
12 | Transposition | 1 | 0.24% |
13 | Deletion | 1 | 0.24% |

4.2 Ideology of Translators in Translating Expressive Speech Acts that Contain Politeness Strategies in the Novel Maze Runner "The Scorch Trials"

Two opposite poles exist in the ideology of translation. One pole tends to the source language (SL) while the other pole tends to the target language (TL). Translating by maintaining a foreign culture or term that tends to the source language (SL) is called foreignisation, as coined by Venuti. Meanwhile, translating using the target language (TL) or inclined to culture or the term target language (TL) is called domestication. The following are the ideological criteria of foreignization and domestication:

1. The ideology of foreignization includes methods of word-for-word translation, literal translation, faithful translation, and semantic translation. This ideology uses words or terms that "borrow" from the source language (SL).
2. The ideology of domestication includes methods of translation adaptation, free translation, idiomatic translation, and communicative transformation. In addition, the ideology of domestication uses words or terms that are translated into the target language (TL).

Based on the results of the analysis, the researcher concludes that the translator uses the ideology of domestication in translating expressive speech acts that contain politeness strategies in the Maze Runner "The Scorch Trials" novel. This is evidenced by the dominance of the use of the usual equivalent technique 257 times or 61.8%.
5. CONCLUSION
In translating expressive speech acts that contain politeness strategies in the Maze Runner "The Scorch Trials" novel, translators are more likely to choose the ideology of domestication because it is evidenced by the dominance of the use of establish equivalence techniques when translating speech. The establish equivalence techniques refer more to the ideology of domestication because the translation techniques are more adapted from the source language equivalent. This translation technique diverts the source language message into the target language with words or phrases that are commonly used in accordance with the context of the situation and culture of the target language reader.

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Challenges in Translating a Novel from English into Kinyarwanda: Focus on Mariama Ba’s So Long a Letter

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ABSTRACT

This paper pinpoints challenges encountered in the translation of a literary work from a source language into a target language and how these challenges can be addressed. The researchers want to equip Rwandan teachers and students with the material to be used in literature lessons as most of literature in that context are written in foreign languages. The researchers throw light on the translation of Mariama Ba’s So Long a Letter from English – originally known as a West Germanic language; into Kinyarwanda, a Bantu language. The paper is geared by the belief that some prose writings which should benefit a wider African audience are greatly affected by a number of factors including language barrier as many Africans do not have any knowledge of these foreign languages. As a rich and complex language, Kinyarwanda is often times affected by foreign languages English included. Translating a novel into Kinyarwanda from English is thus challenging as the two languages are too distant. It was found that Challenges encountered throughout the translation of the novel “So long a letter” from English into Kinyarwanda were mainly related to the translation of unknown ideas, genitive constructions known as "of phases", figures of speech such as metaphors, similes, gender markers, proper names, active and passive constructions, proverbs and proverbial phrases.

1. INTRODUCTION

Literature is an art and a tool which reflects human beings and the world around them as it conveys human culture and values for society to ape and correct where necessary. For the artist to reach his/her goal, factors such as medium and readership or audience play a vital role. When the targeted audience are not well equipped with enough language skills, or do not have any knowledge of the author’s language, there is a likelihood that the author’s mission is greatly impeded. To grapple with this situation, translation serves as a good means so that a work of art can reach a wider audience and influence them. As Japhar (2019) contents that the translation of the original version influences the target language speakers, a novel written in English may carry the message relevant not only to English speakers but also other languages’ speech communities. Among the latter, Kinyarwanda speech community cannot be left out and is much concerned with the message conveyed in Mariam Ba’s So Long a Letter, a novel which depicts African society’s culture and values.

2. BACKGROUND AND PROBLEM STATEMENT

The Constitution of the Republic of Rwanda (2003) as revised in 2015, recognizes Kinyarwanda as the national language, and official languages besides French and English. Although that language is spoken by almost all Rwandan citizens, responding easily to the status of mother tongue for all them (Niyomugabo, 2015), that language is increasingly endangered by the influence of foreign languages while it is also the language considered to be among the most complex and possibly richest languages of the world (Nsanzabiga, 2012). It is realized that in most school libraries and public libraries, many books especially novels are written in foreign languages such as English, French and Kiswahili. This becomes difficult for Rwandans who do not master the foreign languages to be able to read and understand those books written in the language that they do not understand. Besides, in as far as Kinyarwanda literature is concerned, very few books written in our mother tongue are available for teachers and students who are teaching/studying Kinyarwanda language. Moreover, when it comes to Kinyarwanda language speaking, a simple observation revealed that some Rwandans tend to mix up Kinyarwanda with other foreign languages while speaking as a result of lack of suitable Kinyarwanda terms to be used. It is under this deliberation that this project aims to translating the novel So long a Letter written by Mariama Ba so as to provide resources written in other languages than French and English, Kinyarwanda specifically, hence to maintain and
develop the Rwandan culture as embodied in that common language to all natives of Rwanda country (Bazimaziki, 2018). Elsewhere, Ruterana (2012) notes that the cultivation of a reading culture especially among the youth in tertiary institutions will boost their academic excellence and ultimately their countries, growth prospects. This concern about the lack of a reading culture is felt by many African countries, eastern and western Africa. It has been found out that among the factors responsible for inhibiting the reading culture in Africa, there is an education system with a narrow perception of reading which has made students conceiving reading as a once and for all activity associated with passing examinations, getting a certificate, winning a job and attaining promotion. Inherently, many African people Rwandese included, encounter a very remarkable barrier in reading books because most of them are written in foreign languages that many Rwandans especially don’t master well. In that regard, there is a problem of Rwandans who want to read but face the problem of lack of enough books written in their mother tongue while those written in foreign languages hold relevant messages including African culture and values. It against this background that we decided to translate the novel entitled “So long a letter” by Mariama Ba from English to Kinyarwanda. This will also encourage others to write novels and develop an idea of translating some other books written in foreign languages to Kinyarwanda, thus the culture of creative writing.

3. PURPOSE OF THE STUDY
A language is used as an instrument of communication among people from different societies. They exchange ideas, cultures and messages through both oral and/or written folktales. Considering the case of Rwanda, Kinyarwanda as the mother tongue is spoken and written by all Rwandans and few other people from Burundi. However, many books found in Rwandan libraries and bookshops are written in foreign languages namely French, Kiswahili and English which are not understood by many people in Rwanda yet Rwandans need to read books of different cultures all over the world. Among the means that can be devised to get these books, translation holds a pivotal role. It is referred to as a way enabling communication and exchange of cultures, information, ideas, and messages from one language to another. As such the present study concerned with the translation of the novel “So Long a Letter” aims to: (1) Examining challenges encountered in translating a literary text from a source into a distant target language and (2) understanding the novel So Long a Letter by Mariama Ba in the context of Rwandan culture so as to enhance national values among the Rwandan younger generation.

4. SIGNIFICANCE OF THE STUDY
Researchers in translation are mainly concerned with the development of the ability to translating from foreign into local languages and vice versa. In the view of Japhar (2019), translation nowadays plays an important role for the target language speakers mainly when the original text addresses the sensitive topic among the target language speech community. The significance of this paper is not exception as researchers want to put clear how polygamy as a theme in “So Long a Letter’’ affects the family and society in general not only in Senegal but also in Rwanda and worldwide. The Rwanda history shows that Rwandan women had been undermined in past due to historical issues. However, so far a lot has been done by the government of Rwanda to emphasize that people have equal rights including men and women. In the same way, the Kinyarwanda speech community would learn from the present how Ramatoulaye struggled to become self-reliant and took care of her children after being abandoned by her husband in favour of a second wife. This is a controversial issue in the whole country and in some parts of the globe. More so, the present study will contribute to the development and enrichment of Kinyarwanda language by increasing written literature in Kinyarwanda; and stimulating other Rwandans to translate more books from foreign languages into their mother tongue and vice-versa.

5. DESIGN AND TRANSLATION METHODOLOGY
This study is designed as a translation study hinging on the literary devices in Mariama Ba’s novel So Long a Letter. Researchers decided to explore the challenges faced in the translation of a novel from English into Kinyarwanda, the two distant languages to each other. “So Long a Letter” by Mariama Ba is a corpora in this paper as it is a didactic tool to human African society and Rwandan society in particular. The novel depicts the moral lesson to Rwandan society and the world at large mainly because polygamy and gender balance are among controversial issues in many parts of the globe. Thus, the paper ranges among the literary and translation studies hinging on a literary work as set in West African literature.

Translation methodology
In translation, what is transferred from the SLT to the RLT must be the same intended message or information that is explicitly expressed or implied by the former. Furthermore, a translator is expected to faithfully render that same message linguistically expressed or enshrined in the source text. In the view of Larson(1984:11), literal translation or word-by-word translation, especially in idioms, metaphors, and other figures of speech, such as those used in literature, notably in folk stories, fiction, drama and poetry, is liable to distort SLT intended meaning. It is therefore under this context that meaning-based translation was used through this translation of the
novel “So Long a Letter” by Mariama Ba in order to avoid any kind of mistranslation. The researchers translated the novel of which the original language was French comparing French and English versions so as to avoid any kind of distortion of the original message. This was done because the researchers was required to translate from the original to the intended language only. Furthermore, the researchers preferred meaning-based approach to literal translation/approach because the meaning-based approach especially that of various genres of literature would not distort the SLT meaning. It is rather the most idiomatic, natural, fluent and delightful approach in translation.

Brief description of the author and the novel translated

Who is Mariama Ba?

Mariama Ba catapulted into the African literary scene with her first novel, “So Long a Letter” which received much acclaim and admiration. The Senegalese writer, who was born in Dakar, Senegal, in 1929, was educated unlike many other women of her generation- at the Ecole Normal for girls in Rufisque. Brought up as a Muslim by maternal grandparents, she studied the Koran during school and in her early essays there are hints at the critical approach to society that she was to adopt in her later writing. A pioneer of women organizations. Her approach to society that she was to adopt in her late school and in her early essays there are hints at the critical approach in translation.

Kinyarwanda Translation : Mariama Ba ni muntu ki?

MARIAMA BA yamenyekanye cyane mu buvanganzo nyafurika binyujiwe mu gitabo cy a mbere yanditse cyitwa “Ibaruwa ndende cyane” yakunzwe cyane. Mariama Ba ni umwanditsi w’Umunyasenegali wavukiyi i Dakar muri Senegali mu mwaka wa 1929 akaba yarize bitandukanye n’abandi bagore mu Ishuri ry’Inderabarezi ry’Abakobwa i RUFISIKE. Mariama Ba yarezwe kandi akurira mu muryango w’abayisirambo mu kwa ba nyirakuru ubyara nyina akaba yarize korowani mu gihe cy’ibiruhuko.

Ba yatangiye kwandika akiri mu ishuri ndetse no mu nyandiko ze za mbere hari ibintu bimwe na bimwe yabonaga bitagenda neza mu muryango mugari akaba yaranabyandite mu nyandiko ze zakurikiyeho. Kubera ko ari wa wabye uwa mbere mu guharanira uburenganzira bw’abagore, yaje gushyirwa mu nzego zitandukaneye z’abagore muri Senegali. Igiterekerezo cyo cyo kurandura ubusumbane hagati y’abagore n’abagore muri Afurika cyatumye yandika igitabo yise “IBARUWA NENDE CYANE” igitabo cyanditswe mbere na mbere mu rurimi rw’igifaransa, hanyuma gihindurwa mu zindi ndimi cumi n’esheshatu ndetse yaje no guhabwa igihembo cya mbere cyo kwandika no kumurika ibitabo muri Afurika. Iki gitabo cyahinduwe mu rurimi rw’icyongereza bwa mbere mu mwaka wa 1981.

Kinyarwanda Translation : Ni ibiki bikubiye mu ibaruwa ndende cyane?

Ibaruwa ndende cyane ni uryurherekane rw’amateka mabi n’ameza yaranze umwarimukazi w’umunyasenegali witwa Ramatulaye watawe n’umugabo we. Iyi baruwa ndende yandikije uwahoze ari inshuti ye magara Ayisatu, ikubuyejo umubabarho, agahinda n’ururugamba rutoroshye, inzira y’umusaraba Ramatulaye yanyuzemo nyuma y’uko umugabo we afashe umwanzuro utunguranye wo kumuharika. BN’ubwo byemewe n’idini y’abayisirambo, iki gikorwa Ramatulaye yagitafse nk’ubugambanyi.
Challenges identified in translating the novel “So Long a Letter”.

Ordinarily, translation refers to the rendering of the meaning or message intended by a source language text (SLT) to a receptor language text (RLT) faithfully or accurately and fluently. However, in one way or another, a translator comes across numerous challenges so as to respect all principles of translation e.g., precision, economy, generality, internationality, transparency, anti-obscenity, systemicity, consistency, and acceptability. Here, the complexity is obviously due to the fact that the SLT which is English and the RLT which is Kinyarwanda in this project are different in terms of their related culture, their type, lexicology, grammar, phonology, morphology, syntax, and semantics and programmatic, all of which determine the Language forms, style, idiom, naturalness and fluency.

Since Kinyarwanda Language does not have exact one to one word meaning that matches with English, we decided to use meaning based translation rather than literal translation. This helped us to find and use the meaning of terms, words, phrases, expressions and sentences according to the context in which they have been used in the source Language text. Furthermore, throughout this project I met a big challenge while translating certain expressions which are not supposed to be taken literally. They rather carry a meaning which is to a certain degree hidden below to the surface meaning. In order to overcome this challenge, we had to learn keenly and recognize when they are used in the source text, to understand why they are used and to know the real meaning including the tendency and attitude of speaker. For example in the novel, we have come across metaphors whereby we have a sentence like: “I weep with you for Modou, whom I used to call "bag of rice", for he would frequently give me a sack of rice.” Here we had to consider the context and see reason why Modou used to be called “bag of rice” because he used to bring a bag of rice whenever he could come for a visit. So here, the author is using a figure of speech to emphasizes and recognize that habit of bringing a bag of rice all the time.

Also, translation of genitive constructions known as “of” phrases has been difficult because in Kinyarwanda they could be understood in two different ways. For instance, the phrase at the house of Mawdo or at Mawdo’s house could be translated as "kwa mawudo," Mu rugo rwa Mawudo or Mu nzu ya Mawudo. So we had to consider the context and translate this as “kwa Mawudo.” Amount of money is another case of this phrases. Having in mind that a good translation should be accurate, clear, natural and acceptable, it was not simple to translate the amount of money because we had to keep the meaning and value of the money. Therefore, to overcome this problem, we used a more generic term such as a future or a lot of money into Kinyarwanda. For instance: “Sometimes a coin, sometimes a bank note” was translated as Rimwe na rimwe ibiceri, ubundi inoti. “Coins and notes continue to pour” translated into “amafaranga menshi akomezwa gutangwa”

Unknown ideas were one of the challenges encountered. There were numerous unknown ideas or foreign ideas in this novel. Among others, we came across names of place and people, housing and household objects just to name a few. In order to make the translation understandable to Kinyarwanda audience, we resorted to the following ways: The uses of descriptive phrase or compound words, substitution of a term similar to another known to the Kinyarwanda Language speakers, use a foreign word from another Language, preferably to gather with either a descriptive phrase or a general word, use of a word that is more general in meaning, and use of a word or a phrase that is more specific in meaning. For instance, the name of house SICAP villa was translated to Umuturirwa SICAP or Inyubako SICAP. Pont-Ville .13) was translated as umujuyi wa Ponti; Banjo music was translated as umuziki wa banjo; Diary was translated as Uruhererake rw’ibyambayeho.

Literary devices such as metaphors and similes are among the challenges identified during the translation of the letter from English into Kinyarwanda. It has been too hard to translate figures of speech throughout this project. Literary devices or figures of speech are referred to as special expressions which are not supposed to be taken literally. They rather carry a meaning which is to a certain degree hidden below to the surface meaning. In order to overcome this challenge, we had to learn keenly and recognize when they are used in the source text, to understand why they are used and to know the real meaning including the tendency and attitude of speaker. For example in the novel, we have come across metaphors whereby we have a sentence like: “I weep with you for Modou, whom I used to call "bag of rice", for he would frequently give me a sack of rice.” Here we had to consider the context and see reason why Modou used to be called “bag of rice” because he used to bring a bag of rice whenever he could come for a visit. So here, the author is using a figure of speech to emphasizes and recognize that habit of bringing a bag of rice all the time. Therefore, this had to be translated as follows: Uyu munsu nifatanyije namwe mu mubabaro twatewe na Modu (Modou) nakundaga kwita "umufuka w’umuceyi” kubera ko yakundaga kumpa umufuka w’umuceyi!

As pointed out earlier, Similes also have been found in this project and they are known as powerful expressions that are used to make the message vivid and powerful and easy to remember. For instance, we came across such a simile: How many dreams did we nourish hopelessly that could have been fulfilled as lasting happiness and that we abandoned to embrace others, those that have burst miserably like soap bubbles, leaving us empty-handed?
After discovering the topic (what is being talked about), the illustration (what the topic is being compared to), and the point of similarities (what connects the topic and illustration) in this simile, we translated it as follows: Ni inzozi zingana iki twashakaga kugeraho kandi zashoboraga kugerwaho nk’umunezero udashira ariko tukazirengagiza tugashigikira izindi nazo zigakendera nk’urufuro rw’isabune tugasigara amara masa?

Active and passive case is another challenge. While we were translating this novel, it was difficult to translate the passive construction. For example, the passage “Our grandmothers in their compounds were separated by a fence and would exchange messages daily. Our mothers used to argue over who would look after our uncles and aunts”. Here the author wanted to put the agent out of focus in order to focus in the events itself. We therefore had to discover the context of the passage and translate this as follows: N’ubwo ba nyogokuru bari batandukanijwe n’imbago mu nyubako zabo, ntibyababuzaga guhererekanya ubutumwa uko bwije n’uko bukeye. Mu buryo nk’ubu kandi ababyeyi bacu batubyara bahorora baganira, bibaza k’uzakurikiranira hafi ba marumne na ba masenge.

Gender markers were another challenge. In English language, pronouns are marked for gender, as masculine, female or neuter. For example in “she has been installed in my house for funeral in accordance with tradition” the reader will immediately discover the gender feminine because of gender marker “she”. However, in Kinyarwanda there is no distinctive gender pronouns except a few nouns, which designate males or female such as umuhungu to mean a boy, umugabo to mean a man and umugore to mean a woman. For this, we had to pay attention while we were translating. Such pronouns could be having their specific translation. We could rather refer to the antecedent and the phrase or sentence in order to focu discover the intended meaning in the SL. For example, the presence of my co-wife beside me irritates me. She has been installed in my house for the funeral, in accordance with tradition was translated as follow: Ku rundi ruhande kandi, nk’uko biteganywa n’imigenzo y’idini ya Isilamu, mukeba wanjiye yari yaje turi kumwe mu nugo ari nako imihango yo kwitegura gusyingura ikomeza.

Proper names cannot be excluded among the challenges identified in the translation of the letter. These names express ideas, aspirations, sorrows or philosophical comments, grief and an awareness, thus playing a literary role in one way or another.

Throughout this project, we decided to translate the names of characters in the novel by only showing how they can be pronounced in the Kinyarwanda language so as to keep the features of the culture of personal names and keep the context in which they are used. Transliteration has been applied by writing a foreign word in the alphabet of another Language, naturalizing it according to the phonology of the receptor language. In that context, translating was done from a foreign language into another language, which does not appropriate words to render the word in some text. For instance: Ramatoulaye (Ramatoulaye), Aissatou (Ayisatu), Mawdo Ba (Mawudo Ba), Young Nabou (Nabu moto), Modou (Modu), Binetou (Binetu), Tamsir (Tamusiri), The Imam (Imam), Daouda Dieng (Dawuda Dijenge), Ibrahim Sall (IbrahimuSali), Daba (Daba).

Proverbs and proverbial phrases were another challenge during the translation. Proverbs are aphorisms referred to as metaphorical statements that reflect a generally applicable truth by reference to a typical specific phenomenon or experience (Seitel: 1976). Throughout this project, we paid attention to some proverbs in this novel so as to understand and interpret the contextually intended meaning, embedded in them. For example: on page (36) “You were advised to compromise: ‘You don’t burn the tree which bears the fruit.’ You were threatened through your flesh: ‘Boys cannot succeed without their father’. After assessing the literal and near idiomatic meaning of the expression used, we translated as follows Wagiriwe inama yo gushyikirana; “nta wutwika igiti cyera imbuto” watewe ubwoba, wahungabanyijwe binyuriye ku mubiri wawe. Abahungu ntibashobora gutsinda batari kumwe na se. Ntiwabyitayeho.

From the above examples, it is seen that major differences exist between both SL (English) and RC (Kinyarwanda) and this causes literal trans-lingual interpretation and translation of meaning inappropriate. Consequently, those differences pose challenges to making equivalent translation. The main solution was to bear the meaning-based translation after analyzing, interpreting and understanding the massage in the SLT so as to render the same meaning faithfully and fluently.

6. SUMMARY AND CONCLUSION
It is often time said that “a reading nation is an informed nation” which means that young African generations should know and preserve their cultures and values as taught through literary genres. Despite that translating Mariama Ba’s So Long a Letter from English into Kinyarwanda challenges, it is worthy for the Kinyarwanda speech community to know the message conveyed by A west African writer. We decided to carry out this study as the novel received much acclaim and admiration reflected by its contribution in eradicating inequalities between men and women especially in African countries where inequalities have taken root and where gender issues arise consistently. The researchers wanted to translate this novel into Kinyarwanda Language so as to allow Rwandans to read and understand the
messages related to gender promotion, militating against inequalities between Rwandan men and women, one of the leading government policies in Rwanda.

Challenges identified throughout the translation of the novel “So long a letter” from English into Kinyarwanda were mainly related to translating unknown ideas, genitive constructions known as "of phases", figures of speech such as metaphors, similes, ...gender markers, proper names, active and passive constructions, proverbs and proverbial phrases, among others. Possible remedies and/or solutions were resorted to while translating this novel so as to render the same meaning. Among others, we mentioned deep analysis of the meaning in the SLT before translating, the use of descriptive phrase, the consideration of the context, transliteration, borrowing and use the meaning-based translation, just to name a few. As “two heads are better than one”, we have found out that, translation and language development is not a one person’s task but rather a collective one. Since translation is one of the main means that help in promoting and developing African mother tongues, we realized that translation would help in standardizing orthography, vocabulary and other language features of the mother tongues and this would contribute enormously to the language and culture safeguarding.

Given that a few of Rwandans are acquainted with foreign languages, translation needs therefore to be done lengthily so as to allow a number of Rwandans if not all to read and understand books written in their mother tongues. In order to achieve the Rwandan vision, there must be information sharing through the Language that all citizens understand. Therefore, all government policies should be translated into Kinyarwanda so as to allow all Rwandans to understand them in order for them to be able to implement. As most of the documents in Rwanda are written in foreign languages. We would recommend that most of the documents especially bank documents, signposts, adverts and others be translated in mother tongue so that Rwandans who do not master foreign languages are able to interpret and understand those documents. Commercialization of Kinyarwanda as mother tongue is very important too. Here, we mean that Kinyarwanda should be used in commercial/economic domains so as to allow all Rwandans to read and understand properly the related information.

Kinyarwanda like other African mother tongues should be industrialized, intellectualized. Put another way, they should be used in all domains such as political, economic, medical, educational just to name a few. Musicians should be encouraged to compose songs in the standard Kinyarwanda instead of using colloquial one and/or mixing languages. Kinyarwanda like any other African mother tongues should be empowered through the language and other government policies so as to help in their promotion and development. One library per sector cannot be excluded from this list of recommendation. The government should establish libraries in each sector where people should get Kinyarwanda books of stories, Kinyarwanda proverbs, Kinyarwanda tongue twisters, folk stories, Kinyarwanda poems, and Kinyarwanda songs and therefore people especially young ones will learn the standard words to use in Kinyarwanda and the proper use of our mother tongue.

African curriculum should always put emphasis on the mother tongues as one way of developing them and preserving their cultures. Since the time RALC was established in Rwanda, we see a tremendous improvement in terms of Kinyarwanda development and Rwanda culture safeguarding. We therefore recommend a continuous mobilization in all sectors so as to develop Kinyarwanda as mother tongue and as the national Language. We believe that this paper augurs increase of demand for translation and adaptation, editing works and interpreting services from foreign languages to Kinyarwanda like many scientific textbooks, novels, and short stories among others; enrich that Bantu language. We recommend other scholars and translators to keep on translating more books written in foreign languages to allow Kinyarwanda speech community to get a hold of any communicated messages straightforwardly. Further discoveries on translation language development are encouraged accordingly.

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Nyandwi Gilbert is the Assistant Lecturer of English in the University of Rwanda, College of Education. He holds a master’s degree in Translation and Language Development from Uganda Christian University and Post Graduate Certificate in Learning and Teaching in Higher Education from University of Rwanda College of Education. He has a Bachelor’s Degree in Education with English and has carried research in his field of expertise which earned him skills and experience to use in his career. He has gained experience from working with several companies and institutions. Moreover, he has the skills necessary for translation and consultancy work.

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**REFERENCES**


Constrains of Rendering Some Selected Qur’anic Verses (Āyahs) into English: A Socio-rhetorical Interpretation

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ABSTRACT

The present study aims to examine the cultural and lexical constrains that encounter the translators of the Holy Quran in rendering some selected Qur’anic verses (Āyahs) into English (with reference to three English translations by Khan and Hilali (1996), Pickthall (1997), and Abdel Haleem (2005)) that are based upon the contexts and the interpretive meaning of the elugent and rhetorical expressions. To avert such cultural and lexical constrains, the study aims to explore the translation strategies that are employed by the three translators in rendering the Qur’anic elugent and rhetorical expressions into English. The study has revealed that there are some cultural and lexical constrains that face the translators when rendering Qur’anic verses (Āyahs) into English. That is due to their sacred status and cultural and linguistic barriers that exist between Arabic and English cultures. Also, the results of the study have showed that the three translators have adopted various strategies such as transliteration, transposing, cultural substitution, and footnotes. It is expected that the study will cast light on an important idea. It is essential that translators of the Holy Qur’an must render the meaning of the elugent and rhetorical expressions of the Noble Qur’an accurately to preserve the original meaning of the Qur’anic text.

KEYWORDS

Qur’anic, rhetorical, Rendering, Constrains, Interpretation, Verses(Āyahs)

1. INTRODUCTION

It is noted that different translations produce different effects on common readers with varying degrees of comprehension of the message of the Holy Quran. The main objective of the study is to examine the problems that encounter the translators of the Holy Quran. For example, the elugent and rhetorical expressions of the Noble Qur’an.

2. RESEARCH QUESTIONS

The study seeks to answer the following questions:

1. Is elegance the main component of translating the text of the Holy Quran into English?
2. Do the selected English translations reflect the original elugent expressions and the meanings of the Holy Quran?
3. Do the three translators adopt strategies such as transliteration, transposing, cultural substitution, and footnotes to avert such cultural and lexical constrains?

3. LITERATURE REVIEW

3.1 Concept of Socio-rhetorical analysis

Socio-rhetorical analysis fosters a dialogic relationship with scholars of various approaches and disciplines, and its connection with reception history in particular is multifaceted, beginning with its foundational assumptions about the nature of texts and discourse. In brief, socio-rhetorical analysis offers an interdisciplinary interpretive analytic by which we can better understand texts and their reception (Robbins, 1996, pp.11-13).

3.2 Concept of rhetorical expressions

Rhetoric was invented by the Ancient Greeks who thought up a lot of lovely Ancient Geek words for the patterns they would find. But different writers defined these words a bit differently. Some used them loosely, some very precisely and some used them with a different meaning altogether (Forsyth, p.2019).
3.3 Features of Euphemism as the Elements of Eloquence

Psychologically, if not linguistically, meaning can be defined as the sum of our responses to a word or an object. Words themselves may be seen as responses to stimuli. After a word has been associated for a long period of time with the stimulus that provokes it, the word itself picks up aspects of the response elicited by the stimulus object. When unpleasant elements of response attach themselves strongly to the word used to describe them, we tend to substitute another word free of these negative associations. In this way, psychologists tell us that euphemisms are formed.” Take, for example, the word "vomit." Here, the unpleasantness of the stimulus attaches to the word and, to avoid a negative response, we find new terms such as WHOOPS and FLASH for the same phenomenon. Eventually, the same unpleasant response will be evoked by these new terms and we will, consciously or unconsciously, invent euphemistic substitutes for them. In this way, the euphemistic vocabulary is constantly varied and enriched (Taylor, et al,1990).

Joseph M. Williams suggests five general semantic processes by means of which euphemisms are created, but there are others as well,

1. Most obviously, euphemisms may be made by borrowing words from other languages—terms that are less freighted with negative associations. Thus, we use Greek and Latin expressions for many bodily parts and functions. We have coined HALITOSIS (bad breath) from the Latin halitus for breath and we have substituted MICTURITION for the more vulgar Indo-European "piss."

2. Euphemisms may be made by a semantic process called widening. When a specific term becomes too painful or vivid, we move up in the ladder of abstraction. In this way, cancer becomes A GROWTH and a girdle becomes A FOUNDATION. Sometimes, in addition to widening, we divide the negative connotations of a single direct term between two or more words. Instead of saying "syphilis" openly, we speak of a SOCIAL DISEASE. We lessen the impact of the term "feces" by referring to it as Solid Human Waste.

3. Allied to the phenomenon of widening is that of semantic shift. This is the substitution of the whole, or a similar generality, for the specific part we do not choose to discuss. We may create such metonymies (substitutions of the whole for the part) as REAR END for "buttocks." Sometimes, as in the expressions To Sleep With or To Go To Bed With someone, we use words naming the larger event in place of more precise references to the sexual relations that are part of the process.

4. Euphemisms may be made by a process called metaphorical transfer, the comparison of things of one order to things of another. The euphemism BLOSSOM for a "pimple" compares one flowering to another more acceptable variety. The euphemisms chosen are often romanticizing, poetizing and softening of the original word. But styles in language change and such current vulgarisms as "cherry" (for hymen) were once thought poetically euphemistic.

5. Euphemisms may be created by phonetic distortion.

When we encounter words that dare not speak their names, we abbreviate, apocopate (shorten or omit the last syllable), initial, convert, back form and reduplicate them. We may also distort their sounds and create diminutives and blend words. (Taylor, Ibid, p. 153.)

- Abbreviation is the shortening of a word and may be seen in the use of the British expression LADIES for Ladies-Room.
- Apocopation is another form of abbreviation, apparent in the use of VAMP for "vampire," here meaning a seductive woman.
- Initialing is the use of acronyms instead of their component parts, as in JC for "Jesus Christ."
- Back farming is the substitution of one part of speech (used in shortened form) for another, as in BURGLE (rob), which is derived from "burglar."
- Reduplication is the repetition of a syllable or letter of a word. Particularly common in children's bathroom vocabulary, it substitutes PEE-PEE for "piss."
- Phonetic distortion is the changing of a sound in a word. It is audible in such terms as CRIPES ("Christ") and Gad ("God").
- A blend word is a form of phonetic distortion in which two or more words are squeezed together both orthographically and phonetically. An example of this is GEZUNDA for a chamber pot, a term, derived from the fact that this object "goes under" the bed.
- A diminutive is the formation of a new term by nicking or shortening a name and adding a suffix indicating affection or smallness. HEINIE, for example, is
the diminutive of "hind end" and refers to the "buttock."

Just as there are cultural and linguistic traits common to the formation of euphemisms, so there are general tendencies that shape changes in language, and these are found in all cultures. Words with neutral connotations, for example, tend to polarize, becoming either laudatory or pejorative connotations they attract. Often, when a word develops strong negative connotations, we create a milder, more positive term, or euphemism, for it. (Widdowson, 1989, p 67)

Sometimes, because of an accidental resemblance between words with different meanings, one word "contaminates" another. For example, the similarity in sound between "niggard" and "nigger"—two words unrelated in origin and meaning—may lead to the avoidance of the former term and its replacement by a euphemism such as THRIFTY or NEAR.

Occasionally, a linguistic tendency called elevation creates euphemistic phrases. A "penthouse," the magnificent domain of the rich, is really an elevated form of "pentice," a lean-to shack. In this case, a word is applied to an object more highly esteemed than its early referent. This language change, however, also reflects the social change that preceded it. Those who lived in cities and could afford a lean-to-like structure on a rooftop were, in fact, living more elegantly. One elevation reflects another.

_Degradation_, the opposite tendency, appears when a formerly polite or acceptable term gradually dwindles into a negative one. In the fourteenth century, "uncouth" simply meant "unknown." It later took on the meanings of "crass," "crude" and "vulgar" because anyone who was aristocratic was obviously well known. Today, "uncouth" is a profound insult and has lost its original meaning.

As Joseph Shipley has pointed out, taboo or forbidden meanings of a word drive out its competing general or acceptable ones in a sort of Gresham's Law of language. Thus, for example, Gay, which has become the property of the homosexual community, is no longer primarily used as a synonym for "happy" or "vivacious." "A gay party" is no longer a phrase used to describe a lively gathering but has the specific connotation of a social occasion for homosexuals. (Shipley, p. 158.)

The result of all these tendencies is the constant need for new terms to replace older ones. The numbers of euphemistic topic reflect the strength-arid sometimes the longevity of the taboo originally responsible for euphemizing.

### 3.4 Previous Studies

Very few studies have tackled the problems translators encounter in translating religious euphemistic expressions. Abdul-Haleem (1999) pointed out that none of the translations of the Holy Quran is the Quran, that is "the direct word of God". Khalifa (2005) said:

Comparing any translation with the original Arabic is like comparing thumbnail sketch with the natural view of a splendid landscape rich in color, light and shade, and sonorous in melody. The Arabic vocabulary as used in the Quran conveys a wealth of ideas with various subtle shades and color impossible to express in full with a finite number of words in any other language.

One problem regarding translation is that in all translations the beauty and economy of the original Arabic is lost along with its music. Even then, some meanings may not have been captured. As Abdul-Haleem(1999,p.34) said while commenting on Surah al-Fatiha: "The Choice of words and structures allows for the remarkable multiplicity of meaning difficult to capture in English. All existing translations show considerable loss of meaning."

### 4. METHODOLOGY

#### 4.1 Research Approach

In the current study, the researchers used descriptive qualitative methods. Secondly, text analysis design was used to find rhetorical expressions in the English translation of the meanings of the Holy Quran. The Qur'anic translations explored in the study are:

(i) Mohammed A.S Abdel Haleem (2005) (a native Arabic speaker),
(ii) Mohammed M.Pickhall (1997) (a native English speaker)

#### 4.2 Data Collection Procedure

The current study aims at describing, analyzing and evaluating the principles, methods, and procedures of translating the text of the Holy Quran, and particularly, _explaining the cultural and lexical constraints of translating_ rhetorical expressions in the three selected translations of the Holy Quran. The objective of the current research is the establishment of the basic and secondary meaning of rhetorical expressions and their derivations in the translation of the meaning of Holy Quran.

The most vital and crucial research instrument is reading, analyzing and comparing the translated text of selected Surrah by the three different translators. This study is an eclectic study where three popular...
translations of the Holy Qur'an have been analyzed and identified as the different kinds of translation, i.e., semantic translation, communicative translation, etc. When analyzing the three translations, the researcher followed the following procedures:

a. quoting the Arabic versions of Quranic ayat in which rhetorical expressions under investigation occur, enumerating rhetorical expressions in both versions Arabic and English, and then putting the three translations of the same ayah into a table directly under each one of the three translators.

b. Studying rhetorical expressions in terms of the problems of meaning and textual problems based on (strong/mid/weak) connotation.

c. Analyzing rhetorical expressions aspects of meaning focusing on some selected ayahs in which euphemistic expressions appear in the Holy Quran, here the researcher chooses some examples for the context particularly in which either euphemistic expressions appear.

d. Analyzing Abdel-Haleem, Khan and Hilali and Pickthall's translations and identifying their accuracy, effectiveness, and then giving comments on the three translations (Alhaj, 2019, p.46).

5. RESULTS AND DISCUSSIONS

<table>
<thead>
<tr>
<th>ST (euphemism)</th>
<th>T1 Abdel-Haleem</th>
<th>T2 Khan and Hilali</th>
<th>T3 Pickthall</th>
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<tbody>
<tr>
<td>(سنّاسيمه علي الخترطم اللفظ)</td>
<td>.. We shall brand him on the snout!</td>
<td>We shall brand him on the nose.</td>
<td>We shall brand him on the nose.</td>
</tr>
</tbody>
</table>

**Discussions**

The meaning of this ayah is (We shall brand him over the nose) meaning "We" (Allah) make a brand on his nose with which he will be disgraced as long as he breathes; the matter which was established on the day of the battle of Bader when his nose was cut off down. Moreover, recorded ibn Abi-Hatim on the authority of ibn Juraj who said "On the day of the battle of Bader, Abu-Jahl said, 'Seize them (meaning, the Muslims) and to your best tie them with ropes and do not kill any one of them.' At this Allah sent down this verse, 'Verily, We have tried them as We tried the people of the garden, when the snore to pluck the fruits of the ( garden) in the morning.' Drawing a simile between what the polytheists thought of their ability over the Muslims and the ability of the owners of the garden over the garden

Regarding the analysis of the collected data, some Quranic ayahs have been selected by the researchers. The selected ayahs contain some rhetorical expressions. The analysis of the of the data was carried out by utilizing comprehensive tables displaying: SL texts, TL meaning, types of methods. Furthermore, the analysis of the data has been devoted to rhetorical expressions and the way each selected translator used them. However, all ayahs have not been analyzed in this thesis due to the limitations of the current study. Then, only the translations that appear to give different meanings from what has established have been explored. Finally, in case of having an effective rendering, which coincides with the religious interpretation, it will be chosen as a proposed rendering; otherwise, a new rendering will be suggested.

- **Example1**

The triliteral root خرطوم (الْخُرْطُومِ) occurs in 1 Surah and appears 1 time in the Qur'an, in 1 derived form. he triliteral root خرطوم (خ ر ط م) occurs in 1 Surah and appears 1 time in the Qur'an, in 1 derived form.

<table>
<thead>
<tr>
<th>Examples of the data analyzed:</th>
<th>SL (Arabic)</th>
<th>TL (English)</th>
</tr>
</thead>
<tbody>
<tr>
<td>نسَمُهُ عَلَي</td>
<td>We shall brand him on the nose.</td>
<td></td>
</tr>
</tbody>
</table>

The three translators resort to semantic translation to render the euphemistic expression سنّاسيمه علي الخترطم (سنّاسيمه علي الخترطم اللفظ) which is rendered into "We shall brand him on the nose." which means among other things, the nose of a wild pig. But Khan and Hilali and as well Pickthall render the euphemistic expression سناسيمه علي الخترطم l-khur'tumi. Also, the three translators opt for semantic translation as a strategy for rendering it, a choice which seems to be very suitable because it conveys the intended meaning to the readers. Abdel-Haleem rendered it into "..We shall brand him on the snout!" which means among other things, the nose of a wild pig. But Khan and Hilali and as well Pickthall render the euphemistic expression سناسيمه علي الخترطم l-khur'tumi into "We shall brand him on the nose."

All the three translators used the semantic translation which hits high degree of translational coincidences
with the interpretation for translating render the euphemistic expression سَنَسِمُه عَلَيْ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَىٰ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلَيْ السَّنَةِ عَلا
Discussions

The meaning of this ayah (verse) is: Shaytan (Satan) overpowered them when they obeyed him. Therefore, Allah sealed their hearts, hearings, and sights, and they could neither see the guidance nor comprehended nor understand. This verse clarifies the fact that their hearts nor hearings are totally locked in a way as not to accept the Guidance of Allah and that there is a covering on their eyes as if theirs were thickly veiled.

To approach the meaning of euphemistic word (khatama ختم) (based on Tafsir Al-Jalalayn and Tafisir Ibn Kahir) in the ayah, all the three translators used the communicative method which hits high degree of translational coincidences with the interpretation.

<table>
<thead>
<tr>
<th>Type</th>
<th>Semantic translation</th>
<th>Communicative translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Translation</td>
<td>High</td>
<td>Average</td>
</tr>
<tr>
<td>T1) has sealed</td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>T2 has set a seal</td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>T3) hath sealed</td>
<td></td>
<td>+</td>
</tr>
</tbody>
</table>

Moreover, to approach the meaning of euphemistic lexeme (khatama ختم) in the same ayah, Abdel-Haleem, and Pickthall used the literal translation method to render the euphemistic meaning. Also, the two translators resort to denotation or weak connotation in their renditions of the intended lexeme therefore, their renditions is inaccurate. "...the conveyance of denotative meaning of phrases and sentences in a text from one language to another" (Farghal and Shunnaq, 1999,p13) leaving the target reader to infer what the right is as it is done with Arabic speakers. Hence, their translations have weak connotation. Hilali & Khan, on the other hand, use couplet (a translation method that combines two procedures to deal with a single problem "literal translation + explanation") to convey the intended euphemistic meanings of the lexeme (khatama ختم) to the receptors, because they combined their translations with an explanatory note. Hence, Hilali & Khan's rendition for the meaning of euphemistic lexeme (khatama ختم) seems quite natural in its context and definitely adds to communication and comprehension, therefore, their translation has strong connotation.

<table>
<thead>
<tr>
<th>Method of Translation</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>T1/ literal</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T2/ couplet</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T3/ literal</td>
<td>+</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Moreover, contrary to the traditional word "God" which was used by Abdel-Haleem, but Khan and Hilali as well as Pichhall used the real names' Allah' in this ayah, which may be appreciated by some and criticized by others in the English community. However, contextually, it is quite appropriate. Also, this may result in better comprehension if the receptor is familiar with the word' Allah', which has more divinity.

To conclude, the translator must be aware and understand the phenomenon of euphemistic words in the Holy Quran to produce better translation of the intended meanings of the ayahs for the target readers.

- Example 3

في قِلْوَبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ مَهْرَضٌ فِي قُلُوبِهِم عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (البقرة:10)

The triliteral root mim rā dād م ر ض occurs in 13 Surahs and appears 24 times in the Qur'an, in 2 derived forms The word (maradun مراض) is an euphemistic word, which may have a range of meanings depending on context.
Constrains of Rendering Some Selected Qur’anic Verses (Āyahs) into English: A Socio-rhetorical Interpretation

<table>
<thead>
<tr>
<th>No.</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>(2:10) maraḍun</td>
<td>(is) a disease</td>
</tr>
<tr>
<td>2.</td>
<td>(2:10) maradun</td>
<td>(is) a disease</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ST( euphemism)</th>
<th>T1 Abdel-Haleem</th>
<th>T2 Khan and Hilali</th>
<th>T3 Pickthall</th>
</tr>
</thead>
<tbody>
<tr>
<td>في قلوبهم مرضُ، زادَهُمُ اللَّهُ مرضًا، وما كانوا يكذبون</td>
<td>There is a disease in their hearts, which God has added to. Agonizing torment awaits them for their persisting lying.</td>
<td>in their hearts is a disease (of doubt and hypocrisy), and Allah has increased their disease. A painful torment in theirs because they used to tell lies</td>
<td>In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.</td>
</tr>
</tbody>
</table>

Discussions

The meaning of the ayah is: (in their hearts is a disease) meaning, their hearts suffer doubt and hypocrisy which bring about weakening their hearts as not to accept belief in Allah (Islamic Monotheisms) (and Allah has increased their disease). By sending down the Glorious Qur’an because of His Knowing that they will never therein believe. (A painful torment in theirs) meaning, they will suffer the most anguishing of torment. (Because they used to tell lies) meaning, they will be severely punished because of their disbelief in Mohammed; the Prophet of Allah (PBUH) and so will they be punished for telling lies by pretending belief (by saying, ( we have believed )) while they are to their best following the path of disbelief (Tafisir Al-Jalalyan: volume. 1 2009:21).

To approach the meaning of euphemistic word (maraḍun، مَرَضٌ) (based on Tafisir Al-Jalalayn and Tafisir Ibn Kahir) in the ayah, all the three translators used the communicative method which hits high degree of translational coincidences with the interpretation in Khan and Hilali’s renderings, but it hits average in Abdel-Haleem’s and Pickthall’s renderings.

<table>
<thead>
<tr>
<th>Type</th>
<th>Semantic translation</th>
<th>Communicative translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Translation</td>
<td>High</td>
<td>Average</td>
</tr>
<tr>
<td>T1There is a disease</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T2In their hearts is a disease (of doubt and hypocrisy)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>T3In their hearts is a disease</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The three translators have translated the euphemistic word (maraḍun، مَرَضٌ), as (a disease.), therefore, their renderings are accurate, appropriate, and relatively the Qur’anic meaning of maraḍun، مَرَضٌ. But Khan and Hilali’s rendering for the euphemistic word (maraḍun، مَرَضٌ) is distinctive, because they took further step by using couplet. Hilali & Khan combined their translations with an explanatory note. Hence, their rendering for the meaning of euphemistic lexeme is more accurate and appropriate than Abdel-Haleem’s and Pickthall’s renderings. Hilali & Khan have used this fruitful stylistic device in translations of the Holy Qur’an.

According Khan(2008,p.112):

When literal translation seems ambiguous or confusion, an experienced and competent translator adds footnotes or marginal notes or short explanatory notes,
with regard to receptor's comprehension difficulties. However, subjectivity is not permissible in the Qur'anic translations. These notes have been used for two functions: 1. Overcome linguistic and cultural discrepancies, both of Arabic and English languages. 2. To add useful information for better and easy understanding of the Qur'anic Message.

<table>
<thead>
<tr>
<th>Method of Translation</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>T1 word-for-word</td>
<td></td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>T2 word-for-word</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(couplet)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T3 word-for-word</td>
<td></td>
<td></td>
<td>+</td>
</tr>
</tbody>
</table>

Word–for–word metaphorized euphemism: It is axiomatic that the Arabs resort to such a type of euphemism so as to gloss over the explicit direct mention of certain concepts. This, however, involves the use of a novel different word to supersede the original one. This word-for-word translation is also appreciated by Peter Newmark (2008, p. 50):

*This is often demonstrated as interlinear translation, with The TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or to construe a difficult text as a pre-translation process.*

To conclude that, the Holy Qur’an is Allah’s revelation to man; it is miraculous in all respects including the use of its language. Politeness is a major principle permeating all the dialogues in the Holy Qur’an and saving face is a fundamental principle in all interactions of the Holy Qur’an. Thus, it is expected that the Holy Qur’an uses euphemism not only as a mechanism of intentional substitution of offensive expressions with agreeable ones but also as a referential mechanism to refer to actions that convey some distasteful meanings.

- Example:4

(لا تَصَعِّرُ خَدَّكَ لِلنَّاسِ وَلا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَيْبُحُّ كُلَا مُخْتَالٍ فَخُورٍ) (لقمان 18)

Wa laa tusa’-ir khaddaka linnaasi wa laa tamshi fil ardi maarahan innal laa yuhibbu kulla mukhtalal fakoor

The triliteral root ṣād ʿayn rā (ص ع ر) occurs in 1 Surah and appears 1 time in the Qur’an, in 1 derived form as a verb. The translation below is a brief gloss intended as a guide to meaning. The word tua’-ir (تصَعِّرُ) may have a range of meanings depending on context.
Constrains of Rendering Some Selected Qur’anic Verses (Āyahs) into English: A Socio-rhetorical Interpretation

Discussions

The meaning of this ayah is: ‘Do not turn your face away in arrogance and in despite of people when speaking to them or when they speak to you. Rather handle them gently and let your countenance be cheerful when meeting them; as it is recorded in the Hadith that the Messenger of Allah (PBUH) said: "... even if it is only by greeting your brother with a cheerful countenance; and beware of letting your lower garment trail below your ankle, for this is a kind of boasting, and Allah likes boasting.”

In verse 18, it was said: ‘لا تُصَعِّر خَدهكَ لِلنهاسِ وَلََ تَمْشِ في الَْْرْضِ مَرَحًا ۖ إِنه اللَّهَ لََ يُحِبُّ كُلُّ مُخْتَالٍ فَخُورٍ’ (لقمان 18). The expression: ‘لا تُصَعِّر خَدهكَ لِلنهاسِ’ (la tusa’ir) is a derivation from: صَعَرَ (sa’ara) which is a disease among camels that causes a tilt in the neck similar to the stroke among human beings that makes the face become crooked. It carries the sense of turning one's face away (in disdain). Thus, the verse means: ‘do not turn your face away from people when you meet them and talk to them for it is a sign of avoidance and arrogance and very much against the norms of gentle manners.’

Abdul-Haleem, Khan and Hilali as well as Pickthall have monotonously tackled the euphemistic meaning of the word: tuṣaʿʿir (تُصَع ِّر). Abdul-Haleem rendered it into (Do not turn your nose up at people) and Khan and Hilali's rendition is (And turn not your face away from men with pride), however, Pickthall’s rendition is (Turn not thy cheek in scorn toward folk). Moreover, the three translators resort to connotation in their renderings of the euphemistic meaning of the word: tuṣaʿʿir (تُصَع ِّر). Hence, their renditions for the euphemistic meanings of the intended lexeme is accurately rendered into English.

<table>
<thead>
<tr>
<th>No. Translation of Translation</th>
<th>High</th>
<th>Average</th>
<th>low</th>
<th>High</th>
<th>Average</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>T (1) Do not turn your nose up at people</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>T (2) And turn not your face away from men with</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Also, the three translators used the euphemistic expression (Do not turn your nose up) , (And turn not your face away) and (Turn not thy cheek) receptively, which means (أي إشاحة الأنف و الخد والوجه بعيدا). The euphemistic expression implies the attitude of a person who shows arrogance and vanity, turns his nose, cheek and face away and treats others with scant respect. Mukhtal (مُخْتَالٍ) in the original implies a person who has an over-high opinion of himself, and fakhur (فَخُورٍ) is the one who boasts of his superiority over others. A man becomes haughty and arrogant and vain in his gait only when he is puffed up with pride, and wants that others should feel his superiority (slamicstudies.info/reference.php?sura). The three translators have successfully rendered this euphemism through semantic translation which hits high degree of translational coincidences with the interpretation.
The three translators are adequate in rendering the intended connotative and euphemistic meaning (وَلَا تَصَعِّ رَّكَا نَكَّ لِّلنَّاسِ) when they render it as (Do not turn your nose up) and (And turn not your face away) receptively. Hence, their translation has strong connotation.

To conclude, Abdel-Haleem, Abdul-Haleem, Khan and Hilali as well as Pickthall have accurately translated (euphemistic expression (وَلَا تَصَعِّ رَّكَا نَكَّ لِّلنَّاسِ) through semantic translation which is the most suitable strategy as it captures the SL linguistic trait without causing damage to the intended meaning. According Newmark (2008,p.78):

&quot;semantic translation requires the translators to replicate the original form from the SL to the TL as much as possible. It regards the original words and phrases as sacred, even if there are some ambiguities and errors in the original text. Semantic translation generally applies to literature, scientific and technical literature, and other genres that treat the original language and contents as important as the translated ones.

In other words, the three translators' renditions perform the same function in their renderings (Do not turn your nose up) and (Turn not thy cheek) receptively, respectively as far as this text is concerned. Example 5

<table>
<thead>
<tr>
<th>Type of translation</th>
<th>Strong connotation</th>
<th>Mild connotation</th>
<th>Weak connotation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tr(1) semantic translation</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tr(2) semantic translation</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tr(3) semantic translation</td>
<td>+</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ST</th>
<th>T1 Abdel-Haleem</th>
<th>T2 Khan and Hilali</th>
<th>T3 Pickthall</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَاس تَف تِّهِّم  أَهُم  أَشَدُّ خَل قًا أَم  مَن  خَلَق نَا ۚ إِّنَّا خَلَق نَاهُم  مِّنَ طِّينٍ لََزِّبٍ.</td>
<td>So[ Prophet], ask the disbelievers: is it harder to create them than other beings. We have created? We created them from sticky clay. (Ranged in Rows:11)</td>
<td>Then ask them( i.e. these polytheists, O Mohammed(PBUH): Are they stronger as creation, or those( others) whom We have created?&quot; Verily. We created them of a sticky clay. (Ranged in Rows:11)</td>
<td>Then ask them( O Muhammad): Are they stronger as a creation, or those( others) whom We have created? Lo !We created them of plastic clay. (Ranged in Rows:11)</td>
</tr>
</tbody>
</table>
The General Meaning of the Intended Ayah
The Meaning of this ayah is: (Then ask them) meaning, O Mohammed (PBUH)! You may ask these polytheists of Makkah in rebuke and admonishment("Are they stronger as creation or those We have created?") meaning, Are they stronger as creation or the angels, the heavens and the earth together with what is therein scattered of creation. (Verily, We created them of a sticky clay). This refers to the father of mankind whom Allah(SWT) created from sticky clay which sticks to the hand. What is that the heavens and the earth in themselves (whom) in their renderings. The pronoun (whom) stresses that the heavens and the earth in themselves are handed as if they are something sane enjoying reasoning. However, Abdel-Haleem omitted the pronoun (whom) in his rendering. Hence, his rendition seems weak because it lacks one of seven standard of textuality (coherence) which affects intended meaning and intensity of the Message. Abdel-Haleem did not use the adverb "verily" in his rendering, unlike Khan and Hilali as well as Pickthall who used 'verily' and 'lo' respectively.

Abdel-Haleem and Khan and Hilali rendered the word لزيب لازيبīn to sticky unlike Pickthall who used the word "plastic" which affected the intensity of the Message. The lexeme (plastic) seems awkward and is confusing with reference to its lexical context acceptable to the TL receptor.

6. SUMMARY AND FINDINGS
On the basis of the theoretical part and data analysis, the current study has come up with the following conclusions:

1. The Holy Quran cannot be literally translated because Arabic lexemes and rhetorical expressions often have more than one literal meaning, and are, more often, used figuratively. Moreover, many Arabic constructions contain subtle shades of meaning which cannot be expressed in another language. Therefore, any translation of the Holy Quran is essentially a mere explanation, paraphrase, or interpretation of the meaning of the source text (see examples 0)

2. As to the strategies used by the three translators, it can be said that a variety of different strategies, mostly literal strategies, were adopted. However, the extent of adoption of each translation strategy was different from one translator to another.

3. Since the Holy Quran has many beautiful features in terms of both form and content, no single translated version can ever encapsulate all these features. Even no combination of all translated versions can ever cover all the beautiful features of the original text. Therefore, it can be suggested that it cannot suffice to read only one translated version of the Holy Quran for those who do not know the original language. Although the non-native speakers of Arabic cannot receive the same effect as that created on the original readers, the more successful translated versions they read, the more approximate they become to the original text.

4. Two of the translators seem to follow each other (Abdel Haleem follows Pickthall in some of renditions) (see example)

5. As far as the strategies adopted in the translations is concerned, it is clear that between the two, Abdel-Haleem’s translation is better than Pickthall’s in the sense that it is more informative.

6. To achieve total lexical or textual equivalence is not tenable in ordinary literary texts let alone in a sacred text like the Qur’an or the Bible. Thus, as opposed to the widely held view that translation is a matter of interlingual synonyms, the researcher supports the view of those who believe that translation may not be “inter-lingually fully achieved at all levels since full synonymy does not intra-lingually exist” (Al-Azzam, 2005, p. 90).

7. It is the responsibility of the translators to be aware of the subtle nuances and minute distinctions in meaning between near-synonyms with a view to finding the lexical item that has the right expressive meaning.

8. Transliteration; transliterated forms do not convey any meaning to target readers because they are merely a conjunction of English letters. These letters represent alien words, which neither are lexicalized in the English language, nor are familiar
in English-speaking culture. (e.g. Khan and Hilali)

9. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered.

10. The researchers also conclude that a lot of the Qurʾān translator’s problems, while translating some ayahs, are attributed to the inadequate background of the contextual and socio-cultural factors. The awareness of the original meaning will certainly help the translator to find plausible relevant equivalents, which reflect the spirit of the original text and the limitations of the target language audience.

11. Another serious difficulty for translating Surrah Yassin and Al-Saffat and their comprehension is caused by ellipsis occurring in the finest Arabic style, where both, words and phrases, have to be supplied by an experienced reader of the Holy Quran for better sense of the Message. (see example, 12).

12. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered

13. The study also showed that literal translation poses problems on different levels. These are; word, idiom, style and culture. Strategies for translation at the levels of word, idiom and style were considered

14. Divinity of the Quranic Message is often lost while translating into mundane language, particularly when Arabic expressions are paraphrased as a resort.

15. Comprehension of interlinear (word-for-word) translation is difficult, for its grammatical construction seems unnatural in the TL. Here again, the unfamiliarity with the style of the Arabic text of the Holy Quran is a problem.

16. Through examining some semantic problems in the Holy Quran, it is obvious that the limitations on the translatability of the Quran are incurred by the fact that some Quranic connotative and polysemous lexemes and rhetorical expressions do not have counterpart in the target culture. Such limitations hinge on a number of the linguistic systems. However, this does not mean that they are impossible to translate; rather they have no adequate equivalents in the other languages, English is a case in point. When the Quranic word is so pregnant with meanings that translation fails to do it justice, a translator may use more than one word in the TL. As for the Quranic terms, a translator may explain them in the TL and introduce a glossary for them at the beginning of the translation.

6.1 Implications and Recommendations for Future Research
Integrating this study and other similar and related studies into the Translation teaching in Arabic and English courses in Sudanese and other Arab and Muslim universities, as this may enhance the students' translational performance; the application of the knowledge of translational techniques and strategies to concrete texts.

6.2 Recommendations
In the light of the findings of the current study, it is recommended:

1. The translators of the Holy Quran should be very competent in the two languages and the two cultures (Arabic and English) to avoid missing any fragment or component of the meaning of rhetorical expressions existing in Holy Quran.

2. The translator should explain grammatical and lexical ambiguities in marginal notes for receptor.

3. The translators should employ a number of strategies to render the Qurʾānic ayahs into English and to achieve approximate equivalent to the ST. One of those strategies is transliteration. This strategy involves retaining the linguistic forms of Arabic while translating it into English.

4. The translator has to try his/her best to preserve and be more attuned to the historical and cultural elements of the original text. The use of annotated explanations is required even if they are likely to impede the naturalness of the translated text. It is an accepted fact that the translator, however skillful, cannot produce a natural translation to the target audience to match the naturalness of the original to the source audience. While translating the Qurʾān, an exegetic translation is, therefore, unavoidable.
5. The translator may have to intervene by inserting footnotes, providing translators notes, or creating explanatory paraphrases.

REFERENCES


Translation Techniques of Expressive Speech Acts on Anger Speech Events in Flawless
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ARTICLE INFO ABSTRACT
Received: July 11, 2019 This research is descriptive qualitative research with an embedded-case study
Accepted: August 15, 2019 research design. The purpose of the research is to find out the translation
Published: September 30, 2019 technique that the translator used in translating expressive speech act on anger
Volume: 2 speech event in Flawless. To collect the data, this research used the descriptive
Issue: 5 qualitative method by content data analysis and FGD (Focused Group
DOI: 10.32996/ijllt.2019.2.5.14 Discussion). The data were compiled from the Indonesian language and
KEYWORDS
Translation Technique, English language where anger speech events were described by context when
Expressive Speech Act, Anger the characters did the speech acts. Before analyzing the data, they were
Speech event, Flawless validated by 3 raters through FGD (Focused Group Discussion). The findings
of the study showed that 109 expressive speech acts used 15 kinds of translation
technique in Webtoon Flawless, they were established equivalence (66%),
explications (13%), paraphrase (7%), modulation (4%), pure borrowing
(2.9%), implicitations (1.7%), addition (1.4%), transposition (0.8%),
adaptation (0.5%), compensation (0.5%), reduction (0.5%), generalization
(0.2%), discursive creation (0.2%), literal (0.2%), and particularization (0.2%).

1. INTRODUCTION
In daily life angry speech events often occur both in
the neighborhood, school environment, work environment, and social environment. Angry speech
events can be triggered by several things such as social
jealousy, differences of opinion, fighting for rights,
insulting, harassment and others. In a speech event,
there are some speech acts, such as expressive,
assertive, directive, declarative, and commissive.
Speech act defined is an illocution that reflects the
utterance spoken between the speaker and the speech
partner.

This research used a Webtoon comic as a translation
study by combining translation theory and pragmatic
theory in it. Pragmatics theory examines meaning
which includes the use of language based on the
context. The study of contextual meaning in an
utterance was carried out by exploring the use of
language and its function as communication tool. Both
are in the realm of meaning or message that connected
translation and pragmatics theory.

An expression sometimes has another meaning, not
just a literal meaning that is spoken. The Pragmatic
study was able to see the meaning further and deeper
than just what was heard or spoken. In translating an
utterance, translators were required to have pragmatic
competence because the basic concept of translating a
message as its main focus is the same as the basic
concept of pragmatics. In the process of translation,
message did not transfer just in the form of the
language. Therefore, people who understand
pragmatics could divert messages better because they
are used to understanding the true intentions or true
messages of speech.

The same notion is also expressed by Newmark
(1981:7) who said that "meaning means intention".
The message is not just what have seen on the surface
but also between the lines and what is meant by the
speaker. In translating, the translator should see the
location and then recognize the illocution. The
illocution of the source language text must be the same
as the illocution of the target language text to get an
accurate translation. Thus, pragmatic understanding
can help translators transfer messages accurately.
because pragmatics can help translators to see the purpose of text based on the context of the situation. Furthermore, to get an accurate message, translator needs to see the translation technique. The accuracy of a message translated in the target language is determined by the application of the translation technique. Therefore, this study reveals the techniques used by translators in the process of translating expressive speech acts on angry speech events.

2. LITERATURE REVIEW

2.1 Previous Research

Researcher has read the same topic from the previous research. The same topic was done by Adventina Putranti (2007) who asserted that "expressive speech act in American Beauty" Film, Alief Sutantohadi (2014) discussed "expressive speech act in novel Totto Chan". Both of them used a different method where Alief used Spreadly analyze method and Advantina used interactive analyze method. Then, Alief (2014) was carried research about "transposition of the expressive speech act in novel Toto Chan" and Alifa (2016) discussed expressive speech act in conference pers text.

The next research, talking about expressive speech act using comic as data was done by Yassinta (2017) in the comic "the purple smurf" and Rizqy (2013) in comic "Lazy Daze in the Very Best of Donald Duck comics 7th Bilingual Edition". Both of their research discussed translation technique used in different comics.

The other research was done by Bayu (2016) Translation expressive speech act in comic "Naruto Shippuden 500 edition" and Gilang (2016) discussed translation expressive speech act in the comic "Big Bad Wolf (the Baddest Day)". The research used the same topic but in different comic. The last one, research from Mursia (2017) discussed "angry speech act in Indonesian language politeness". This research only described some of the examples of angry speech act in Indonesian language politeness.

Based on the previous research, the researcher found novelty that the expressive speech act in angry speech event has not been researched yet. So, the researcher would like to discuss more deeply the expressive speech act in angry speech event based on translation technique.

2.2 Translation

According to Mc. Arthur (1992: 1052), there are three stages in the process of translation, namely understanding ideas or thoughts from the original language (receptive phase), looking for the appropriate idea equation (code-switching phase), and produce the same version in accordance with the norms or rules in the language target (productive phase). It means that translation is not only a transfer from one language into another but in essence, is a transfer of ideas or messages from a source language into a target language. For a translator, translation can also be called a decoding process (uncovering the meaning of the sign).

Furthermore, Larson (1984: 3) also stated "translation consisted of transfer the meaning of the source language into the receptor language". This statement means translation is the process of delivering messages from the source language text into the target language text which in its process goes through several stages so that the results of the translation work are formed. Then, he also added that the meaning must be transferred and maintained. In translation, the message must be constant or maintained, even though the form of the message has changed into the target language. Then, Nida (1969: 12) also revealed that "translation consists of reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style". The definition showed that the meaning transferred in the target language and the writing style must be conveyed naturally without exaggerating the message or writing style. There were some of the step in transferring a message from Nida (1969:33) as the following chart below:

<table>
<thead>
<tr>
<th>Chart I</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Step of Translation Process</td>
<td></td>
</tr>
<tr>
<td><strong>Source language</strong>&lt;br&gt;<strong>SL</strong>&lt;br&gt;Step I&lt;br&gt;Analysis</td>
<td><strong>Source language</strong>&lt;br&gt;<strong>TL</strong>&lt;br&gt;Step III&lt;br&gt;Restructuring</td>
</tr>
<tr>
<td><strong>Step II</strong>&lt;br&gt;Transfering</td>
<td></td>
</tr>
</tbody>
</table>

...
2.3 Translation Technique
A Translation technique can be said as the way how to transfer messages from the source language (SL) to target language (TL), its applied in the words, phrases, clauses or sentences. So, as a tool used in the translation process, translation techniques determine the quality of the translation produced. This is in line with what was Nababan (2008:52) said that "the translation technique can be referred to as "the realization of the decision-making process, the results of which can be identified in the work of translation". The translator chooses the translation technique as needed, then is realized in the translation process and the results are in the form of translation work. In this translation process, there are several techniques will be used as a tool to divert messages in the source language to the target language. According to Molina & Albir (2002:509) classified some of the techniques used in translating as the following explanation.

Established equivalence was the technique which used the term was common not only to the use of translations that have been included in the dictionary but also to request and terms that have been commonly used in a particular field of science or in a particular society.

Modulation was the technique used by changing the focus or perspective or cognitive aspects that exist in the source language both lexically and structurally.

Borrowing was the technique applied by maintaining words or expressions from the source language into the target language. Loans consist of two types, namely pure borrowing which means borrowing without making any changes and naturalized borrowing which means lending that has been adjusted to the spelling in the target language.

Amplification consisted of four categories, namely addition, paraphrase, annotation, and exploitation. All amplification sections were intended to clarify the contents of the message in translation so that it is more easily understood by the target reader. First, addition was a technique that provided additional information from a foreign term in the source language. Then, paraphrasing was a technique that conveyed the source language messages into the target language equally but is delivered differently. Next, annotation was a technique that provided additional information from a term placed in the footnotes section of a translated text. Finally, explicitation was a technique that made term or expression in the source language more explicit in the target language to increase the readability of the translation.

Transposition was technique applied by changing the grammatical categories of the source language in the target. There were two types of transposition namely changing the word class and changing the structure.

Adaptation was a technique applied by replacing the linguistic or paralinguistic elements that affect linguistic variation.

Compensation was the technique applied by replacing the information element in one part in the source text in another part in the target language because it cannot be realized in the same part in the target language and to achieve certain stylistic effects.

Reduction consisted of three categories, namely Partial reduction applied by reducing some of the source language information in a translation. Next, total reduction applied by removing all information from a source language text. Then, implicitation was a technique where did not reduce any information from the source language text into translation and it just only information compaction.

Generalization was the technique applied by using common word or terms.

Discursive Creation was applied by using a distant equivalent or not by following the original context.

Literal was applied by diverting an expression in the source language into the target language word by word and out of context.

Particularization was applied by using concrete and specific terms. This is the opposite of the generalization technique as stated above.

Description was applied by replacing terms in the source language with the description in the target language. It was done when a term in the source language did not have an equivalent term in the target language.

Calque was applied by translating completely from words or phrases in the source language to the target language and translations were commonly found in the target language. It was easy to do, but translators must...
be more observant considering when to use this technique.

**Linguistic Amplification** was applied by adding linguistic elements to the text of the target language. These elements did not add to the message but only gave more descriptive of the message.

**Linguistic Compression** was the opposite of linguistic amplification. This technique was used by combining or gathering linguistic elements in the source language text in the target language. Substitution was used by replacing linguistic elements into paralinguistics such as intonation and cues.

**Variation** was applied by replacing the linguistic or paralinguistic elements that affect linguistic variations.

### 2.4 Pragmatics

According to Kridalaksana (2009:33) stated that "Pragmatics is defined as conditions that result in at least the use of language in communication. Aspects of language use or context outside the language contribute to the meaning of utterance ". This means that the speech issued by an individual is influenced by the situation around him. In this case, angry speech event is heard by an incident or event that causes a person’s emotions to become increase. Included in this speech are expressions of dislike, anger, annoyance at circumstances that are not in line with expectations. Meanwhile, Levinson (1997:7) stated "pragmatics as the study of language from a functional perspective, that is, that it attempts to explain facets on the linguistic structure by reference to non-linguistic pressures and causes". It can be said that pragmatic not only seen the language as the reality of its form but considered nonlinguistic factors such the cause of linguistic form and involved the context language.

### 2.5 Speech Act

The meaning of speech acts is seen more in the meaning of actions in people’s utterances, while Tarigan (1990:36) stated that "each particular utterance (speech act) contained a specific purpose and purpose". In other words, both the speaker and the interlocutor are involved in an objective goal-oriented activity. Furthermore, Chaer (2004:16) also stated his opinion that "speech acts were individual symptoms, psychological in nature and their survival was determined by the ability of the speaker to speak in dealing with certain situations". So it means that there are some situations with different speech act involved between speaker and listener.

According to Searle (1979:15) stated "expressive speech act is a form of speech act that states what is felt by the speaker". It means this speech act, the speaker expresses psychological conditions, one of example is to express anger. Expressive speech acts are illocutionary functions to express the psychological attitude of the speaker towards the situation implicit in the illocution. In conclusion, one speech event had some utterances with different function and different context.

### 2.6 Speech Event

According to Yule (1996:47) speech acts were actions carried out through speech, whereas speech events are related to the environment and other speeches that occur when speech occurs. Speech act and speech events were very closely related. In certain speeches, the influence of speech events could be more dominant in determining the interpretation of the listener to a speech. In this case, a speech could have more than one meaning if it occurs in a different speech event. Based on the description above, it could be concluded that speech act was a theory that studies the meaning of language based on the relationship of speech with the action taken by the speaker to the speech partner in communication and the speech was only meaningful if it realized in an act of real. Then, the speech event is influenced by what the speech act will be spoken by the speaker to listener.

In anger speech event, there could be some of the speech act would be appeared such as expressive, directive, assertive, declarative, and commissive. The category of speech act can be determined by Searle's theory and to find out the angry speech event determined by the expression of character, text, and picture. Because translating comic, the things mentioned before, always appeared in the whole of the story.

### 2.7 Context in Speech Act

According to Tarigan (1990:35) context as any background knowledge was shared and agreed upon by the speaker or writer and listener or reader and that supports the listening or reader interpretation of what the speaker or writer means by certain statements. Based on the description above, it can be concluded that the context is a something that could affect the meaning of the speech of someone who has the same
situation, social, cultural background. In each speech, there are always elements that underlie the communication between the speaker and the speech partner. These elements are often also referred to as context characteristics which include everything around the speaker and speech partner when the speech event is taking place.

Furthermore, Schiffrin in Rusminto (2010:56) defined the context as a world filled with people who produced speeches or situations about the social structure of a speech as part of the context of knowledge in which the speech was produced and interpreted. So, the context is influenced and determined the speech act both speaker and listener.

3. METHODOLOGY
This research is a descriptive qualitative research with a fixed case study design. The qualitative research is carried out because the research procedure produces descriptive data in the form of words or writings from observable people (Bogdan and Taylor in Moleong, 2004:3) and it is fixed because the focus of the research has been directed at certain limitations or focus being targeted in research (Sutopo,2002:40). This research is focused on translation techniques of the expressive speech act in angry speech events on Webtoon Flawless as the data source using a purposive sampling technique.

After the sample data was collected, the researcher determined the data collection technique as revealed by Santos (2017:59) who stated "data collection technique by obtaining the data". There were two techniques used in this study, namely the document analysis technique (Flawless) and group discussions with specific topics or focus group discussions (rater who give the assessment). Then, data were validated using two validation techniques of triangulation, there was the source of triangulation and the method of triangulation of based on theory (Lincoln & Guba, and Patton in Santos, 2014: 57). After that, data were analyzed by content analysis, in this case, sorting out expressive speech acts in angry speech events using speech act by comparing the source language and target language texts (Flawless). Finally, conclusions were made based on these findings.

4. RESULTS AND DISCUSSION
Based on research, the researcher found out that there were 15 translation techniques used by translators in translating expressive speech acts on angry speech events in the Webtoon Flawless. In analyzing the expressive speech acts on anger speech event, this study applied the theory proposed by Searle (1979:15) and identified the translation techniques using theory by Molina &Albir (2002:509). Translation techniques could be seen on the table below:

<table>
<thead>
<tr>
<th>No</th>
<th>Translation Technique</th>
<th>Σ</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Established equivalence</td>
<td>225</td>
<td>66%</td>
</tr>
<tr>
<td>2</td>
<td>Explicitation</td>
<td>43</td>
<td>13%</td>
</tr>
<tr>
<td>3</td>
<td>Paraphrase</td>
<td>24</td>
<td>7%</td>
</tr>
<tr>
<td>4</td>
<td>Modulation</td>
<td>14</td>
<td>4%</td>
</tr>
<tr>
<td>5</td>
<td>Pure borrowing</td>
<td>10</td>
<td>2.9%</td>
</tr>
<tr>
<td>6</td>
<td>Implicitation</td>
<td>6</td>
<td>1.7%</td>
</tr>
<tr>
<td>7</td>
<td>Addition</td>
<td>5</td>
<td>1.4%</td>
</tr>
<tr>
<td>8</td>
<td>Transposition</td>
<td>3</td>
<td>0.8%</td>
</tr>
<tr>
<td>9</td>
<td>Adaptation</td>
<td>2</td>
<td>0.5%</td>
</tr>
<tr>
<td>10</td>
<td>Compensation</td>
<td>2</td>
<td>0.5%</td>
</tr>
<tr>
<td>11</td>
<td>Reduction</td>
<td>2</td>
<td>0.5%</td>
</tr>
<tr>
<td>12</td>
<td>Generalization</td>
<td>1</td>
<td>0.2%</td>
</tr>
<tr>
<td>13</td>
<td>Discursive creation</td>
<td>1</td>
<td>0.2%</td>
</tr>
<tr>
<td>14</td>
<td>Literal</td>
<td>1</td>
<td>0.2%</td>
</tr>
<tr>
<td>15</td>
<td>Particularization</td>
<td>1</td>
<td>0.2%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>340</td>
<td><strong>100%</strong></td>
<td></td>
</tr>
</tbody>
</table>

Established Equivalence
Example:
SL : *Mesum***!!
TL : *Perverts***!!
The context of this utterance when Elios bullied Sarah deliberately parted her skirt. Then, Sarah showed her feeling by cursing him. From a technical point of view, translators used established equivalent technique by searching terms or words that were often used in the target language (TL).
Explicitation
Example:
SL : Jadi, sori ya
TL : So, I'm sorry
This utterance was an expressive act of apology. This happened when Elios intended to apologize to Sarah for having bullied her. In the speech, the word "I'm" was translated by explicitation technique with explicit the information in the target language (TL) which was not contained in the source language (SL).

Paraphrase
Example:
SL : Kamu ini kenapa sih?
TL : What on earth is wrong with you?
This speech was an expressive speech act of curious. This utterance happened when Sarah was angry with Elios for being insensitive to her feelings. The speech used paraphrasing techniques which expressed a concept in different ways in the same language on target language (TL).

Modulation
Example:
SL : Kamu nggak ngerti kalau kamu sudah bikin bahaya orang lain?!
TL : Don’t you understand that you’ve put someone else’s life in danger?!
This speech act was angry expressive speech. This speech context occurred when Sarah was angry with Fabian for telling someone to kidnap Merry as a ransom and revenged to Elios. Then, the technique used by translators in the words "someone else's life in danger?" was used modulation techniques by changing the perspective or cognitive categories in the target language (TL).

Borrowing (pure)
Example:
SL : Lihat deh, mejaku dan mejanya Elios...keterlaluan banget
TL : Look, my table and Elios' table..it’s horrible
The speech above was expressive anger speech. The context of this speech happened when Sarah saw her desk has been crossed out with bad writing by someone. Then, the technique used to translate the word "Elios'table" was a pure borrowing technique. The translator used the name of the original character directly without phonetic and morphological adjustments into the target language (TL) the same as the name of the character in the source language (SL).

Implicitation
Example:
SL : Kamu payah karena remehin kemampuanku!
TL : You jerk! You’ve underestimated me!
These utterances were expressive speech act. The context was Elios underestimated Sarah'ability and thought she would not be able to qualify for KOIOS 'favorite school. The word "me" used implicitation technique where the information in the source language (SL) to be implicit to the target language (TL).

Addition
Example:
SL : Parfumnya enak kok baunya, nggak percuma kok!!
TL : No no, your parfume smells nice! It wasn’t waste!
The example above was an expressive speech act of mocking to Sarah which was tried to change her perfume to be not recognized by Elios. The utterance "No no" used addition technique by adding the information inthe target language (TL) which did not exist in the source language (SL).

Transposition
Example:
SL : Sukses kok!
TL : Nooo..it's a success!
The utterance above was expressive speech act of mocking. It happened when Sarah took revenge on Elios but it wasn't success. The translation translated the word " success" used Transposition technique which changed the class word noun to adjective from the source language (SL) to target language (TL).

Adaptation
Example:
SL : AAA-nu..n..
TL : Ah, um...
The utterance was an expressive speech act of doubt. This happened when Sarah got angry to Elios cause her skirt was opened by him, but she was doubt to say when finding the Elios was blind.
The technique used to translated "ah, um.." was adaptation where the translator adapt the culture which was commonly used in the target language (TL).

Compensation
Example:
SL : Gara-gara kau, Sarah nggak pernah bisa bebas nerima cowok-cowok lain!
TL: Because of you, Sarah could never accept other
guys freely!
This utterance was an expressive act of blaming. The
context happened when Fino felt in love with Sarah,
but he was rejected. The rejection was blamed to Elios.
The word "guys freely" translated by compensation
technique where the translated used stylistic effect of
a different place in translating source language (SL) to
target language (TL).

Reduction
Example:
SL: Iri banget!
TL: I'm jealous!
The utterance above was an expressive speech act of
dislike. This happened when Elios always was too
proud of himself, then Sarah felt jealous to him. From
the technique, the utterance "I'm jealous" used
reduction technique where any part of the word was
not translated in the target language (TL) like word
"banget". It made the message was not delivered fully
in the target language (TL).

Generalization
Example:
SL: Nggak tahu malu, malakin anak kecil..
TL: You have no shame, harassing a little kid
The utterance was an expressive speech act of
swearing. This happened when Sarah got angry with a
man who is forcibly asking for money from a child.
The word "malakin" which was specific to the source
language (SL) was translated using generalization
techniques where the translator used more general
terms in the target language (TL).

Discursive Creation
Example:
SL: Ng- nggak!! Jangan kegeeran!!
TL: No!! I take that back!!
The utterance was an expressive speech act of dislike.
The context of this speech occurred during MOS
activities; Sarah was angry to Elios when she found
that Elios was spreading charms to the younger class.
The saying "I take that back" used discursive creation
techniques where the translation looked for temporary
equivalents that unexpected or out of context.
The translation of the speech "I take that back!!"
should be translated as "don't be too proud" or "don't
be too confident" so that the translation was accurate
and by following the context of the utterance.

Literal
Example:
SL: Sarah keren banget lagi, ngeri!
TL: You're so cool, it was terrifying!!
The utterance in the example above was an expressive
speech act of praise. The context of this speech occurs
when Elios was mocking to Sarah who did not succeed
to get revenge on him. The word "ngeri" translated to
"terrifying" used literal techniques. Translation with
this technique was done without linking the translation
and the context of the speech. Supposedly, the
translation of the word "horrified" in this context
translated to "fantastic" in the target language (TL)
according to context.

Particularization
Example:
SL: O-oi bocah!!
TL: H-hey/ brat!!
The utterance was an expressive act of mocking. This
context happened when a man was asking for money
from a child, then Sarah was blocking the bad
intentions of the man. Then, the man got angry and
mocked Sarah with the utterance. The word "brat"
translated by particularization technique where the
translator used the specific term in the target language
(TL).

5. CONCLUSION
Based on the results of the research above, there were
109 expressive speech acts in 15 angry speech events
found. Besides, 15 types of translation techniques
were found in translating expressive speech act. The
most dominant translation technique was used
established equivalence. In conclusion, a technique
that had an equivalent in the target language (TL) as in
the source language (SL) and translated appropriately
to the context in the story was good techniques. There
were some good techniques in this research found such
as established equivalent, explicitations, paraphrasing,
modulation, borrowing (pure), implicitations,
addition, transposition, adaptation, compensation,
particularization, and generalization. Meanwhile,
there were poor techniques that used in this research
found such as literal and discursive creations where
the translation out of context and then reduction
techniques which missed part of the message was not
translated in the target language (TL).
So, it is very important for the translator to consider
the technique in the translating process because the
technique would be determined the quality of translation.
ABOUT THE AUTHOR(S)

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REFERENCES


Appendixes

Notes: Technique of Translation

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<th>Definition</th>
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<td>Impl</td>
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<td>Kd</td>
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<td>Pm</td>
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<table>
<thead>
<tr>
<th>No</th>
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<th>Target Language (English)</th>
<th>Utterance</th>
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<td>1</td>
<td><em>Mesum!!!</em></td>
<td><em>Preverts!!!</em></td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td>2</td>
<td><em>M-maaf!</em></td>
<td>I’m/sorry!</td>
<td>Expressive</td>
<td>Eksp+Pl</td>
</tr>
<tr>
<td>3</td>
<td><em>AAA-nuuu..</em></td>
<td>Ah, um...</td>
<td>Expressive</td>
<td>Adap+Adap</td>
</tr>
<tr>
<td>4</td>
<td><em>Jadi, sorry</em></td>
<td>So/sorry</td>
<td>Expressive</td>
<td>Pl+Eksp+Pl</td>
</tr>
<tr>
<td>5</td>
<td><em>Nggakperluadianterin,</em></td>
<td>I don’t need the help, /but thanks though</td>
<td>Expressive</td>
<td>Paraf+Rd</td>
</tr>
<tr>
<td>6</td>
<td><em>Terimakasih</em></td>
<td>See you around!</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>7</td>
<td><em>Kamutuhpura-purabuta?!</em></td>
<td>Are you/ pretending/ to be blind?!</td>
<td>Expressive</td>
<td>PL+PL+Pl</td>
</tr>
<tr>
<td>8</td>
<td><em>Bohong!</em></td>
<td>Liar!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td>9</td>
<td><em>Nggakpercaya</em></td>
<td>I/ can’t/ believe/ you</td>
<td>Expressive</td>
<td>Eks+Pl+Pl+Pl+ Eks</td>
</tr>
<tr>
<td>10</td>
<td><em>Yhaterserah</em></td>
<td>That’s up to you</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>11</td>
<td><em>Heh!! Dasar bocahnggaktahudat!</em></td>
<td>Hey!!/ You ill-mannared little brat!!</td>
<td>Expressive</td>
<td>Pl+Paraf</td>
</tr>
<tr>
<td>12</td>
<td><em>Jangankurang ajar sama orang tua, bocah!</em></td>
<td>Don’t/ disrespectful/ to/ me/ kid!</td>
<td>Expressive</td>
<td>Pl+Pl+Md+Pl</td>
</tr>
<tr>
<td>13</td>
<td><em>Nggaktahumalu, malakinanakkecil..</em></td>
<td>You/ have no shame/ harassing/ a little kid</td>
<td>Expressive</td>
<td>Eksp+Paraf+Gn+ Pl</td>
</tr>
<tr>
<td>14</td>
<td><em>Sialan!</em></td>
<td>Dammit!!!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td><em>Br****k!!</em></td>
<td>You/ piece of sh#t!!</td>
<td>Expressive</td>
<td>Eksp+Pl</td>
</tr>
<tr>
<td><strong>Speech Event 5</strong></td>
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<td></td>
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<tr>
<td>1</td>
<td><em>O-oi bocah!!</em></td>
<td>H-hey/ brat!!</td>
<td>Expressive</td>
<td>Pl+Part</td>
</tr>
<tr>
<td>2</td>
<td><em>Brengsek!!</em></td>
<td>Piece of sh#t!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td>3</td>
<td><em>K-kau...!!</em></td>
<td>Y..you’re...!!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td></td>
<td></td>
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</tr>
<tr>
<td>1</td>
<td><em>Sarah..kamunggakapa-apap</em></td>
<td>Sarah./.are you/ okay?</td>
<td>Expressive</td>
<td>Pm+Pl+Md</td>
</tr>
<tr>
<td>2</td>
<td><em>Nggakusahsokjadipahlawankesiang andeh</em></td>
<td>You’re too late, “hero”</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>3</td>
<td><em>Sana lindungipacarmusi merry yang menye-menyeitu!!</em></td>
<td>Go/ protect/ Merry/. your crybaby girlfriend!!</td>
<td>Expressive</td>
<td>Pl+Pl+Pm+Pl</td>
</tr>
<tr>
<td>4</td>
<td><em>Akupulang!!</em></td>
<td>I’m/ going back home!</td>
<td>Expressive</td>
<td>Pl+Pl</td>
</tr>
<tr>
<td>5</td>
<td><em>Br****k!</em></td>
<td>You/ ash***le</td>
<td>Expressive</td>
<td>Eksp+Pl</td>
</tr>
<tr>
<td><strong>Speech Event 6</strong></td>
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<tr>
<td>1</td>
<td><em>Kokkamubisangeselinsih?</em></td>
<td>Why/ are you/ so/ annoying?</td>
<td>Expressive</td>
<td>Pl+Pl+Impl+Ad+Pl</td>
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<tr>
<td>2</td>
<td><em>Kamutuhngggakpek</em></td>
<td>You are/ so/ insensitive!</td>
<td>Expressive</td>
<td>Pl+Ad+Pl</td>
</tr>
<tr>
<td>3</td>
<td><em>Kamujangankebanyakansok!</em></td>
<td>Don’t act so high and mighty!</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>4</td>
<td><em>Wah..makasih</em></td>
<td>Aww../.thank you..</td>
<td>Expressive</td>
<td>Pl+Pl</td>
</tr>
<tr>
<td>5</td>
<td><em>Ng-nggak!! Jangankegeeran!!</em></td>
<td>No!!/ I take that back!!</td>
<td>Expressive</td>
<td>Pl+Kd</td>
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<tr>
<td>6</td>
<td><em>Kamutuhngggakganteng!</em></td>
<td>You’re /not/ handsome!</td>
<td>Expressive</td>
<td>Pl+Pl+Pl</td>
</tr>
<tr>
<td>7</td>
<td><em>Kamunyebelin!!</em></td>
<td>You’re /annoying!</td>
<td>Expressive</td>
<td>Pl+Pl</td>
</tr>
<tr>
<td><strong>Speech Event 7</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td><em>Kamuinikenapasih?</em></td>
<td>What on earth is wrong with you?</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>2</td>
<td><em>Kalau setiap bengkak, kanda trasap ke kamar makanan lain</em>.</td>
<td>If/ you/ want to/ cause trouble/ and/ pretending to be someone’s brother,/ then/ look for/ another orphanage!</td>
<td>Expressive</td>
<td>Pl+Pl+Eks+Pl+Eksp+Md+Pl+Eksp+Pl+Pl</td>
</tr>
<tr>
<td>3</td>
<td><em>Lagian juga kalaumauketemu, kanbisalangsungdatangkepantiasuh annya dan cari yang namanya!</em></td>
<td>Besides, you could’ve just come to the orphanage and asked for straight out!</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>No.</td>
<td>Indonesian</td>
<td>English Translation</td>
<td>Type</td>
<td>Expressive Patterns</td>
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<td>-----</td>
<td>------------------------------------------------------------------------------</td>
<td>---------------------</td>
<td>------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>4</td>
<td>Kenapapakai main culik-culikan?! Why/ did you/ have to/ commit kidnapping?!</td>
<td></td>
<td>Expressive</td>
<td>Pl+Eksp+Pl+Pl</td>
</tr>
<tr>
<td>5</td>
<td>Kamunggakngertilakakumasudah/ ickinbahaya orang lain?!</td>
<td>Don’t /you/ understand /that you’ve/ put/ someone else’s life in danger?</td>
<td>Expressive</td>
<td>Komp+Pl+Eksp+Pl+Pl+Md</td>
</tr>
<tr>
<td>6</td>
<td>Jadikamupikirkarena masih anak-anak terus bebas jadi kriminal?!</td>
<td>Do you/ think/ because/ you’re/ still a child/ you /can get away/ with/ being/ a criminal?!</td>
<td>Expressive</td>
<td>Eksp+Pl+Pl+Eksp+Pl+Pl+Pl+Pl</td>
</tr>
<tr>
<td>7</td>
<td>Main-main pun nggaklucu</td>
<td>This isn’t a game!</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
</tbody>
</table>

**Speech Event 9**

<table>
<thead>
<tr>
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<th>Type</th>
<th>Expressive Patterns</th>
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<tbody>
<tr>
<td>1</td>
<td>Hah?! Sialan!</td>
<td>Huh?! Damn it!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td>2</td>
<td>Oi! Janganiseng!</td>
<td>Don’t/ play around!</td>
<td>Expressive</td>
<td>Pl+Pl</td>
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</tbody>
</table>

**Speech Event 10**

<table>
<thead>
<tr>
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<th>Type</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Hei, kokcuakshih?</td>
<td>Hey?/ why are you so quiet?</td>
<td>Expressive</td>
<td>Pl+Paraf</td>
</tr>
<tr>
<td>2</td>
<td>Lihatdeh, mejaku dan mejanyaElios..keterlaluanbanget</td>
<td>Look, /my table/ and/ Elios’ table/...it’s/ horrible</td>
<td>Expressive</td>
<td>Pl+Pl+Pl+Pm+Pl+Eksp+Pl</td>
</tr>
<tr>
<td>3</td>
<td>Mejanya?</td>
<td>Your/ desk?</td>
<td>Expressive</td>
<td>Eksp+Pl</td>
</tr>
<tr>
<td>4</td>
<td>Itubukannyakamusendiri yang coret-coret yah?</td>
<td>Aren’t those your writings?</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>5</td>
<td>Masa orang lain?</td>
<td>Why do you blame others?</td>
<td>Expressive</td>
<td>Md</td>
</tr>
<tr>
<td>6</td>
<td>Iyaiya, jangankecentilan</td>
<td>Yeah./.don’t/ get so conceited!</td>
<td>Expressive</td>
<td>Pl+Pl+Md</td>
</tr>
<tr>
<td>7</td>
<td>Kamukansukklaim-klaimjadipacarma, makanyanulisbegitu di mejanyakan!</td>
<td>You’ve/ always/ liked /claiming / as/ your boyfriend,/ that’s why/ you/ wrote/ them!</td>
<td>Expressive</td>
<td>Pl+Ad+Pl+Pl+Pm+Pl+Eksp+Pl+Pl+Imps</td>
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<td>8</td>
<td>Ngakusahsok playing victim segaladah!</td>
<td>Don’t/ even try to/ play/ victim!</td>
<td>Expressive</td>
<td>Pl+Pl+Pm</td>
</tr>
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<td>9</td>
<td>Siapa yang klaim-klaim?</td>
<td>Who’s/ claming?</td>
<td>Expressive</td>
<td>Pl+Pl</td>
</tr>
<tr>
<td>10</td>
<td>Apanya yang playing victim hah?</td>
<td>Who’s playing victim?</td>
<td>Expressive</td>
<td>Paraf</td>
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<td>11</td>
<td>Akunggakngerti!</td>
<td>I/ don’t get it</td>
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<td>12</td>
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<td>Are you/ crazy?</td>
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<td>No.</td>
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<td>Indonesian Translation</td>
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<td>----------------------------------------------------------------------------------------</td>
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<tr>
<td>14</td>
<td>I asked you nicely, there was no problem, so why did you answer like that?!</td>
<td>Akukannanyabaik-baik, nggakadaangin, nggakadahujan, kokbalasannyabegitu?!</td>
<td>Expressive Pl+Pl+Eksp +Pl +Eksp+Pl+Md</td>
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<td>15</td>
<td>So-ry</td>
<td>Maaaf..</td>
<td>Expressive Pl</td>
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<tr>
<td>1</td>
<td>You... what are you even doing at my house.</td>
<td>Kamu... ngapain datang kerumahkusegal...</td>
<td>Expressive Pl+Paraf</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Aww</td>
<td>Ou..</td>
<td>Expressive Pl</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>You said/ you wanted to explain!</td>
<td>Katanyamaujelasin!</td>
<td>Expressive Eksp +Pl +Eksp +Pl +Pl</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Do you think/ I'm/ so stupid/ it's/ impossible for/ me/ to get accepted to/ KOIOS/! Is that it/?!</td>
<td>Maksudmuakubegobanget jading gak mungkin bisaketerima di KOIOS, gitu/?!</td>
<td>Expressive Md+Pl+Pl+Eks +Pl +Eksp +Pl+Pm+Pl</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>What/?!</td>
<td>Apa/?!</td>
<td>Expressive Pl</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>So, /I'm/ saying/ you're/ waaay too cocky/!!</td>
<td>Makanyaakakubilangkamuitukebanya kanskok!!</td>
<td>Expressive Pl+Pl +Pl +Pl +Trans +Paraf</td>
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<tr>
<td>4</td>
<td>Hello?</td>
<td>Halo?</td>
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<tr>
<td>5</td>
<td>Elios../begooo..</td>
<td>Elios../You/ idiot</td>
<td>Expressive Pm+Eksp+Pl</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>You/ jerk!/ you've/ underestimated /me!</td>
<td>Kamupayahkarenaremehinkemampuanku!</td>
<td>Expressive Pl+Pl+Eksp +PL+Impl</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>You’re /scary,/Sarah!</td>
<td>Sarah seremdeh</td>
<td>Expressive Pl+Pl+Pm</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I/ even/ prepared/ everything/ for/ this!</td>
<td>Padahalakusudahsiapinmatang-matang!</td>
<td>Expressive Pl+Pl+Pl+Eksp +Eksp +Impl</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Now it’s just a waste..</td>
<td>Percumabanget..</td>
<td>Expressive Paraf</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>No no/ , your parfume/ smells/ nice! It wasn’t waste!</td>
<td>Parmunnyaenakkokbaunya, nggakpercumakok!!</td>
<td>Expressive Ad+Md+Trans+Paraf</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>But/ It was still a failure</td>
<td>Tetapsajaakunggaksukses</td>
<td>Expressive Pl+Md</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Nooo../ it's/ a success!</td>
<td>Sukseskok!</td>
<td>Expressive Eksp+Eksp+Trans</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>You’re/ so/ cool, /it was/ terrifying/!!</td>
<td>Sarah keren banget lagi, ngeri!</td>
<td>Expressive Eksp +Pl +Eksp +Lt</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>I /didn’t care!</td>
<td>Akunggakpeduli!!</td>
<td>Expressive Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>ID</td>
<td>English Translation</td>
<td>Indonesian Translation</td>
<td>Expression Mark</td>
<td>Notes</td>
</tr>
<tr>
<td>----</td>
<td>---------------------</td>
<td>------------------------</td>
<td>-----------------</td>
<td>-------</td>
</tr>
<tr>
<td>9</td>
<td>I don’t care if you/ always/make me envious..</td>
<td>Akunggakpedulimeskikamusalubi kiniri</td>
<td>Pl+Pl+Md+Pl +Md</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>I don’t /care/ even/ if/ you’re/annoying./ or if I feel hurt..</td>
<td>Akunggakpedulimeskikamumenyebakan, akuinisakishati</td>
<td>Pl+Pl+Pl+Pl+ Pl+Eksp+Pl+T ranst</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>I’m/ so envious,/ okay?!</td>
<td>Akuiri ?!</td>
<td>Pl+Pl+Eksp</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>I’m/ jealous!</td>
<td>Iribanget!</td>
<td>Pl+Pl+Rd</td>
<td></td>
</tr>
</tbody>
</table>

**Speech Event 14**

<table>
<thead>
<tr>
<th>ID</th>
<th>English Translation</th>
<th>Indonesian Translation</th>
<th>Expression Mark</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Wait../my desk</td>
<td>Ah..mejaku</td>
<td>Pl+Pl</td>
<td></td>
</tr>
</tbody>
</table>

**Speech Event 15**

<table>
<thead>
<tr>
<th>ID</th>
<th>English Translation</th>
<th>Indonesian Translation</th>
<th>Expression Mark</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What do you want?!</td>
<td>Apasih?!</td>
<td>Paraf</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>I told you already!</td>
<td>Udah dibilangin juga!</td>
<td>Md</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>If /you/ don’t tell/ me/ how would/ I/ know?</td>
<td>Kalau kamunggaknongongak manga bisatahu?</td>
<td>Pl+Pl+Pl+Pl+Pl+ Eks+Pl+Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>What?</td>
<td>Apa?</td>
<td>Pl</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>What did/ you/ say,/ big mouth?</td>
<td>Apakatamubacot?</td>
<td>Pl+Pl+Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>You/act/ as/ coward/ because/ you/ have no guts,/ right?</td>
<td>Tadi kau belagakpengecutkarenamemangng gakberanikan?!</td>
<td>Pl+Pl+Pl+Pl+Ek sp+Pl+Ad</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Because of/ you!</td>
<td>Gara-gara kau!</td>
<td>Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>What are you gonna/ do?</td>
<td>Kamumauapa?!</td>
<td>Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>What/ a sissy!!!!</td>
<td>Dasar banci!!!!</td>
<td>Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>I/ don’t care/ if/ you’re /blind /or/ disabled /but/ because of you,/ I was/ publicly/ shamed!</td>
<td>Akunggakpeduli kau maubutaatauacag yang lain tapiqara-gara kau akujadikenamalu!</td>
<td>Pl+Pl+Eksp+Pl+ Pl+Md+ Pl+Pl+Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Because of/ you,/ Sarah/ could /never/ accept/ other guys freely!</td>
<td>Gara-gara kau, Sarah nggakpernahbisabesbaserisaok cowok lain!</td>
<td>Pl+Pl+Pm+Pl +P+Pl+Komp</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Just because/ Sarah/ need to watch/ a disabled/ person’s feelings!</td>
<td>Cunakaren Sarah harus mengaperasao orang cacat!</td>
<td>Pl+Pm+Pl+Pl +P</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Shut up!!</td>
<td>Jangan bonyakcayot!</td>
<td>Paraf</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Do you think/ I/ will/ listen to/ your blabber?</td>
<td>Menurutmuakubakaldengerincelo tehannu!</td>
<td>Paraf+Pl+Pl+ Pl+Pl</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Sentence</td>
<td>Translation</td>
<td>Expression</td>
<td>Paraphrase</td>
</tr>
<tr>
<td>-----</td>
<td>----------</td>
<td>-------------</td>
<td>------------</td>
<td>------------</td>
</tr>
<tr>
<td>15</td>
<td>Gara-garakalah dengan orang cacat yang cumabisamintadiladecwek!</td>
<td>Just because, they are lost to a disabled person who can only beg a girl to babysit him!</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>16</td>
<td>Aku paling benci orang cacat yang manfaatincacatnyabuatinahancew ek! !!!</td>
<td>What I hate the most... is/ that disabled person/ uses/ his ability/ as an excuse/ to hold/ a girl back! !!!</td>
<td>Expressive</td>
<td>Paraf+Pl+Pl+Eksp+Pl+Pl+Pl</td>
</tr>
<tr>
<td>17</td>
<td>K-kurang ajar!!!</td>
<td>F*** off!!!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td>18</td>
<td>Janganbanyakbacot!!</td>
<td>Shut up!!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td>19</td>
<td>Memalukan</td>
<td>How/ mortifying</td>
<td>Expressive</td>
<td>Eksp+Pl</td>
</tr>
<tr>
<td>20</td>
<td>Tapikalau kau terburu-buru, okela</td>
<td>But/ if/ you are/ in such a rush/ fine</td>
<td>Expressive</td>
<td>Pl+Pl+Pl+Pl+Pl</td>
</tr>
<tr>
<td>21</td>
<td>Sebenaryakalamaaujujur, kak senior caramuberanterterlahalasimpel</td>
<td>To be frank senior,/ your fighting style is/ way/ too simple</td>
<td>Expressive</td>
<td>Pl+Pl+Pl+Pl</td>
</tr>
<tr>
<td>22</td>
<td>Pukulkanan, kiri ,kanan, takperludilihat pun bisadhindari</td>
<td>Right punch/ left/ then/ right/ even if I can’t see it, it’s avoidable</td>
<td>Expressive</td>
<td>Pl+Pl+Eksp+Pl+Paraf</td>
</tr>
<tr>
<td>23</td>
<td>Pengecut!</td>
<td>Coward!</td>
<td>Expressive</td>
<td>Pl</td>
</tr>
<tr>
<td>24</td>
<td>Nggakperlungoehnggakjelas bangs*t!!</td>
<td>Stop talking nonesense b*stard!!</td>
<td>Expressive</td>
<td>Paraf</td>
</tr>
<tr>
<td>25</td>
<td>Kanan? Sayangsekali</td>
<td>Right hand?/ Too sad</td>
<td>Expressive</td>
<td>Pl+Pl</td>
</tr>
</tbody>
</table>
Attractive Learning Media to Cope with Students' Speaking Skills in the Industry 4.0 Using Sparkol Videoscribe
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ABSTRACT
The aim of this research was to find out the influence of Sparkol Videoscribe on students’ speaking skills. The research methodology applied was a quantitative approach with an experimental design. This research was conducted at SMPIT Putri Al Hanif Cilegon in the second semester of the academic year 2018/2019. This research involved two classes of the eighth grade; experimental class and control class. The sample was 67 students. The instrument used was an oral speaking test which was divided into two parts; pre-test and post-test. Furthermore, the researcher used content and construct validity and Cohen’s Kappa coefficient to test the inter-rater reliability. After collecting the data, the researcher analyzed them by using a t-test through SPSS. The researcher got the result that the Sig.2-tailed value was 0.001. It was smaller than 0.05 (P-value=0.001 < 0.05). Therefore, the null hypothesis was rejected, and the alternative hypothesis was accepted. In other words, there is a positive influence on the experimental group which treated using Sparkol Videoscribe. In addition, the calculation of Cohen’s d was conducted in order to find out how far Sparkol Videoscribe affects students’ speaking skills. The result showed that the value of the effect size was 0.8 which meant it had a large effect. Based on the result of this research, it could be concluded that Sparkol Videoscribe gave the influence to improve students’ speaking skills.

1. INTRODUCTION
Industry revolutions (Hence, Industry n) have always, in various levels, brought with them significant effects. Industry 1.0, together with the invention of paper, changed the way people educate their children from oral to written tradition; whereas, Industry 2.0 brought with it mass production and mass education. In the meantime, Industry 3.0, triggered by the invention of internet and ICT (information and communication technology) development led to online and borderless teacher-student interactions; and Industry 4.0 enhances the attainment by such synergic linking technology as cloud computing, internet of things, with further enhanced artificial intelligence, and virtual and augmented realities (Hocheng, 2018). This advancement has brought about new challenges and demands in today’s education. Many proposals are now being introduced to respond to the demands of the era.

Seeing all the trends, the ways of doing teaching need to be suited to this changing nature of learning. The teacher will serve more as a mentor or a facilitator than a lecturer. Today’s learning needs to involve ICT because the educational technology is expected to become an integral part of the curriculum, and EFL teachers must become proficient in accessing and using ICT. The researcher introduced the media that could help students to develop their skills in English through Sparkol VideoScribe, especially in speaking skills. The reason behind it was that Sparkol VideoScribe is rarely applied by English teachers in Indonesia. It is probably because teachers need to be familiar with the computer operation and options in the software. Many teachers around the world have tried this software in the classroom and found it really useful.

Based on the explanation above, Sparkol VideoScribe could be an alternative media for any English teachers to teach speaking with a different way. The researcher
believes that teachers in Indonesia are not aware of this software. If they all know and are willing to make great atmosphere in the classroom, they will find this software helpful to increase students’ skills. It has been shown that technology of software helps students learn more, learn faster, and become more motivated. In addition, it makes the teaching process innovative, creative, and enjoyable.

Furthermore, according to the previous research conducted by Dellyardianzah (2017) showing that VideoScribe-based learning media can improve student learning-outcomes. The same thing was also conveyed by Hakim (2017) who concluded that the use of VideoScribe media as one of the learning media could increase the activities and learning outcomes of students. Nurjanah et al. (2017) emphasized that VideoScribe-based learning media was suitable for use as a learning medium. Based on the results of the research conducted by Aryuntini et al. (2018), it is stated that the design of VideoScribe-based learning media development improves the students’ ability.

2. LITERATURE REVIEW
2.1 Media and Multimedia
According to Zhen (2016), multimedia is the use of computers to present text, graphics, video, animation, and sound in an integrated way. When we talk about multimedia, a term CALL (Computer Assisted Language Learning) should not be ignored. Since the media can be integrated by using computer, the multimedia has close relation with CALL. Sometimes people even use CALL to stand for multimedia. Although the definition of multimedia is very simple, making it work is very complicated.

Zhen (2016) also explains components of multimedia. These components can contribute differentially to the learning of material:

Text: it is fundamental element in all multimedia applications. It conveys most information (Vanghan, 2004). We can use ordinary text or various typographic effects for emphasis or clarification in English teaching. In order to catch the reader’s attention, teachers can use different font size, color, and style to present information; emphasize a certain word or phrase.

Graphics: it refers to images and pictures, such as chart, diagram, and photograph, which contain no movement. According to Andrew Wright’s Book Picture for Language Learning, graphics can stimulate interesting and motivation, improve understanding ability of language, and offer especial reference object and topic (Wright, 2003). Graphics play a very important role in language teaching process.

Animation: it is the rapid display of a sequence of images of 2-D or 3-D artwork or model positions in order to create an illusion of movement. Simply speaking, it ranges scope from the basic graph with a simple motion to a detailed image with complex movements. Assisted by the use of animation, teachers can highlight key knowledge points and heighten students’ motivation (Vanghan, 2004).

Sound: it is speech, music, or any other sound that is stored and produced by computers. It has more advantages than tape recorder. In multimedia, teacher can use more vivid and fruitful sound to help students’ English learning.

Video: it is the visible part of a television transmission and broadcasts visual images of stationary or moving objects. Compared with animation, video can offer more vivid information. But it will consume more storage space than animation (Vanghan, 2004).

2.2 Speaking skills
Speaking is a human skill to communicate ideas. Besides that, speaking also can be called as the way of someone to express the feeling and thinking to a listener. In speaking activity, students are able to explore what they think even in the new perspective about the things.

According to Brown (2007), speaking skill is a productive skill that can be directly and empirically observed. Those observations are invariably colored by the accuracy and effectiveness of a test taker listening skills which necessarily compromise the reliability and validity of an oral production test. While Harmer (2007) states that speaking is the ability to speak fluently and presupposes not only knowledge of language features, but also the ability to process information and language “on the spot.”

From the explanation above, we can conclude that speaking is the term that the researcher will use for verbal communication between people. When two people are engaged in talking each other, the researcher is sure that they are doing communication.
2.3 Recount Text
Hyland (2003) stated that the purpose of a recount text is to reconstruct the past experiences by retelling events in original sequence. In other words, a recount text is a kind of texts that tells about how a thing in the past happens in chronologically and also tells about a feeling or expression of that thing. A recount text is the retelling of past experiences which can be fun, sad, horrible, funny, and others. Besides, he also mentioned the generic structures of recount text, as follows:

a. Orientation: providing information about who, where, and when;
b. Events: Describing series of event usually recounted in chronological order; and
c. Reorientation: rounds off the sequence of events.

According to Sudarwanti and Grace (2007, p. 30), the language features commonly used in recount text are:

a. The use of nouns and pronouns (e.g.: David, we, his)
b. The use of action verbs (e.g.: went, spent, played)
c. The use past tense (e.g.: We went for a trip to the zoo)
d. The use time conjunction (e.g.: and, but, after, finally)
e. The use of adverbs and adverbs of phrases (e.g.: in my house, two days ago, slowly, cheerfully)
f. The use of adjectives (e.g.: beautiful, sunny).

2.4 Sparkol Videoscribe
Videoscribe is a software that can be used to create an animated design with a white background very easily. This software was developed in 2012 by Sparkol (one of the companies in the UK). Whiteboard animation is a communication medium created through symbols within the software. With the presence of symbols such as words, sentences with pictures and visuals will help the recipient of the sign easily. To see a whiteboard animation example is not so difficult because Videoscribe is a multifunctional software; its use can be used for a variety of purposes.

According to Cole (2016), VideoScribe empowers you to create your own whiteboard-style animated videos without any design or technical know-how. It is just a translation of your thoughts: storyboard into an animated sequential way to engage learners. By using VideoScribe, teachers can produce their own animated videos according to creativity, techniques, and methods. VideoScribe allows teachers to innovate themselves on each material with their own ideas.

VideoScribe will guide teachers to make learning materials the way they want without having more expertise in technology, requiring only ideas and creativity to form stories and flow in the learning videos. The use of videos in the classroom can be an effective way to enrich students’ learning experiences. Videos can be used to spark discussions, supplement key concepts, provide real-life examples, demonstrate problem solving, or bring in the views of outside experts. With Sparkol Videoscribe, we can present long material short and meaningful. We can present our feelings with images that will clarify the communication system.

To sum up, Sparkol Videoscribe is one of the great media in education nowadays. When using this concept more digitally, we can create much more engaging learning material. Teachers are required to have high creativity to be able to produce interesting learning videos for students.

3. METHODOLOGY
This research used quantitative method and adopted experimental design approach. It presents the significant influence of Sparkol Videoscribe towards students’ speaking skills.

3.1 Site and Participants
This research was conducted in March 2019 and took place in SMPIT Putri Al Hanif Cilegon which is located at Perumnas Cilegon, Indonesia. By using cluster sampling technique, 67 out of 100 students were chosen as a sample. The sample was from the eighth grade consisting of two classes (experimental class and control class) which consisted of 33-34 students each in academic year 2018/2019.

3.2 Data Collection
This research used tests as instruments. The instruments examined by the researcher’s colleague were valid. The researcher chose her as the validator because she is a proficient senior teacher and graduated from Padjadjaran University, Indonesia. She also has been teaching English for about twelve years. The validity of the instrument is the most complex criterion of an effective test and the most important principle of language testing. The instrument states valid if the instrument measures the things that should be measured.

In this research, the researcher used content validity and construct validity to test the validity because those were relevant with the research. The researcher used pre-test and post-test for both experimental class and control class. The researcher gave pre-test before treatment and post-test after treatment. The material which the researcher taught in the classroom was a recount text. The researcher gave oral test to the students to measure their speaking ability. The test consisted of some indicators (component or aspect) of speaking that was measured in this test such as,
pronunciation, grammar vocabulary, fluency, and comprehension.

For getting the reliability of the test, the researcher used inter-rater reliability. Inter-rater reliability is achieved when two scorers or two raters do the scoring. Then the two sets of scores got from the two raters are calculated to get the correlation coefficient through SPSS. The two raters in this research were the researcher herself as Rater I and the researcher’s colleague as Rater II.

3.3 Data Analysis
The researcher used Cohen Kappa in SPSS v.22 to test the reliability of the students’ score. The researcher conducted three steps. First, the researcher graded the student’s speaking test in pre-test at experimental class and control class. Second, grading student’s writing and oral post-test at experimental class and control class. The score range was 0-100. Then, the researcher analyzed the data by using SPSS.

In analyzing the data, the researcher did several testings. They are normality test, homogeneity test, and t-test. A t-test was used to find out whether the hypothesis (null hypothesis) was rejected or accepted. If the null hypothesis is accepted, it means that there is difference between the experimental and control group after implementing Sparkol Videoscribe. If the t-test > 0.05, it means that the null hypothesis (H0) is rejected. But, if the t-test < 0.05, it means that H0 is accepted. After that, the effect size testing was conducted by using Cohen’s d through SPSS to find out how far Sparkol Videoscribe affects students’ speaking skills. The result 0.2 – 0.4 means it has small effect; the result 0.5 – 0.7 means it has moderate effect; and the result 0.8 – 1.0 means it has large effect.

4. RESULTS AND DISCUSSION
4.1. Results
4.1.1 Validity Testing
This research used content validity and construct validity to test the validity. Adhietama (2014) assumes that the test is said to have content validity if its contents constitutes a representative sample of the language skills, structures, etc. being tested. After making instrument, then the researcher gave the instrument to the English teacher who teaches same grade to analyze and examine the validity of the test. After being analyzed by the validator, based on the basic competence in syllabus of “Kurikulum 2013”, it is mentioned that the eighth graders of junior high school are expected to comparing social functions, text structure, and linguistic elements of several oral and written personal recount texts by giving and asking for information related to personal experiences in the past, short and simple, according to the context of their use.

Finally, the result of content validity was valid because the material was relevant with the curriculum. Meanwhile, the researcher used a scoring rubric in the form of analytic scoring which measured the students’ speaking ability. The researcher assessed grammar, vocabulary, comprehension, fluency, pronunciation. Based on the validator’s analysis, it showed that the test was valid based on the construct validity.

4.1.2 Reliability Testing
The test was analyzed by using inter-rater reliability. There were two raters in this research; the researcher and her colleague. The researcher asked another rater to give the score during the tests because the researcher needed someone’s opinion to avoid subjective tendency in assessing speaking test and writing test. The result of reliability testing was reliable. Based on the result, Kappa coefficient result in experimental class was 0.416 in pre-test and 0.490 in post-test which means there was no different perception between the researcher and the observer. The interpretation was moderate agreement. It indicates that the score given by the researcher was relevant with the students’ speaking ability. In other words, the researcher and the observer agreed with the result of the test.
4.1.3 Descriptive statistics

Table 4.1 Descriptive Statistics of Pre-test

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test of Experiment</td>
<td>33</td>
<td>55.00</td>
<td>95.00</td>
<td>70.000</td>
<td>10.0772</td>
</tr>
<tr>
<td>Pre-test of Control</td>
<td>34</td>
<td>55.00</td>
<td>95.00</td>
<td>68.8235</td>
<td>10.5929</td>
</tr>
<tr>
<td>Valid N (listwise)</td>
<td>33</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Pre-test scores were obtained from students’ scores before they got the treatment. The result of pre-test scores in control and experimental group can be seen above. The table showed that the mean of pre-test score of experimental group was 70.000 with $S = 10.077$. Meanwhile, the mean of students’ pre-test score of control group was 68.823 with $S = 10.592$. It means that both experimental and control group has the equal ability at the beginning.

Table 4.2 Descriptive Statistics of Post-test

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Mean</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Post-test of Experiment</td>
<td>33</td>
<td>60.00</td>
<td>100.00</td>
<td>82.1212</td>
<td>11.32132</td>
</tr>
<tr>
<td>Post-test of Control</td>
<td>34</td>
<td>55.00</td>
<td>100.00</td>
<td>72.3529</td>
<td>11.29731</td>
</tr>
<tr>
<td>Valid N (listwise)</td>
<td>33</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Post-test scores were obtained from students’ scores after they got the treatment. The result of post-test scores in control and experimental group can be seen above. The table showed that the mean of post-test score of experimental group was 82.121 with $S = 11.321$. Meanwhile, the mean of students’ post-test score of control group was 72.352 with $S = 11.297$. It means that there was different score between experimental and control group. The experimental group has higher score than the control group.

On the other hand, the normality distribution test of control group showed the result that the probability (Asymp. Sig (2 tailed)) of the control group’s pre-test score was 0.085, and the post-test was 0.083. It means that the probability (Asymp. Sig (2 tailed)) of pre-test and post-test were higher than the level of significance (0.05). This result showed that the null hypothesis was accepted, and the pre-test and post-test of control group were normally distributed.

4.1.5 Homogeneity Testing

The computation of normality distribution of test was conducted by using Kolmogorov-Smirnov test in SPSS v.22. The level of significance was 0.05. On one hand, the pre-test and post-test score obtained by experimental group; the researcher found that the Asymp. Sig (2 tailed) value of the experimental group’s pre-test score was 0.077, and the Asymp. Sig (2 tailed) value of the post-test score was 0.055. Those values were higher than the level of significance (0.05). It means that the null hypothesis was accepted and the pre-test and post-test of experimental group were normally distributed.

On the other hand, the normality distribution test of control group showed the result that the probability (Asymp. Sig (2 tailed)) of the control group’s pre-test score was 0.085, and the post-test was 0.083. It means that the probability (Asymp. Sig (2 tailed)) of pre-test and post-test were higher than the level of significance (0.05). This result showed that the null hypothesis was accepted, and the pre-test and post-test of control group were normally distributed.
4.1.6 Independent Samples T-test

Table 4.3 Independent Samples Test of Pre-test

<table>
<thead>
<tr>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
<th>95% Confidence Interval of the Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>Sig.</td>
<td>t</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
<td></td>
<td>.466</td>
</tr>
</tbody>
</table>

The computation on pre-test was done by using t-test (independent sample test in SPSS v.22). The level of significance was 0.05 and was used to prove the hypothesis as follow:

H₀: There is no significant difference of pre-test score between experimental and control group.

H₁: There is significant difference of pre-test score between experimental and control group.

The independent samples test above showed that the probability (Sig. (2-tailed)) was higher than the level of significance (0.643 > 0.05). Thus, it could be concluded that the null hypothesis was accepted, or in other words, both experimental and control group were in the same starting point or equivalent.

Table 4.4 Independent Samples Test of Post-test

<table>
<thead>
<tr>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
<th>95% Confidence Interval of the Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>Sig.</td>
<td>t</td>
</tr>
<tr>
<td>Posttest of Equal Speaking</td>
<td>Equal variances assumed</td>
<td>.071</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
<td></td>
<td>3.53</td>
</tr>
</tbody>
</table>

The computation on post-test was done with the level of significance 0.05. The result of the t-test computation is presented above. The independent samples test showed that the probability (Sig. (2-tailed)) was lower than the level of significance (0.001 < 0.05). Thus, it could be concluded that the
alternative hypothesis was accepted, or in other words, both the experimental and control group were significantly different.

4.1.7 Effect Size
An effect size computation proposed by Cohen was conducted in order to find out how far the independent variable of this research affects the dependent variables. The result of statistical calculation on effect size showed that value of effect size was 0.8, or we can say it has large effect. In conclusion, it could be assumed that Sparkol Videoscribe treatment gave huge influence to improve students’ speaking ability.

4.2 Discussion
In this research, the researcher conducted the research eight meetings from 4th of March 2019 to 29th of March 2019. The pre-test conducted to know students’ scores before they got treatment. For the pre-test of speaking, students told their holiday story in the class. The researcher found that some difficulties in speaking test faced by students in pre-test were that most of the students had difficulty in fluency, grammar, and pronunciation. Speaking problems are some problems that make someone lacks speaking ability. According to Doris and Jessica (in Fitriani, Apriliaswati, and Wardah, 2015), language problems actually serve as one of the important reasons behind poor academic performance. The reasons why the students are having problems in their speaking are they are poor in grammar, vocabulary, and pronunciation. Those problems belong to linguistic problems.

The use of Sparkol VideoScribe in learning English especially in writing and speaking showed positive results. The students really paid attention to the researcher during the learning process. Harmer (2007) says that learners motivation increases when they learn language using video. Most students show an increased level of interest when they have a chance to see language in use as well as they hear it, and when this is coupled with interesting task.

After the researcher gave the treatment to the experimental group, the researcher got some positive results. The facial expression of students showed their interest in Sparkol VideoScribe. They seemed very excited with the lesson and became more motivated. The researcher discovered that the students enjoyed learning using Sparkol VideoScribe in speaking activities. The researcher also observed the students were smiling and happy. This shows that the use of Sparkol VideoScribe as one of the learning media can get students’ focus during learning activities and provides a good stimulus for students. As a result, it can influence students’ learning outcomes.

In the post-test result, the students’ achievement had positive progress. The progress could be seen from comparison of pre-test and post-test result. It also showed that they had a better progress after treatment than the students in control class. This is also in accordance with the research conducted by Taufiq (2016) that the use of VideoScribe can improve students’ learning activities and students’ abilities in learning, so that students’ learning outcomes are better than before using VideoScribe.

Based on the analysis, in normality distribution result on pre-test and post-test of speaking, the computation showed that the pre-test and post-test score of experimental group was higher than the level of significance (0.077 > 0.05 for pre-test and 0.055 > 0.05 for post-test). Also, pre-test and post-test score of control group was higher than the level of significance (0.085 > 0.05 for pre-test and 0.083 > 0.05 for post-test). It means that the probability (Asymp. Sig (2-tailed)) of two groups were higher than the level of significance (0.05). In other words, the score of both groups were normally distributed.

Besides, in variance homogeneity result on pre-test and post-test score, the statistical computation showed that the pre-test score of both groups were higher than level of significance (0.665 > 0.05), and also the post-test of both groups were higher than the level of significance (0.791 > 0.05). It means that the variances of two groups were homogenous.

Furthermore, there was different improvement to the students’ speaking ability. The data showed that the mean score of pre-test in control group was 68.82, then it became 72.35 at the post-test. Meanwhile, the mean score of pre-test in experimental group was 70.00, then it became 82.12 at the post-test. In conclusion, the students’ speaking skill of the experimental group was significantly improved after being taught by using Sparkol Videoscribe.

Dellyardianzah (2017) said that there were significant differences between the results of the post-test control class and the experimental class. The post-test results in the experimental class which used VideoScribe were higher than the control class. This shows that VideoScribe based-learning media can improve student learning outcomes. To sum up, it can be concluded that the use of Sparkol VideoScribe in teaching English really helped students to achieve their maximum score.

In analyzing students’ pre-test and post-test, the researcher used t-test method. The researcher used t-test because the researcher wanted to compare experimental group and control group whether there
was different result after giving the treatment or not. In other words, the researcher wanted to see whether Sparkol VideoScribe can influence students’ speaking score in experimental group or not.

The results of analyzing students’ speaking skills in both groups showed that t-test was higher than t-table (t-test = 3.535 > t-table = 1.998). It means that the alternative hypothesis is accepted. In other words, the students who got the treatment had their speaking ability better than the students who did not receive the treatment. Based on the progress of students’ achievement in the speaking test, it can be said that the progress of students’ scores achieved if they learn English through Sparkol VideoScribe. In addition, the researcher got the result that the Sig.2 tailed value is 0.001. It is smaller than 0.05 (P-value=0.001 < 0.05). Therefore, the null hypothesis is rejected, and the alternative hypothesis is accepted. In other words, there is a positive influence on the experimental group which was treated using Sparkol VideoScribe.

In line with the research of Sofiya et al. (2018), classically there is a significant increase in pre-test and post-test results after using Sparkol VideoScribe. 92% students completed the study, and the average grade value reached 87.56. It can be stated that the level of success of teaching English Sparkol VideoScribe was very good.

From the data above, the researcher assumed that there was a positive effect toward Sparkol VideoScribe because the effect size result showed that the independent variable of this research large effect was (0.8) to the students’ speaking skills. Thus, both of groups showed that the alternative hypothesis was accepted. It means that Sparkol VideoScribe can influence and improve students’ speaking skills.

5. CONCLUSION
According to the result of the research, the computation of speaking test in experimental group shows that t-test is higher than t-table (t-test = 3.535 > t-table = 1.998). Besides, the researcher got the result that the Sig.2 tailed value is 0.001. It is smaller than 0.05 (P-value=0.001 < 0.05). It means that the alternative hypothesis is accepted. In addition, data from the calculation of effect size which was 0.8 also showed that Sparkol VideoScribe gave large effect towards students’ speaking skill. From the data above, the researcher assumed that there is a positive effect toward Sparkol VideoScribe. Besides, there is different improvement to the students’ speaking ability. In conclusion, the students’ speaking skill of the experimental group was significantly improved after being taught by using Sparkol VideoScribe. In other words, we can conclude that Sparkol VideoScribe can be used by teachers as an alternative way to teach speaking in the class.

Based on the findings, some further steps are recommended. The researcher hopes that teachers of English can adopt or apply Sparkol VideoScribe in their classroom in order to make learning process better and interesting, especially in speaking skills. Furthermore, the researcher suggests next researchers to conduct similar studies in different method, different learning topics, and testing its applicability in different contexts and different subject areas, developing instruments to better portray the effectiveness of the Sparkol VideoScribe in language learning.

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Gender Performativity: A Feminist Reading of Life after Life by Kate Atkinson
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ABSTRACT

This study tried to read the novel of Life After Life by Kate Atkinson from a feminist Standpoint. The study found that Life after Life depicts various attempts by female "subjects" to grow up and learn to live up to the expectations of a suppressed gender that aims to be given a status equal to that of the dominant male. For this purpose, the concept of "gender performativity" as introduced by the American critic, Judith Butler, was applied to several experiences of female characters during the World War II. It became clear that these women were attempting to exert their own free will toward getting over the obstacles imposed on them by the imperatives of a male-dominated society and perform jobs and activities in wartime British society that would earn them prestige and respect equal to their male colleagues.

1. INTRODUCTION

"Performativity" as a notion is originally derived from the works of linguist John Austen. In Austen's view, "performativity" is "linguistic declarations that perform actions, including calling into being the objects they name" (as cited in Brickell, 2005, p. 3). The idea of "performativity" then developed by the poststructuralist Derrida into the notion known as citationality which is beyond the scope of this study. Judith Butler took the lead from both these scholars to argue that there is no pre-discursive identity since even our understanding of biological sex is discursively established (i.e. proved by means of argument rather than intuition). Just like her predecessors, Butler discounts the importance of gendered acts and agency of the subjects and puts more emphasis primarily on the repetitive nature of gender (2015, p. 186).

Butler has overthrown the distinction between sex and gender so that she could argue that there is no sex that is not always gender. All bodies are gendered from the time that they obtain social existence (become part of society) (Salih, 2002, p. 2).

The idea of "performativity" is introduced in the first chapter of Gender Trouble when Butler puts in: gender proves to be performative – that is, constituting the identity it is purported to be. In this sense, gender is always a doing, though not a doing by a "subject" who might be said to pre-exist the deed" (2015, p. 25).

The main point of reference in this study is Judith Butler's critical masterpiece of late 20th century Gender Trouble. There are many works and ideas on which Gender Trouble originally draws. The Second Sex and Variations on Sex and Gender: Beauvoir, Wittig and Foucault (1987) are some of the most important books on which Butler sets the foundation of her work. The second sex and its writer Simone de Beauvoir stand on top of all influences on Butler (Salih, 2002, p. 8).

De Beauvoir starts her book by this declaration that "I am a woman" and then attempts to extend this affirmation to all women. Such self-identification, when happened at the onset of a storm of thoughts has grave implications. To make his meaning clear she adds that: "...this is the background from which all further claims will stand out. A man never begins by affirming that he is an individual of certain sex: that he is a man goes without saying" (as cited in Moi, 1990, p. 1). This response is done in answer to the question "what is a woman." De Beauvoir tries to find in the first place who asks this question and under what situation it is asked so she could provide an answer to it. This interest in the nature and situation of the speaker is a feminine one according to the author, namely, she is forced by the imperatives of the society to define herself as a sexed being. From this earlier declaration she comes up with a philosophical dictum after the fashion of
Descartes: "I am a woman, I must define myself" (as cited in Moi, 1990, 2). In contrast to this fact, a man never needs to assert that he is a man. De Beauvoir claims that since she herself is a woman, everything she says in The Second Sex becomes inevitably related to the fact that she has a female body (2010, p. 5).

Both Butler and de Beauvoir believe that there is no beginning or end to the process of being a woman. So, gender is more what we do than what we are. Butler stands apart from the common belief that sex, gender, and sexuality exist in relation to each other. So, if a person is biologically female, she is expected to exhibit feminine traits to appear normal—this is to seduce men (Salih, 2002, p. 46).

In fact, Butler relates gender to act and performance. To do so, she resorts to the studies on ritual social drama by anthropologist Victor Turner. Social actions such as rituals and rites, in view of Turner, requires for their acceptability to be repeated. Such repetition is in fact the re-enactment and re-experiencing of a set of meanings already established (as cited in Butler, 1988, p. 526). As rituals and religious ceremonies need to be fixed in the public mindset through repetition and emphasis, female 'identity,' as it is, has enrooted in the psyche of humankind in the course of history. Butler comments that: "the body is not passively scripted with cultural codes, as if it were a lifeless recipient of wholly pre-given cultural relation" (p. 526). What governs gender performances (actions that initially suggest sexuality of the performer) in Butler's assumption is "punitive and regulatory social conventions" (p. 527). To be a woman "is to have become a woman, to compel the body to conform to a historical idea of woman" (p. 522).

"Subject" is a term that is used by Butler in reference to the Hegelian notion of Geist which is loosely translated as spirit. Hegel's Geist is much like a hero of nineteenth century novel (as we see in Bunyans' Pilgrim's Progress and Dante's Divine Comedy and in the next chapter we will see in the protagonist of Life after Life) who undergoes a travel from ignorance to maturity and self-knowledge. Butler's "subjects" come close to this Hegelian term in many respects as they attain greater wisdom and enlightenment through their efforts (Salih, 2002, p. 22).

Butler describes Hegel's "subject" as a 'journeying spirit,' a cartoon character who is never disappointed by the obstacles it faces. She asserts: "What seems like tragic blindness turns out to be more like the comic myopia of Mr. Magoo whose automobile careening through the neighbor's chicken coop always seems to land on all four wheels" (as cited in Salih, 2002, p. 24). What paves the way for our understanding of the notion of "performativity" is the idea by Butler that "subject" can only know itself through 'another.' Though in the process of recognizing itself and formation of its own consciousness it must overcome and destroy the 'other,' otherwise it put its own existence at risk (p. 25).

In Invisible Bullets, the great new-historicist critic Stephen Greenblatt and Payne offer the term "subversion" as a way to challenge the authority. According to him "Shakespeare's plays are centrally, repeatedly concerned with the production and containment of subversion and disorder...all mediate on the consolidation of state power" (2005, p. 134). He means to say that although Shakespearean plays offer chances of "subversion" against established norm and ideology, they are all the same finally subdued and repelled. This negative view on the impossible mission of opposition against the power and state is much in line with Foucault's understanding and definition of power. Allan Sinfield, the famous cultural materialist thinker, has introduced the term entrapment model to guard against the impossibility of "subversion." He quotes from Invisible Bullets: "Greenblatt treats "subversion", not as something that power has to contain but as a strategic maneuver by which power is perpetuated"(2005, p. 81).

The possibility of "subversion" for Judith Butler arises from a combination of Hegelian dialectic (that "subject" comes into being through opposition) and Foucauldian model of power (Salih, 2002, p. 71). She stresses that feminism has found in the possibility of a utopian future a potential for "subversion" that promises the destruction of current order and replacement of a new one (Butler, 2015, p. 36).

Butler utilizes the Althusser's notion of interpellation for the sake of promotion of her own understanding of "subversion." The French Marxist philosopher Althusser believed that ideology constantly 'hails and interpellates' (addresses) us as subjects. In so doing, it may hail or address us in some different social roles that we play, or, as Althusser used to say, different 'subject positions' that we usually occupy. One and the same woman could be 'interpellated' at one occasion as a mother and at another location as a member of a particular church, or even as a doctor, as a voter, and so on (Bertens, 2014, p. 87).

Butler prefers some forms of "subversion" (such as performative ones that will be mentioned in the next
chapter) over some others (tax evasion, for example), because she believes some norms of decency and dignity entail that this is a bad manner (2015, p. 148). She explains the idea of "subversion" through the notion of "parody" and "drag." In the third chapter of Gender Trouble, Butler writes: "If the inner truth of gender is a fabrication and if a true gender is a fantasy instituted and inscribed on the surface of bodies, then it seems that genders can be neither true nor false, but are only produced as the truth effects of a discourse of primary and stable identity" (2015, p. 136). So it can de said all gender is a form of "parody," yet some gender performances are more parodic than some others. By highlighting the difference between body and performer, and the gender that is being performed, parodic performances such as "drag" serve to disclose the imitative nature of all gender identities. Butler claims that, by imitating gender, "drag" discloses the imitative nature of gender itself (Salih, 2002, p. 64). So, gender is an act (performance) or a combination of acts, that is done for the sake of survival, because those who do not perform their gender are regarded by society as queer and are consequently punished (p. 65).

After a full analysis of drag performance, Butler concludes: "in imitating gender, "drag" implicitly reveals the imitative structure of gender itself-as well as its contingency" (2015, p. 137). As to the subversive and destabilizing effects of "drag" on accepted social norms, Butler stresses that the task is… to repeat or, indeed, to repeat and, through a radical proliferation of gender, to 'displace' the very gender norms that enable the repetition itself" (p. 148). So, the "drag" must be read as a cultural and political practice that tries to subvert gender. Samuel Chambers believes that "drag" alone is unable to subvert gender in its entirety. For it to be effective, it needs to target the coherence of sex/gender and undermine the distinction between sex and gender (p. 153).

This study looks for instances of "gender performance" and "subversion" put into practice by female characters through the novel Life after Life. The emphasis of this research on performance of gender by women which at times tends toward the "subversion" of predefined roles for women in a society gives researchers and historians material to delve into that side of war which supplies women with opportunity to make their voices heard and their presence felt. This aspect gathers momentum when we discover that the stance of women in this novel turns from passive bystanders and witnesses of the war into active participants who venture to steer the direction of the war and even pre-empt it in the first place. All such attempts start from a premise by the author that what would happen if one could have lived her life just as she had liked. This hypothesis entails the occurrence of re-incarnation whose possibility by a happy chance is afforded to the author. The protagonist, now furnished with the opportunity of successive lives, takes up a trial and error maneuver to get matured and start each life from the scratch equipped with earlier experiences. So in the end, she turns from a meek and docile pigtail girl into a matured woman who even endeavors to tamper with history and interfere in the course of World War II. Such development of character and aspirations via successive journeys through life can be taken figuratively by the feminist activists as indicative of a feminine desire to live a life built up on earlier experiences of subjugation at the hands of men and freedom of subsequent generations. Decision-makers and responsible organizations believe that woman's acceptance in society is not solely dependent on up-to-now credited assumptions concerning bodily beauty and elegance but their true potentials and capabilities that is beautifully practiced in Life after Life.

2. DISCUSSION
As a known postmodernist author, Kate Atkinson was born in 1951 in York, England. She began writing for women's magazines after winning a competition in 1986 known as Woman's Own Short Story. She was the second winner for the Bridport Short Story Prize in 1990 and won another Award in 1993 for her short-story Karmic Mothers, which she later adapted for BBC. Her first novel, Behind the Scenes at the Museum (1995), won the 1995 Whitbread Book of the Year award. Atkinson's recent books include Life after Life (2013), winner of the Costa Novel Award and the South Bank Sky Arts Literature Prize; and A God in Ruins (2015), a sequel to the earlier novel Life After Life, which include several of the same characters (Myles, 2019).

Life After Life’s plot spans much of early twentieth-century history in Britain. The novel starts at a bar in Germany in 1930, where Ursula Todd attempts assassination of Germany's would-be Reich, Adolf Hitler before his promotion to the leader of the country. She shoots Hitler, and is immediately killed by all his friends. Ursula is born and reborn over and over again. Sometimes she becomes obsessed with her fate and changing the outcome of her life and her family member's lives. But when her brother Teddy dies in a plane crash over Germany in one life, she can't do anything about it, while in another life, Teddy lives, through no intervention of Ursula's. She realizes that to have a happy life, she has to live and let live (NPR, 2013).
Ursula is born in 1911 and experiences both World War I (in which Hugh and many of her neighbors fight) and World War II. World War II becomes particularly central in the latter half of the book. The rise of the Nazi Party and fascism in Germany, coupled with Adolf Hitler’s charisma and nationalist ideology, led to his seizing power in Germany and the overthrow of democracy in 1933. In the novel, Ursula experiences this conflict in-depth, as both of her younger brothers fight in the war, and Ursula herself becomes involved as a part of the rescue team that helps extricate people from the wreckage of nightly bombing in London. Additionally, one of the novel’s timelines sees Ursula experience the war from the German side, as she watches firsthand the rise of the Nazi party and even interacts with Hitler and his mistress Eva Braun. In another of Ursula’s lives, Ursula assassinates Hitler in 1930, just as the Nazi Party is starting to gain popularity. This prompts a thought experiment (as Atkinson does not show the fallout of this action) about how the fate of Europe might have been different if Hitler had not been alive to lead the Nazi Party (LitCharts, 2018).

This coercive and choking atmosphere (as if determined by a patriarchal society) persists in the first half of Life after Life, though with the onset of World War II, and active contribution of women to it, it largely fades away. There are references in the work from which it can be inferred that woman duties and responsibilities are imposed on them: "Sylvie added. (Or did she?) Motherhood was her responsibility, her destiny. It was, lacking anything else (and what else could there be?), her life" (Atkinson, 2015, p. 33). This relation between motherhood and being a woman intensifies the notion by Judith Butler that through responsibility and job, gender and identity is created: "gender is itself a kind of becoming or activity, and that gender ought not to be conceived as a noun or a substantial thing or a static cultural marker, but rather as an incessant and repeated action of some sort" (2015, p. 143).

What is realized from the first half of Life after Life before the onset of the war is that the strength and firmness of character is a fit quality and much-sought-for in men rather than women according to the norms of the male-dominated society. Such belief in strength of character for men is shared among the women as well. Just like Hugh, Sylvie considered that “children should be toughened up early, the better to take the blows in later life” (Atkinson, 2015, p. 34). Still men appear as redeemer for women as Hugh is described in several parts of the novel as rescuer as Izzie remembering the unhopeful state of Sylvie right before her marriage reminds her that: "heaven only knows what would have happened to you if Hugh hadn’t charged in and rescued you" (p. 191). Such early on differentiation between sexes, between gender and sex in lay terms, is formulated aptly in the words by Catharine MacKinnon: "stopped as an attribute of a person, sex inequality takes the form of gender; moving as a relation between people, it takes the form of sexuality. Gender emerges as the concealed form of the sexualization of inequality between men and women" (as cited in Butler, 2015, p. xii).

By a careful study of Life after Life it becomes clear that enforcing of gender roles is quite evident and severe. The main characters are aware of their own condition, their own potential, and what they aim; so they actively manipulate their power toward forging new identities for themselves. Crucial to this knowledge shared among the protagonists in this novel is Butler’s understanding of "gender performance as a strategy of survival within compulsory systems" (Kirkvik, 2015, p. 9).

Life after Life depicts crucial moments in the life of typical women, when they could perform their gender with the aim of defining their standing and position in society as opposed to men. If previously such definition of roles and status was, on the basis of insights by Freud and Lacan in accordance with a ‘lack’ that originates in a child girl who used to define herself based on the bodily differences with her father or brother. Such deeply-rooted understanding of oneself for women seems to have undergone a great change since the introduction of the notion of "gender performativity." It clearly designates a state where women can play and perform their gender rather than being confined within limits of sexuality and biological lack. In the framework of this understanding, this section uncovers moments during which female characters in the novel attempt to perform their gender. At moments such performances find way into the dialogues exchanged among females as well. Such practice of gender is very conspicuous in the episode related to World War II.

We find Ursula as a member of rescue squad in 1940, a year after the start of World War II, and along with the rest she is "clearing the rubble by hand, like careful archaeologists" (Atkinson, 2015, p. 236). Ursula’s earlier occupation had been at Air Raid Precautions department back in 1939. Such active role during the war by Ursula and other women is a must because in Judith Butler and other non-humanist feminists’ assumption "gender is a relation among socially constituted subjects in specifiable contexts." This view of gender has as its premise that "what the person ‘is,’ and, indeed, what gender ‘is,’ is always
relative to the constructed relations in which it is determined” (2015, p. 14).

Ironically, the first protection, in the whole novel, offered by Ursula is yielded to a scared dog under the shower of bombardment: “She was half-sitting, half lying on the ground and tried to hang on to something but she couldn’t let go of the dog and she found herself being blown slowly along the ground” (Atkinson, 2015, p. 200). What follows is Ursula’s death under rubble from recent bombardment.

To describe Ursula’s character, we must think of three phases. In the first phase, she is an inexperienced girl hushed by the necessities of her gender and imperatives of society as well. Her first experience of dealing with men, which ultimately leads to her loss of virginity, is as suffocating as her multiple births: "She would choke, for sure... Then he let go of her and set off, crashing through the bushes, leaving Ursula gasping for air" (Atkinson, 2015, p. 116).

The second phase develops during the war. In the course of rescue mission, Ursula develops a character that is more masculine than feminine. When she appears from inside a hole after trying to recover bodies under debris she washes her face under water from a bottle and spits without the slightest observation of feminine etiquettes. At the spectacle of this, Mr. Palmer puts in: “I bet you used to be a real lady.” Ursula finds this insulting and replies as rejoinder: “I’m affronted. I think I spit in a very ladylike way” (Atkinson, 2015, p. 241). This bears relation to the view expressed by Luce Irigaray and re-iterated in Gender Trouble by Butler that “women constitute a paradox, if not a contradiction, within the discourse of identity itself. Women are the ‘sex’ which is not ‘one.’ Within a language pervasively masculinist, a phallogocentric language, women constitute the unrepresentable” (2015, p. 14).

Besides, this quite manly behavior evokes the notion of “parody” and “drag” which is introduced by Butler to emphasize the parodist nature of human behavior and consequently the formation gender.

The character that Ursula develops during the Blitz forbids her to speak of calamities and morbid scenes she all the time have been witness to. This puts her on equal footing with men. Ursula "didn’t mention wading in effluent from ruptured pipes, certainly didn’t mention drowning in that same effluent. Nor did she mention the gruesome sensation of putting your hand on a man’s chest and finding that your hand had somehow slipped inside that chest.” She has learned that an individual of strong character refrains from sharing feelings and experiences which only servers to demoralize others. "She thought of all those soldiers from the last war who had come home and never spoken of what they had witnessed in the trenches. Mr. Simms, Mr. Palmer, her own father too, of course” (Atkinson, 2015, p. 244).

Then happens the third phase; the full maturity of her in the midst of rubbles and under bombardment by German airplanes; the extraordinary moment when Ursula exhibits a greater firmness when she tries to sooth Miss Woolf:

‘Your mother will be awfully glad to see you come home tonight,’ Miss Wool said, joining the charade. She stiﬂed a sob with her hand. Tony made no sign of having heard them and they watched as he slowly turned a deathly pale, the colour of thin milk. He had gone. ‘Oh, God,’ Miss Woolf cried. ‘I can’t bear it.’ ‘But bear it we must,’ Ursula said, wiping away the snot and the tears and filth from her cheeks with the back of her hand and thinking how once this exchange would have been the other way round. (Atkinson, 2015, p. 268)

Now she is a new person who sees beyond the boundaries of gender: “She had become almost indifferent to death. Her soft soul had crystallized. She was a sword tempered in the fire. And again she was somewhere else, a little flicker in time. She was a sword tempered in the fire. And again she was somewhere else, a little flicker in time.” (Atkinson, 2015, p. 244).

In The Second Sex Simone de Beauvoir states "no biological, psychical or economic destiny defines the figure that the human female takes on in society" (2010, p. 330). The first expression of respect for Miss Woolf comes from Ursula and she equates her with her father Hugh because she felt that "the woman had iron in her soul” (Atkinson, 2015, p. 242). This is the first indication in the whole novel that through hardship and strength of soul and character, even women can earn prestige and admiration.

About the authority of Miss Woolf it suffices to inquire Ursula’s idea of her as she was not sure that "Miss Woolf was a woman of some influence or whether she simply refused to take no for an answer. Both, perhaps” (Atkinson, 2015, p. 237).

The best indication of firmness of character is demonstrated in handling casualties of war: "Ursula had vomited up her supper long before then. She vomited after nearly every incident. Mr. Armitage
and Mr. Palmer too, Mr. Simms before. Only Miss Woolf and Mr. Bullock seemed to have strong stomachs for death" (Atkinson, 2015, p. 239). Such firmness and practicality, beside her talents in music and running the rescue squad single-handedly is an affirmation of a non-humanist feminist belief that "feminine could not be theorized in terms of a determine relation between the masculine and the feminine within any given discourse, for discourse is not a relevant notion." In other words, "gender must not be determined in relation to differences between men and women" (Butler, 2015, p. 15). Gender is much a matter of practice than that of difference. This is unlike structuralist assumption that relation between signifier and signified is a matter of difference.

There are men involved in saving civilian lives as well. Mr. Bullock is one of them who is apparently the one to be much a patron of dancers club than serving the injured. The shelter he shares with the rest of the rescue team is at times visited by some of the dancers from his usual haunt. Miss Woolf who is much dedicated to the job "shooed them away like chickens" telling "dancers my eye" (Atkinson, 2015, p. 237). Besides demonstrating a dedicated-to-job and stern character, Miss Woolf represents those types of females who are manly in conduct and human in aim. She refuses to include in her horde any woman who earn their living through their body; much the less men who regard women as such.

Another dominant character in Life after Life is Ursula’s father, Hugh, who despite having taken his traditionally designated responsibilities such as supporting his family financially, undertakes tasks few men may feel like doing. He is the one who accompanies his sister on the trip to getting rid of her illegitimate baby and back home paying no attention to Sylvie’s comments about her. He, also, stands by Ursula’s side when she is raped and has to go through the devastating experience of abortion at the age of sixteen.

As a confirmation of the view by both De Beauvoir and Butler that "gender is a process which has neither origin nor end" (Salih, 2002, 46) even men in Life after Life are puzzled at the change women have undergone. In response to Sylvie’s claim that there are more important duties for women at the time of war, Hugh objects: "I remember that you once said there was no higher calling for a woman than marriage" (Atkinson, 2015, p. 245). This invokes a remark by Judith Butler in Gender Trouble: "women must become, must “be” (in the sense of “posture as if they were”) precisely what men are not and, in their very lack, establish the essential function of men”(2015, p. 58).

The outbreak of war brings women to actual involvement in society. They seem not merely satisfied by their contribution behind the front. They want their share of everything. One manly hobby women try their hands in and prove much of an expert is gambling just before the Blitz breaks out. It is a game in which they actively participate as Miss Woolf wins two pounds to the surprise of Mr. Bullock. This must be considered an act of "subversion" because as Judith Butler argues 'there are ways of ‘doing’ one’s identity which will cause even further trouble for those who have a vested interest in preserving existing oppositions such as male/female, masculine/feminine" (Salih, 2002, p. 45). Therefore, such attempts of involvement in manly hobbies by women can be considered as an obvious act of "subversion".

A close look at the structure of Life after Life reveals a trial and error system that is manipulated toward acquiring a fixed identity for women. Butler believes that as in other ritual social dramas, “the action of gender requires a performance that is repeated. This repetition is at once a reenactment and re-experiencing of a set of meanings already socially established” (2015, p. 178). So, the frequent repetition of actions (several births of Ursula, reiteration of assassination scene through the entire novel, similar experiences of dealing with male advances, and …) are aimed by the author toward establishing the role gender beyond stereotypes of male/female categorizations.

In "Performative Acts and Gender Constitution" Butler uses De Beauvoir understanding of gender to come to a conclusion about the formation of identity. She states that:

"gender is in no way a stable identity or locus of agency from which various acts proceed; rather, it is an identity tenuously constituted in time—an identity instituted through a stylized repetition of acts. Further, gender is instituted through the stylization of the body and, hence, must be understood as the mundane way in which bodily gestures, movements, and enactments of various kinds constitute the illusion of an abiding gendered self." (1988, p. 519)

This definition of identity and making it dependent on what she calls repetition of acts, bodily gestures, and movement points out the belief that gender is socially constructed. Such repetitions of action that are here called essential in the formation of identity
are not an unimportant point to be neglected by Kate Atkinson. Several deaths and re-births of Ursula can be regarded in the light of this belief. The repetitions of experiences by Ursula through her multiple re-births, a reality to which she becomes aware of through the consultation by Dr. Kellet, are in fact all done by the unconscious of Ursula to aid her in the formation of a new identity. This new identity, as is formed thorough several trials and errors after each death and re-birth, is what Judith Butler calls "gender identity" (1988, p. 520), an identity which is fully aware of gender performances in the first place and what it entails in consequence. Atkinson brings several quotations from Plato to Nietzsche in the beginning of Life after Life to make the readership prepared for the outcomes of a possible re-incarnation.

In one of her visits to Dr. Kellet's practice in London Ursula was introduced to new insights regarding identity as such: "Werde, der du bist, as he would have it,' Dr Kellet continued… 'Do you know what that means?'… 'It means become who you are,' ...(the being before the non-being, Ursula supposed.) 'Nietzsche got that from Pindar…'It means – become such as you are, having learned what that is'" (Atkinson, 2015, p. 104).

Gradually Dr. Kellet fixes in Ursula's mind the idea of sacrifices that some persons with exceptional abilities must do in order to save their nation: "One must hold on to the idea of sacrifice, Ursula. [Dr. Kellet said]. It can be a higher calling" (Atkinson, 2015, p. 101). "Ursula felt she had no use for the life she had been saved for. 'I'd like to see Dr Kellet again,' she said to Sylvie" (p. 126). So, awareness of her supernatural ability of re-incarnation along with the identity she develops during involvement in rescue missions brings Ursula to understanding of subversive possibilities coming about through her capability of living multiple lives and in different locations. As a result, she consciously chooses to live another life in Germany in 1930, at a time when Nazis were coming to power and earning public support due to dissatisfaction of the nation with the aftermath of World War I. Her life in Germany and having a German husband a children are all a conscious chose of destiny toward the kind of sacrifice Dr. Kellet had talked her into it.

The relationship between one's actions and the formation of identity is a matter of political expediency; in Butler's wording: "feminist theory has sought to understand the way in which systemic or pervasive political and cultural structures are enacted and reproduced through individual acts and practices (1988, p. 522). Sylvie's obsession with her children's behavior and spending a lot of time "quizzing Ursula about her manners" can be seen in the light of this understanding. Whereas Izzie, Hugh's untamed sister, has proved a failure to the family as Hugh speaks of her in this way: "Izzie, apparently, has become herself a long time ago" (Atkinson, 2015, p. 104). When Hugh brings his sister back home from the grasp of debauchery, he scrutinizes her thoroughly for any bodily change as if any subversive act (elopement with her lover) by a woman entails the loss of womanhood. In other words, "subversion" is beyond the possibility of a woman. The novel intensifies the suspicion that in a current exemplary society it is up to men to determine the fate of women: "'If only the bounder [i.e. the married man with whom Izzie had an affair] hadn't been married,' Hugh said. 'He could have made an honest woman of my sister'" (p. 22).

Butler's scholarship in the field of "gender identity" has been influential in a number of society-related fields and continues to invite the researchers to engage in a critical re-thinking of the 'subject' (Salih, Prologue to Judith Butler). Sarah Salih asserts that: "all Butler's books ask questions about the formation of identity and 'subjectivity,' tracing the processes by which we become subjects when we assume the sexed/gendered/ 'raced' identities which are constructed for us (and to a certain extent by us) within existing power structures" (2002, p. 2).

Against any act of self-discovery all elements of society depicted by Kate Atkinson are arranged. The way a society wants a would-be woman to be and how a future man should be is best reflected in their being treated and disciplined by the adults: "Nanny Mills was rather frightening…spending a lot of time quizzing Ursula about her manners and inspecting Teddy’s ears for dirt" (Atkinson, 2015, p. 104). This, in general, implies that manners is what a woman should observe to be viewed as gentle, whereas men are only required to be clean in body. In the word envisaged and described by Atkinson, even the men are characteristically pre-defined: "small boys were a mystery to Sylvie. The satisfaction they gained from throwing sticks or stones for hours on end, the obsessive collection of inanimate objects, the brutal destruction of the fragile world around them, all seemed at odds with the men they were supposed to become" (Atkinson, 2015, p. 31). Men are expected by society to the future savior of the world. This is the role that Life after Life adopts for women.

There are not a few indications in Life after Life which recommends for women to be themselves: "'I'm always so glad,' Sylvie murmured, 'that I don't have to take a turn at being other people.' 'You're very good at being yourself,' Ursula said" (Atkinson, 2015, p. 166). In another scene when Ursula is
trapped during the Blitz inside a cellar, she feels quite panicked at the possibility of death, and wonders: "If Hugh were here, or Teddy or Jimmy, or even Pamela, they would be fighting to get her out of here, to save her. They would care. But there was no one here to care. She heard herself mewing like an injured cat. How sorry she felt for herself, as if she were someone else" (p. 179).

Carolyn Hailbrun states that successful woman has successful husbands, she at the same time regard this triumph as worthless as such a woman takes her identity from her man (as cited in Gardinger, 2005, p. 347). Sylvie the mother of Ursula finds family and social prestige through her marriage with Hugh, "a rising star in the prosperous world of banking. The epitome of bourgeois respectability" (Atkinson, 2015, p. 20).

Maurice is in every respect the opposite of Ursula, both in manners and mind: "Ursula didn't think too much, the way Pamela sometimes did, nor did she think too little, as was Maurice's wont" (Atkinson, 2015, p. 24). Adelaide, Hugh's mother, is also a very conventional woman, typical of women who want their status to be the same and accept no change and revolution. She expresses racist remarks which reflect her preference of slavery for women over their choice of destination against society's will: "Adelaide... said she would have preferred it if Izzie had been kidnapped by white slave traders rather than throwing herself into the arms of debauchery with such enthusiasm" (p. 22).

In her earliest critical work, Subjects of Desire, which was originally produced as a university dissertation, Judith Butler utilized the Hegelian notion of "subjectivity" and concludes that through "performativity" a "subject" (female) can pass the passages of her identity formation and reach the "subjectivity" of her own. In Phenomenology of Spirit, the German philosopher Hegel describes the progress of a "subject" from ignorance to absolute knowledge. This Hegelian "subject" much resembles the protagonist of a novel (usually a male hero) which gradually moves through several life experiences from ignorance to knowledge and self-discovery. This symbolic journey of the Hegelian "subject" is closely comparable to the experiences of heroes in such literary masterpieces as Homer's Odyssey, Dante's Divine Comedy, and Bunyan's Pilgrim's Progress. In these texts, the hero goes on a life journey from which he returns equipped with wisdom and enlightenment. The hero in these stories is a metaphorical 'everyman' who starts life in ignorance and achieves maturity only when he returns from his journey (Salih, 2002, p. 21-2).

In consideration of multiple life experiences of Ursula in Life after Life a similar progress from ignorance to wisdom becomes apparent. Kate Atkinson depicts a typical woman without any particular talent and sends her on multiple life journeys to equip her with experiences enough to enable her to perform her gender. If we regard the travels by Ursula back and forth during her life as a production of her mind and fantasy, as Dr. Kellet initially believes, we are to miss an important point by Butler mentioned in Gender Trouble that "the cultural associations of mind with masculinity and body with femininity are well documented within the field of philosophy and feminism. As a result, any uncritical reproduction of the mind/body distinction ought to be rethought for the implicit gender hierarchy that the distinction has conventionally produced, maintained, and rationalized" (2015, p. 17).

Ursula overcomes all symbolic obstacles against her coming of age and becoming matured by the aid her gift of re-incarnation. The first death she experiences is at her birth. In the second life she gets over the death at birth yet dies by drowning in the ocean. In the third life she falls off a window to her death at childhood. The next death that she experiences is due to Spanish flu still a child. From here on, her life goes on multiple parallel paths. In one she is raped at the age of sixteen and later marries an abusive husband who kills her. Her experience with men comes to her aid when she is cornered by the same rapist who wants to start a relationship with her. But she succeeds to fend her off. Ursula's knowledge of her particular gift of re-birth gives her a chance to choose the time and place she wants to be born and live and this time she opts for pre-war Germany and friendship of Eva Braun and a German husband. So, with a foreknowledge of the opportunity for preventing a devastating war she finds way into Nazi circles and assassinates Hitler to save the world of the outcomes of upcoming war.

In many respects, the experiences of Ursula resemble the coming to maturity of protagonists in Dickensian literature. Great Expectations by Charles Dickens is an exemplary one of such literature which falls by critics into the category of 'novel of education.' Pip, the young male hero of the novel, suffers from severe naivety which is only cured when he embarks on a journey to London and learns many realities about life and people. At the end of the novel he returns home a matured man. Journeys of Ursula, both metaphorical one in life and time, and the real ones to Germany, can be viewed as the endeavor of the author to equip her heroine with maturity to be enabled to perform her gender. So, Life after Life
Communicates a message that the same maturity can be achieved by every other woman through practice of their gender and active involvement in society.

Whereas the category of 'novel of education' belongs generally to the male authors and about men, Life after Life is a work by a female author about a woman which contains many of the characteristics of this genre and can be placed within it. The Judith Butler's "subject" that is modeled on Hegelian spirit "progresses by acknowledging the mistakes it has made, so that its life journey resembles a game of snakes and ladders in which it repeatedly moves upwards or forwards, only to slither back down again when it commits an error before moving on to the next stage (Salih, 2002, p. 23). Ursula travels back and forth in time, makes mistakes and suffers death, becomes experienced and starts life anew to face another obstacle in her path to obtain maturity. The association between gender of the "subject" and identity is best described in Judith Butler's wording: "There is no 'gender identity' behind the expressions of gender; that identity is performatively constituted by the very expressions that are said to be its results" (2015, p. 33).

3. CONCLUSION
The aim of the present study is to apply the Judith Butler's notion of "gender performativity" to Kate Atkinson's novel Life after Life in order to demonstrate the performance of gender in practice by female characters during the World War II behind the front under air attack in London.

In this study the notion of "gender performativity" is explored by bringing actual instances from the time of World War II and women involvement in it. This issue is especially handled by focusing on the rescue squad members and their activities during Blitz and all their attempts to supply relief to the injured and those trapped under rubbles remaining from German air raids in 1940.

Then, the notion of gender performance is viewed from another perspective. By referring to the concept of "subject" and desire and dialectic as originated by the German philosopher Hegel and developed by Judith Butler in her first work Subjects of Desire, the case of Ursula is taken up right from the beginning in an effort to relate all of Ursula's strivings toward survival and progress to a feminine hushed desire toward their true status. Ursula in her multiple deaths and re-births is viewed as a "subject" who undergoes a journey in life with the aim of achieving maturity and progress. The fruit of this voluntary journey is self-discovery and maturity. In the outfit of a life-time traveler, much like the inexperienced Pip in Charles Dickens' Great Expectations, Gulliver in Jonathan Swift Gulliver's Travels, and..., Ursula undergoes a journey in life which appears more like the progress of the mouse in 'snake and ladder' game. As the mouse ascends the ladder, it is bitten and descends. Similarly, in her early life, Ursula dies, becomes experienced, open eyes to life once more, knowing how to get over the difficulties already having tried and failed. This progress and journey through life which brings Life after Life in the category of 'novel of experience' provides Ursula with the understanding and ability to think of ways to pre-empt the devastating World War II. So, she decides to attempt at the life of the Fuhrer in order to relieve the world of the outcome of extremism already germinating in Germany. This progress of the protagonist from an inexperienced girl to a mature woman who appears as the rescuer of the world is viewed by the study as emblematic of potentials that women could possess if from the beginning they were not viewed as unimportant and second in grade by male-dominated society. Liberating of women of categorizations and their relegation as second to men is proved by the study to be one of the aims of the author of the authorship of this novel.

Another concept which is explored fully in Butler's Gender trouble and is that of "parody and drag". This notion, that can only be understood and imagined under the concept of "gender performativity," exposes to the performative nature of gender in general. "Parody" as an earlier form of gender performance which is in effect the repetition of masculine roles by women appears quite subversive against the established order.

In the application of the notion of "gender performativity" to the case of Ursula it became clear that she was from early on in struggle to survive and flourish in a society that wanted her death and hushed. The very emblematic of such domineering society was multiple deaths and re-births of Ursula at the start of the novel. Suffocation of Ursula by umbilical cord at her birth was taken as symbol of years of hushed suffering that would await her in case she survived. Yet, she decided to try her lot despite all the difficulties that lay in wait for her. She struggled her way up through youth and overcame the threat of death by learning how to dodge it up until the age of sixteen when she was raped and deflowered by a friend of his brother Maurice. What she learned from her first experience with men made her immune against any other male advances that followed in her later re-births. She survived thus to become voluntary involved in World War II. Her engagement with rescue activities and the character that she developed during her friendship with Miss
Woollf heralded a new existence for her. She gradually became aware of her especial talent of invincibility in the face of death. So, she experienced a parallel existence in Germany in 1930 and befriended Eva Braun in order to find admittance into Nazi circles. She accomplished her objective by the assassination of Hitler in one of these nightly gatherings and accepts on herself a death with a fore-knowledge that she would be back from the dead in less than no time.

In short, the current study finds Life after Life as a conscious attempt by the author to give women chance of survival and achieving maturity in a society that want them hushed and underprivileged. All endeavors and struggles in Life after Life by Ursula to survive and learn from earlier mistakes are taken as emblematic of a feminine crusade all through human history to achieve an equal existence with men and supply a new definition of femininity based on capabilities rather than physique and appearance. Beside all such attempts by Ursula, the efforts of other female characters in Life after Life, especially Miss Woollf, is highlighted in the work by the author to make the readership familiar with the true identity of women and all the sufferings that they have experienced in the modern society which regards women retard and their potentials still lagging. "Gender performativity" as a progressive notion in the feminist studies enabled the study to focus on many allusions and suggestions in Life after Life and read them in keeping with the aim of a feminist research.

REFERENCES
Persuasion in the Mirror Newspaper: A Linguistic Approach to Vuwani Demarcation Discourses
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ABSTRACT

This paper is extracted from a study about persuasion in Vuwani demarcation discourses concerning series of articles released in the “Mirror” newspaper within a period of three years ranging from 2015 to 2017. The purpose of this paper was to explore how communicators within a media text deploy linguistic elements in their verbal and non-verbal messages to persuade targets to comply with their desired goals since message production is a result of a goal-driven process and communication is strategic and purposive to gain compliance. The objectives of this paper were to examine specific goals exhibited in messages constructed by communicators who were involved in the Vuwani demarcation discourses and to flag out linguistic strategies and tactics used by communicators to gain compliance. This paper reviews literature pertaining to communication, compliance gaining, persuasion, message production and language usage. Qualitative research design was taken as an approach for this study and media content analysis was adopted as a research methodology whereby four (4) selected articles in the “Mirror” newspaper pertaining to Vuwani demarcation discourses comprising fifty-one (51) excerpts were considered as the population of the study. Using purposive sampling, fifteen (15) excerpts were selected as the sample of the study, while, discourse analysis was used as the method of data analysis. The findings reveal that there are goals exhibited in messages constructed by communicators, ideological realities expressed and ethnic power-relations between the people of Malamulele and Vuwani. The current researcher recommends further exploration into compliance gaining and persuasion within textual discourse.

KEYWORDS
Vuwani, Demarcation, Discourse, “Mirror” newspaper and Persuasion

1. INTRODUCTION AND BACKGROUND

This paper presents a summary of the findings of a research study that was carried out to investigate the use of linguistic elements in communicator’s persuasive messages when persuading targets to comply with the desired/pursuit goals of the communicators. Words contain power that influences people’s beliefs and actions and this is termed persuasion (Mongeau, 2007:4). Kubicová (2013:1) describes persuasion as a phenomenon whereby individuals affect one another’s perceptions and behaviours through language usage. Since persuasion is taken to be a canopy term for influence, media texts make use of persuasive messages as a way of addressing issues of social importance within the societies. However, when a writer or communicator within a media presents a viewpoint, he or she uses wide range of linguistics elements to produce messages that influences readers or listeners to comply. According to Simpson and Paul (2004:55), the main factors that persuaders and communicators take into account include audience, purpose, form, language and images. In her illustration of persuasion in accordance to communication, Kubicová (2013:8) articulates that communication “is the process that happens amongst binary sides, this includes the communicator and the target”. The coded meaning is therefore diffused through a communication channel from the communicator to the target.
Scholars have systematically elaborated the concept of persuasion in different ways nonetheless, according to Perloff (2003:4), communication scholars view persuasion as “a communication process whereby the communicator seeks compliance from the target”. He further asserts that persuasion is a symbolic activity whose purpose is to change the state of mind of an individual or patterns of behaviour through the exchange of messages. This means that within the communication spectrum, persuasion is seen as an attempt to change attitudes, beliefs and behaviours of targets. In concurrence with Perloff’s statement, O’Donnell and Garth (1999:27) explicate persuasion as “a complex process whereby the communicator uses verbal and non-verbal symbols to influence the target attitude or behaviour”. Persuasion may be explained as a subset of communication because it has various form that varies from one encoder to another. This study is textual based as it analyse extracts from newspaper’s texts. Texts are rich source of message production, a text is anything sent or strewn with the aim of getting the message across and it can either be spoken or written acts of communication and it consists of the associated use of images and visual and also aural stimuli (Beasly & Marcel 2002:14).

There are various types of texts that make different demands on the readers, viewers or listeners. Hence, they are open to various interpretations based on the context in which they are written and received (Caramazza, Laudanna, & Romani, 1988:56; Schreuder & Baayen, 1995:121 cited in Frederick 2011:54). Texts give audiences the opportunity to understand them according to their form, content, purpose and audience and through the social, historical, cultural and workplace contexts that produce and value them (http/www.thoughts.com). Texts may be written or spoken however, this study heavily dwells on print media written texts particularly newspaper articles.

Within newspaper articles there are communicators’ statements that are directly quoted by the journalist; these communicators utter or produce messages that have great impact on their audiences, hence the presence of aspects of persuasion within these messages. Communicators within newspaper articles produce messages either seeking compliance, to gain compliance or even to resist compliance. In order for these characters to seek, gain and resist compliance, language must be used as a tool or instrument, which relate to specific goals. Due to the aspects of intended and unintended influence within communicator’s messages these messages are at times termed persuasive messages, these messages are uttered with the intention of influencing the target (Beasly & Marcel, 2002:44). These scholars further state that with inclusive and exclusive language as well as rhetoric questions, persuasive messages play a major role in influencing the targeted audience. Persuasive messages are uttered with the aim of achieving a desired effect, which is to persuade the target as affirmed by Berger (1997:25).

As a point of focus Vuwani is an area in Vhembe District Municipality in the Limpopo province of South Africa. In 2015, the Municipal Demarcation Board decided to remove Mashau and Masakona settlements from Makhado, and merge them with the Malamulele, Tshikonelo, Munzhelele, Mulenzhe, and Khakanawa areas of the Thulamela Local Municipality in order to create a new municipality. In 2016, residents dissatisfied with legal rulings that affirmed the Municipal Demarcation Board’s decision resulted in arson and vandalism of 30 schools over a four months’ period. Disruption of government activities and government destruction of property and learning continued into 2017 resulting in the death of two people (https://en.wikipedia.org/wiki/Vuwani). The mechanisms of power inherent in language of messages in media discourses are constructed from a linguistics perspective. Communicators such as politicians, traditional leaders, community leaders as well as other people who are in authority produce persuasive messages with a goal of making the general public comply to their ideologies and decode in a way that will please themselves as encoders (New Mexico Media Literacy Project, 2007:7).

With a distinct focus on the demarcation issue of Vuwani and Malamulele areas in the Limpopo province, this research project investigates the role of persuasive messages of communicators within the media in shaping and influencing people’s thoughts and actions in relation to the demarcation discourses. This paper examines how various linguistic elements were used to persuade and to convey social, racial ideologies in discourses produced by communicators within the “Mirror” newspaper as a text.

2. STATEMENT OF THE PROBLEM
Using media, communicators produce persuasive messages in various discourses and scholars have outlined and elaborated on different forms of persuasion applied by the media in influencing the audience to act or refrain from taking certain actions. However, not much has been researched on message production of communicators within newspaper articles thereof; this study investigated how persuasive messages are constructed in the media through language usage by subject communicators, more especially leaders such as politicians. This study highlights how communicators within a media text
make use of language in their discourses to express ideologies and power to persuade their audience. Therefore, this study also assesses how linguistic elements within the messages of communicators influence the audience either to comply or resist the communicator’s message.

3. PURPOSE AND SPECIFIC OBJECTIVES
With a focus on the Vuwani demarcation discourses, the broad aim of this paper is to explore how communicators within a media text deploys linguistic elements in their verbal and non-verbal messages to persuade targets to comply with their desired goals.

- To examine specific goals exhibited in the messages of communicators who were involved in the Vuwani demarcation discourses from the “mirror” newspaper.
- To analyse linguistic strategies and tactics that the communicators used in their messages to gain compliance.
- To highlight power-relations and ideological realities expressed in the selected communicator’s messages.

4. THEORETICAL FRAMEWORK
This exploration heavily focuses on communicator’s messages within a media text therefore; the study makes use of the Goals-Plans-Actions theory of James Price Dillard (1989) to examine how communicators within a newspaper article generate and produce persuasive or influential messages. The main theoretical points being that (i) communicators create messages in order to achieve some end, (ii) communication is strategic, motivated and purposive, and (iii) message production is the result of a goal-driven process as affirmed by Wilson (1990:103; 2002:225). Through the use of the Goals-Plans-Actions-theory, the researcher seeks to highlight how linguistic elements were manipulated to achieve single and multiple goals exhibited in communicator’s persuasive messages. Goals are future endeavours that individuals want to attain or maintain (Wilson, 2002:226). Individuals seek and resist other people’s compliance to elicit desired behaviours (Clark & Delia, 1979:114). Wilson (2009:188) also states that people tend to form goals in accordance with what they believe are possible rather than impossible, and they attempt to overcome the obstacles that might prevent goal attainment. Thus, it is possible to conceptualise the contexts for message production in terms of individuals’ perception of social reality and the goals that they subsequently generate for acting upon it. As an important model of message production, the theory also distinguishes between primary and secondary goals (Dillard 2004:185 & Burleson, 2010:153). Goals-Plans-Actions theory, which is the framework for this study explains how communicators use language to produce messages through the sequence of goals, planning their utterance on how to attain them, and then acting on those plans.

Primary Goals
Goals may vary in status. The primary goal is that which the actor is trying to accomplish. It imbues the interaction with meaning and enables the individual to parse the stream of behaviour into coherent conceptual units (Dillard & Solomon, 2000:77). Primary goals or push goals are the goals that motivate or push one to speak, and they determine the plans and actions (Solomon, 2005:34). A primary goal is viewed as a linguistic goal to produce a message that will be understood as a particular “type” of message with respect to its intent (e.g., as a request, answer, or account). Identifying a speaker’s primary goal both categorizes and attributes purpose to his/her communication. Intent to produce a request for action is one type of primary goal. According to Dillard and Marshall (2003:482) primary communication goal is pursued in a unique situational context and their investigation on interpersonal influence goals reveals that there are seven primary goals specified as follows:

- Gain assistance - When trying to obtain favours, information and materials.
- Give advice - as an effort to change the undesirable habits, and lifestyle of the target.
- Share activities - in doing things together such as going to the mall.
- Change relationship - which involves changing the target view towards social affiliations such as law, religions, culture, politics, economy etc.
- Obtain permission – When one tries to get endorsement from those in power or authority.
- Enforce right and obligation – in a situation where the communicator wishes to force someone to be responsible.

Secondary Goals
Following Berger (1997:52) primary or push goals instigate the influence process, while secondary goals shape it and they are also called pull goals since they are sets of boundaries that limit plans and by addressing other concerns that arise from considering how to achieve the primary goal. From Schrader and Dillard (1998:30) investigation, five secondary goals identified are:

- Identity goals: Identity goals are objectives related to the self-concept, including ethical standards and preferences for conduct and they derived from a person’s moral, principles of life and personal preferences guiding one’s conduct (Dillard & Harden, 1989:21).
● Interaction goals: Interaction goals refer to the social-appropriateness of an action and managing the public impression. They represent the communicator’s desire to manage his or her impression successfully, to ensure a good communication flow, to avoid threats, and to produce relevant and coherent messages (Grice, 1975 cited in Dillard & Harden, 1989:22a).

● Resource goals: According to Dillard and Harden (1989:22b) resource goals deal with increasing or maintaining value assets, which can be relational, material and physical. Relational assets incorporate all personal rewards and gratification, which arises from an interaction with a target. Hill (1987) cited in Dillard & Harden (1989:22c) says that the substance of these goals includes qualities such as emotional support, positive stimulus and social comparison. Material assets involve physical objects such as money whereas; physical assets refer to aspects of communicator’s health (Berger, 1985:27 cited in Dillard & Harden, 1989:22d).

● Arousal management goals: Arousal management goals include maintaining the desired level of arousal. Dillard and Harden (1989:23) assume that communication events have arousal properties, which are internally experiences to be pleasurable or unpleasurable.

5. LITERATURE REVIEW
Persuasion is illustrated from a communicative and linguistic perspective. Linguistic elements in message production are identified and elaborated from different analytical point of view of various scholars. Persuasion strategies are also captured and illustrated from perspective of various scholars.

Communication as a means of control within the society
Buller, Burgoon and Woodall (1996:10) describe communication as a dynamic and ongoing process whereby senders and receivers exchange messages. According to Deacon, Pickering, Golding and Murdock (2007:144) the way in which speakers communicates reflect power relation and authority in the society due to their standing within a particular society. This means that those who are in power and authority can make use of communication to control others because of their status for example, traditional leaders and police officials may use communication to control others on the bases that they have been granted legitimate power by the state. However, a person of no status may find it difficult to control others because of lack of power or knowledge.

Persuasion as a tool to achieve communicative goals
Perloff (2003:4) defines persuasion as a communicative process in which the communicator seeks to get a desired response from the recipient. Perloff (ibid) further describes it as a symbolic process that consists of a number of closely related steps, which actively involves the recipient of the message. While, messages transmitted primarily through language with its rich, cultural meanings. According to Dudczak (2001:22) cited in O’Keefe (2002: 13), persuasion is a type of social influence wherein the behaviour of one person alters the thoughts or actions of another that can occur when receivers act on cues or messages that were not necessarily intended for their consumption. Dudczak (ibid) also adds that persuasion occurs when messages are produced intentionally with the aim of influencing the recipient. People are more easily persuaded if they think the message is not deliberately intended to persuade or manipulate them (Dillard & Marshall 2003:33).

Finn and Rensburg (1983:1b) consider the target as the most important elements in persuasive communication. De Wet (2010:3) attests that whenever people engage themselves in any communicative function, they are antagonized with persuasion. Mongeau (2007:3-4) believe that messages are uttered with the intention of influencing or persuading others. While, Dillard and Marshall (2003:30) cited in Titi (2009:13) believe that all communication gesture have meaning and should influence the recipient.

Forms of persuasion
Persuasion as a subset of communication has various forms that vary from one encoder to another. These forms are reflected either verbally or non-verbally and they include coercion, propaganda, threat, manipulation and many more which were not considered in this study due to relevancy.

Coercion: Reardon (1995:2-3) and Milner (2002:5) perceive coercion as a means of influencing behaviour by employing physical force or threat to a certain extent. Coercion and force are often used as synonyms of power, and all too often are seen as the only type of power. Perloff (2003:12-13) suggests that coercion necessitates force as a technique labouring for forcing people to act as the persuader wants them to. Violence can produce changes in a target (Miller, 2004: 12).

Propaganda: Propaganda can at a broader sense be regarded as a form of persuasion used for political purposes, propaganda is simply a communication that represent itself as favouring certain ideals or value but
which in fact serves as subtle to undermine the very same thing it represent (Taiwo, 2007:332a). De Wet (2010:89-90) considers bandwagon, transfer and labelling as some of the methods used by propagandists.

**Threat:** Persuaders also make use of threat as a way of influencing people to do certain things (Taiwo, 2007:332b). For example, as a way of convincing people to stop smoking the persuader may show the smokers a picture of a damaged lung due to smoking, this will serve as a threat and the public will at some instance persuaded to stop smoking.

**Manipulation:** According to De Wet (2010:5-7), manipulation in communication involves a process whereby the communicator perceives the target as an object to exploit by exerting pressure. Reardon (1995:1-10) and Ugande (2001:8) describe manipulation as a state in which the communicator seeks to pursue his or her goal at the expense of the target. Regular aspects of media messages such as news reports, headlines, advertisements, editorials, features, etc. are often subjected to linguistic manipulations.

**Characteristics of persuasive communication**

**Communicator:** According to Wilson et al. (1990:84), experts are more persuasive than non-experts because their message carries more weight and is more valued. Messages produced by prominent peoples such as leaders are easily grabbed by the audiences (Titi, 2009:55).

**Message:** A message produced with powerless linguistic style such as frequent hedges, tag questions and hesitations is less persuasive (Holgraves & Lasky, 1999: n.p & O’Donnell, 1999:106). The speakers and the arguments are perceived more positively with powerful linguistic features.

**Recipient:** O’Donnell and Garth (1999:185) discovered that persuasion can be tough when the recipient or target is hostile to the persuasive message produced, this happens when the audience does not identify with what the media is portraying. Persuasion occurs in a normal and unself-conscious manner without the audience realising that they are being influenced to behave or act in a certain way, and occurs in interactions (Finn and Rensburg, 1983:24).

**Linguistic elements in persuasive message production**

The role of language in persuasion may be significantly recognised in the linguistic elements when constructing messages. According to Simpson (2004:5) and Kubicová (2013:25), lexical framework of language focus on the words or vocabulary that people use in either spoken or written texts and the choice of words may fluctuate in message production which includes: political speeches, chats with friends or in news. Language of influence is marked by a wealth of adjective vocabulary, and a poverty of verb vocabulary (Kubicová, 2013:26). Metaphorical messages are more likely to produce greater attitude or behaviour change. Metaphors constitute powerful ways of bringing together very different types of information by relating new information to familiar information (Hermerén, 1999:145 & Kubicová, 2013:30).

Persuasive language in general is intended to make person(s) to behave in a certain way and it involves the use of simple words or sentences which are easy to recall (Kubicová, 2013:6). Persuasive language often breaks down the rules of language with the intention of coining new words that will stimulate attention of audiences (Dyer, 1990:139-140 & Leech, 1966:80-82). Persuasive language leads to a change of mind or a personal habit. A change of mind is an individually controlled, deliberate, linguistic mechanism, not a probability (Yeager & Sommer, 2005:26). Sandell (1977:44) says that in order to change minds, the researcher and persuader employs mechanisms that are largely language phenomena (e.g., words, symbols, imagery, and emotion). Pursuing the goal of persuasion applies communication techniques that belong to the larger topic of linguistic decision-making structures (Yeager & Sommer, 2012:27).

**Compliance-gaining messages**

According to Cialdini and Sagarin (2012:196), compliance is any action that is taken because it has been requested. This means that to comply is to respond positively with a persuasive attempt. Wilson (2002:4) articulates that compliance gaining is any interaction in which the agent seeks to induce the behaviour of the target individual.

**Power and compliance gaining messages**

Burgoon, Dunbar and Segrin (2012:167) support that French and Raven (1960) identified five bases of power that communicators can draw upon to influence others:

**Legitimate power:** This is the power that is vested upon an individual because of his position in the society for example, a traditional leader or chief.

**Expert power:** This is a knowledge based power that communicators possess for example; a teacher has expert power over a student.

**Referent power:** This kind of power is possessed by someone who is admired for example a mentor.

**Coercive power:** This is the power to physically cause
pain for example burning of building during a protest. **Reward power:** This kind of power is possessed by a person who has power of materials.

### Compliance gaining strategies

Marwell and Schmitt (1967:3-60) grouped the tactics in terms of their commonalities, ultimately identifying five basic types of compliance gaining strategies which are:

- Rewarding activity: This involves seeking compliance in an active and positive way (e.g. using promises).
- Punishing activity: This involves seeking compliance in an explicitly negative way (e.g. making threats).
- Expertise: This involves attempts to make a person think that the persuader has some special knowledge (e.g. trying to appear credible).
- Activation of impersonal commitments: which involves attempts to appeal to a person’s internalized commitments (e.g. telling the person he or she will feel bad about him/herself if he/she does not comply).
- Activation of personal commitments: which relies on appeals to a person’s commitment to others (e.g., pointing out that the person is indebted and should therefore comply in order to repay the favour).

In their study of ‘Taxonomic Disorder and Strategic Confusion’, Kathy Kellermann and Tim Cole put together 64 compliance gaining strategies as an attempt to classify more than 820 previous strategies (Kellermann & Cole, 1994:3-60). However, the researcher delimits them to only those that are applicable to the study which includes:

- **Assertion:** The communicator to gain compliance forcefully in a way that will make the target to comply. For example, “Get out of here right now!”
- **Audience-Use:** The communicator tries to gain compliance by asking the target in front of the public. For example, “I asked her to marry me in front of the entire congregation”.
- **Authority Appeal:** The communicator gains compliance on the basis of power vested upon him/her.
- **Aversive Stimulation:** The communicator tries to gain compliance by bothering others until they comply. For example, “My partner kept calling until I answered her call”.
- **Bargaining:** The communicator tries to gain compliance by bargaining a deal wherein both parties will benefit. For example, “If you come with me I will help you with your homework”.
- **Benefit (Other):** The communicator tries to gain compliance by telling the targets that if they comply the public will benefit. For example, if you pledge in our organization the lives of ordinary kids will be transformed”.

### Compliance resistance strategies

In some cases, the message recipients exercise their freedom as noted by Cody, McLaughlin, and Robey (1980:34) who listed and detailed possible strategies that targets deploy when resisting persuasion as follows:

- **Negotiation:** The target tries to find a loophole to resist compliance, instead of complying he comes up with a better plan that will benefit both the target and the communicator.
- **Non-negotiation:** The target assertively or bravely says ‘no’ without explanation.
- **Justification:** The targets justify their reasons for not complying.
- **Management of identity:** The target does not comply as a way of protecting his image or identity.

### 6. METHODOLOGY

This study constituted a qualitative research design because the data are linguistic forms, constituting words, phrases or sentences rather than numbers. These forms of the data certainly represent one of the characteristics of the qualitative research design described by Bogdan and Biklen (1992:111). The methodology adopted for the study was qualitative media content analysis, on the bases that “it is about who says what to whom with what effects” Reese (1996:12). Neuendorf (2002:9) describes media content analysis as “the primary message centred methodology” which is a sub-set of content analysis. In this study the researcher considered a series of Vuwani demarcation articles over a period of three years (2015, 2016 and 2017) in the “Mirror” newspaper. Following their headlines, the four (4) selected articles are termed Article 1, Article 2, Article 3, Article 4 and they are arranged successively on a series of a period of three years as follows:

A1-“We are not part of the new municipality” traditional leaders (2015)
A2-Own municipality to Malamulele the key to Vuwani’s problem (2015)
A3-More demarcation trouble in Vuwani (2016)
A4- Vuwani boils (2017)

Through the use of purposive sampling, a total of 15 excerpts served as the sample of the study. The researchers select these excerpts based on the assertion that they contain direct utterance from the communicators and this pertains to the aim of the study as outlined in the introductory part of the paper. The data was analysed using discourse analysis.
Data analysis

The purpose of this qualitative study was to explore and investigates how communicators within media text use linguistic elements in their verbal and non-verbal messages to persuade targets to comply with their desired goals. Fifteen (15) excerpts containing direct speech of communicators within the articles were considered as the sample of the study. They are therefore analysed successively using discourse analysis as method of data analysis. In an ascending order following their dates of release the four selected articles are analysed as follows: A1, A2, A3 and A4. Through the use of discourse analysis, the researchers were able to determine goals exhibited in the messages of communicators, and to flag out linguistic strategies and tactics used by communicators to persuade targets as well as to highlight ideologies expressed in communicator’s message. This flexibility enabled the researchers to analyse the underlying assumptions and power dynamics that were involved in the production of messages, providing a more contextualized interpretation.

7. RESULTS AND DISCUSSIONS
(i). Goals Exhibited in Communicator’s Messages

After analysing the gathered data, the findings concurred with the assumption of the Goals-Plans-Actions-theory which stipulates that communication is strategic and purposive to achieve certain ends or goals. The research reveals that the communicators who were involved in the Vuwani demarcation discourse mostly made use of primary goals in their persuasive messages in the following manner.

- **Give advice:** The spokesperson of the Pro Makhado Task Team spokesperson advises COSAS to stop making utterances without authority. The spokesperson of the Pro Makhado Task Team also advises Vuwani residents to stop engaging themselves in criminal activities, during the course of the protest as it does not reflect positively on the community. An anonymous community member also advises fellow villagers not to shut down the town since it will infringe daily activities of breadwinners.

- **Change orientation:** Velly Mtleni of the Vuwani Demarcation Task Team wants to change the resident’s perceptions into believing that the new municipality is a good entity that will yield development. While, the spokesperson of Vuwani-Malamulele Demarcation Board, Mr Khwara Nengwekhulu also wants the community to believe that the new municipality is the best thing ever to happen to them. In contrast, Thovhele Masia wants the people of Vuwani to have a negative perception on the newly proposed municipality. An anonymous community member of Vuwani also tries to change Vuwani’s residents about the shutdown that they are planning to impose. Mr Arnold Mulaudzi of the Pro Makhado Task Team wants the residents of Vuwani to show remorse in the government.

- **Gain assistance:** The spokesperson of Vuwani-Malamulele Demarcation Board spokesperson, Mr Khwara Nengwekhulu wants to gain assistance from the residents; he wants them to believe that the introduction of the new municipality Lim-345 is the best thing ever. In his message, Thovhele Masia calls for assistance from fellow traditional leaders.

- **Enforce rights and obligations:** Community members as well as traditional leaders force the SAPS to come into action and fulfil its mandate of stopping harmful activities in the community since the protest had gone out of hand. Dillard (2004:196) states that apart from primary goals there are secondary goals that shape message production as well as interpersonal interaction.

The findings of this study reveal the following secondary goals exhibited in the communicator’s message:

- **Identity Goal:** Thovhele Masia wants to gain compliance from his subjects; through the use of this goal he reveals his ethical and moral standard in relation to the newly proposed municipality Lim 345.

- **Moral appeal:** This strategy the target is forced to comply because not complying is considered to be immoral. The Pro Makhado Task Team spokesperson made use of moral appeal when advising COSAS to stop making utterance without authority. Successively, The Pro Makhado Task Team spokesperson again used moral appeal when advising the community to
stop engaging in criminal activities during the protests as it is immoral to do so.

● **Promise:** This strategy is also known as rewarding activity, this strategy implies that if the target complies he or she will be awarded. SAPS spokesperson, Ngoepe uses promise as a strategy to gain compliance from Vuwani’s residents. This is revealed when Ngoepe said that if Vuwani’s residents do not retaliate the police will identify the deceased and also find the culprit. The spokesperson of the Vuwani-Malamulele Demarcation Task Team tried to persuade the public by telling them that the new municipality will bring service delivery.

● **Pre-giving:** This strategy implies giving the target a gift before requesting compliance. It is just like offering a bribe before engaging in an activity. The SAPS spokesperson used this strategy by deployed maximum security to protect Vuwani’s residents and warning them not to engage themselves in criminal activities.

● **Activation of impersonal commitment:** The communicator uses emotions to persuade the target, according to this strategy if you do not comply you feel bad. This strategy was used by an anonymous community member who wanted the EFF to stop hijacking the strike of residents for their own political agenda.

● **Cooperative strategy:** According to this strategy, the communicator cooperates and collaborates with the target as a way of gaining compliance. This strategy in this study was mostly used by the SAPS spokesperson when trying to calm the community down.

● **Benefit:** In this strategy, the communicator tells the targets that if they comply they will benefit. The spokesperson for the Vuwani-Malamulele Demarcation Task Team, Mr Khwara Nenngwekhulu uses this strategy to persuade people into believing that the new municipality is a good thing.

● **Aversive stimulation:** The communicator bothers the target until the target complies. This strategy is used by the community members of Vuwani as they continue to strike until the government hears their cry. Traditional leader, Thovhele Masia also made use of the strategy when he told the media that his community will not rest until their pleas have been heard.

(iii). Compliance Resistance Strategies used by Targets

Cody, McLaughlin, and Robey (1980:34) state that at times targets are able to set themselves free from compliance by resisting persuasive messages of the source. They further listed strategies used by targets to resist compliance. The followings are strategies that were used by targets to resist compliance:

● **Negotiation** - The strategy means that the target do not completely agree to what is being request by the target communicator. After the Pro-Makhado Task Team Demarcation has tried to resolve the dispute with the government the government does not agree but propose a new municipality as a solution as evident.

● **Justification** - The target tries to escape by pointing the negatives. Mr Arnold Mulaudzi of the Pro-Makhado Task Team justifies his people actions by saying that it is the SAPS that started the dispute by arresting the residents.

● **Non-negotiable** - The target directly refuses compliance without hesitation. In H1 excerpt 4.2.1.1 traditional leaders directly resist to be part of the new municipality.

(iv). Linguistic elements used by Communicators to Garner Persuasion

This exploration revealed that choice of words fluctuates in message production for instance, words used by traditional leaders when addressing their subjects differs from words that they use when addressing the government officials, and this extends to the SAPS, when the SAPS addresses the demarcation boards they use clear language unlike when they address the general public they often use pompous terminologies such as ‘maximum deployment’ with the aim of persuading the public into believing that the SAPS is fulfilling its mandate.

Pragmatics played a major role in this study; pragmatics refers to choice of word formation during language use. Leech (1966, 151) cited in Kubicova (2013) believes that “language of influence is marked by a wealth of adjective vocabulary. Adjectives such as disruptive, ghost and trouble-torn were identified in the messages of communicators and they have persuasive effects on the situation. Furthermore, Semantic which is the study of word meaning (O’Grady et al, 2011) was employed by communicators.

Metaphors which are figure of speech in which an expression is used to something that it does not literally denote (Sage Dictionary, 1999) were occasionally used by communicators. For instance, the
Pro-Makhado Task Team spokesperson makes use of metaphor by referring COSAS members to puppets.

Hyperboles as described by Sage Dictionary (1999) are an extravagant exaggeration; this is for instance noted in Mr Arnold Mulaudzi’s speech of the Pro-Makhado Demarcation Task Team when he refers to the demarcation dispute as a Bantustan. Metonymy on the other hand means to take something related to represent the whole concept (Hermerén 1999, 145). In this study, aspects of metonyms are many as noted by pronoun “we”, for instance the Pro-Makhado Task Team spokesperson makes use of the pronoun “we” as employed by communicators to represent the entire community.

Idioms and verbs were also prevalent in communicator’s messages. Idioms provides meaning that are deeper that the literal words, Mr Khwara Nenngwekhulu of Vuwani-Malamulele demarcation made use of an idiom “come on board” as a way of persuading the residents of Vuwani to join the merriment of the newly formed municipality. Most of the communicators within the study were found to have used wide arrays of verbs with the aim of persuading the ‘other’. For instance, verbs such as request, appeal, condemns and enforced were used for persuasive effects.

(v). Ethnic power-relation and Ideologies Expressed in Communicator’s Messages

Ideology refers to a complex concept that involves a set of ideas which produces a partial and selective view of reality (Chad, 2003:77). The findings of this study reveal that there are ideologies that are hidden within communicator’s messages; these ideologies are solely based on the relation between the residents of Malamulele and those of Vuwani. These ideologies express anger and disappointment of one tribe towards another. Ideologies are mostly prevalent in the speech of leaders for example, Thovhele Masia among other traditional leaders in Vuwani area clearly stipulated that he does not want his subjects to be part of the new municipality. For example, Thovhele Masia with anger states “let them go”, referring to those who want to join Malamulele residents in the new municipality.

The findings display that communicators do not share equal status and as a result they deploy different persuasive strategies. The study further highlights the existence of power-relation between communicators who were involved in the demarcation discourses of Vuwani; communicators with more power are more likely to gain compliance than those without adequate power. For example, (i) SAPS spokesperson (Ngoepe) messages are more persuasive based on the fact that he has expert power due to his work experience and he also has legitimate power that has been vested upon him by the state. (ii) Traditional leader’s messages are also effective in persuading the audiences because of the legitimate power they possess from the traditions and culture of the society.

The findings also show that in pursuit of justice, active members of communities have power to engage in collective action with the goal of mobilising resources to ameliorate perceived injustice and relative deprivation. Municipal boundary demarcation requires rethinking because there is a risk of losing its mandate to further democracy. Demarcation has been a stimulus for violent protest and destruction to people’s properties.

Communicators also expressed their approval and disapproval through the use of visual symbols or non-verbal communication within their messages for instance, the burning of schools were symbol of coercion (inflicting punishment) by the residents to the government. Vuwani community feels that they will lose efficiency in service delivery in the new municipality; they contemplate that the new municipality will favour people of Malamulele at the expense of Vuwani communities. This is because they think tribalism, identity, lingoes and ethnicity may influence provision of service in the new municipality. Another important aspect to flag out is that some of the people mistrust the role of traditional leaders in adopting a solution to this demarcation dispute due to the fact that some of the traditional leaders such as Thovhele Masia expressed subjectivity in their messages.

8. RECOMMENDATIONS

From the analysis, the researcher recommends that the general public should be educated about the disadvantages of vandalising and burning of buildings, on the bases that burning of schools or any other property is not a solution but the cause of more lack of service delivery. South Africans are to some extent suffering from mental slavery because they are democratically free but they are still suppressed mentally to an extent that they believe in burning properties as they did during the apartheid regime. The public should come up with new measures of showing disapprovement in the government rather than protesting or imposing total shutdown because protests hinder service delivery and it may lead to loss of lives. Those in authority or power such as traditional leaders, police and spokesperson should not abuse their power by uttering statements that force the powerless to comply with their requests. For peace to reign in South Africa, black people should embrace their difference ethnicity and they should accommodate one another without subjectivity and biasness. For further study, scholars and researchers
should also explore the relevancy of the Goals-Plans-Actions-theory in communicator’s everyday speech. Researchers should in future explore the effects of linguistic features in persuasive messages as well as to examine the effects of power in compliance gaining.

9. CONCLUSION
This research focused on how communicators within a media text construct persuasive messages with the aim of gaining compliance from their targets. The research was predominantly focused on the Vuwani demarcation dispute; it was a qualitative study conducted through qualitative media content analysis. The research reveals how communicators construct messages, the strategies used by communicators to construct messages as well as linguistic features that are predominantly used in persuasion. The study has explored the field of persuasion in a different manner that will open room for further research. In my opinion, the study has yielded maximum results because it has provided answers to all three objectives of the study.

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**Internet sources**


**APPENDIX 1 – A1**

**Article Headline:** “We are not part of the new municipality” - traditional leaders

**News - Date:** 08 May 2015

**Written by:** Kaizer Nengovhela

1. Well-known traditional leaders, who include Thovhele Ntumeni Masia, Thovhele Nesengani, Thovhele Davhana and representatives from Thovhele Netshimbupfe, as well as many traditional leaders serving under the four chiefs, took part in a protest march last Friday, demanding that their areas be excluded from the newly envisaged fourth municipality.

2. The protesters also sent a petition to the Municipal Demarcation Board, dissociating them from presentations made on March 21 at the Thohoyandou Indoor Sports centre that the people of Vuwani wanted Vhembe to have four municipalities. This follows the de-establishment of the Mutale Local municipality.
3. Leading the march last Friday, Thovhele Masia submitted a petition to the Municipal Demarcation Board that he and other traditional leaders around Vuwani and their people did not want to belong to a new municipality that would include his area and Malamulele. He criticised members of the Vuwani Demarcation task team who submitted that they would like to meet with the people of Malamulele and be part of the new municipality.

4. “Let them go,” said Masia, referring to those who wanted to mix with the Malamulele people in the proposed new municipality. Masia said his people had nothing to do with the Vuwani Demarcation task team, a combination of community structures that made a submission to the public hearings held by the board in Thohoyandou.

5. The Vuwani Sanco Clusters, however, criticised the chief and sided with the presentations made by the Vuwani Demarcation Task team. During these presentations, Velly Mtileni of the Vuwani Demarcation Task Team said that the people of Wards 1, 2, 3, 4 and 7 in the Makhado Municipality wanted Vhembe to have a fourth municipality.

6. Mtileni said recent marches by the people of Waterval in Makhado and the people of Malamulele in Thulamela showed that three municipalities would not be able to service the entire area of the Vhembe District Municipality.

7. Mtileni said Vuwani was a neglected area and the town did not have a single shopping complex “We have been neglected, just as the Malamulele towns of Saselamani and Malamulele were neglected by the Thulamela Municipality, and together we will be able to develop our areas with the new municipality,” said Mtileni.

8. At the hearings, Chief Masia submitted that he and other traditional leaders wanted to remain in the Makhado Municipality, because they were witnessing a lot

APPENDIX 2 – A2

News - Date: 27 July 2015

Article Headline: Own municipality to Malamulele the key to Vuwani’s problem

Written by: Kaizer Nengovhela

1. Its official. After malicious and devastating protests that left many schools and businesses burnt and pupils losing almost three months of their schooling, residents of Malamulele finally have their municipality.
8. Sources close to the situation point out that tension is simmering when it comes to the way forward after the formal announcement, with traditional leaders opting for the legal route, while some militants opted for a complete shutdown. “I think a complete shutdown is not the right way to go as it will disadvantage our people on the ground. Many of our people depend on selling goods in town for a living and would not survive when there is a total shutdown. The worst part is that we suspect that our just struggle has been hijacked by a third force, the EFF, which wants to see anarchy and lawlessness in the area to tarnish our good name,” said a community member who did not want his name mentioned.

9. On Tuesday, a meeting organised by traditional leader Livhuwani Matsila gave the police, community structures and traditional leaders a platform to chart the way forward in the troubled area. During the meeting, Chief Matsila said he was worried after seeing the situation go from bad to worse in the area. “As traditional leaders, we cannot just sit and pretend as if nothing is happening. Our area is burning and a lot of damage has been caused to property. Many members of the community have been arrested and some have been injured in confrontation with police”. He mentioned that crime and anarchy were on the increase and that they could not keep quiet “while the police fail to control the situation”.

10. Matsila further indicated that they agreed that the police should not confront the community as it sometimes angered protestors in peaceful marches. It was also agreed that leaders of the protestors would guide their people and work with the police in rooting out criminal elements among their ranks. It was agreed that the community would meet on Wednesday and that Cooperative Governance Minister Pravin Gordhan would address them on their problems. (At our going to press, the outcome of the meeting was not yet known.)

APPENDIX 3- H3

Article Headline: More demarcation trouble in Vuwani

News - Date: 04 March 2016

Written by: Kaizer Nengovhela

1. Services around Vuwani came to a standstill on Monday when hundreds of villagers marched to the Vuwani Magistrate’s Court to support 33 suspects charged with public violence, arson and theft. They were arrested during the unruly protests at Vuwani and Mashau last year.

2. Members of the community demanded that the cases against the suspects be withdrawn. The arrests came after dissatisfaction with the Municipal Demarcation Board’s decision to incorporate their area into a new municipality that will include Malamulele. Residents in the area had made it clear that they wanted nothing to do with the proposed municipality, and that they wanted to remain under Makhado Municipality.

3. Some of the suspects are school pupils. Charges against them include arson, public violence and theft. Soon after the court adjourned, a group of youths attempted to block the road and some pelted passing vehicles with stones. The police then used rubber bullets to disperse them and one police vehicle was damaged.

4. Buses and taxis were not moving and streets were deserted, with people staying at home. Most of the community members who commute from around Vuwani could not travel to their work places as there was no transport, due to the shutdown.

5. A resident of Tshitungulwane, Mr Rudzani Mukobani, who works in Thohoyandou, said that he did not go to work as there was no transport available. “Although I failed to go to work, I am supporting this strike because the government did not consult us. They took a decision regarding the new proposed municipality and we want to remain under Makhado Municipality,” he said.

6. The spokesperson of the Pro Makhado Task Team, Mr Arnold Mulaudzi, said that the community around Vuwani and other traditional leaders around Vuwani and their people did not want to belong to a new municipality that would include his area and Malamulele. He criticised members of the Vuwani Demarcation task team who had submitted that they would like to meet with the people of Malamulele and be part of the new municipality.

7. “Let them go,” said Mulaudzi, referring to those who wanted to mix with the Malamulele people in the proposed new municipality. Mulaudzi said his people had nothing to do with the Vuwani Demarcation Task Team, a combination of community structures that made a submission to the public hearings held by the board in Thohoyandou last year. He warned the police not to arouse the anger of the people by arresting their leaders.

8. “The people of Malamulele burnt schools and shopping complexes, but no one was arrested. Here you are practising double standards by intimidating leaders by arresting them,” he added. Mulaudzi said, “Businesses and schools were closed because the community is in solidarity with those who appeared in court and whose cases were postponed.”
9. Vuwani Magistrate Court manager Mr Moses Muravha responded to the memorandum handed over by the residents that demands that all charges against the accused be withdrawn. Muravha said that he had sent the memorandum to the National Prosecuting Authority for a decision.

10. Vuwani SAPS spokesperson W/O Elijah Malatjie said that Dingan Mashau (25) of Vyeboom had been charged with malicious damage to property and he appeared on Tuesday. His case was postponed to 14 March for a bail application.

APPENDIX 4 – H4

Article Headline: “Vuwani Boils”

News - Date: 21 April 2017

1. Only a week ago, the situation had returned to normal in the trouble-torn Vuwani, where residents are fighting against their inclusion in a new municipal entity that includes areas of Hlanganani and Malamulele.

2. On Monday, it took a different turn when, during a short meeting, residents decided that a total shutdown should be imposed in the area.

3. The residents, who had planned to hold a meeting at the local Nandoni Sports Ground, were told the gathering was illegal as they did not have permission to hold such a meeting.

4. They moved to the nearby Vuwani Science Resource Centre, but were prevented from holding such a meeting there.

5. There was heavy police presence with police officers posted strategically around the town of Vuwani.

6. Leaders of the Pro Makhado Task Team tried in vain to convince the police to allow them to hold the meeting.

7. The police maintained that the meeting was illegal and that the crowd had to disperse peacefully.

8. Their leaders urged them to behave in a peaceful manner during the shutdown. Just after the announcement, some angry residents started barricading roads and pelting vehicles with stones.

9. Police had their hands full trying to locate those involved in the stoning of cars.

10. On Tuesday, the situation was still tense with many vehicles stoned by angry residents in the area. There were virtually no activities in town, with no schooling in the villages.

11. The spokesperson for the Pro Makhado Task Team, Mr Nsovo Sambo, said the shutdown will be peaceful and indefinite until government comes with a solution.

12. Meanwhile, the ANC in Limpopo, which has been quiet about the situation in Vuwani, had called on residents in the area to let children go back to school and let life return to normal.

13. The organisation’s secretary, Mr Nox Seabe, said they have started consultations with structures in the area and that the talks are showing results.

14. In a statement, the Pro Makhado Task Team reacted with annoyance to the calls by the ANC Limpopo. “The Pro Makhado Demarcation Task Team has noted with shock the existence of the ANC Limpopo which has been non-existent for the past two years, and with disappointment on their utterances which were recently made regarding the position maintained by Vuwani residents. We further request Cocas to refrain from making utterances without authority. All the affected schools in Vuwani have no affiliation or membership with Cocas and we therefore request them to stay on their lane and not become puppets of the ANC propaganda,” the Task Team said.

15. According to the Task Team, the leadership in Vuwani considers the rights of all the citizens equally and all are treated with equality.

16. “Furthermore, the Task Team condemns all the criminal elements and acts of violence which are manifesting themselves as they do not represent the views of the Vuwani residents. We appeal to the law enforcements agencies to maintain their strong presence within the area and our members to refrain from these criminal elements,” he said.

17. Meanwhile police in Vuwani are investigating a case of culpable homicide which occurred on Tuesday night along one of the local roads in the Vuwani area.

18. It is alleged that three people were traveling in a sedan and their vehicle crashed into one of the pipes that was used to barricade the road.

19. The vehicle went up in flames. Limpopo police spokesperson, Lt-Col Moatshe Ngoepe, said two people burnt to death and one was taken to hospital with serious injuries.

20. “We have opened a culpable homicide case and the process of identifying the deceased is still on. The police investigations are continuing.”
21. Motorists are advised to drive with caution especially during the night, because there might still be some barricades on the roads and because of the volatility of the situation, the possibility of stones being thrown at passing vehicles from the bushes cannot be ruled out.

22. Ngoepe further indicated that by Tuesday, six vehicles were damaged by people throwing stones from the bushes and cases of malicious damage to property were opened. No arrests have been affected yet.

23. “The South African Police Service has done maximum deployment in the Vuwani area to protect all the community members and properties during these disruptive actions and will continue to monitor the situation until normality returns,” Ngoepe said.
An Evaluation of Translation Teaching at Undergraduate Level in Tanzania
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ABSTRACT

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Universities in Tanzania are now greatly interested in teaching translation courses at undergraduate level. One outstanding observation is that most graduates work as teachers and not as translators. This paper aimed at evaluating teaching of translation courses at undergraduate level. The objective is to determine to what extent translation courses in Tanzania meet the market needs. The study used qualitative and quantitative methods in order to collect information. This includes questionnaires and the evaluation of course outlines, prospectuses, timetables, leaflets and examination papers. Findings indicate that translation courses in Tanzania are not in line with the current market needs. On the one hand, the findings of this study will enable the government of Tanzania, represented by Tanzania Commission for Universities (TCU) and higher learning institutions offering translation courses to be up-to-date on the requirements of professional translator training in the era of globalization. On the other hand, the findings of this study will lead them in the rethinking of the translation courses. Furthermore, the present study will awaken the consciousness of student-translators, translator trainers and professional translators on the current translation market needs in the twenty-first century and a part of contribution to the on-going global debate on teaching translation at undergraduate level.

KEYWORDS
Translation market needs, professionalization, specialization, technologization, multilingualism, academization

1. INTRODUCTION

Globalization has promoted international trade, tourism and international relationship in general. As a result, it has increased demand for translation. In recent years, the globalization markets and digital revolution have transformed translation from a profession confined primarily to individuals into a full-fledged industrial sector. This globalization trend has triggered a chain of changes and influenced the integration movement throughout the African continent. The process of integration in Africa goes hand in hand with the growth of regional and international organizations and the resulting increase in the number of meetings, conferences and documents to be translated. This has clearly heightened the need for translators and translations. The translator is a communicator, a bridge builder between languages and cultures.

Due to the increased demand of professional translators and interpreters in Africa, in 2010 the African Union, in collaboration with the Advanced School of Translators and Interpreters (ASTI) of the University of Buea in Cameroon, launched a special project for training professionals from all its member countries in these fields. This initiative, which aims to contribute to meeting the demand for professionals in these fields in Africa, comes in the wake of similar initiatives to train new generations of interpreters and translators in East Africa.

Despite the fact that translation has shaped the world throughout time, contributing to the development of people, the formal training of professional translators is relatively new in East Africa, compared to the time when this activity began. Besides the Pan-African project initiative, universities in East Africa are now greatly interested in translation courses to train and graduate competent translators. Tanzania is not left out in this globalization process. Its official language is Kiswahili, which is widely spoken by its citizens. It is surrounded by English and French speaking countries like Kenya, Uganda, Rwanda and Burundi. Therefore, the best means of achieving understanding between people who do not speak the same language is through translation. In order to maintain its relationship with neighboring countries, Tanzania needs well trained translators.
Furthermore, the on-going integration process among East African countries requires the services of professional translators who can conveniently navigate between two or more languages and cultures in order to facilitate communication. According to the official website of the East African Community (www.eala.org), on 25 August 2016, the East African Legislative Assembly (EALA) proposed the adoption of Kiswahili as official language in all East African states and on 30 August 2016, EALA passed a resolution to make Kiswahili an official language of the East African Community alongside English. As a result, the need for competent translators, particularly translating into Kiswahili, is on the rise in East Africa.

Presently in Tanzania, some universities and other institutions include translation studies in their programmes at undergraduate level. The Muslim University of Morogoro (MUM) was the first to launch a complete undergraduate programme in 2010 followed by the University of Dodoma in 2016 that includes both interpretation and translation studies. Other institutions are offering translation courses only in the 5th semester within programmes like Bachelor of Arts in Education, Bachelor of Arts in Language Studies, Bachelor of Arts in Kiswahili, just to mention but a few.

1.1 Statement of the Problem
One outstanding observation is that most graduates trained in translation and interpretation courses work as teachers and not as translators. This is an indication that training courses may not be in line with the market needs.

1.2 Research Objective
The study aims at:

1. Determining to what extent translation courses in Tanzania meet the market needs.

1.3 Research question
The research problem of this study is operationalized by the following question

1. To what extent do translation courses in Tanzania meet the market needs?

2. LITERATURE REVIEW
2.1 Translation Market Needs
The main objective of university translator-training programmes is to train translators for the translation market, although not all graduates work as translators. The role of the market in curricular design and education practices in higher education has been at the core of discussions in education, especially for disciplines that have a vocational aspect. The role of the market in translator training, defined by Kearns (2008:185) as a typically vocational activity which is often based in, and in other ways contingent on, academic settings is crucial. Bridging the gaps between the academic and the professional worlds in translator training has been and is still gaining momentum. Many translation scholars suggest that it would also be useful to develop translation pedagogy, guided by market demand. Calls for designing the curriculum in response to the market needs are reflected in the works of Goudec (2000), Li (2000), Way (2000), Pym (2003, 2011), Beeby (2004), Gabr (2007), Salinas (2007), among others.

Alongside the concern for each translation course to be designed in its own context, taking into account its own constraints and environment, there are existing common market needs, especially in the 21st century, and these are professionalization, specialization, technologization, multilingualism and academization.

2.1.1 Professionalization and Specialization in Translator Training
Professionalization of translator training consists of moving from the acquisition of only scholarly knowledge (academic knowledge) to the acquisition of professional competence that is a combination of know-how, interpersonal skills and acting skills. In other words, it consists of enabling students translators to be functional at the end of the training. The Specialization of translator training refers to acquiring a particular specific competence in a field of translation like Terminology, Localization, Revision, Editing, etc. Some institutions incorporate it into the common core of the translation curriculum while others refer it to continuing education.

According to Kiraly (2000), these two approaches are respectively known under the names ‘objectivist epistemology’ and ‘constructivist epistemology’. He advocates the latter, that is, the social constructivist approach (mostly referred to as ‘social constructivism’), for its benefits for the training of professional translators today and in the future.

Furthermore, Kiraly (2000:17) proposed three types of strategies that can be applied to translation studies: individual work strategies (problem-based approach, case studies, autonomous practice); interactive strategies (focus groups, role play, modeling, guided practice); and social constructivist strategies (peer teaching, tutoring, teamwork, project-based learning). Pym (2009:8) updated the list of pedagogical activities proposed by Nord (1996), restated by Kiraly (2000:55-57) and Nord (2005). The list consists of the following items: small group work,
partial or complete translation exercises, guided translation exercises, use of parallel texts, sight translation, condensed translation, documentation and revision.

In “Training Language Services Providers: Local Knowledge in Institutional Context”, Pym (2002c:1) discussed about the need to contextualize translator training given the diverse tasks that translators are responsible for today practices from one place to another and from one context to another. In fact, todays’ translators do more than translate, they navigate between professions handling multiple tasks which are considered as part of their duties as translators: they carry out revision, terminology management, multilingual document management, project management, cultural expertise, all kinds of interpretations, customer relationship management and cultural communication.

Pym (2002a & 2013), Goudec (2007:70), Hennessy (2011:3), Costales (2012) and Gambier (2012) believe that, social professionally, the current context requires the training of versatile translators who are able to handle several different tasks and to adapt to any changes that may occur in the area of translation. Thus, the role of training is not only to find solutions to current market challenges but also to future challenges. To achieve this, they advocate the combination of efforts and collaboration between researchers, professional translators and amateur translators to ensure a bright future for the translation industry.

If all the approaches, strategies and activities mentioned above are incorporated into the translation courses, then this section will move quickly towards the professionalization and training discussed by Kelly (2005), Kiraly (2005) and Gouadec (2007). However, translation scholars recognize that there will always be a gap between the market and training. According to Defeng Li, (2000); Pym (2003: 359) and Al-Maaini (2009) agree that we cannot, therefore, pretend to train complete translators; it is just a question of providing them with the skills they need to meet the demands of the market and to meet future challenges, that is, to adapt to future changes that will occur later in the translation sector; hence the need to integrate the concepts of training with adaptability and lifelong learning into training.

Kelly (2005:93-94) stress on the importance of work placements, which should be combined with other activities within the translation programme in order to raise student awareness about the profession. Kelly add that other activities are visits by professional translators to institutions, day trips to local translation companies, analysis of the job market through published advertisements, visits by representatives of professional associations, analysis of information available on the website of professional associations and simulation of professional practice in the classroom.

On the other hand, Pym (2009:5) and Defeng Li (2002:7) suggest that professional translators and other translation professionals, in classrooms or seminars, should be in charge of educating learners about the functioning and requirements of translation and encouraging learners to join professional associations. They also suggest a learner performance evaluation system based on translation portfolios, and execution of ‘authentic’ professional tasks, with explicit instructions from clients.

As for Gouadec (2007:22), learners should be placed in a real work situation and accustomed to professional tasks, consisting of voluminous translation projects to be managed by the learners themselves in small groups and with various roles (translator, reviser, terminologist, work provider, etc.). In addition, Pym (2010:15) similarly suggest that risk management is an important element to incorporate into training, given the negative consequences of globalization and ICT for the translator profession. In the same vein, Lasnier (2000:107), Chamberlan et al. (2006:3-151) and Calvo (2011:12) also looked into the issue of curriculum content and pedagogical activities required for effective training of translators.

Furthermore, Vandepitte (2009:123), suggest that the student-translator should, at the end of training, demonstrate the following entrepreneurial values: creativity, independence, self-confidence, spirit of initiative, perseverance, pro activity and sense of responsibility. To the list, Vandepitte (2009:124) added the following concepts considered essential for training at the higher education level: training for continuing education, flexibility and adaptability, training for responsibility, ethics, participation and collaboration, preparation of candidates but mostly job providers, etc.

In short, the professionalization of translator training aims at training translators while taking into account his/her employability and specialization focus on the acquisition of specific skills in certain aspects of translation. Thus, it would be difficult or even impossible to talk about these concepts in the era of globalization without discussing technologization in translator training.
2.1.2 Technologization in Translator Training

In today’s globalized world, technological competences are no longer neglected, and so it is important to incorporate ICT into translation courses. Technological competences are no longer limited only to the mastery of CAT tools but also to attaining advanced computer skills and the full involvement of technology and specifically the computer in the teaching-learning process.

Vieira et al. (2013:1) point out that with the advent of information technology, new models have emerged in the learning process. The learning process generates levels and forms of organization, of very different interactions in knowledge sharing at a speed never seen before. Indeed, the emergence of these technologies in diverse environments such as work places, school or mainstream culture, as well as the amount of information available, or simply new relationships are all factors that profoundly change teaching-learning process.

Serrano (2002:32), suggest that didactics, which has succeeded in establishing itself as a discipline on its own right in several fields of activity, should be taken seriously in the training of translators in the era of major technological changes. Indeed, given the employability difficulties of recently trained translators, it is necessary for training programmes to redefine their objectives and teaching methods in order to train student-translators who are capable of meeting present and future challenges.

Pym (2002b:113-120), affirm that the adoption of technology has turned teaching into a purely asymmetrical activity, with both didactic and pedagogical implications. Indeed, the interaction schema of the teaching-learning process now has three components: teacher-learner-technology (computer or screen). This type of interaction necessarily calls for a new space-time configuration of classrooms and teaching units on the one hand and promotes the autonomy in training on the other hand. However, the place of classes’ in-person training and the presence of the human teacher in the space where the training takes place would remain indisputable.

Furthermore, Kelly (2005:75-76), Kiraly (2004:22) and Gouadec (2007:13) affirm that, currently, we are heading for new areas such as tele-translation, videoconferencing, voice recognition systems, localization, dubbing and subtitling, which largely involve translators. To this end, they advocate the modernization and supply of technological tools to upgrade different training options, and above all, putting learners in a real situation during the teaching-learning process. In addition, with the new cutting edge technology for real-time electronic exchange, chat rooms, and video-conferencing on the internet, it is possible to simulate what is happening in a real classroom, or encourage learners to contextualize their learning other than through learner-to-learner contacts within the same classroom.

Pym (2008:1), demonstrate that the notion of translational skills dates back to the 1970s. Initially, this notion mainly concerned with the linguistic and cultural skills, but over time and especially with the birth and evolution of the internet, the notion has been redefined. For him, linguistic competence is no longer enough. New skills are needed in the ICT field. The translator must master, among other things, the revision tools, know how to create and localize sophisticated web sites, master the translation memories (SDLX Trados Studio, Wordfast, DejaVu, etc.) and master the tools of terminological research (Multicorpora, Alchiny, Lingotek , etc.). It would be preferable that the acquisition of such skills be done first during the training.

2.1.3 Multi-lingualism in Translator Training

Today, there is no country in the world that is unaware of the importance of languages. As the world has become a world of giving and receiving, the tendency remains that each people would like to ‘receive’ in their own language (s) and ‘give’ others in their own.

Garcia (2005:267-268), find that the era of globalization is an open time of globalization of knowledge, which brings us new challenges that are hard to pin down. Among these challenges is the integration of multilingualism into translation courses in a world where more than 4000 languages are spoken in order to protect political, cultural and socio-economic interests, leaning towards bilingualism or multilingualism. Thus, we are no longer in the perspective of the Mother Tongue Principle but in that of plurilingualism. Some training institutions have understood this and in order to meet the linguistic diversification of the demand for training, they have, for the most part, passed from one to several language or multilingual combinations.

On the other hand, Grin (2011), in his article entitled ‘Translation and the Dynamics of Multilingualism’, proposed to place translation in the broader context of the macro-dynamics of multilingualism. He begun by pointing out that translation does not emerge ex nihilo, but emerges from a multilingual context and therefore depends on it. To him, translation contributes to the maintenance and development of linguistic diversity and the promotion of multilingualism always depend on the will of
linguistic policies. He therefore proposes an identification of the mechanisms of the macro-dynamics of multilingualism by suggesting, for this reason, an unprecedented metric and explicitly locating translation in this dynamic. In addition, his work places special emphasis on the role of language policies, showing that translation is dependent, but that it is also one of the conditions for their effectiveness. Based on this position of Grin (2011), one could easily draw the conclusion that the multilingualism in training (including national languages) becomes a necessity, as does the academization of translator training.

2.1.4 Academization in Translator Training

Academization in training involves theory and research. Thus, the current trend in the majority of vocational schools is to attach great importance to research in order to develop the profession. The research and theory components would thus be illustrated as a panacea provided they are well conducted. According to the philosophy of UNESCO (1995), it is a question of training the mastermind, taking into account the implications of globalization in the sectors of activity.

Gile (2008:153-154), emphasize the importance of research in general and empirical research, particularly, for society and translation studies, specifically for the training of translators. Indeed, it is in search of proposing possible solutions to the different problems encountered in the field of translation studies. In addition, it must ensure the survival and defense of the latter, help the learner to deepen his/her knowledge or to supplement the knowledge acquired in the classroom. This would be the reason why the research component is gaining momentum and is increasingly being awarded a higher number of credits in professional translation training institutions around the world. According to Gile (2008:36-38) it is vital in the training of executives, design agents and mastermind. Thus, the involvement of academics in the training of the translator needs to be encouraged since they contribute greatly to the training of translators through the research component.

Gambier (2012:14), see rather in the academization of training the ability to train responsible translators, able to defend their field of activity. It is about training the masterminds that are able to combine theory and practice, and whose positions in society would help to enhance the image of the profession of translator. He rightly declares: 'today, the competent translator is also a person of his word - he must be reliable (he keeps his word) and know how to defend and justify his work, not to mention the pre-translation and post-writing tasks (he must know how to speak)'.

3. METHODOLOGY

This study used qualitative and quantitative methods and a two-scale analysis (analysis of manifest content and latent content) on the other hand was employed to analyze the data.

3.1 Data Collection Method

As already indicated above, the study used qualitative and quantitative methods in order to collect information on translation teaching at undergraduate level in Tanzania. Qualitative data were collected from timetables, course outlines, prospectuses, leaflets and examination papers. While quantitative data were collected through self-administered questionnaires. These questionnaires were designed for teachers and students involved in the translation courses. The researcher administered student’s questionnaires to 31 students whereby 24 students filled the questionnaire and 7 students did not fill the questionnaire. On the other hand, the researcher administered teacher’s questionnaires to 15 teachers and 11 teachers filled and returned the questionnaires form.

3.2 Data Source

All documents used in this study, in data collection process were provided by the persons directly involved in the teaching of translation, namely those responsible for training institutions, heads of departments and translation trainers (from MUM and UDOM).

3.3 Data Analysis

The present study used a two-scale analysis: Analysis of manifest content and latent content. According to Angers (1996:158),

\[ \text{Analyser un contenu manifeste revient à analyser ce qui est explicit, réellement formulé dans un document, alors qu’analyser le contenu latent c’est procéder à l’examen de ce qui est implicite ou sous-entendu dans un document.} \]

[Analysis of manifest content amounts to analyzing what is explicit, actually formulated in a document while analyzing the latent content is to examine what is implicit or implied in a document]. (my translation)

The contents of the collected documents were analyzed. The analysis was done in such a way as to highlight the elements which have made it possible to
describe synchronically the training courses in the Tanzanian context. The synchronic aspect of the data analysis focused on the current state of the translation courses of the two institutions involved in this research work. Then proceeded to the evaluation of the levels of adaptation of these courses in relation to the translation market needs in the 21st century, namely professionalization, specialization, technologization, multilingualism and academization.

4. FINDINGS AND DISCUSSION
4.1 Professionalization and Specialization in the Training of Translators in Tanzania

The professionalization of translator training in Tanzania shows that there are similarities in the teaching. The common points between the two translation courses are the existence of the internship/practicum in the workplace, the assessment methods and inexistence of collaboration with other translation professionals in the training.

At MUM, translation students go for internship/practicum during the third semester while at UDOM students go for internship in the fifth semester. However, both institutions do not put emphasize on the supervision of students during their internship.

Concerning assessment methods, according to their programme document both institutions use the same assessment methods that are continuous assessment which count for 40% and final written examination account for 60%. Nonetheless, as shown below in Figure 1, the variation of answers provided by translation trainers from both institutions on the assessment methods they are using revealed that teachers were not aware with the assessment methods established by their departments; as a result every teacher chooses his/her own method of assessing student’s performance.

4.2 Technologization in Training of Translators in Tanzania

Technologization in translator training at MUM is still limited to introduction to Computing & Information Systems. BLI department do not include Computer-Assisted Tool (CAT) in its translation course structure. At UDOM, translation students are taught how to use CAT tools in the fourth and fifth semesters. To achieve a precise picture of how technology is integrated in the teaching of translation in Tanzania, teachers were asked what types of CAT tools were employed in the classroom as it is shown in figure 3 below.

Thus, professionalization in the translator training in Tanzania is still neglected. Both institutions should make sure that during internship period students are supervised by professional translators and at the end of the internship they should get feedback from them. Equally they should establish a clear assessment methods and all trainers and trainees should be aware of them.

4.3 Multilingualism in the Training of Translators in Tanzania

Multilingualism in translator training at MUM is still limited to introduction to Language and Communication. BLI department do not include Language and Communication tools in its translation course structure. At UDOM, translation students are taught how to use Language and Communication tools in the fourth and fifth semesters. To achieve a precise picture of how multilingualism is integrated in the teaching of translation in Tanzania, teachers were asked what types of Language and Communication tools were employed in the classroom as it is shown in figure 4 below.

Thus, multilingualism in the translator training in Tanzania is still neglected. Both institutions should make sure that during internship period students are supervised by professional translators and at the end of the internship they should get feedback from them. Equally they should establish a clear assessment methods and all trainers and trainees should be aware of them.

4.4 Academization in Training of Translators in Tanzania

Academization in translator training at MUM is still limited to introduction to Linguistics. BLI department do not include Linguistics tools in its translation course structure. At UDOM, translation students are taught how to use Linguistics tools in the fourth and fifth semesters. To achieve a precise picture of how academization is integrated in the teaching of translation in Tanzania, teachers were asked what types of Linguistics tools were employed in the classroom as it is shown in figure 5 below.

Thus, academization in the translator training in Tanzania is still neglected. Both institutions should make sure that during internship period students are supervised by professional translators and at the end of the internship they should get feedback from them. Equally they should establish a clear assessment methods and all trainers and trainees should be aware of them.
An Evaluation of Translation Teaching at Undergraduate Level in Tanzania

Figure 3: CAT tools taught

![CAT tools taught diagram]

The overwhelming majority of the respondents (70%) stated that they were not teaching any CAT tool in their department, while 20% said they were teaching Wordfast and 10% said they were teaching Trados. As a result of trainers neglecting to adopt language technologies, majority of the translation students (66.6%) are incapable of using translation softwares. This was discovered when they were asked how well they can use Computer Assisted Translation tools as it is shown in the figure 4 below.

Figure 4: CAT tool competence

![CAT tool competence diagram]

Although it is clear that most of the translator trainers in Tanzania are reluctant to adopt language technologies as they can completely transform the way teaching is carried out, and shift the dynamics in a classroom, the rapid developments in this field mean that students need to have some knowledge of how online tools for example can help them and benefit their work. Also as discussed in the literature review, translation scholars propose the adaptation of the curricular training within the technology environment.

In short, as far as the technologization in translator training is concerned, no training programme in Tanzanian context is offering e-learning courses in translation. However, with regard to the acquisition of the technological competence which constitutes the basis of the technological process of the training of the translator, at least UDOM is best prepared to welcome the e-learning courses.

4.3 Multilingualism in the Training of Translators in Tanzania

Multilingualism in translator training in Tanzania is very limited. It is at least two and at most three languages. There are four languages that are taught at MUM but most of the translation students they have two languages (French-English/English-French) and only few of them they have three languages (French-English/English-French) and Arabic/Chinese. At UDOM, the situation is the same as that of MUM. Majority of the students have two languages (Swahili-English/English-Swahili) and those who have three languages, during the examination the third language is considered as an optional course and not compulsory course.

Nevertheless, multilingualism must be considered as an essential component to be integrated into the training courses of the professional translator in the era of globalization and translation market disorder. In addition, the lack of professional translators in some languages opens the door for non-professionals. Thus, the system of languages in the training of professional translators in Tanzania must be revised.

4.4 Academization in the training of translators in Tanzania

The process of academization remains paralyzed because of the inadequacy of the profile and status of trainers. The majority of the translation trainers in the BLI department are part-timers as a result they do not have enough time to work on the weakness of the students. Also, it was discovered that it is only one part-timer lecturer in the BLI department who had carried out a research in the translation area while the rest of the trainers in both institutions are carrying out research and publishing articles and books in other areas.

5. CONCLUSION

The purpose of this study was to evaluate and determine the level of adaptation of the translation courses and the market needs. As it was discussed in the literature review, the common market needs
especially in the 21st century are professionalization, specialization, technologization, multilingualism and academization. At the end of the study it was revealed that professionalization in the translator training in Tanzania is still neglected, technologization is limited to introduction to Computing and Information Systems, most of the translation students are trained to translate only in two languages, therefore multilingualism is disregarded and academization remains paralyzed because of the inadequacy of the profile and status of trainers. Thus, the translation courses in Tanzania do not meet the requirements of the current market needs.

From the foregoing, we believe that Tanzania Commission for Universities (TCU) as a regulatory, supportive and advisory body for all universities in Tanzania shall take the measures to ensure that translation market needs are incorporated in the translation courses offered in Tanzanian universities and sensitize the university administrations to focus on training professional translators who are able to compete in the translation market. Furthermore, higher learning institutions teaching translation courses shall hire instructors with translation background, emphasize translation trainers to conduct researches within the domain of translation and providing translation students with as much 'real-world' practice to become competent and professional translators.

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A Gender-based Analysis of Refusals as a Face Threatening Act: A Case Study of Iranian EFL Learners

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ABSTRACT

Politeness is a phenomenon which is common to all cultures. Each culture has a different perception of what is polite and each language has various devices for expressing politeness. Besides, gender can be considered as an important variable in language use and research suggest that men and women use language differently. Speech acts is not an exception. Thus, this study investigates gender differences of EFL learners in making refusals. To analyze this, a DTC questionnaire consisting of fourteen situations was given to 100 students (50 male / 50 female) asking them to write how they would make refusals for each situation. The results of the analysis indicated that both male and female students use substantially more indirect strategies than direct strategies in most cases. Although indirect strategies are preferred by these two groups, there still exists difference between male and female subjects in terms of the probability of indirectness. Female students’ refusals tend to be more gentle and indirect than those of male students. Female students like to explain reasons, and they prefer to use detailed and specific response instead of a direct “no”. By contrast, male students’ refusals tend to be direct, brief and even blunt. Besides, male and female students have different tendency in four different refusing situations.

KEYWORDS

gender, refusal, strategy, request, suggestion, invitation, offer

1. INTRODUCTION

The refusal of speech acts is one of the important factors in the speech acts field. According to Thomas (1983, p. 94), "Pragmatic competence is the ability to use language efficiently in order to gain a special aim and to comprehend language in context". Cheng, Ye, & Zhang (1995) stated that refusal refers to a speech act of denial to employ in an action that suggested by the converser.

Refusal is the negative response to someone’s invitation, offer, request, and suggestion. It is not easy to refuse native or non-native speakers, especially in a foreign language context in which the speakers have insufficient knowledge with regard to the refusals. Some influential factors affect the speaker’s choice and production including interlingual transfer of pragmatic knowledge. So, in order to overcome these challenges, it is important to comprehend and identify the cross linguistics in production.

Speech acts of refusals are so important because they have an undeniable role in daily communication. EFL learners should know how to use the appropriate refusals in order to save the interlocutor’s face and to be polite when they meet people in formal and informal situations.

Ishihara and Cohen (2010) believe that, in uttering a refusal, the speaker/writer is usually communicating a potentially unsatisfactory message while the listener/reader is concerned. Some methods are applied in alleviating refusals. Ishihara and Cohen (2010) assert that refusals are usually uttered in response to speech act of requests, invitations, offers, and suggestions. Like requests, refusals can also be direct or indirect. They also mention that “refusals can occur with some other elements such as statement of positive opinion, statement of empathy and so forth” (Eslami Rasekh & Mardani, 2010, p.212).

Due to the fact that acceptance or agreement is often preferred in response to these four speech acts, saying “no” can indicate disapproval of the interlocutor’s intentions and also a threat to the interlocutor’s face. Therefore, as Chen (1995, p.7) mentions, “refusals are regarded as face threatening act (FTA) since both
the speaker’s or listener’s positive or negative face is risked when a refusal is needed or used”. Due to the nature of face-threatening acts, refusals are likely to be indirect, including mitigation, or delay. Chen (1995, p.121) believes that “As a matter of fact, they possess a long negotiated sequence with lots of face-saving maneuvers to accommodate its noncompliant nature, and that is why refusing appropriately requires a high level of pragmatic competence. “Altogether, refusals are complex since they are influenced by some social aspects, such as, age, gender, level of education, social distance, and power (Smith, 1999 as cited in Ghazanfari, 2013) and also because they need sequences of negotiation. Additionally, it is even hard to say no to requests, suggestions, and offers in a foreign language since misunderstandings may happen in case that one applies pragmatic knowledge inappropriately. “In fact, refusing others’ suggestion, offer and request without offending them is of great importance since the “inability to say ‘no’ clearly has led many non-native speakers to offend their interlocutors” (Ramos, as cited in Ghazanfari, 2013, p.49).

The role of gender differences and their plausible effects on the speech acts of refusal have not been dealt with in an Iranian context with the specific conclusion about the gender so far. However, this research intended to include ‘gender’ as a variable in the study to account for the strategies used by both genders. Thus, the purpose of this study was to explore the type of strategies in the application of refusals among Iranian males and females in an intermediate level of language proficiency within the formal and informal situations.

2. REVIEW OF THE RELATED LITERATURE

Politeness has been broadly studied in sociolinguistics and more specifically language in the workplace (Holmes & Schnurr, 2005; Schnurr & Chan, 2009). One of the influential models of politeness is undoubtedly Brown and Levinson’s model (1987). The main concept of the model is face and that a rational human being is assumed to possess two aspects of face: negative and positive. Most speech acts are intrinsically face-threatening acts (FTAs); therefore, politeness strategies are employed to minimize face threat of FTAs. Moreover, the level of politeness depends on three independent social factors: solidarity or social distance between interlocutors, relative status or power difference between interlocutors, and culture ranking of the imposition.

Ishikawa (2013) says that gender differences have been analyzed from different perspectives for the last four decades, including, for instance, the use of different linguistic aspects (e.g. Labov, 2001), styles (e.g. Trudgill, 1978), directness (Ishikawa, 2013), interruptions (Zimmerman & West, 1975), or politeness aspects (e.g. Holmes, 1995; Mills, 2003). These studies indicate that women are more likely to express positive politeness and to mitigate more often to minimize the effect of face-threatening acts and pat attention to their hearers’ face. As a matter of fact, Holmes (1995) reported that women tend to use those resources for the fact that they are more attentive and they are more concerned and aim at building and ensuring their relationships, since there are speech acts where women show more sensitivity than men, who are more direct.

An extensive body of study on language and gender has been conducted with regard to identifying, and trying to explain, differences in the speech styles of men and women. The main differences have been found in the area of linguistic politeness (Zimmerman & West 1975; Fishman 1978; Tannen, 1990), on language and gender over the past three decades, which revealed that women are more likely than men to express positive politeness and to use mitigating strategies to avoid or minimize threatening their interlocutors’ face. For instance, in contrast to men, women tend to interrupt less in a conversation and “to be more attentive listeners, concerned to ensure others get a chance to contribute (Holmes, 1995). Bayls (2009) examined the relationship between small talk and gender.

Helga Vanda Koczogh (2011) studied gender differences strategies of Hungarian speakers. He investigated the attitude of Hungarian speakers toward men and women speech as well as the probable effect of gender differences on the preferred disagreement strategies and linguistic markers used by Hungarian speakers. He investigated people’s perception of men and women speech. The result showed that men (4.09) were judged as slightly more polite than women (3.94), though the difference was not statistically significant.

The speech act of refusal has been thoroughly studied in inter-language and multicultural pragmatic linguistics. It always takes the form of a negative response to acts such as invitations, offers, requests, and suggestions. These include the realization of speech acts of refusals in different dialects and languages, such as Azizi Abarghoui (2012) on investigating the Iranian EFL learners and native speakers of Australia with regard to the strategies of refusal of request; Sahragard and Javanmardi (2011) on studying refusals of request, order, suggestion, and invitation in an academic EFL context; Liao and
Bresnahan (1996) who examined refusal strategies of requests; Qadoury Abed (2011) who studied pragmatic transfer of Iraqi EFL learners' refusal strategies of invitations, offers, requests, and suggestions; Widjaja (1997) on examining refusal of dating, but there have been few gender-based studies of refusal of speech acts in an Iranian context, especially in an intermediate level; most studies have been done in academic levels. Applying speech acts refusal are not limited to the academic participants, hence, the researcher has chosen a sample from intermediate level of English language participants among population.

Al-Issa (2003) investigated the sociocultural transfer of the performance of refusal in Jordanian EFL learners. He found three areas which were affected by transfer: the choice of semantic formulas, content of semantic formulas, and length of responses. Interview data also revealed other factors that affected transfer including their L1, their perception of the L2, and religion.

Moaveni (2014) conducted a comparative study on the refusal strategies used by American undergraduate students and a group of international students. The results showed that the American group used more direct strategies accompanied by gratitude semantic formulas, in contrast, the international group tended to use regret and explanation. The international sample tended to provide reasons that were more specific. Moreover, he found that the Americans tended to use different semantic formulas and indirect strategies (expressing regret, providing reasons, and using adjuncts to refusals) if their interlocutor was a friend.

Eshreteh (2015) studied the differences and similarities in the performance of refusal between two groups of Palestinians and Americans. The results indicated that the Palestinians used a refusal strategy of “marginally touching the point,” emphasizing on restoring and maintaining relationships people (p. 187). However, the Americans tended to resolve the matter in question, and the number of employed refusal strategies was economically chosen.

In investigating the similarities and differences in the performance of refusal between Jordanian and American male groups Al-Shboul and Huwari (2016) found that cultural norms and values are significant. Though American group was more direct in their refusals, overall results indicated that both groups preferred indirect strategies such as providing an explanation, adjuncts to refusals, and apologies.

3. THE PRESENT STUDY

A hundred intermediate students (50 males and 50 females) participated in the present study aiming at investigating the differences on the use of refusals as FTA. The ages of the participants ranged between 12 and 18 years who recruited based on expected intermediate levels of linguistic and communicative competence.

In the present study, first the students were put into two groups of male and female, each consisting of 50 students. Then data of both male and female group were collected through two types of instrument: a written discourse completion test (DCT) and group discussion. The instruments were used to measure male and female students’ ability to implement refusals fluently and properly in various situations. The DCT for refusals consists of 14 situations and was adopted from Alemi and Tajeddin (2013) and Ren (2012). The first six situations, were obtained from Alemi and Tajeddin (2013), focusing on different contexts (e.g., education, workplace, and daily life). The remainder addressed teacher-student situations and student-student situations that involved four types of refusals: a refusal of requests, refusal of suggestions, refusal of invitations, and refusal of offers. Every question of the questionnaire has three options, including direct strategy, indirect strategy and a neutral strategy, therefore, an overall tendency of the selection of refusal strategy, and the difference between male and female students’ selection can be reflected in the data of the survey.

The DCT and a form for collecting demographic information (e.g., gender, age, year of study) were distributed to the participating students. The respondents were encouraged to respond according to each of the scripted situations and not to think about their responses excessively. After submitting their test, they were asked to form small groups of 5 students to discuss the appropriateness of their responses and potentially give additional responses. The students were then asked to role-play each situation. After the data collection, the relationship between the students’ gender and the adopted strategies were revealed by statistical procedure including frequency.

4. RESULTS AND DISCUSSION

The research questions of this study inquired the strategies preferred by male and female students when refusing others as well as the differences between male and female students when using refusal strategies.
Table 1. Refusal Strategy Use between Male and Female

The data in table1 was collected according to the number of choosing the option A (Refuse directly), option B (Refuse directly and give the reason), and option C ((Apologize), refuse indirectly and give the reasons).

<table>
<thead>
<tr>
<th>Option</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>AB&gt;C</td>
<td>46</td>
<td>20</td>
</tr>
<tr>
<td>AB≤C</td>
<td>4</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>

We can see more male and female students prefer to an indirect and polite way when refuse others. In their answers, the number of C is more than the total number of A and B. Less students choose the direct way. In their selections, the total number of A and B is more than the number of C. However, the differences between male and female can also be found. In the group “AB>C”, males are more than females. By contrast, in the group “AB<C”, females are more than males. On the basis of Figure 1, the total number and percentage of direct and indirect strategies used in overall situations can be worked out.

Table 2. Total number and percentage of direct and indirect strategies used in overall situations

<table>
<thead>
<tr>
<th>Strategy</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct</td>
<td>46</td>
<td>20</td>
</tr>
<tr>
<td>Indirect</td>
<td>4</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>50</td>
</tr>
</tbody>
</table>

5. CONCLUSION

The results of the analysis indicated that both male and female students use substantially more indirect strategies than direct strategies in most cases. Although indirect strategies are preferred by these two groups, there still exists difference between male and female subjects in terms of the probability of indirectness. Female students’ refusals tend to be more gentle and indirect than those of male students. Female students like to explain reasons, and they prefer to use detailed and indirect rather than direct “no”. By contrast, male students’ refusals tend to be direct, brief and even blunt. Besides, male and female students have different tendency in four different refusing situations.

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Sociolinguistic Study of Fulɓe Marriage Rituals
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AbSTRACT

This study investigates both language and material rites involved in the entire process of Fulɓe marriage in the study area. The problem is the gradual adaptation of the culture of the dominant environment leading to substitutions of both internal and external culture of the endangered marriage traditions in favour of the dominant culture. Two sampling techniques were used in this study - Stratified and Snowball Purposive sampling techniques. Stratified sampling was used to sample six local government out of the twenty-three local governments in the state. While Snowball purposive sampling was employed to sample the participants from each of the selected local governments. The study has 120 participants as a sample size. Ethnographic research method was employed for the study. Two research questions were asked based on the objectives of the study. An open-ended Structured Questionnaire tagged Fulɓe Marriage Rituals Inventory was used to interview each of the 120 respondents individually. Descriptive data analysis was employed to answer the research questions both quantitatively and qualitatively. The study finds out that Imen gidi bi wane hokke wance ɗum hautaɓe Kougal (we're here to seek the hand of your daughter in marriage) emerged as the most favoured linguistic rituals in contracting Kougal Fulɓe and Chede kougal, (money for marriage) and Kolte (cloth) emerged the favoured material rites of Fulɓe marriage in the study area. In view of these findings, the study recommends that there is need for proper and much broader study to document the sociolinguistic rites involved in both endogamous and arranged marriage in Fulɓe tradition; and that money and cloth should not be restricted as the only material marriage rites in the study area considering the plight of less privileged.

KEYWORDS

Sociolinguistics; Fulɓe; marriage; Rituals

1. INTRODUCTION

Marriage is a worldwide practice, generally known to be a union between a man and a woman. In Fulɓe tradition, marriage is one important aspect of life, which was celebrated with the expectation to be a lasting union between the husband and the wife. Fulɓe consider marriage as a divine institution that ensures stronger, socio-economic, and political alliances of the couples. Consequently, in Fulɓe marriage tradition, linguistic and material rituals are highly held very important before, during and after the marriage contract. The thrust of this study, therefore, is to document both sociolinguistic and material rites of Fulɓe marriage in Sokoto State. Linguistic rituals here refer to words evoked or used to seek for and used to accept a girl’s hand for marriage in Fulɓe tradition. While material rites refer to any sort of gift offered in connection with the marriage contract. The term “Fulɓe” is a designation describing speakers of Fulfulde in Africa and particularly in Nigeria where they have settlement in both towns and rural regions of Hausa land and other parts of Northern Nigeria. Also, Mukoshy, (2014) describes the Fulɓe as a group of people that for a long period of time put strain into operation upon their culture and philosophy of life. This ability made them to develop a highly refined culture based on equity and respect to their social norms.

1.1 Statement of the Problem

The basic problem of this study is the gradual assimilation of the culture of the dominant environment into Fulɓe traditional marriage. This gradual process leads to substitutions of both internal and external culture of the endangered language in favour of the dominant language. In view of this, Fulɓe in the study area are seen to be increasingly
becoming assimilated by the dominant environment. Based on this problem the study decides to document both linguistic and non-linguistic rituals of Fulɓe marriage in the study area.

1.2 Objectives of the Study
The aim of this study is to document both the linguistics and material rituals involved in Fulɓe marriage in the study area. The specific objectives of the study are to find out both linguistic and non-linguistic rituals involved in Kougal Fulɓe in the study area. The scope of the study is geographically limited to Sokoto state of Nigeria.

1.3 Research Questions
Two research questions were asked based on the objectives of the study as follows:

1. What are some of the linguistic rituals of Kougal Fulɓe in the study area?
2. What are the material rituals of Kougal Fulɓe in the study area?

2. LITERATURE REVIEW
Marriage represents the launching of the most universal institution—the family which contributes immensely to holding societies together and giving them stability (Oke, 2006). This understanding makes it very challenging to offer an adequate definition of marriage due to sociocultural differences around the globe. However, according to Royal Anthropological Institute (1951) marriage is defined as a union between a man and a woman such that children born to the woman are recognised as legitimate.

Generally, marriage is conceptually seen as a transition from one social category to another. This involves a change of family, clan, village, tribe or to some certain extent, even ethnic group. It connotes a complex socio-political and economic contract. The contract that covers diverse aspects of social integration limited not only to childbearing, but, extend to the creation of a new set of family, with certain stringent obligations of maintenance upon each member of the union accordingly. However, in Fulɓe tradition according to Birkrland (2007); Hampshire (2004) marriage represents a break from the girl’s household (suudu) to set up their own household with her husband who stays in his father’s compound and who gradually takes over the headship of the household. Although in some cases and in the principles of Close-Cousin Kin marriage, the girl may not move very far away from her parents’ household in order to maintained regular contact with each other in times of crisis. Thought, Stenning (1962) reports that in Fulɓe culture, marriage is more significant to girl suitor who will have access to milk either from her own cattle or from the cattle of her husband, and later from the cattle of her children. While, the significance of marriage for the boy is to herd his father’s cattle, or his own cattle in case of inheritance when the herd is shared.

The most common marriage rituals among Fulɓe are linguistic and material rituals in form of dowry and bride-wealth. The linguistic rites involves for instance in preferential marriage decided by parents of the suitors is for the girl’s father to simply saying; “I give so-and-so (the girl) to so-and-so (the boy) until she reaches puberty”, and the boy’s father shows his appreciation and acceptance by handing over a bull (ngari kougal) to the girl’s father as a token of espousal, the bull being slaughtered and eaten by the relatives. In another style, the father of the boy says, in effect; “Give me your daughter; I am going to ‘marry’ them”, — to which the father of the daughter complies (de St. Croix, 1945)

After either of these linguistic rites, it is the custom for the boy’s parents to send presents yearly at the time of festivals to the girl’s family. These include a present of money for making the girl’s hairdo, a special present given to the girl at festivals, and kola-nuts in amounts which increase at each presentation. Also, on market-days the lad will give the girl small presents of two or three kola-nuts and some amount of money. The time of their marriage may be some six or seven years after betrothal depending on the family arrangements.

Fulɓe being mostly pastoralists, cattle feature prominently in most of their festivals (Hampshire, 2004), consequently in the case of a grown man with cattle of his own, proposing a girl, cattle are named by the father or the guardian of the girl who may suggest certain heads of cattle. The bridegroom-to-be, or his representative rather, bargain the number of cattle to offer after some talk, a compromise of, say, three is made. One large bull may take the place of, and be counted equal to, two small ones. In whichever way, the marriage is sealed in the presence of the ‘ardo’ or ‘maudo wuro’ to whom the bridegroom owes allegiance and who may not live at that camp and some call a ‘modibbo’ from a nearby town if there is none in the tribe to bless the occasion (de St. Croix, 1945).

The best-known economic customs relating to marriage in Fulɓe traditions are dowry and bride wealth. Dowry is given to the woman from her parents as an advance on her inheritance, and it is hers, although often administered by her husband (Cohen, 1970). Dowry reflects the status of the woman at marriage, and a good dowry can gain a desirable wife. Bride-wealth, on the other hand, is
paid to the bride’s family. Dowry and bride-wealth, however, need not be mutually exclusive; a combination is often used. The ritualistic part of these arrangements involves visits and negotiations between the two sets of kin and sometimes special displays of the items (Goody, 1973).

3. RESEARCH METHODOLOGY
Ethnographic research method was employed for the study as a research design because the study was intended to explore the sociolinguistic and material culture of Fulbe marriage in the study area. The design facilitates Ethnographic researcher and the participants of the study to engage and interact closely in their normal and natural context for data collection purposes (Lodica et al, 2006).

3.1 Population
All the Fulbe in the 23 Local Governments of Sokoto state form the population of the study. According to Hampshire (2004) It is very difficult to ascertain the estimate of Fulani due to their life pattern. However, according to Nigeria Population and Development Sokoto Fact Sheet (2017), the population of Sokoto state was estimated to be close to 5.4 million heads which include all the ethnic groups in the state.

3.2 Sample Size and Sampling Technique
Two sampling techniques were used in this study - Stratified and Snowball purposive sampling techniques. Stratified sampling was used to sample six local governments out of the twenty-three local governments in the state. While Snowball purposive sampling was employed to sample the participants from each of the selected local governments. The study has 120 participants as a sample size. This was in accordance with Cohen et al (2007) that a sample size of thirty participants is considered by many researchers as ideal sample size. The selected areas for the study include Tureta and Yabo Local Governments from Sokoto South Senatorial Zone; Binji, and Tangaza Local Governments from Sokoto Central Senatorial Zone and; Rabah and Wurno Local Government areas from Sokoto East Senatorial Zone of the state.

The respondents were selected and interviewed based on age limits. The study assigned age criteria as a procedure for the participants of the study. The age limit assigned was 50 years and above. This became necessary in order to have elderly individuals with in-depth knowledge of both sociolinguistic and material rituals involved in constructing Fulbe marriage in the study area.

3.3 Instrument for Data Collection
Open-ended Structured Questionnaire tagged *Fulbe Marriage Rituals Inventory* was used to interview each of the 120 respondents individually. Open-ended structure was employed in order to solicit adequate information from the respondents as against close-ended, which may not give desired information.

4. RESULTS

Research Question One

What are some of the linguistic rituals of Kougal Fulbe in the study area? Answer to this question is contained in Table one.

<table>
<thead>
<tr>
<th>Local Government</th>
<th>Men</th>
<th>suka</th>
<th>amen</th>
<th>rartanngo</th>
<th>iyidi</th>
<th>modom</th>
<th>Kougal</th>
<th>sipi</th>
<th>imen gidi</th>
<th>bi wane</th>
<th>wance</th>
<th>hautabe</th>
<th>Kougal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yabo</td>
<td>9</td>
<td>7</td>
<td>0</td>
<td>38</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wamakko</td>
<td>9</td>
<td>2</td>
<td>0</td>
<td>11</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tangaza</td>
<td>4</td>
<td>4</td>
<td>12</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Tureta</td>
<td>1</td>
<td>6</td>
<td>8</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rabah</td>
<td>3</td>
<td>6</td>
<td>8</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wurno</td>
<td>3</td>
<td>4</td>
<td>10</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>29</td>
<td>29</td>
<td>38</td>
<td>96</td>
<td></td>
<td></td>
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</tbody>
</table>

Table 1 reveals that *imen gidi bi wane hokke wance dun hautabe Kougal* (we’re here to seek the hand of your daughter in marriage) emerged as the most favoured set of linguistic rituals in contracting kougal Fulbe in the study area with the highest frequency of 38 entries across the six local governments. Thus, *imen gidi bi wane hokke wance dun hautabe Kougal* (we want to ask for your daughters’ hand in marriage) emerged as the most favoured linguistic rituals in contracting Kougal Fulbe in the study, and that answers the research question.

Research Question Two

Research question two asked: What are the material rituals of Fulbe marriage in the study area? Table 2 presents the data to answer the research question.

<table>
<thead>
<tr>
<th>Local Government</th>
<th>Chede Kougal 1</th>
<th>Chede Kougal , Kolte</th>
<th>Goro</th>
<th>Chede Kougal , Gauri</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yabo</td>
<td>16</td>
<td>0</td>
<td>3</td>
<td>1</td>
<td>20</td>
</tr>
<tr>
<td>Wamakko</td>
<td>0</td>
<td>5</td>
<td>4</td>
<td>11</td>
<td>20</td>
</tr>
<tr>
<td>Tangaza</td>
<td>3</td>
<td>8</td>
<td>6</td>
<td>3</td>
<td>20</td>
</tr>
</tbody>
</table>
Table 2 presents the data to answer the research question. According to the Table, *Chede kougal*, (money for marriage) and *Kolte* (Cloth) has the highest frequency of 37 entries, with Rabah Local Government having 12 number of entries. Tangaza and Wurno scored eight entries each, while Wamakko Local Government has five. Table 2 also informs that six responses were missing as only 114 out of 120 participants responded to the questionnaire items number two. Out of these six missing respondents, Tureta, Rabah and Wurno Local governments have two missing participants each. In conclusion, based on number of frequencies, *chede kougal*, (money for marriage) and *Kolte* (cloth) emerged to be the favoured material rites of Fulɓe marriage in the study area, which answers research question two.

4.1 Discussion

In this section the findings of the study are discussed in the light of literature reviewed. The first finding is *Imen gidi bi wane hokke wance dum hautaɓe Kougal* we’re here to seek the hand of your daughter in marriage emerged as the most favoured linguistic rituals in contracting Kougal Fulɓe in the study with the highest score of 38. Other linguistic approaches according to the study with respect to Table 1 include *suka amen iyidi suka modon Kougal* (our son wants to marry your daughter), and *men ngari rartango suka amen kougal* (we have come to seek the hand of your daughter for marriage), both scored 29 respectively. This finding therefore breaks new ground informing new linguistic options that were not reported in the literature.

For example, there is a difference in approach between kin marriage proposed by the parents of the suitors at their early age of say between seven to ten years and that of an adult seeking a girl for marriage in his own capacity. In the former, it was reported that the father of the girl will simply say “I give so and so (his daughter) to so and so (the boy) for marriage. Where the father of the boy will give a bull to the family of the girl and that seals the agreement. Similarly, the father of the boy may request the father of the girl thus: “Give me your daughter, I am going to marry them (his son) to which the father of the girl will comply in most cases. In the case of the later, de St. Croix, (1945) mentioned that the father of the bride will name the number of cattle to be given as bride wealth, nothing was reported as a proper linguistic rite of seeking for marriage.

The second finding of the study reveals that *Chede kougal*, (money for marriage) and *Kolte* (cloth) emerged as the favoured material rites of Fulɓe marriage in the study area. This agrees with de St. Croix (1945) that its customary for parents of the groom to send presents yearly at the time of festival. These presents include money for hair do and clothes (de St Croix 1945) mentioned kola nuts as a special present given to the girl’s parent during festivals. However, in this study, kola-nuts being part of material rites has the least score of 24 entries representing only 20% of the total sample size, where *chede kougal* and *gauri* scored 27 and 26 respectively, out of the total sample size of 120 from the study area. These divergent opinion from the study area informs that *chede Kougal* and *kolte* is not the only means of material culture but emerged as the most favoured option among many options.

5. CONCLUSION AND RECOMMENDATIONS

Finally, the study concludes that *Imen gidi bi wane hokke wance dum hautaɓe Kougal* (we’re here to seek the hand of your daughter in marriage) emerged as the most favoured linguistic rituals in contracting Kougal Fulɓe in the study. And *chede kougal*, (money for marriage) and *Kolte* (cloth) emerged the favoured material rites of Fulɓe marriage in the study area.

**Recommendations**

The study therefore recommends that there is need for proper and much broader study to document the sociolinguistic rites involved in both endogamous and arranged marriage in Fulɓe tradition; and money and cloth should not be restricted as the only material marriage rites in the study area considering the plight of less privileged individuals in the communities.

**REFERENCES**


The Implicature of Dialogue Discourse in “Fantastic Beast and Where to Find Them”
Movie Script: A Psycholinguistics Analysis Study

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Dialogue, discourse, psycholinguistics study, English movie, movie script

In the process of speech production, people start with such planning about the topic which is pronounced and turn it into verbal words or sentences that are used as the output. Meanwhile in film production, a script can be seen as it is made for those requirements in order to carry out a character. Within the process of movie production, a script has an important role as it is used to control dialogues and conversations which are the nature of a movie. As silence movies appeared in 70-80s era, here comes the revolution of the nature of movies, which is shown with such rich of visual appearances. It also has following the controlled script to see the connections between overall proper emotions due to an evidence or in a phenomenon. Here, from the way people utter their words which is written down in the script, it turns out to be their persistent character. The implicature of the dialogue discourse from this audio-visual media can be sought. Hence with it, this mini-research is conducted in order to seek it; the aim is to analyze the implicature of the functions of segments of dialogue discourse which are in form of the transcript of a movie and see the visual appearance of the scenes. From all movies, the researcher has chosen the British-American movie “Fantastic Beast and Where to Find Them” as the quality of the dialogues and conversations is required. This article uses qualitative method. In the findings, there are some scenes and the dialogue from the movie which are the implicature of the personalia segment, common ground segment, joint action segment, the contribution segment, and the structure of conversation.

1. INTRODUCTION

In human life, verbal communication is known as one of the significant parts of it. One science involved in verbal communication, is recognized as pragmatics. Pragmatics is the process of focusing on intended meaning, assumptions, purposes, or goals (Huda, 2013). As well as the assumption or what people used to know in general as perception, human-being tend to not feel how difficult it is in common when they have conversation. Whenever they speak, it felt so easy to search for the words without thinking at all.

In that term, it is taken over into such situations whenever people talk and have conversations about their daily things. It is done whenever people belong to a neighborhood, with classmates, and soon (Dardjowidjojo, 2012). The feelings can be understandable since as native speakers they do not realize that in communication such a mental preparation is needed. A mental preparation is a summary of discourse levels till its articulatory implementation. In other meaning, the sentence production cannot just require the psychological process in gathering the segments. These segments are the things we tend to pronounce in natural order yet in the exact coordinate with human’s neurobiology (MacNeilage, 1998).

Commonly, discourses have been divided into two categorization which are dialogue and monologue (Dardjowidjojo, 2012). In term of this research, dialogue is the main medium of the language use which is focused and restricted to a specifically careful study from the context’s nature (Ginzburg, 2016). In other words, dialogue has involved the
segments which are: (a) the personalia segment, (b) common ground segment, (c) joint action segment, (d) contribution segment, and (e) the conversation structure. Overall segments are considered as joint activity in the dialogue (Clark, 1994: 994).

Despite from the things above, as the dialogues and conversations are set in one place, we already know about castings and acting. Apparently, these cases are related to each other. In one common word, beside sitcom, television, and radio, it is considered that there is a media which is rich of the qualities in dialogues and such conversations. It is a media called movie or film in British. Movie has become so much popular since 90th era until now.

Furthermore, movie genuinely can be sought to its implication by the dialogues from it. As this research is focused on the implicature of the function of the segments of the conversation in scenes of the movie, it will be conveyed in qualitative way. The technique that is chosen is through analysis technique allowing the perspectives from psycholinguistics field. The source of data is from the book and journals, while the subject that is targeted to be analyzed is a movie. Specifically, it is few transcripts from the scenes of well-known British movie called “Fantastic Beast and Where to Find Them”. Thus, in this study, the researcher tries to formulate some problems as the following: (1) What are the segments of dialogues that can be found and categorized from the movie transcript? And (2) how do five segments of dialogues work in some scenes of the movie?

1. LITERATURE REVIEW

2.1 Dialogue Discourse

Commonly, discourses have been divided into two categorization which are dialogue and monologue (Dardjowidjojo, 2012). In term of this research, dialogue is the main medium of the language usage which is focused and restricted to a specifically careful study of the context nature (Ginzburg, 2016). In other words, dialogue has involved the segments which are: (a) the personalia segment, (b) common ground segment, (c) joint action segment, (d) contribution segment, and (e) the conversation structure. Overall segments are considered as joint activity in the dialogue (Clark, 1994: 994).

2.2 Personalia Segment

At first, the personalia segment is referring to the involvement of some figures/participants (Clark, 1994) (cited in Dardjowidjojo, 2012: 121). In most cases, this kind of segment has a minim of two participants, which are the speaker and the interlocutor. It is being assumed that interlocutor here refers to a person who has joined to talk in a conversation (Fusaroli et al, 2013). It may be possible if there is one sided participant or more, who are other persons that can also participate in that conversation. In spite of them, personalia has been assumed to involve bystanders, as participants who have access to the information that is being discussed by the speaker and the interlocutor in a conversation (Clark, 1994). Hence the presence of a bystander is acknowledged. The other one is a person who roles as the eavesdropper who also has access towards the information yet the appearance of him/her is not recognized.

2.3 Common Ground Segment

Second part of joint activity is called as common ground segments (Dardjowidjojo, 2012: 122). The concept of “common ground” focuses on the assumption that whether the speaker or the interlocutor have similarity in pre-supposition and knowledge. In fact, the similarities in knowledge here is called as the common ground which is being discussed in the conversation. Another with the role of joint action in turn, means to the speaker and the interlocutor’s joint action (Dardjowidjojo, 2012: 122). The basic is that both speaker and interlocutor have some rules which are considered by each other, whether in their action or mind. It is mentioned that the basic dialogue has some rules which have to be involved: the opening, the content, and the closing part in short dialogue. The opening part is usually by greeting “Hi!” “Hello”, and being welcomed by the interlocutor by saying “Hi, too” or “Hello”, etc which is usually found in the beginning two lines of a dialogue. Another point in the opening act is that it is assumed to have summons and responses (Dardjowidjojo, 2012: 123). Meanwhile, the content part is referring to the exchange of information between the speaker and the interlocutor through some dialogues. As seeking for information in the content part, both speakers in conversation should have the same knowledge and common ground. In the closing part, both speakers have to end the last topic, both are willing to end the conversation, and then the conversation stops. Without these procedures, one sided closing may show the feeling of offense by the second speaker since the conversation is just cut in by the first one.

In joint action segments, there is exactly a
linkage of meaning. The sentence on each segment, and between one to another have a linkage in semantics. In this term, there is an assumption that two utterance from two speakers or more who have this semantics similarities is considered as adjacency pair. These kinds of pair occur because of the conditional relevance (Dardjowidjojo, 2012; Mudra, 2018). This conditional relevance can be described: as the speaker A said the sentence, B seems to be hinted to respond it. As if in a conversation, the act of conditional relevancy is unfulfilled, it has to be something that is not right in the conversation.

2.4 Contribution Segment
Another segment is called contribution. Generally, contribution has two stages. First is the presentation stage, where the speaker conveys something to be understandable for the interlocutor (Dardjowidjojo, 2012). The second is the stage of acceptance, where the interlocutor have understood what topic is talked about by the speaker. A conversation will continue if the grounding would, in the form of these stages.

Such grounding could also happen in accumulative way. In other words, the grounding develops and also can change from one sentence to other sentences. However, the changes can happen since it depends on the content of conversation.

2.5 Conversation Structure
Through its personalia, the role of common ground, joint action, and the contribution in dialogue or conversation discourse has been recognized. Last but not least, a structure of conversation should be considered as necessary (Dardjowidjojo, 2012). Without any structure in having a conversation, such as taking turn in talking, getting the information through conversation would be useless. In such rules of taking turn in talking, for example, as a respondent, the sentence from the speaker should not be responded too quickly. On the contrary, another example is that normally, the respondent should not break a silence too long in conversation. The spacing duration on how long the respondent can have a silence is uncertain. Yet, another resource mentioned 0.2 secs as the spacing duration between the end of the words of speaker till the interlocutor responses (Beattie & Barnard, 1979: 213-229) (cited in Dardjowidjojo, 2012).

Due to normal spacing duration, there are some rules of taking turn in speaking to be followed. It is consisted of: (i) a turn for someone who is asked to speak; (ii) a next turn for anyone who want to speak; (iii) and a next turn for the speaker again, if there is no one speaking. With such rules, in fact, it is such an idealistic theory which still has irrelevances.

2. METHODOLOGY
As this research focuses on the implicature of the function of the segments of conversation in scenes of a movie, it will be conveyed in qualitative methods. Tit tries to explore the setting of segments from conversations. The technique that is chosen here, is through analysis technique allowing the perspectives of psycholinguistics field. The technique is through considering technique (reading transcripts) and note-taking technique which is needed in some criteria. The criteria for the data which has to be expressed as texts is consisted of four segments of dialogues: as the common ground segment, joint action segment, contribution segments, and conversation structure. The source of data is from the book and journals, while the subject that is targeted to be analyzed is a movie. Specifically, it is a transcript from the scenes of a well-known British movie called “Fantastic Beast and Where to Find Them”.

3. RESULTS AND DISCUSSION
As we can see, there are few parts of the script of Fantastic Beast movie that is analyzed and then being categorized as the segments of a conversation.

4.1 Common Ground Segment
The concept of “common ground” segment focuses on the similarities of knowledge between the speaker and the interlocutor. To see more details, it can be seen in this part of conversation as below.

[1] A scene in bank:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Newt</td>
<td>Hi.</td>
<td>(1)</td>
</tr>
<tr>
<td>Jacob</td>
<td>What brings you here?</td>
<td>(2) Newt : Same as you…</td>
</tr>
<tr>
<td>Jacob</td>
<td>You're here to get a loan to open up a bakery?</td>
<td>(4)</td>
</tr>
<tr>
<td>Newt</td>
<td>Yes.</td>
<td>(5)</td>
</tr>
<tr>
<td>Newt</td>
<td>What are the odds of that?</td>
<td>(6) Jacob : Well, may the best man win, I guess.</td>
</tr>
<tr>
<td>Newt</td>
<td>Excuse me</td>
<td>(8)</td>
</tr>
</tbody>
</table>

From the script above, the common ground that
Newt and Jacob have the same position and location, which is inside the Bank. It can also be tracked through their conversation above which is (2) to (5). There, Jacob wondering if the man he sees has the kind of things he wants to settle up for. So, in line (3), a man called Newt says in confident as he knew what Jacob has in mind “Same as you!”; thus, a knowledge called assumption in a spontaneous way is done by Jacob like in the line (4) “You’re here to get a loan to open up a bakery?” As the assumption is occurred, this situation brings up a common ground between Newt and Jacob. It is about what makes them continue to talk about the business they would like to make a deal for, with the Bank. Without any common ground, maybe there is no conversation after they greeted each other. It could be only restricted to (1) and Newt responded “Hi! Nice to meet you” or from his line (3) maybe he changes into “I don’t know yet, how about you?” and etc.

4.2 Joint Action Segments

Beside the common ground segment, joint action segment also can be found. It is part of the dialogue in which both speakers have a knowledge of the rules in a conversation. To see it in more details, pay attention to the previous scene [1] once more. There are actions: first, it is a greeting from Newt. But, his is not being responded by Jacob like saying “Hi!” instead of Jacob’s thought as he wondering if Newt has some business with the Bank. So, it can be seen that this part of scene (1-2) is not considered as the opening part.

Newt : Hi. (1)
Jacob : What brings you here? (2)

Yet, after the opening part, then it comes to a part where both speakers have exchanged such information in line (1-2) followed by one wondering a question and response in order to persuade Jacob to do the same thing as Jacob’s. Still the information is clearer as the line (3-6) are said below. Here it is the part called the content of the conversation.

Newt : Same as you… (3)
Jacob : You’re here to get a loan to open up a bakery? (4)
Newt : Yes. (5)
Newt : What are the odds of that? (6)

As the conversation has its opening and content, the other part is the closing of the conversation which is said by a phrase of excuses and it is said in unilateral; in line (7).

Jacob : Well, may the best man win, I guess. (7)
Newt : Excuse me (8)

The sentences in each segment, and also in between one segment and the other segments, have relationship to the meaning. In line (1) and (2) above, for example, Jacob started by asking question “what brings you here?” and being responded by Newt, “same as you...”. Then, another strong link between the line (1-6), which is followed within the semantic way. It can be seen the sentences between the line (3) and (4), also between the line (5) and (6). Here both links (line 3-4 and line 5-6) which are close within its semantic, can be considered as adjacency pair.

4.3 Contribution Segments

Again, through conversation [1], its contribution segment can also be checked up.

[1] A scene in bank:

Newt : Hi. What brings you here? (1)
Newt : Same as you… (2)
Jacob : You’re here to get a loan to open up a bakery? (3)
Newt : Yes. (4)
Newt : What are the odds of that? (5)
Jacob : Well, may the best man win, I guess. (6)
Newt : Excuse me (7)

It can be seen that after saying hi, Jacob spontaneously asks question what brings you here? (line 1). This kind of utterance is intended to get the common ground between him and Newt and he also needs such information to see if there is any business between Newt and the insider from the Bank while he reaches to the Bank. However, it has to be considered that in a situation before this scene of the movie, Newt and Jacob did not know each other. So, basically recognizing the participants of the conversation is not predicted, while it can be said that both of them (through the eyes of interlocutor) are considered as two strangers who...
have just met.

### 4.4 Conversation Structure

As in the common structure of a conversation, the normal spacing between the time that the speaker stops and the interlocutor responses is 0.2 sec (Beattie & Barnard, 1979). Find more information, pay attention to the dialogue [2] and [3] from different scenes of the movie below.


Tina : We don’t keep them! Mr. Scamander, do you know anything about the wizarding community in America? (12)

Newt : I do know a few things, actually. (13)

From the scene [2], it can be emerged that Tina do act as the speaker and directly asks Newt whether he knew something familiar with wizarding community in America or not. Here, Newt has to be responsible to answer Tina’s question in correct order. As she asks in line (12) “do you know…?”, Newt replies in the line (13) “I do know a few ….”.

[3] a scene where Jacob and Newt go visit Tina’s apartment.

Queenie : You bake, honey? (14)

Jacob : I love to cook… (15)

Newt : (in silence) You’re a Legilimens? (16)

Queenie : Uh-huh, yeah. But I always have trouble with your kind. Brits. It’s the accent. (17)

In another dialogue from different scenes, dialogue [3], it can be seen that there are three persons: Queenie, Jacob, and Newt. The main character in this scene is Queenie. Thus, she does the rules as if she directly talks to Jacob by saying the line (14) “You bake honey?” and Jacob responds her by saying “ I love to cook…” which indirectly means that he still wanting to continue his words. Apparently, while hearing and observing the way of conversation between Queenie and Jacob, Newt as the third person, joins in and break in their conversation. He spontaneously asks Queenie if she is a Legilimens which is referring to someone who can read people’s mind. And Queenie responds to him as she confirms that she is one of them. In here, it is a proper act in a conversation between them. Within the normal duration space, that 0.2 secs earlier, Jacob answers Queenie’s question. When the duration space is more than normal, things which can happen are: (i) Queenie needs to repeat her question or paraphrases the question, or (ii) Newt could be cut in entirely and responds to her like saying “I think he does. He said that he loves to cook.”. if Newt did not appear in the conversation, so its Queenie’s turn. Below is another scene, which involves repetition by the interlocutor in order to convince what the speaker asks.

[4]

Tina : You wiped his memory, right? The No- Maj. (14)

Newt : The what? (15)

Tina : No magic. The non-wizard! (16)

Newt : Sorry. We call them Muggles. (17)

It can be emerged that the act of repetition above follow the structure of the dialogue before. The situation that happened in scene above, is that Tina finds Newt and is worried if Newt have wiped the non-magic people or not. Thus, Tina asks in line (14) “You wiped his memory, right? The No-maj?”. Newt who is in a situation where he did not understand the phrase “The No-maj” mentioned by Tina, asks for repetition. Newt considers the blur words and try to make it clearer for himself by saying “the what?”. So, Tina takes turn to say it once again and she mentions for the second time by paraphrasing it which makes it easier for Newt to understand her words.

Such rules in the structures of the conversation above is considered an ideal theory as it was mentioned in the beginning. People cannot always wait for their turn in conversation. More than anything else, when the conversation like the one above could end up with arguing or debating with
each other. In that case, the interlocutor can fill the words which are forgotten by the speakers in face-to-face dialogues or conversations.

5 CONCLUSION
Human-being is considered as a social person. Through verbal communication, humans create dialogues with other people to get more information. Semantically, through the eyes of interlocutor, the function of segments of dialogues of one British movie is not quite work well in this research. The link between the speaker and interlocutor is in low level because of the unstructured dialogues and unstable functions of the segments such as: personalia, common ground, joint action, and contribution segments in the dialogue discourse of this movie. Yet it is clear to see that a lot of utterances or dialogues were preferred and followed the structure of conversation. Furthermore, the application of dialogue discourse can be seen through the transcript of the movie. The language that is used in the transcript of a movie is arbitrary as its role is only as a movie which is considered as an entertainment. Rather than a structured dialogue and conversation, movie seems to present its own language that is universal, that becomes the reason why such movies are improved within the cultural background that is presented in the story of a movie, such slangs are created in semantics yet in pragmatal methods, it has meaning and can be turned into proper words or sentences.

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Dinara Pinasti Sakanti is a student from Applied Linguistics study program, Graduate program, Yogyakarta State University. She has earned her B.Ed. degree in English Language Education (UII Yogyakarta) in 2017. Her research interests include English language, English movie-visual literary- learning and translation. She does not have any articles that have been published yet in public activities, she may show her efforts in public work. The author proved her skills in English language as she has been a tutor in English movie discussion class in high schools. She has been a tutor at Pakem Senior High School, Yogyakarta, for one year and a half (2016-2018), at Junior High School 4 Turi, Yogyakarta, also a volunteering educator in a community, KAGEM Yogyakarta. The author also has been initiated to work as an amateur solo translator for ten months till present. In completing this article, the author was assisted by a co-author. He is Dr. Margana, M. Hum., M.A., who is one of the lecturers also officiate as the head lecturer at Yogyakarta State University. In this study, he helped the author in giving guidance in writing.

REFERENCES
Exploring Parent-Teacher Collaboration to Improve Students’ Vocabulary Skills: An Action Research

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ABSTRACT

This action research was conducted to help students develop their vocabulary skills through parent-teacher collaboration and to help parents and teachers understand that collaboration is an important aspect that warrants enough attention. Thus, few studies have focused on parent-teacher collaboration to help students develop their vocabulary skills. This study applies Beck, McKeown, and Kucan’s (2013) three-tiered model of vocabulary to gauge the vocabulary level of the students. Moreover, the researchers used quasi-experimental research to test whether or not collaboration between teachers and parents is effective in improving the vocabulary skills of students. This study used pre-test and post-test to measure students’ vocabulary skills. A training matrix was developed by the researchers to be used for the month-long duration of the experiment. In the matrix, the researchers employed vocabulary exercises during the experiment. The data gathered were statistically analyzed using SPSS. The results of the study are presented and discussed with reference to the aim of the study; (1) based on the computed mean of the pre- and post-tests, it was found out that there is an increase in the students’ level of performance in vocabulary. Moreover, (2) the results accepted the hypothesis that there is a significant difference before and after the exposure to parent-teacher collaboration. Lastly, (3) it is proposed that parent-teacher partnership shall be the next priority of the school Continuous Improvement Program (CIP) which will highlight communication skills primarily.

1. INTRODUCTION

Teacher-parent collaboration is a burgeoning academic partnership that aims to improve students’ educational status. In fact, teachers are not only involved in educating students, but are increasingly involved in working with parents to improve educational outcomes (Ellis, 2012). Collaborative partnerships between parents and teachers have valued different skills, experiences, and knowledges that parents and teachers bring to educational decision on the needs of individual students (Epstein, 2001).

In the administration of different language tests, most of the students get low scores in reading comprehension, vocabulary, and grammar tests. Hence, teachers have been frustrated about the disconcerting levels of vocabulary skills among the students that result in poor comprehension. Moreover, English proficiency in the Philippines, as well as in other subject areas, is declining (Madrunio, Martin, & Plata, 2016).

In their book, Madrunio, Martin, and Plata (2016) discussed the overview of the results of National Achievement Test (NAT) in English from school years 2004-2005, 2005-2006, and 2011-2012. The NAT results from the abovementioned school years showed the continuing deterioration of English proficiency of high school students in the Philippines as shown in the figure below (Department of Education (2012) as cited by Madrunio, Martin, and Plata (2016)).

Figure 1 shows the performance of the high school students in English for the past years has been on the decline and are significantly low. In addition, as regards to the data, students were not able to achieve the 75% passing rate in English. It is for this reason, teachers need to make sense of these data so they can
identify what is the reason behind this low results of NAT in English for several years.

One of the main reasons why students get low scores in English tests is they have limited vocabulary because they do not have enough reading materials at home. In addition, parents have also a limited time to help their sons and daughters in their school works. Further, they are not financially capable to buy different kinds of reading materials for them to read during their leisure time. Above and beyond, poor home literacy environments contribute to the shortcomings of students in reading (Johari, Tom, Morni, & Sahari, 2013).

Vocabulary is one of the most important skills that learners need to develop in order for them to become proficient in the language that they are learning. Similarly, Richards and Renandya (2002) contend that vocabulary is a central part of dialect capability and gives a significant part of the premise to how well students talk, tune in, read, and compose. Learning this skill will make students able to do things easily for they can comprehend well what they are reading and listening.

Baras-Pinugay Integrated High School is a public secondary school that is situated in a relocation site wherein students came from different places in the Philippines. The kind of home environment of these students is a lot different from a typical home environment in a rural area or place. These students are really diverse in nature.

They usually do not spare time in reading but they rather work during their free time to earn money to help their family in the daily financial necessities. Whenever they read, these students usually read newspapers such as Bulgar, Tikitol, Abante and other non-English texts. Further, these are the only materials that are available at home. That is why when these students go to school, they usually get low scores in their activities that will result to underwhelming academic outcomes such as having low grades. Students have been experiencing this dilemma for they lack vocabulary; hence, poor comprehension follows. They need to be exposed to different reading materials to enrich their vocabulary that will help increase their comprehension as well. In 2007, Hindi and Paratore stated that children who come from low income homes experience reading failure.

One of the cornerstones of a proficient English speaker is acquiring vocabulary. Several experts in the field of vocabulary development proposed different models (Graves, 2000; Cunningham & Stanovich, 1998; Kamil & Hiebert, 2005) to help language educators create their own program to enrich students’ vocabulary skills. In the model of Beck, McKeown, and Kucan’s (2013), the levels of vocabulary are considered which means that words can be used in different ways so students can create sentences and concepts related to its meaning. To gauge the vocabulary level of the students, Beck, McKeown, and Kucan’s (2013) three-tiered model of vocabulary was used. They classified words as follow:
These words are imperative for giving thoughts amid exercises and building understudies' experience learning (Sprenger, 2014). Parents of these students need to pay attention to the academic performance of their children. However, based on the survey made by the researchers, it was revealed that most of the students’ parents do not help them with their homework and other school-related activities. Thus, this results in poor study habits among the learners. As such, the researchers attempted to conduct this study to help students improve their vocabulary skills. In like manner, previously, vocabulary education and learning were frequently given little attention in second dialect programs, yet as of late, there has been a restored enthusiasm for the idea of vocabulary (Richards & Renandya, 2002).

To help students improve their vocabulary, teachers need to collaborate with parents. Since few studies explore on parent-teacher collaboration to improve the language skills of the students, parent-teacher collaboration has been an unexplored area of inquiry. Teachers overlook that home environment is one of the core reasons of poor reading skills. Furthermore, parents and the literacy environments they create in their homes are widely believed to play an important role in the development of children’s reading and language skills (Evans, Shaw, & Bell, 2000).

2. LITERATURE REVIEW
This literature review was organized into several sections to further discuss the importance and perspectives of parent-teacher collaboration, home environment, and importance of vocabulary skills.

2.1 Parent-Teacher Collaboration
Epstein (1997) stated that parental involvement constitutes the school-related activities, attitudes, and/or behaviors which occur at home (homework), in the school (meetings, support and/or volunteering) or within the community (assistance and/or volunteering), that positively impact on a child’s educational outcome (as cited in Ellis, 2012; Ertl, 2000; Porter, 2008). Further, parent engagement in schools can promote positive behaviors among children and adolescents. For instance, students who feel supported by their parents are less likely to experience emotional distress, practice unhealthy eating behaviors, consider or attempt suicide, or disengage from school and learning.

Parents and teachers share the same goals for children and students; they want each individual to do their best to not only finish their studies but also to see their improvement in every discipline. This will happen when parents and teachers work together. This can happen in a number of ways: first, keeping lines of communication open between parents and teachers. Second, parents help by setting time for schoolwork at home. Third, teachers can send newsletters, create blogs, make phone calls, and send report cards and follow-ups to parents. Fourth, parents can attend parent/teacher meetings to make sure those parents are all on the same page with teachers and students. Fifth, parents can volunteer in the school improvement projects. Sixth, parents can help teachers by letting them know about things happening at home. Thus, teachers and parents can work as a team to provide the best for students (Whirledge, 2016).

Furthermore, teachers really need to think of different ways in order for the students to learn everything that they need. One of which is the collaboration with the parents. According to Henderson and Berla (1997), when schools work together with families to support learning, children tend to succeed not just in school, but also throughout life (as cited in Ellis, 2012).

2.2 Home Environment
Good education does not happen by chance. It is a product of effective teaching and learning coupled with the effort of the teachers, the school, the students, parents and their various home environments (Obeta, 2014). Home environment is one of the factors that teachers need to consider in identifying the reasons of students for having poor reading skills. Education starts at home wherein parents are the first teachers of their children. If students do not have good home
environment, they will not have a good foundation that will lead to poor study habit. Moreover, Nanalee (1997) pointed out that a positive home learning environment provides social interaction, attention and activities which promote the development of positive attitudes to learning, as well as the acquisition of physical, intellectual, language, social and emotional skills (as cited in Obeta, 2014).

2.3 Vocabulary Skills
Vocabulary skill is an important skill that learners need to learn in order to become proficient in the language. Likewise, Anderson and Freebody (1981) argue that a child who has a wide vocabulary can be a good communicator, who knows more words, is able to process various reading texts and is competent to engage in active conversations with people from different backgrounds and proficiency levels (as cited in Sidek & Rahim, 2015).

Furthermore, if students have rich vocabulary, it will not be difficult for them to comprehend what they are reading. They can understand it well as well as expound their ideas based on what they have read. With this, Pikulski and Templeton (2004) opine that people who have large speaking vocabularies generally tend to have large listening, reading, and writing vocabulary; likewise, people who are limited in one of these aspects are likely limited in other aspects as well. Additionally, Marzano (2004) also underscores that effective vocabulary instruction is critical for increasing students’ academic achievement. Educational researchers have shown for years that vocabulary knowledge plays a significant role in reading comprehension.

This paper aims to build partnership with the parents and involve them in the teaching and learning process in promoting students’ learning. Specifically, it hopes to explore parent and teacher partnership in the development of the vocabulary skills of the learners. Thus, the purpose of this study is to engage parents in the learning process to help improve students’ vocabulary.

3. RESEARCH QUESTIONS
The present study aimed to improve the vocabulary skills of Grade 11 students through parent-teacher collaboration. It specifically sought answers to the following research questions:

1. What is the level of performance of the students in vocabulary before and after exposure to parent-teacher collaboration?
2. Is there a significant difference in the level of performance in vocabulary before and after exposure to parent-teacher collaboration?
3. What enhancement programs could be proposed to further sustain students’ vocabulary vis-à-vis parent-teacher collaboration?

4. RELEVANCE OF THE STUDY
Studies involving parents in enhancing vocabulary skills of the learners are limited. This study will give a great emphasis on improving the vocabulary skills of the students while engaging their parents in the teaching and learning process, which would greatly help them in future. This will bridge the gap between the home and school. The data that this research gathers will also help learners’ parents and/or guardians understand that their presence in the academe has an impact to the learners and would contribute a lot to the students’ academic success.

5. SCOPE AND LIMITATION
This study was confined to the development of students’ vocabulary through parent-teacher collaboration. It was piloted to purposively selected ten Grade 11 students of Baras-Pinugay Integrated High School – Senior High Department whose parents expressed their intention to join in the experiment. It is worth mentioning that the aspects of vocabulary are too broad; hence, the areas covered in the study only included the following: synonyms, homophones, prefixes, and context clues.
6. METHODOLOGY
This study sought to establish the effectiveness of parent-teacher collaboration to the development of the vocabulary skills of the senior high school students.

6.1 Research Design
The research used quasi-experimental, one group pretest and post-test design, that tests whether or not a month-long parent-teacher collaboration could improve students’ vocabulary skills. In using quasi-experimental, it allowed the parents to take part in the study for the reason that the experiment only took part for 1-month. In addition, quasi-experimental study reduces the time and resources required because extensive pre-screening and randomization is not required or utilized.

6.2 Respondents of the Study
The respondents in the study were 10 selected Grade 11 students of the aforementioned school together with their parents. These students were usually coming from the low-socioeconomic status families wherein they spend their monthly family income with the necessary things. In addition, they were chosen using purposive sampling technique. Below is the demographic profile of the ten parents purposively chosen for the study:

<table>
<thead>
<tr>
<th>Demographic Variables</th>
<th>f</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Female</td>
<td>10</td>
<td>1</td>
</tr>
<tr>
<td>Marital Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>9</td>
<td>0.9</td>
</tr>
<tr>
<td>Single</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less than 30 years</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>More than 30 years</td>
<td>9</td>
<td>0.9</td>
</tr>
<tr>
<td>Educational Qualification</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary Graduate</td>
<td>2</td>
<td>0.2</td>
</tr>
<tr>
<td>High School Graduate</td>
<td>8</td>
<td>0.8</td>
</tr>
<tr>
<td>Employment Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Working</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Not Working</td>
<td>10</td>
<td>1</td>
</tr>
</tbody>
</table>

A letter of consent was given to the respondents. This consent form is necessary to ensure that the respondents understood the purpose of their involvement and that they agree to the conditions of their participation in this study.

6.3 Data Gathering Procedure
A profile survey questionnaire was created and various reading materials for vocabulary exercises were also selected. The experts in the field of language validated these materials.

Respondents were chosen purposively and they were also informed about their participation in the study. However, the participation of the students depends on the decision of their parents because the researchers need voluntary intention in joining this study. Likewise, parents who agreed to join the study were invited for an orientation regarding their involvement to help their children improve their vocabulary skills. Moreover, parents agreed that they need to go back to school every Monday for one month to have consultative dialogues regarding the performance of the students.

After the respondents (both parents and students) were selected, pre-test was created to gauge the level of vocabulary of the chosen respondents.

Furthermore, each week students were given different types of reading texts with exercises that they will answer at home and once difficulties are encountered, their parents will help them in accomplishing the exercises. There is also "Kamustahan" to the students and parents to monitor the progress of the experiment. Whenever, the parents were not able to come to school for a short consultative dialogue, home visitations were directed.

6.4 Instrument
A training matrix or plan of activities for the students and parents to follow was designed and reading materials for vocabulary words of pre-test and post-test were also selected. Table 2 shows the training
matrix or plan of activities that the respondents will follow:

Table 2: Training Matrix

<table>
<thead>
<tr>
<th>Time Frame</th>
<th>Content Outline</th>
<th>Instructional Delivery: Home-Based Activity</th>
<th>Assessment Strategy</th>
<th>In-charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Week 1</td>
<td>Overview of the Orientation • Roles of the Parents during the conduct of the study • Aspects of Vocabulary ✓ Synonyms ✓ Homophones ✓ Prefixes ✓ Context Clues</td>
<td>Orientation, Discussion, Kamustahan (Focus Group Discussion), Home Visitation</td>
<td>Pre-test (for the students), Exercises</td>
<td>Teacher-Researchers, Parents, Student Council, and Students</td>
</tr>
<tr>
<td></td>
<td>Topic 1: Synonyms</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 2</td>
<td>Topic 2: Homophones</td>
<td>Lecture, Discussion, Kamustahan (Focus Group Discussion), Home Visitation</td>
<td>Exercises, Post-test</td>
<td>Teacher-Researchers, Parents and Students</td>
</tr>
<tr>
<td>Week 3</td>
<td>Topic 3: Prefixes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Week 4</td>
<td>Topic 4: Context Clues</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7. RESULTS AND DISCUSSION

The quantitative findings of this study are discussed in this section.

7.1 The Level of Performance of Students Before and After Exposure to Parent-Teacher Collaboration

Table 3 shows the vocabulary aspects enhanced before and after exposure to parent-teacher collaboration. Each domain in the test had a reading text that the student-respondents need to read before they answer the activities. The student-respondents had increased their performance in terms of different aspects in vocabulary before and after the intervention program. Despite this though, the grand mean of each aspect after the intervention of parent-teacher collaboration was higher than that before the intervention.

Because of frequent assistance from the parents in answering the vocabulary tasks, they have been habituated, to some extent, student-respondents got used to have done the tasks every other day of course with the guidance of the parents.

<table>
<thead>
<tr>
<th>Domains</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Synonyms</td>
<td>47.30</td>
<td>7.52</td>
<td>Very Good Vocabulary</td>
</tr>
<tr>
<td>Homophones</td>
<td>42.50</td>
<td>6.80</td>
<td>Very Good Vocabulary</td>
</tr>
<tr>
<td>Prefixes</td>
<td>49.60</td>
<td>4.69</td>
<td>Excellent Vocabulary</td>
</tr>
<tr>
<td>Context Clues</td>
<td>30.50</td>
<td>8.03</td>
<td>Good Vocabulary</td>
</tr>
</tbody>
</table>

They are also reminded that they have to do the activities for they need them to submit the next day. Similarly, as can be seen in Table 4, responses to the items show that post-test has the highest mean value of 43.30 which is verbally interpreted as “Very Good Vocabulary” and standard deviation of 8.87. It clearly reveals that the latter is higher than the first. It indicates that the performance level of the students after exposure to parent-teacher collaboration has increased. In fact, most of the respondents’ scores
have shown patterns of improvement as they increased along with the increasing tier of vocabulary.

Table 4: Computed Mean on the Level of Performance of Students’ Before and After Exposure to Parent-Teacher Collaboration

<table>
<thead>
<tr>
<th></th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test</td>
<td>36.90</td>
<td>9.36</td>
<td>Good Vocabulary</td>
</tr>
<tr>
<td>Post-Test</td>
<td>43.30</td>
<td>8.87</td>
<td>Very Good Vocabulary</td>
</tr>
</tbody>
</table>

The findings reinforce McWayne et.al’s (2004) research which indicated that learners whose parents are in contact with the school showed higher academic skills than those whose parents did not coordinate with the school at all. A more recent research conducted by Porter (2008) revealed that learner’s achievement in reading has improved when parent-teacher collaboration was evident.

This implies that the presence of the parents in the teaching and learning process affects the learners’ performance. Parents need to monitor the academic standing of the students in school. This also implies that parent involvement has a positive and significant effect to the performance of the learners. McNeal Jr. (2014) argues that parents simply need to continue to speak with their children about the importance of schooling. In addition, Carpenter and Lall (2005) mentioned that it is important for the teachers and school administrators to embrace parent engagement initiatives enthusiastically (as cited by Feiler, 2009).

The result ultimately disagrees with Goodall and Vorhaus’ (2010) claim that teachers often lack the confidence and knowledge to work with parents, and schools do not always recognise or value the ways in which parents are already engaged with children’s learning.

7.2 The Significant Difference in the Level of Performance in Vocabulary Before and After Exposure to Parent-Teacher Collaboration

Table 5 presents the significant difference between the level of performance of students in vocabulary before and after the experiment.

Table 5: Computed P-value on the Significant Difference in the Level of Performance in Vocabulary Before and After Exposure to Parent-Teacher Collaboration

<table>
<thead>
<tr>
<th></th>
<th>df</th>
<th>Sig. (2 tailed)</th>
<th>H1</th>
<th>Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test – Post-test</td>
<td>9</td>
<td>.001</td>
<td>Accepted</td>
<td>Significant</td>
</tr>
</tbody>
</table>

Table 5 presents the results of the paired samples t-test computed to determine if there is a significant difference in the mean scores before and after exposure to parent-teacher collaboration. As can be seen from the results, there is a significant difference in the mean scores of the pre-test and post-test, since the $p=0.01$ is less than the alpha $0.05$. This means that there is sufficient sample evidence, which proves that the performance of the respondents has improved after exposure to parent-teacher collaboration.

This result is supported by the study made by Hughes and Kwok’s (2007) which emphasized that parental involvement specifically in reading has contributed a lot in student’s success. Similarly, Driessen et.al. (2005) asserted that parental involvement was associated with learner’s improved academic performance.

7.3 The Proposed Program to Further Sustain Students’ Vocabulary Skills vis-à-vis Parent-Teacher Collaboration

The result of the consultative dialogue conducted after every conference with the parents and home visitations reveal that parents who are actively involved in the school activity manage to bring positive changes not only to the academic performance of their children but also to the learners’ attitude towards learning. This conforms to Epstein’s (1997) claim that parental
involvement can result to a positive impact on a child’s educational outcome.

Furthermore, parent-teacher partnership also provides motivation to the learners in trying to become hard working enough so that they will be able to learn the expected competencies at a specific time. This supports Ellis (2012) idea that teachers are not only involved in educating students, but are increasingly involved in working with parents to improve educational outcomes.

5. CONCLUSION
For several years, researchers have done studies on parental involvement (Driessen, Smit, & Sleegers, 2005; Ellis, 2012; Feiler, 2009; Goodall & Vorhaus, 2010; Lekli & Kaloti, 2015) which contributed a lot in the success of the student in terms of academic performance. Parent-teacher collaboration is emphasized to be an advantageous potential of fostering students’ success in a properly managed school environment. Also, a school that establishes shared responsibility and pursues effective verbal exchange with the parents can contribute to the learners’ academic progress. With these being mentioned, consistent and open communication with the parents may result to an increased level of the learners’ motivation and improved academic performance specifically in vocabulary.

This present study has limitations since it is only a pilot study on vocabulary development thru the help of the parents in the teaching and learning process. It is along these lines a need to recognize interventions that are successful in supporting parental contribution, especially those guardians who are either not necessarily associated with their youngsters’ instruction or who are not included by any means.

This provides implications to the teachers and school administrators that parent-teacher associations shall be empowered in order to make the necessary undertakings that will benefit not only the learners but the whole school which is really needed in the public school.

This present study hopes to continue the pursuit to explore parent-teacher collaboration to enhance the vocabulary skills of the learners. It is therefore essential for the teachers to broaden their horizons for possible collaborations not only with the parents but also to other stakeholders in the academe. This study also hopes that the first intervention program in enhancing the vocabulary skills of the learners shall be further enhanced to sustain the ever-changing type of learners in the Philippines.

8. RECOMMENDATIONS
Generally, the school administrator, the parents, and the teachers recommend a continuous effort to conduct and to facilitate teacher-parent driven activities such as symposia, seminars, conferences, and intensified home-visitations with the objective of shared governance towards quality education for the 21st century learners. It is therefore suggested that parent-teacher partnership shall be the next priority of the divisionwide Continuous Improvement Program which will highlight communication skills.

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The Meanings and Functions of ʔlħin in Informal Arabic in Saudi Arabia
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ABSTRACT

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The present study inspects the semantic and pragmatic meanings of ʔlħin, which is one of the most frequently used discourse markers in informal Arabic. Studies on the discourse marker ‘now’, which is the equivalent of ʔlħin in English, discuss its use as a temporal adverb and a coherence marker. Similarly, the meanings and functions of ʔlħin are examined in this paper. A dataset from Twitter, which is one of the most popular platforms that are rich with millions of conversations between users in all languages, was used to examine temporal and coherence meanings of ʔlħin within different contexts, and whether it works as a constraint on relevance. The analysis showed that ʔlħin conveyed a semantic meaning ‘now’ when used as a temporal adverb to refer to the present time, and was indicative of a pragmatic meaning when used as a discourse marker that has a coherence function. Similar to Schiffrin’s analysis of ‘now’ as a discourse marker, the functions of ʔlħin as a coherence marker include ideational shifting, raising the possibility of disagreement, marking of a reason, engaging in negotiations, and orientation shifts. In relation to relevance, the analysis showed that ʔlħin facilitates the recovery of the most relevant pragmatic interpretation by constraining the addressee’s search for the required interpretation in different contexts.

KEYWORDS
Discourse Markers, Informal Arabic, Saudi Arabia, Relevance theory

1. INTRODUCTION
The study of meaning lies in the heart of the study of language. It is the basis of successful communication between individuals. To study meaning, it is essential to look at the semantic and pragmatic meanings of words. Semantic meanings refer to what words conventionally mean without any account of subjective meaning (Yule, 2014). Pragmatic meanings, on the other hand, ‘depend more on context and the communicative intentions of speakers’ (Yule, 2014, p. 125). Since Semantics and Pragmatics are complementary disciplines rather than opposing ones (Recanati, 2003), it is necessary to study both meanings when we investigate the meanings of words. Therefore, this paper studies the semantic and pragmatic meanings of the discourse marker ʔlħin in Saudi Arabic.

Discourse markers, as essential components of natural language, have long been considered in studies on discourse, communication, and meaning in general. Schiffrin (2008) defines them as ‘one set of linguistic items that function in cognitive, expressive, social, and textual domains’ (p. 54). Although discourse markers in English have been studied somewhat considerably, not many studies have been conducted on them in Arabic. The significance of the study stems from the scarcity of studies conducted on discourse markers in Arabic. This leads to a need to enrich the literature with more research efforts to vary the empirical base.

The present study aims to investigate the meanings and functions of ʔlħin, an informal Arabic word that is equivalent to the temporal adverb ‘now’ in English. The study is based on the Relevance Theory. The central claim of Relevance Theory, as its founders Wilson and Sperber (2004) put it, is that the expectations of relevance raised by an utterance are precise and predictable enough to guide the hearer toward the speaker’s meaning.

2. LITERATURE REVIEW
The literature related to studies on discourse markers reveals that the variations in definitions, methods of investigations, and research interests led to a controversy regarding the particular theoretical approaches used to study discourse markers (Azi, 2018). According to Müller (2005), examples of these approaches include signaling a sequential
relationship between utterances, marking discourse coherence, and studying discourse markers from a relevance-theoretic point of view. Since these are broad areas of study, this paper will focus on rendering a relevance-theoretical account of the Saudi Arabic discourse marker ʔlhin and examine its functions as a temporal and coherence marker.

The Relevance Theory is based on two principles: the Cognitive Principle of Relevance which states that ‘human cognition tends to be geared to the maximization of relevance’, and the Communicative Principle of Relevance which states that ‘every ostensive stimulus conveys a presumption of its own optimal relevance’ (Wilson & Sperber, 2004, p. 610, 612). Relevance, as Sperber and Wilson (2004) explain, is not an all-or-none matter but rather a matter of degree. Although there are many potential relevant inputs, ‘the greater the positive cognitive effects achieved by processing an input, the greater its relevance will be’ (Wilson & Sperber, 2004, p. 609). The input that is picked out has optimal relevance. This means that we pick the input that is ‘MORE relevant than any alternative input available to us at that time’ (Wilson & Sperber, 2004, p. 609). The processing effort affects the relevance of the input. Therefore, the core of the Relevance Theory relates to the assessment of cognitive effects and processing effort. The greater the processing effort required, the less relevant the input will be (Wilson & Sperber, 2004).

Blakemore’s work on semantic constraints on relevance provided significant remarks of the crucial distinction between procedural and conceptual encoding (Blakemore, 1987). Conceptual encodings are applied by procedural encodings. Although some words have conceptual content, their function is procedural which constrains the interpretation of conceptual meaning by limiting the available ground in relation to which it is to be interpreted (Blakemore, 1987). Blakemore (1987) argues that discourse markers are expressions which ‘impose constraints on relevance in virtue of the inferential connections they express’ (p. 141).

One of the significant works on discourse markers is a study by Schourup (2011) which was conducted on the discourse marker ‘now’ from a relevance-theoretic approach. Schourup reviews Schiffrin’s characterization of ‘now’ as a marker of temporal relations between utterances in a discourse, and reviews Aijmer’s characterization of ‘now’ as a coherence marker. Schourup argues that formulating the meaning of ‘now’ without reference to coherence or discourse structure is preferable. He promotes two relevance-theoretic proposals. In the first proposal, ‘now’ contributes to the development of a higher-level explicature. The second proposal, which Schourup argues to be of more advantages than the first, promotes that ‘now’ encodes a procedural constraint on context selection. Schourup does not only provide insightful remarks on earlier significant works by Schiffrin and Aijmer, but also sheds a light on alternative approaches to formulate the meaning of ‘now’ as a discourse marker (Schourup, 2011).

Schiffrin (1987) proposed a model of coherence which focuses on coherence that is constructed through relations between adjacent units in discourse. It is designed as a source of definitions as well as a framework for the analysis of discourse markers. Schiffrin (1987) viewed markers as ‘indicators of the location of utterances within the emerging structures, meanings, and actions of discourse’ (p. 24). Schiffrin’s model is constituted of five different planes of talk that are connected to one another and that contribute to conversational proceedings. These planes are an exchange structure, an action structure, an ideational structure, a participation framework, and an information state (Schiffrin, 1987). She based her analysis of several discourse markers on her framework. Among the discourse markers she discussed is ‘now’. Schiffrin (1987) explained that ‘now’ is deictic because its meaning depends on a parameter of the speech situation, which is the time of speaking. She stated that ‘now’ is a temporal adverb whose deictic meaning influences its use on several different discourse planes (Schiffrin, 1987). When ‘now’ had a deictic relationship, she referred to it by the term ‘reference time’ (Schiffrin, 1987, p. 228). Her analysis of ‘now’ also included functions related to coherence such as ideational shifting, raising the possibility of disagreement, marking of a reason, engaging in negotiations, orientation shifts, and marking a speaker’s progression through discourse (Schiffrin, 1987).

Similar to Schiffrin’s analysis of ‘now’ as a deictic expression, ʔlhin is also deictic since it refers to time, and is thus considered a temporal adverb. In addition, ʔlhin has functions related to coherence that can be identified by discourse context. These functions include ideational shifting, raising the possibility of disagreement, marking of a reason, engaging in negotiations, and orientation shifts. ʔlhin as a temporal adverb can occur in any position in the sentence, initial, medial or final. As a coherence marker, ʔlhin can also occur in any position in the sentence in all the functions except when it indicates an ideational shift. In this case, it only occurs in initial position.
In relation to studies conducted on Arabic discourse markers, Azi (2018) provides an investigation of Arabic pragmatic markers in spoken discourse. His paper is a literature review that demonstrates a detailed and critical exploration of different approaches towards the study of pragmatic markers. He sheds light on the confusion in terminological identification of pragmatic markers between researchers. The article is a review of many works that were done on Arabic pragmatic markers in Standard Arabic as well as on different dialects of Arabic. Though the review includes works that were done on the word ‘now’ in Arabic, it does not include any works on the discourse marker ʔlḥin, which is used in Saudi Arabic. Azi (2018) concludes his article by stating that researchers’ perspectives and different analytical frameworks might be the cause of the confusion of terminology. He also states that having a broader understanding of what Arabic pragmatic markers are and how they function requires an analytical approach that treats them as communication devices.

3. STATEMENT OF THE PROBLEM

Researchers and linguists discussed discourse markers in English over the years. Nonetheless, studies conducted on discourse markers in other languages, including Arabic, are very limited (Alshamari, 2015). The discourse marker ʔlḥin is widely used in informal Arabic but is not examined in previous studies. To obtain an informative analysis of ʔlḥin as a discourse marker, it is beneficial to observe the analysis of ‘now’, which is its equivalent in English. Studies on the discourse marker ‘now’ discuss its use as a temporal adverb and a coherence marker, which can be investigated when analyzing the meanings and functions of ʔlḥin.

As a discourse marker, ʔlḥin is one of the most frequently used words in informal Arabic. It is widely used in spoken as well as written Arabic. One of the most popular platforms that are rich with millions of conversations between users in all languages is Twitter. Since it includes conversations in informal Arabic, a dataset from Twitter is used to examine the functions and meanings of ʔlḥin within different contexts.

4. RESEARCH QUESTIONS

The study addresses the following research questions:

1- How does the Arabic discourse marker ʔlḥin render temporal and coherence meanings?
2- Does the Arabic discourse marker ʔlḥin work as a constraint on relevance?
3- ...
**ʔlhin as a temporal adverb**

Most of the tweets in the sample showed that ʔlhin is mostly used as a temporal adverb to refer to time. As explained earlier, ʔlhin is a deictic expression that is used to represent the present time. It can be used to refer to the moment in which someone is speaking or as a comparison between the past and the present times. The following example illustrates the semantic meaning of ʔlhin when used as a temporal adverb:

1. **ʔlhin?**
   What-in your mind-now
   What is on your mind now?

   In (1), the speaker is addressing someone and asking him about the thoughts that he has on his mind now. ʔlhin in this example is used in final position. It is used here as a deictic expression that basically functions as a temporal adverb and refers to the present moment of the utterance. This is also aided by the grammatical structure of the sentence indicated by the use of the present tense. ʔlhin as a temporal adverb is not restricted to the present tense indicated by the use of the present tense.

2. **ʔlhin?**
   Was-past-beautiful-you feel-of joy-thing-by its lack-not-now-availability-without-joy.
   It was a beautiful past in which we enjoyed the tiny bits of things, unlike our present days where everything is available but with no value.

   In (2), the speaker is comparing between the past and the present times. He starts by saying that the past was beautiful and that people were able to enjoy the tiny bits of things even though they didn’t have much, unlike the present days where everything is available but with no value. ʔlhin in this example is in medial position. It is used here as a temporal adverb to draw a comparison between the past and the present times without an indication of the exact point in time like the one used in (1).

**ʔlhin as a coherence marker**

The dataset shows that ʔlhin has many functions that contribute to discourse coherence and textuality. Similar to Schiffrin’s (1987) analysis of ‘now’ as a discourse marker, the functions of ʔlhin as a coherence marker include ideational shifting, raising the possibility of disagreement, marking of a reason, engaging in negotiations, and orientation shifts. Orientation shifts can be from the declarative to the interrogative form, and can be a shift into the evaluative mode.

The examination of the tweets in the sample showed that 31% of the tweets related to coherence represent the orientation function, 27% represent the negotiation function, 19% represent the disagreement function, 11% represent ideational shifts, and 12% represent marking of a reason as a function. Figure (2) shows the percentage of ʔlhin coherence functions in the sample. Examples of tweets that include different coherence functions of ʔlhin are presented in the following part.

![Figure 2. Percentages of coherence functions.](image)

3. **ʔlhin**
   Now-true-king-will come-Eastern Province-Sunday?
   Is it true that the king is coming to the Eastern Province on Sunday?

   In (3), the speaker uses ʔlhin in initial position to change the topic and ask the addressee whether it is true or not that the king is coming to the Eastern Province on Sunday. ʔlhin is used here to indicate an ideational shift. It is important to mention that when ʔlhin functions as an ideational shift, it always comes in initial position.

4. **ʔlhin**
   Now-put-in all-shops-girls-just-on-Starbucks-only?
   All shops hire girls. Why are you criticizing Starbucks for doing it!

   In (4), the speaker says to the addressee that female workers are now hired in all kinds of shops, and asks...
why not Starbucks as to object to the addressee’s comment on hiring women there. \(\text{ʔlḥin}\) is used here to show disagreement. It is used in initial position as a way to indicate disagreement with the addressee about hiring female workers in shops.

(5) \(\text{ʔlḥin} \, \text{ʔdʒʊmhʊr} \, \text{ʕeʃəf} \, \text{mɪ:n} \, \text{as} \, \text{səbæb} \, \text{læo} \, \text{jtrer} \, \text{stæbɪd} \, \text{mʊhænæ} \, \text{mæræ} \, \text{θæ:njæ} \, \text{ʔdʒʊmhʊr} \, \text{mæ} \, \text{ʔæːh} \, \text{jærhaemk}

Now-the spectators-know-what-reason-if-happen-exclusion-Mohannad-time-second-the spectators-won’t-have mercy on you.

Now the spectators know who was behind this. If Mohannad ever gets excluded, the spectators will not forgive you.

In (5), the speaker says to the addressee that the audience now knows the reason behind something that has happened, which is most likely related to the exclusion of Mohannad. He goes on to say that if this ever happens again, the audience will not forgive the addressee. \(\text{ʔlḥin}\) comes in initial position here and functions as an indicator of a reason. Because the audience knew the reason for Mohannad’s exclusion, they will not accept such behavior in the future.

(6) \(\text{ʔæːjɛb} \, \text{ʔlḥin} \, \text{wiʃ} \, \text{ʔlæbæs} \, \text{jæom} \, \text{sərbiːg}: \)
\(\text{ʔæːzzi:mat} \, \text{xæ:ltʊ} \, \text{wʊmɪː} \, \text{ʔɡo:l} \, \text{læo} \, \text{ɛʃ} \, \text{mæ} \, \text{wʌdɛtekt} \, \text{ʔs} \, \text{sʊ:ɡ}

Ok-now-what-wear-day-Wednesday-for party-aunt-and-mom-says-if-what-won’t-take you-the mall.

What am I going to wear to my aunt’s party on Wednesday now that my mom refused to take me to the mall?

In (6), the speaker asks the addressee about what she can wear on Wednesday to her aunt’s party as to say she doesn’t have anything good to wear. She goes on to add that her mother said that she wouldn’t take her to the mall no matter what. \(\text{ʔlḥin}\) is used in this example in medial position. The speaker uses the word \(\text{ʔlḥin}\) here for the purpose of negotiation. She is negotiating her mother’s refusal to take her to the mall and saying that if she doesn’t, she won’t have anything to wear on Wednesday for her aunt’s party. This is in hope for the addressee to interfere or help the speaker negotiate her mother’s refusal.

(7) \(\text{ʔlḥin} \, \text{ʔæːh} \, \text{mjæːhæmt} \, \text{ʔo:h} \, \text{ʔɪmædʒər} \, \text{wɛl} \, \text{ʔælmlælʔæb}

Now-I-don’t-understand-I go-the store-or-playground?

I don’t get it. Should I go to the store or the playground?

In (7), The speaker starts with a statement to say that he doesn’t understand what he needs to do, and then follows with a question asking if he should go to the store or the playground. In this example, \(\text{ʔlḥin}\) is used in initial position and has an orientation function. There is a switch from the declarative to the interrogative mood. The speaker starts the sentence with a declarative statement that he does not understand a certain situation. This is followed by a question to confirm his understanding of the situation.

(8) \(\text{ʔlḥin} \, \text{ɗɑ} \, \text{ʃɛːf} \, \text{ʕæsˤɪːɾ} \, \text{wɛl} \, \text{ʔæhæd} \, \text{di:}

Now-this-price-juice-or-challenge?

Is this a challenge or the price of a can of juice?

In (8), the speaker asks if the number he sees is the price of a can of juice or if it is a challenge, indicating that it is too pricy. In this sentence, \(\text{ʔlḥin}\) is used in initial position to make a shift into the evaluative mood. Judging the price of the can of juice as way too expensive, the speaker shifts from a narrative to an evaluative mood. This shift is embedded in a sarcastic comment about the price by describing it as a challenge.

The analysis of the previous examples shows that \(\text{ʔlḥin}\) was used as a temporal adverb in some examples, and as a discourse marker that has a coherence function in others. What determines its use is the context in which it occurs. This answers the first research question which seeks to investigate how \(\text{ʔlḥin}\) can render temporal and coherence meanings.

\(\text{ʔlḥin}\) from a relevance-theoretic approach

According to Blakemore (1987), discourse markers are expressions that ‘impose constrains on relevance in virtue of the inferential connections they express’ (p. 141). Therefore, discourse markers help limit the possible interpretations of sentence meaning through constraining the inferences that are relevant. \(\text{ʔlḥin}\) as a discourse marker can work as a constraint that helps the addressee find the optimal relevance. The following part contains an analysis that shows how \(\text{ʔlḥin}\) helps limit the possible number of interpretations and thus leads the addressee to find the optimal relevant interpretation.

(9) \(\text{ʔæːjɛb} \, \text{ʔlḥin} \, \text{wiʃ} \, \text{ʔlæbæs} \, \text{jæom} \, \text{sərbiːg}: \)
\(\text{ʔæːzzi:mat} \, \text{xæ:ltʊ} \, \text{wʊmɪː} \, \text{ʔɡo:l} \, \text{læo} \, \text{ɛʃ} \, \text{mæ} \, \text{wʌdɛtekt} \, \text{ʔs} \, \text{sʊ:ɡ}

Ok-now-what-wear-day-Wednesday-for party-aunt-and-mom-says-if-what-won’t-take you-the mall.
What am I going to wear to my aunt’s party on Wednesday now that my mom refused to take me to the mall?

Example (9) was explained previously to show that the word ʔlḥin is used for the purpose of negotiation. The presence of ʔlḥin in this example helped the addressee understand that the speaker is negotiating and is not simply asking a question. Removing the word ʔlḥin will make the sentence seem like a question that requires an answer. Therefore, it constrained the relevance of the intended meaning as a problem that needs to be addressed rather than a question that needs to be answered, making the hearer focus on what the speaker wants to discuss or negotiate.

(10) ʔlḥin ʔldʒɔmˈhɔːt ʕæ rahɛm ʔlæq ʔlæq ʔlæq ʔlæq ʔlæq ʔlæq
Now-the spectators-know-what-reason-if-

happen-exclusion-Mohammad-time-

second-the spectators-won’t-have mercy 
on you.

Now the spectators know who was behind this. If Mohammad ever gets excluded, the spectators will not forgive you.

In (10), the function of ʔlḥin is to mark a reason. Its presence constrains the meaning as it indicates that what follows is a negative reaction. The addressee spends less effort realizing that what happened is negative. The sentence uttered without ʔlḥin would simply be a statement that does not convey any feeling and that could be equally positive or negative.

(11) ʔlḥin ʔlæq ʔlæq ʔlæq ʔlæq ʔlæq ʔlæq
Now-put-in all-shops-girls-just-on-

Starbucks-only?

All shops hire girls. Why are you criticizing Starbucks for doing it!

In (11), the discourse marker ʔlḥin is used to show disagreement. Similar to (10), the presence of ʔlḥin indicates that what follows is negative. Removing the discourse marker from the sentence would render a meaning in which it is basically a statement. Therefore, it asserts the negativity and the disagreement of the speaker with the addressee.

(12) ʔlḥin ʔsæbːh ʔlæmælɛk bjaːdʒiː ʔʃ ʃærgiːje ʔlæq ʔlæq ʔlæq ʔlæq ʔlæq ʔlæq
Now-true-king-will come-Eastern 

Province-Sunday?

Is it true that the king is coming to the Eastern Province on Sunday?

In (12), ʔlḥin functions as an ideational shift. Its presence contributes to the meaning as it attracts the attention of the addressee to the topic that is to be discussed, indicating that the topic is important. Hence, ʔlḥin here constrains the relevance of the interpretation by clearly clarifying to the addressee that the speaker is no longer talking about the previous topic and that a new topic is to be introduced.

The previous analysis answers the second research question investigating whether the Arabic discourse marker ʔlḥin works as a constraint on relevance. As shown by the analysis, ʔlḥin facilitates the recovery of the most relevant pragmatic interpretation by constraining the addressee’s search for the required interpretation in different contexts.

Discussion and Conclusion

This paper aimed to investigate the meanings and functions of ʔlḥin as a discourse marker in informal Arabic. Through the investigation of the literature on discourse markers, it was found that no studies were conducted on ʔlḥin in informal Arabic. In order to investigate its meanings and functions, studies that were conducted on its semantic equivalent in English ‘now’ were examined.

An extensive analysis of discourse markers was done by Schiffrin (1987) in which she provided a thorough analysis of the meanings and functions of the most important discourse markers in English. One of the discourse markers she discussed in her book was ‘now’ . She provided meanings and functions of ‘now’ that relate to time and coherence (Schiffrin, 1987). According to Schiffrin (1987), ‘now’ is a deictic expression when it serves as a temporal adverb. It can also function as a marker of coherence to signal ideational shifting, raising the possibility of disagreement, marking of a reason, engaging in negotiations, orientation shifts, and marking a speaker’s progression through discourse.

This paper also aimed to investigate whether the discourse marker ʔlḥin works as a constraint on relevance. A relevance-theoretic approach is used to describe the degree of cognitive effort required for an addressee to understand an utterance (Wilson & Sperber, 2004). According to Blakemore (1987), discourse markers are expressions that impose constraints on relevance by the inferential connections they express. The current study examined if ʔlḥin as a discourse marker can work as a
constraint that helps the addressee find the optimal relevance.

A sample of one hundred tweets collected from Twitter was used in this study. The tweets were taken from a raw streaming of more than a thousand tweets and were compiled as a dataset after cleaning it from any tweets that were inappropriate, political, commercial, or repeated. The finalized dataset was composed of one hundred tweets, all of which were taken from Saudi accounts and included the word ʔlħin in informal Arabic.

Analyzing the different meanings and functions of ʔlħin as a discourse marker in informal Saudi Arabic showed that it can function as a temporal adverb and a coherence marker, which is similar to what Schiffrin (1987) explained about ‘now’ as a discourse marker in English.

It also worked as a constraint on relevance which helped to limit the possible interpretations of a sentence making it easier for the addressee to find the optimal relevant interpretation.

For future work, a larger sample can be used to examine all the meanings and functions of ʔlħin. Also, sample tweets that are not streamed at once but rather collected at different times can be tested. The meanings and functions of ʔlħin can also be investigated through the use of a dataset that is taken from a corpus instead of Twitter. The results can be compared to the results of the current study.

Moreover, further research can be done on ʔlħin by comparing it to its equivalent in Standard Arabic ʔlʔɑːn, and examining whether they render the same functions. It is also suggested to investigate the use of two discourse markers in the same context, like ʔlħin and tˤæjɛb for example, and check if using more than one discourse marker in a sentence differs from using only one.

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Ecranization from Novel to Movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion

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ABSTRACT

Ecranization is an adaptation of a novel into a movie. Novel Friends but Married is a novel that told about the real life of a man who loves his own best friend. This novel contained their true stories that have been lived for 12 years. This novel had become one of the best-selling novels which was finally appointed as a movie in early 2017. The novel Friends but Married underwent a change agreed upon by the director and novelist. The agreement provided a process of shrinking, adding, and changing variations with the focus of the story that is still the same and similar to the original novel. However, changes in the process of ecranization will affect the readers and viewers. Based on the results of research and discussion of the ecranization of the novel into the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion, it could be summarized as follows. Decreasing or reducing the process of exposing the novel to the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion occurred 26 times. This shrinking occurred in the plot, character, and background of the ecranization of the novel into the movie Friends but Married. Additions to the process of exposing the novel to the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion took place six times. This addition occurred in the plot, character, and background of the ecranization of the novel into the movie Friends but Married. Variation changes in the process of exposing the novel to the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion occurred 10 times. These changes existed in the plot, character, and background of the ecranization of the novel into the movie Friends but Married.

1. INTRODUCTION

One of the ways to appreciate literature is to adapt a novel to a movie. Novel is a literary work that is enjoyed by reading, while the movie is a work that is enjoyed by watching it. Novel is a work of fiction adapted from Indonesian cinema. Movies can be enjoyed with a limited period of time so as to encourage the movement from novels to movie and make novel readers enjoy them in different forms. Adapting a novel to a movie as a modification of a productive narrative, another form of written work becomes a visual story and is displayed in a cinema or television screen [21].

Adaptation of literature into movie media is called ecranization. Ecranization is one of the terms derived from French. Ecranization is a white screening converting or adapting a novel into a movie [5]. Movie adapted from a novel will definitely have some changes. These changes could be caused by changes in words into images that are in the movie. The novel which is a visual form turns into a movie that is an audiovisual form. These changes would encourage people to compare the novel and the movie.

Changes made in movie due to the time limit requires that someone must be creative in choosing scenes that can be displayed in movie based on existing novels. Often movies originating from novels have different lines or names of people who are intentionally done. Eneste revealed that moving a story from a novel to a movie would provide a process of shrinking, adding, and changing variations [5]. These changes will be discussed in the study of ecranization on novel Friends but Married by Ayudia Bing Slamet and Ditto Percussion.
Novel Friends but Married was one of the novels that told about the real life of a man who loved his own best friend. Novel Friends but Married published in August 2016. Ditto and Ayu became the direct writers of the novel. This novel contained their true stories that had been lived for 12 years. This novel was one of the best-selling novels which was finally appointed as a movie in early 2017.

Movie Friends but Married became one of the favorite movies for many teenagers. The movie aired on March 28, 2018 with a total audience of 1,655,829 million people. Besides, the movie Friends but Married is able to gain sympathy from many people who experience the love of the closest person but are unable to express. Novel Friends but Married is one of the adaptations made by Rako Prijanto. He has directed several movie such as Roman Picisan (2010), Bride Circumcision (2010) Wild Women (2011), Angels Without Wings (2012), Sang Kiai (2012), etc. Novel Friends but Married undergoes changes that have been agreed by the director and novelist. The agreement provides a process of shrinking, adding, and changing variations occur with the focus of the story that is still the same and similar to the original novel. However, changes in the process of ekranisasi will affect the readers and viewers.

The first research that examines the ecranization is held by Inda (2016) with the title Adaptation of Ronggeng Dukuh Paruk's Novel in the Dancer Movie: A Study of Ecranization [8]. The results of the study stated that there are changes that occur include the title, age of the character, storytelling technique, setting, character, and events. The second study is held by Herman (2017), he investigated about Ecranization a Model of Indonesian Literature Development [7]. Herman (2017) concluded that some movie still retain the idea of the story, the plot, and a number of events from the novels. The third study held by Martin (2017) which examined Ekranisasi The novel Heaven that is not to be missed by Asma Nadia's work in the movie Heaven that is not to be missed, directed by Kuntz Agus [11]. Martin (2017) concluded three things: first, there is a reduction in the part of the story, an increase in episodes of the story in the movie, and there is a change in the variation of the events, characters, and the setting of episodes in the movie.

The fourth study done by Oktafiyani et al (2017) with the title Transformation of Mihrab's Symbolic Meaning in Novels to Movie in Mihrab Cinta by Habiburrahman El Shirazy: Ecranation Study [13], Oktafiyani et al (2017) concluded that there are differences in the results of the symbolic interpretation of the novel between the movie because the focus of the story is also different, although both of them lead to the same meaning. The fifth research is done by Ardianti et al (2018) with the title Ekranisasi Cerpen Philosophy of Coffee Karya Dewi Lestari (DEE) Into the Movie Philosophy of Coffee directed by Angga Dwimas Sasongko as an Alternative Teaching Material in High Schools [1]. The result stated that the Philosophy of Coffee short story by Dewi Lestari is a short story that has experienced explanation into the Philosophy of Coffee movie by Angga Dwimas Sasongko.

Based on the background of the ecranization of the novel to the movie Friends but Married, the problem can be formulated, How is the process of excrement of the novel to the movie Friends but Married? The purpose of this study was to describe the process of excruciating novels to the movie Friends but Married.

2. LITERATURE REVIEW
2.1 Ecranization
The term ecranization came from French, ecran which meant 'screen'. Ecranization is a white screening or convert or adapt a novel into a movie [5]. The adaptation of the novel into the white screen will inevitably lead to various changes. Therefore, it could be said that ecranization is a process of change, can experience shrinking, adding, and changing with a number of variations [5]. These changes are as follows. First, was shrinking. The shrinking that occurred in the process of ecranization also meant that what could be enjoyed for hours or days must be changed to what was enjoyed or watched for ninety or one hundred minutes. In other words, thick novels with hundreds of pages inevitably have to cuts or shrinks if they are to be movie. It meant that not all things revealed in the novel would also be found in the movie. As a plot, characters, backgrounds, or other elements in the novel would be found in the movie. Usually moviemakers/screenwriters/directors had selected parts or information that were considered important to display [10]. Some possibilities for shrinking or cutting are a) in the
selection of events there were several scenes that were not important to display so that the director removed some of the scenes in the movie, b) in the selection of characters the same thing happens. There are several characters in the novel that are not shown in the movie. Movie only showed characters who were considered important because of technical limitations so that only figures who had influence in the storyline were shown. c) in terms of background, usually not all settings would be displayed in the film. Most likely if all the settings were displayed it would be a movie that had a long duration. In ecranization, background also received, therefore what is displayed in the movie is just an important background that had an influence in the story [5].

Second, there was additions. Additions that occur in the process of ecranization were usually carried out by the scenario writer or director because they had interpreted the novel that they would movie so that there would be additions here and there. Additions, for example, existed in the plot, characterization, setting, or atmosphere. There were also many in the process of ecranization, there were stories or scenes in the novel that were not shown but, in the movie, shown in addition to the reduction of characters, in ecranization also allowed the addition of characters in the novel not found at all but in the movie shown. Background was also often found in the background shown but in novels not displayed. Addition in the process of ecranization certainly had a reason. For example, that the addition was important when viewed from the angle of the movie. In addition, additions were made because the overall story was still relevant.

Third, there was changes in variation. In addition to the shrinking and addition, ecranization also allowed the occurrence of certain variations in the movie. Although there were variations between novels and movies, usually the themes or mandates in the novel were still conveyed after being movie. According to Eneste novels were not the reason for movie making, but the novel really wanted to be transferred to movie media [5]. The displacement was due to differences in the tools used, so that there were limited variations so that the audience is not bored to continue to enjoy until the end so that not all things or problems in the novel could be moved all into the movie.

2.2 Novel
The novel comes from Italian, "Novella" which is a long and complex fictional narrative prose that is imaginatively interconnected with human experience through a series of events that are interconnected with one another by involving a group of people or a number of people [9]. Unlike Ismail, Abrams stated that novels mean something new and small, short stories in the form of prose [2]. In addition, Sayuti suggested that novels tend to expands "extensively" [15]. If short stories prioritize intensity, good novels tend to emphasize the emergence of complexity. As a constructing element of a literary work, the presence of intrinsic elements is very necessary. Esten suggested "there were several elements of the structure of an imaginary story, namely flow, characterization / officer, background, center of storytelling, language style" [5]. Each of these elements must be contained in a literary work in the form of a novel, because it could determine a work called literature.

2.3 Movie
Movie is the result of collective work or mutual cooperation [5]. Whether it is good or not would depend on the harmony of the work units in it (procedures, scenario writers, directors, cameramen, artistic organizers, voice recorders, players, etc.). Furthermore, Pratista said that movie language is a combination of sound language and image language. In general, there are two elements forming the movie, namely narrative elements and cinematic elements [14]. Narrative elements were materials or materials to be processed, while cinematic elements were styles or ways to process them. Cinematic elements are divided into four main elements, namely mis-en-scene, cinematography, editing, and sound [14].

3. METHODOLOGY
The research method was a way to find the truth and principles of the symptoms of nature, society or humanity based on certain disciplines [4]. In line with the opinion of Usman and Akbar [19] the research method was a procedure or way to find out something that is done through systematic steps.

3.1 Types of Research
This research was a qualitative descriptive study. Qualitative research was a research based on postpositivism philosophy, used for natural object research [17]. Unlike Sugiyono, Sukmadinara [18] revealed that qualitative research was used to
understand social phenomena. Based on the two opinions above, it could be seen that this research is a study to understand social phenomena that occurred in a situation where the researcher was a key instrument.

3.2 Research Data and Source Data
The data of this study were words, clauses, sentences contained in the novels and movie of Friends but Married. The data source in this study consisted of two data sources, namely primary data sources and secondary data sources. The primary data source of this study was the Friends but Married novel by Ayudia Bing Slamet and Ditto Percussion published by Exel Media Komputindo in 2016 with 212 pages and the movie Friends but Married produced by Falcon Picture. Secondary data sources in this study were in the form of supporting data from other relevant sources such as the internet, newspapers, magazines, journals, relevant previous research, and various other references that were still relevant to this research.

3.3 Data Collection Technique
The technique of collecting data in Friends but Married novel was the technique of reading and writing, while the technique of collecting data in movie was conducted by watching and taking notes. The reading technique in the novel was conducted by the way the researcher read the novels of Friends but Married thoroughly in order to understanding of the contents of the novel. The note taking technique in the novel was conducted the way the researcher recorded the important things contained in the Friends but Married novels. The technique of watching and taking notes on the movie was conducted by the way the researchers watched the movie Friends but Married and then recorded important things that researchers found in the movie. Important things to notice related to ecranization such as shrinking, adding, and changing variations.

3.4 Data Validity Technique
Validity means the validity of data [12]. Data that has been extracted was then collected and recorded in the research activities. To guarantee the validity of the data in this study, triangulation was used. Triangulation is a technique for checking the validity of data that uses something else. Data triangulation was conducted by theory triangulation. The theory of triangulation was conducted by using the perspective of more than one theory in discussing the exploitation of the novel and movie of Friends but Married.

3.5 Research Procedure
This study used the research procedure as follows. (1) Stage of inventory/data collection, (2) data classification phase, (3) data analysis phase, (4) discussion phase and conclusion / verification, and (5) the phase of preparation of research report.

4. RESULTS AND DISCUSSION
Ecranization of a novel into a movie is a change in the form of presentation from written media to audio and visual media. This change was due to differences that existed because novels or literary works filmed would be paraphrased. This process would definitely cause differences or changes (shrinking or reduction, addition, and changes in variation) in the background, plot or theme of the story [20]. However, maintaining the authenticity of the work must still be done. The difference between novels and movie was appropriate because it was a different medium [3]. The author of Friends but Married, Ayudia Bing Slamet and Ditto Percussion revealed that there were some changes that were deliberately made in the movie that had been agreed upon by the director or producer.

Rako Prijanto as the director of the movie Friends but Married revealed that there were some changes that were deliberately made in the movie. This difference was deliberately made to attract the interest of the community towards this movie. This difference could be seen from figures, grooves, and so on. However, this ecranization raised many opinions from the community, especially readers who had watched this movie.

This difference in presentation would change the content and substance contained in the novel. If someone read a novel, the reader would imagine the story, plot, and message that was in accordance with the images of each individual. However, disappointment would certainly arise because of the large number of missing or replaced parts in accordance with the director's agreement. In general, the director had the right to transform the story as he wished. In this case, the author and director have agreed on these rights so that there were no standards or limitations in the process of ecranization.
However, the result of a good process of ecranization was approaching or resembling a story that was in the novel. The similarity in novel and movie was an important point in this process of ecranization. On the other hand, the public must understand that a change in the presentation of the novel into the movie would cause considerable differences. This was because when writing a novel or literary work, someone just did it alone. However, in making a movie, there were many people involved who influenced each other. Therefore, the process of adapting novels to movies was a process of something that was individual in nature into a group work that had been done well and structured.

4.1 Results
In accordance with the research problem, in this section, we would discuss the ecranization from the novel to the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion. The technique of collecting data in a Friends but Married novel was the technique of reading and writing, while the technique of collecting data in movie was conducted by watching and taking notes. All research data were described based on the questions in the formulation of the problem as follows.

Table 1: Structures and Aspects on Novel Ecranization of Friends but Married by Ayudia Bing Slamet and Ditto Percussion

<table>
<thead>
<tr>
<th>Structure</th>
<th>Aspect</th>
<th>Shrinking</th>
<th>Addition</th>
<th>changes in variation</th>
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</thead>
<tbody>
<tr>
<td>Plot</td>
<td></td>
<td>17</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Figure</td>
<td></td>
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<td>2</td>
<td>4</td>
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<tr>
<td>Background</td>
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<td>Total</td>
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<td>26</td>
<td>6</td>
<td>10</td>
</tr>
</tbody>
</table>

1) Shrinking or Reduction
Shrinking was one part of the process of ecranization from novel to movie. This shrinking would make some of the things revealed in the novel not found in the movie. Based on the results of the study, the shrinking in the ecranization of the novel into the movie Friends but Married was reflected in several parts, namely (1) shrinking the character, (2) shrinking the plot, and (3) shrinking the background.

1) Addition
Addition was one part of the excretion process which is usually carried out by the director or screenwriter. This addition was conducted as a form of interpretation from the novel to the movie. Based on the results of the research, the addition of the ecranization of the novel to the movie Friends but Married is reflected in several parts, namely (1) addition of characters, (2) addition of lines, and (3) addition of background.

2) Changes in Variations
Variation changes are part of the process of ecranization which usually appeared to give a different impression to the audience. Changes in variation were also carried out by the director or scriptwriter to shorten the stories in the novel, but still contained the same theme and message. Based on the results of the study, changes in ecranization reflected in several parts, namely (1) changes in variations in figures, (2) changes in variations in flow, and (3) changes in background variation.

4.2 Discussion
Based on the results of the research, an explanation of shrinking, adding and changing variations in the ecranization of the novel was needed to the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion. This discussion was carried out according to the grouping of changes to ecranization according to Ernesto which consisted of shrinking or subtraction, addition, and changes in variation.

1) Shrinking or Reduction
Based on the results of the research, the shrinking or reduction in the ecranization of the novel into the movie Friends but Married is reflected in several parts of the story. This reduction or reduction does not present the novel parts of the film. Shrinking in this ecranization occurs in the plot, character, and background.

a) Plot
The plot in the novels and movie of Friends but Married was a mixed plot. However, the plot conveyed in novels and movie is quite different. The plot contained in the novel was indicated by the beginning of the story that is not directly at the core of the story, but rather explained the story of the friendship of the main characters in the past. However, at the beginning of the story’s Friends but
Married the director immediately gave the scene of the character Ditto who was disappointed with Ayu because she was going to get married.

The sequence of the plot of novels and movie is indeed using mixed lines because it could be seen in terms of the preparation of stories starting from the middle stage, the initial stage, the climax and the final stage. There were several grooves that were intentionally omitted in the film. One of the missing paths was when the Ditto character introduced his friend to Ayu.

"Introduce, my friend. His name is Rio."
"Halo, I’m Ayu," Ayu said, shaking hands with Ditto's friend [16].

The dialogue showed the interaction between Rio and Ayu's characters in a part of the story. However, until the end of the film, their meeting did not appear at all. Although this plot was not categorized as an important core of the story, but in this section Ditto felt awkward towards Ayu when she would meet. This awkward feeling was actually part of Ditto's fond feelings for Ayu. Decreasing or reducing this plot actually proved that this plot was considered not as an important plot and did not affect the core of the story. The figure presented was also not a figure that influences the core of the story.

In other parts, there was a plot missing in the movie. In a Friends but Married novel, one of Ditto's lovers was annoyed with his girlfriend's behavior. He took several actions to prevent Ditto from leaving. The following is a sentence from a novel Friends but Married

Play with other girls. Arrested directly by Lida.
Judged cheating, disloyalty, and all similar words. Then finished [16].

The sentence showed that Ditto had faced a considerable conflict with his girlfriend. However, in the movie Friends but Married, the Ditto character only talks in the park with his girlfriend and Ditto decided to break up because Ditto did not really like Lida. Ditto's affair with other women was not shown in the movie. This showed that there was a process of shrinking or reducing the part of the story.

### a) Character

Decreasing or reducing in character could be known when watching the movie Friends but Married. Characters that appeared to shrink were usually not shown in the movie. There were some characters who did not appear in the movie. Here's one of the sentence from the novel Friends but Married.

A few days later, Damu approached Ditto after school [16].

This Damu character was one of Ditto's exgirlfriend. This character did not appear in the film Friends but Married. Although this character only appeared when Ditto Middle School, this character gave a funny and humorous impression in the movie. This character gave Ditto a birthday gift for a hamster. Unfortunately, this character only appeared in one part of the story so this character was not presented in the movie Friends but Married.

Another character who did not appear in the movie is one of Ayu's exboyfriend. Ayu who was famous for being beautiful and friendly made many men like her. After breaking up from her previous boyfriend, Ayu usually had been close to other men who would become her new boyfriend. Here's one of the quotes from a Friends but Married’s novel.

Then Ayu began to confide in her newest boyfriend named Azhar [16].

The sentence quotation in Friends but Married showed the closeness of Ditto's character who always listened to stories about Ayu's exboyfriend. However, this Azhar character did not appear in the movie. This was because Ayu only had a short relationship with Azhar. Finally this character did not appear at the end of the story in the movie Friends but Married.

Another missing characters were two men who were close to Ayu. This man had a short relationship with Ayu in high school and college. The two characters are Dika and Didi. Dika was one of Ditto's friends in high school and Didi was Ayu's friend on the set. Here's one of the sentence quotation in Friends but Married.

Lately he has been close to Dika, the name of the guy who was called Ditto. Ditto's friend has been in third grade [16].
It seems like anytime Ayu will never say that the reason is because she is busy with her boyfriend, Didi [16].

The quotation showed the closeness between Ayu's figure and the two men with Dika and Didi. Although Ayu was told be close to these two characters and Ditto used it to spread gossip at school, these two characters did not appear until the end of the story in the movie Friends but Married.

b) Setting
Setting is a description of a place, time, and atmosphere in a literary work. Setting has a function to give a picture to the reader or audience so that the parts of a story appear real. The setting in this research was the setting of the place in Friends but Married. In this novel, there were several settings that got shrinking. The following sentence quotation in Friends but Married.

When out of the field, Ayu is also ready with her bag. Together they headed to Wartam, a small shop in front of the school [16].

Wartam after school is very crowded. Luckily Ayu and Ditto got a place at the table they usually occupied [16].

The quote above showed that one of the places that Ayu and Ditto most like was a small shop in front of her school. However, in the movie the warung was not displayed. Ayu and Ditto only met and talk in the school canteen. The two characters were not even portrayed at all by visiting a food stall that was mentioned several times in the story.

2) Addition
Based on the results of the study, the addition to the ecranization of the novel to the movie Friends but Married was reflected in several parts of the story. This addition was the emergence of several parts of the movie that were not in the novel. Addition to the ecranization of novels to movie Friends but Married takes place in the plot, setting, and character.

a) Plot
The addition of plot appeared when Ayu went to Bali to meet Ditto and expressed her feelings. In the novel, their meeting was not due to Ayu's intention of watching the Ditto concert. Their meeting happened because of Ayu's job which required Ayu to go to Bali. The addition of this plot did not interfere with the core of the story in the novel because both indeed at the end of the story would express their feelings.

In addition to the meeting, there was one plot that was not in the novel when Ayu watched one of the shows on a television station. Ayu listened to Ditto's statement that he liked her best friend at the event. In a Friends but Married novel, Ditto never expressed his feelings on a television station. The addition of this plot intentionally strengthened the impression of Ayu's confusion about her own love feelings.

The last addition to the plot appeared at the end of the story. Ditto and Ayu were finally married and had a son. However, in the novel it was only told that Ayu was pregnant with a child after several months of marriage. This addition was managed to clarify the state of the character in the present.

b) Background
In one part of the story in the movie, there is a moment when Ditto and Ayu returned to Jakarta. They went home and met at a cafe. In the cafe Ditto expressed his intention to Ayu to get married. However, in the background novel the cafe with a swimming pool did not exist. Ditto and Ayu returned to Jakarta and met after a few days. This addition of background allowed the audience to more easily understand the end of the story when Ditto would marry Ayu.

c) Character
In one part of the movie there was a character named Sarah. Sarah was the host who asked Ditto questions about her experiences like her best friend. In a Friends but Married novel, Sarah's character did not appear. The addition of this character actually did not reduce the core story because Sarah only appeared in an event on one televisi station.

3) Changes in Variation
Based on the results of the study, changes in variations on the ecranization of the novel into the film Friends but Married were reflected in several parts of the story. This change was deliberately carried out by the director or scriptwriter with certain considerations. However, this change did not reduce the core of the story.
a) Plot
The variations in the plot that occurred in the ecranization of the novel into the movie Friends but Married occurred in several parts of the story. One of these variations appeared when Ditto was close to one of the women on campus. Here is the following sentence quotation in Friends but Married.

Ditto sighed. The girl he just knew on campus had been very keen to ask him to walk together and the things usually done by two people who were approaching. In fact, Ditto has clearly shown his disinterest [16].

The above quote showed that Ditto was initially not interested to her. The quote clearly showed that Ditto was very uninterested in the women who approached him. However, in the movie Friends but Married, Ditto was actually very interested in the woman. In the movie, Ditto even invited these women to get acquainted and talk for a moment. Despite the striking variations in the plot, the storyline of the novel did not change. Both would become couple during the lecture period.

b) Background
The background variations that occurred in the ecranization of the novel into the movie Friends but Married appeared in several parts of the story. One variation occurred when Ditto enjoyed the beach together with Ayu. Here's the sentence in the novel.

One afternoon, Ditto invited Ayu to enjoy the sunset on the beach as usual. The beach is not too crowded, because coincidence is not a holiday moment. So the beach they visit is not as dense as usual [16].

In the novel, Ditto and Ayu enjoyed the beach before Ditto proposed to Ayu. However, in the movie, the event took place in a place with bright lights. The place was equipped with a table and lit candles. Even though the storyline changes, this did not reduce the core story. In that section, the Ditto character proposed to Ayu after expressing her feelings a few days earlier.

c) Character
The character variations that appeared in the ecranization of the novel into the movie Friends but Married appeared in the names of the characters in the novel that were different from the names of the characters in the movie. Some names of Ayu and Ditto's exboyfriend and exgirlfriend were changed because of something that was not disclosed. One of them was Ditto's girlfriend named Lida. Here's a sentence from novel Friends but Married.

Since the incident at the canteen that afternoon, Lida and Ditto have become 'official' into one package. Partner. Or whatever it's called [16].

In the quote above, Ditto's girlfriend was named Lida. However, in the movie Friends but Married, Ditto's girlfriend was named Dila. This change was made by the director to keep Ditto's exgirlfriend former feelings in the real world. This was certainly done to all the figures who are former lovers of Ditto and Ayu. The director did not want anyone to be offended or maybe disappointed because their names are in the movie. This variation was carried out by the director because the novel originated from a true story from the author.

5. CONCLUSION
Based on the results of research and discussion of the ecranization of the novel into the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion, it could be summarized

1. Shrinking or reduction in the process of ecranization the novel to the film Friends but Married by Ayudia Bing Slamet and Ditto Percussion occurred 26 times. This shrinking appeared in the plot, character, and background of the ecranization of the novel into the movie Friends but Married.

2. Additions to the process of ecranization of the novel to the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion took place six times. This addition appeared in the plot, character, and background of the ecranization of the novel into the film Friends but Married.

3. Changes in variations in the process of ecranization novels to the movie Friends but Married by Ayudia Bing Slamet and Ditto Percussion occurred 10 times. These changes
appeared in the plot, character, and background of the ecranization novel into the movie Friends but Married.

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Linguistic Validation of Medical Epidemiological and Social Aspects of Aging Questionnaire in Bengali Language
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ABSTRACT
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The objective of the study was to conduct a linguistic validation of the Medical, Epidemiological and Social aspects of Aging (MESA) questionnaire for Bengali language to capture the concepts of the original English-language version of the questionnaire and is readily understand by the women with urinary incontinence. This study followed by cross sectional pilot study design and conducted between April, 2019 to August, 2019 at Centre for the Rehabilitation of the Paralysed (CRP), Bangladesh. This study recruited twenty-seven (27) native-Bengali speaking residence of Bangladesh who reported urinary incontinence. All the respondents selected purposively for this study. The mean age of the respondents was 42.12; sd± 10.41. The respondents faced mostly comprehensive difficulties in the “Initial section” (Questions 4 and 5) and conceptual difficulties in “Urge Incontinence Questions” section (Questions 1 and 2). There were not any kinds of difficulties for the respondents in the “Stress Incontinence Questions” section. Translation and adaptation raised not any major concerns. However, further study would conduct by increasing the number of women who speak Bengali exclusively or by preference in clinical research related to urinary incontinence.

1.INTRODUCTION
Urinary Incontinence is an involuntary leakage of urine. The prevalence of urinary incontinence in different countries stated about 5%-70% approximately. However, the majority of the studies have reported that the prevalence of urinary incontinence ranges from 25%-45% (Milsom &Gyhagen, 2019). It affects the physical, psychological and social aspects of women with urinary incontinence. The most common type of urinary incontinence is stress, urge and mixed urinary incontinence. The purpose of the present study was to conduct a linguistic validation of the MESA questionnaire translated into Bengali language to capture the concepts of the original English-language version of the questionnaire and is readily understand by the women with urinary incontinence. The Medical Epidemiological and Social Aspects of Aging (MESA) questionnaire is a communication tool which is used to assess the activities related with urinary incontinence. It is a 15 items instrument divided in to 2 subscales for stress and urge urinary incontinence (Jayachandran, 2007).

2. LITERATURE REVIEW
Linguistic validation is a process to adapt a measurement tool for the target group of people culturally and linguistically. The selection of word is significantly essential to ensure the linguistic validation of a questionnaire, since not all the words would possible to translate directly to other language (Bright, Cotterill, Drake, & Abrams, 2014).

Several studies have suggested that linguistic validation is used for the consideration of clinical outcomes including patients, clinicians and observer reported outcomes. However, linguistic validation is also used for quality of life questionnaires. Most often
these questionnaires are considered as instruments that comprise instructions, response types and preference of response to the items or questions.

Linguistic validation is the process of translation of a questionnaire in a language which is conceptually equivalent to the original version. Furthermore, linguistic validation should be clear and easy to understand by all levels of determined population. As a part of linguistic validation, conceptual equivalence is the absence of the difference in respect of meaning and content between the translated version and original version (Diokno, Brock, Brown, & Herzog, 1986).

Medical, Epidemiological and social aspects of Aging (MESA) questionnaire is a communication tool designed to help patients with urinary incontinence and the health care providers to reflect on the correct diagnosis of the type of the urinary incontinence. To develop an effective treatment plan MESA score is used as a preliminary screening tool (Jayachandran, 2007).

Young, Fine, McCrery, Wren, Richter, Brubaker, Brown, Weber, and Pelvic Floor Disorders Network (2007) briefly stated that the baseline MESA questionnaire includes seven questions considering describing presence of urinary incontinence over past 12 months, duration of urinary incontinence, when usually occurs, how often, use of protection against leaked urine (type of protection, number of used protection and frequency of using protection each day/each week, amount of urine loss, severity of leakage of urine).

The MESA urinary incontinence questionnaire is one of the research tools that is used to measure the type of urinary incontinence. It is a simple, self-administered questionnaire which includes nine questions for the type of stress urinary incontinence (SUI) and six questions for urge urinary incontinence (Diokno et al., 1986).

According to the MESA questionnaire, the frequency of urinary incontinence is measured in a 4-point scale indicating “never” to “often”. Scoring of each question regarding stress and urge urinary incontinence ranges from 0 to 3. Here “0” indicates never and “3” indicates often. According to the scale the more the score indicates the more the severity of the frequency of urinary incontinence.

The score can be calculated as follows: The stress urinary incontinence can be calculated as (summation of stress score/27). In addition, the urge urinary incontinence calculated as (summation of urge score/18).

3. METHODOLOGY
3.1 Study Design
This cross-sectional study was conducted between April, 2019 to August, 2019. The translation Medical, Epidemiological and Social Aspects of Aging (MESA) questionnaire was done between April to June, 2019. Face validity was conducted through pilot tested by two qualified health professionals and twenty-seven patients who came at the outpatient unit at the Centre for the Rehabilitation of the Paralysed (CRP).

3.2 Study Population
Participants were recruited by clinical investigators. Participants had to be native-Bengali speakers residing in Bangladesh who reported urinary incontinence. There were 27 female respondents included in this study.

3.3 Sampling Procedure:
A purposive sampling procedure had followed for this study. For the inclusion criteria of the respondents this study considered those women who were suffering with the urinary incontinence, women with age ranged 18-60 years of age, who were married and were willing to participate. In addition, the exclusion criteria considered as women who were suffering from diabetes mellitus, pregnant women or women at their post partum period, women with urinary tract infection (UTI) or pelvic floor surgery, women with neurological conditions which can affect bowel and bladder function, semi-conscious/unconscious or mentally retardate patients and unmarried women.

3.4 Linguistic Validation Process of the Study
The methodology to conduct the linguistic validation of MESA was based on a typical linguistic validation process. Translations were created by linguists meeting the cultural, technical and linguistic standards of competence through a process of forward and backward translation. A harmonized translation of the MESA questionnaire was created in Bengali. The translations were then tested via interviews of patients with urinary incontinence at the Centre for the Rehabilitation of the Paralysed (CRP). The interview had been conducted by the qualified interviewers. All
interactions with participants were conducted in the target language only.

Two Bengali speaking translators who were experienced in translating health related questionnaire translated the question independently. It is called forward translation. After that, both the translators compare their translations and formed a third one of the translations. The development of this third translation by the discussion and reviewing process is known as “harmonized translation”. Thus, the 3rd version had been translated again into English which was known as backward translation. Consequently, the researcher compared the original English to the backward translation and agreed or questioned on each item in the backward translation. Followed by the researcher discussed with all the translators regarding the amendment of forward or backward translation or leave the translation as it was based on the justification. Sequentially, a new harmonized translation and backward translation might be created. The survey investigator compared the original English to the harmonized back-translation and either questioned or approved each item. If any portion were not approved, then translations were sending back to the translators for necessary changes or without any amendment based on the justification. The development of this third translation by the discussion and reviewing process is known as “harmonized translation”. Thus, the 3rd version had been translated again into English which was known as backward translation. Consequently, the researcher compared the original English to the backward translation and agreed or questioned on each item in the backward translation. Followed by the researcher discussed with all the translators regarding the amendment of forward or backward translation or leave the translation as it was based on the justification.

3.5 Study Procedure

The proposal of the study was approved by the Ethical Review Committee of the Centre for the Rehabilitation of the Paralysed (CRP). Participants were asked according to the MESA questionnaire during a baseline interview and followed by return to the questionnaire with any words, phrases or sentences circled that were difficult to understand. During the interview, the respondents were asked about each sentence of questionnaires, whether they had understood each question or faced any difficulty to understand. If there would any difficulty faced by the participants, then they were asked why the words were difficult to understand or kinds of difficulty there were facing. The interviewer judged whether any items were correctly paraphrased and recorded any comprehension problems or proposed changes to the wording. All the information that informed by the patient were captured.

4. RESULTS AND DISCUSSION

To ensure the linguistic validity of the MESA questionnaire, the questionnaire tested among 27 participants. Most of the questions were conceptually understandable towards the participants. The respondents mostly faced problem in the “Initial section” and “Urge Incontinence Questions” section. There were not any kinds of difficulties for the respondents in the “Stress Incontinence Questions” section.

A field test conducted among the 27 participants who had urinary incontinence and came at CRP for the intervention of other conditions. The mean age of the respondents was 42.12; sd± 10.41 with minimum age 27 years and maximum age 60 years. Among the respondents, the majority of them were housewives including 73% (n=20). However, only 18% (n=5) and 9% (n=2) of them were service holders and teachers respectively.

About 45% (n=12) respondents were from the semi-urban area. In addition, 36% (n=10) were from rural area and only 18% (n=5) respondents were from the urban area. Most of the participated respondents had secondary level of education about 33.3% (n=9) whereas about 14.8% (n=4) were secondary school certificate pass and 11.1% (n=3) had primary level of education respectively (Table: 1).

Percentage of Types of Difficulties Faced by the Respondents

Among the respondents 64% (n=17) faced comprehension difficulties regarding the baseline question 4 (“How often”). In the country context of Bangladesh, majority of them were not used to use the protection for the urinary incontinence. Only seven respondents ensured that they had used the protection. However, when the option mentioned as “Pads like those placed on furniture (ex. blue pads)”, then the respondents became confused as they didn’t see ever those kinds of pads. In addition, there was a spelling mistake on the Bengali version of the baseline question no. five “Adult wetness control garments (ex. Attends, Depends)”. Likewise, about 55% (n=15) respondents faced conceptual difficulties at the “Urge Urinary Incontinence Question” no. 1 referred to “Some people receive very little warning and suddenly find that they are losing, or about to lose, urine beyond their control. How often does this happen to you?” On the other hand, about 27% (n=7) participants faced conceptual difficulties in the “Urge urinary
Incontinence Question” 2 heading as “If you can’t find a toilet or find a toilet that is occupied and you have an urge to urinate, how often do you end up losing urine and wetting yourself?” (Table:2).

The study suggested that linguistic validation needs to be done to make certain that the translation affirm in the target language state the anticipated with the original language. It ensures the similarity of value of the questionnaire or instrument with the original source. Linguistic validation ensures the value of materials of data collection (Steffen, 1998). The semantic equivalence was protected by performing backward translation with independent translators. Content equivalence with the original source established, by discussion and revision after backward translation. Further strengthened was maintained by asking the open-ended questions regarding the questionnaire and requesting feedback from the participants. However, the questionnaire was revised frequently based on the responses of the participants.

Currently, MESA questionnaire was translated in Spanish language and the study findings suggested that the questionnaire was nearly diagonal. This study findings stated that the mean of stress score in English was 39±24 whereas the in the Spanish language the score was 35±23. Nevertheless, there was not statistically significant differences between the Spanish and English language considering the (p=0.024). Consequently, there was not statistically significant difference between the mean of urge score in English Spanish language (p=0.17). In addition, in the Spanish language all the Kappa was greater than 0.6 indicating moderate level of reliability of MESA questionnaire (Young et al., 2007). Malik, Hess, Christie, Carmel, and Zimmern (2019) conducted a research to compare the urinary incontinence related questionnaire and declared that there was a good correlation between the stress urinary incontinence (SUI) and urge urinary incontinence (UUI) with Medical, Epidemiological and Social Aspects of Aging Questionnaire (MESA).
5. CONCLUSION
There were not many concerns to translate and adapt the MESA questionnaire. Language barriers can interfere with research participation followed by diagnosis and intervention program as well. In addition, the questionnaire which translated in this study, it would be possible to increase the participation of women who speak Bengali exclusively or by preference in clinical research related to urinary incontinence. Consequently, another study would also be conducted with the bilingual women with urinary incontinence in Bangladesh to measure the statistical significance in the Bengali and English version.

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The authors would like to thank Physiotherapists of Musculo-skeletal Unit under the Department of Physiotherapy at the Centre for the Rehabilitation of the Paralysed (CRP), Bangladesh for their enthusiastic effort throughout the data collection period.

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Chailert Phongnarisorn, Assistant Professor, M.D., Faculty of Medicine, Chiang Mai University, Thailand, research interests in obstetrics and gynecology.

REFERENCES


Table 1: Socio-Demographic Characteristics of the Participants by the Target Language:

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Number (n)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Housewife</td>
<td>20</td>
<td>73%</td>
</tr>
<tr>
<td>Service holder</td>
<td>5</td>
<td>18%</td>
</tr>
<tr>
<td>Teacher</td>
<td>2</td>
<td>9%</td>
</tr>
<tr>
<td><strong>Living Place</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi-urban area</td>
<td>12</td>
<td>45%</td>
</tr>
<tr>
<td>Rural area</td>
<td>10</td>
<td>36%</td>
</tr>
<tr>
<td>Urban</td>
<td>5</td>
<td>18%</td>
</tr>
<tr>
<td><strong>Educational Status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Illiterate</td>
<td>5</td>
<td>18.5%</td>
</tr>
<tr>
<td>Primary</td>
<td>3</td>
<td>11.1%</td>
</tr>
<tr>
<td>Secondary</td>
<td>9</td>
<td>33.3%</td>
</tr>
<tr>
<td>SSC Passed</td>
<td>4</td>
<td>14.8%</td>
</tr>
<tr>
<td>HSC passed</td>
<td>2</td>
<td>7.4%</td>
</tr>
<tr>
<td>Honors</td>
<td>2</td>
<td>7.4%</td>
</tr>
<tr>
<td>Masters</td>
<td>2</td>
<td>7.4%</td>
</tr>
</tbody>
</table>

Table 2: Required Changes Faced by the Respondents and Data Collectors for the Validity of the Questionnaire:

<table>
<thead>
<tr>
<th>Section</th>
<th>Item</th>
<th>Category</th>
<th>Required Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Section: 1</strong></td>
<td>Initial Assessment question 4 “How often”</td>
<td>Comprehension difficulty</td>
<td>Instruction clarified. The question changed as “how often do you face urinary incontinence” as it was the continuation of the question 3 of baseline section.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Section</th>
<th>Item</th>
<th>Category</th>
<th>Required Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Section: 1</strong></td>
<td>Initial Assessment question 5 second option “pads like those placed on furniture (ex. Blue pad)”</td>
<td>Cultural-adaptation difficulty</td>
<td>The question had kept as original one as it would not hamper the study findings. Because, most of the respondents didn’t use any kinds of protection for their urinary incontinence.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Section</th>
<th>Item</th>
<th>Category</th>
<th>Required Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Section: 1</strong></td>
<td>Initial Assessment question 5 third option “Adult wetness control garments (Attends/Depends)”</td>
<td>Spelling mistake in the Bengali version</td>
<td>The spelling of the target language had corrected.</td>
</tr>
</tbody>
</table>
Section: 2

Urge Incontinence question “1. Some people receive very little warning and suddenly find that they are losing, or about to lose, urine beyond their control. How often does this happen to you?”

Conceptual difficulties

The question revised and simplified it as “how often do you have urine loss or about to loss with very little warning?”

Urge Incontinence question “2. If you can’t find a toilet or find a toilet that is occupied and you have an urge to urinate, how often do you end up losing urine and wetting yourself?”

Conceptual difficulties

The question revised and simplified it as “How often did you loss urine and wetting yourself, when you can’t find any toilet or the toilet is occupied though you have an urge to urinate?”

Figure: 1: Percentage of Types of Difficulties Faced by the Respondents

![Bar Chart]

- 64% Comprehension Difficulties
- 27% Cultural Adaptation Difficulties
- 9% Spelling Mistakes
- 55% Conceptual Difficulties UIQ 1
- 27% Conceptual Difficulties UIQ 2
Echoing the Voices of African American Women in Suzan Lori Park’s Venus
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ABSTRACT
This study examines the discrimination, exploitation and oppression of black African women in western societies in Suzan Lori Park’s Venus. Specifically, the study investigates how the playwright portrays liberation of the black African women from such oppression using Spivak’s concept of Essentialism and Mohanty’s transnational as part of modern postcolonial feminist theory. The study reveals many ways in which black African women could be emancipated from discrimination, exploitation, oppression and ensure their voices are heard. These include embracing education, creating awareness on racism and objectification of African-American woman, opposing the pseudoscientific belief of white supremacy, rewriting the history of black African women and recreating identity for African-American females.

1. INTRODUCTION
Despite criticism by scholars, psychologist, politicians, lawyers, sociologists and many other related scientists, discrimination against women, especially black African women persists and continues to be experienced in the United States of America (Noe, Hollenbeck, Gerhart, & Wright, 2006). Majority of the certified cases of discrimination against black African women are not given required attentions and often considered as non-obvious ones (Dainty & Lingard, 2006; Hunter, 1992), as the result, many people who discriminate against black African women go undetected (Connolly, 2006; Dovidio & Gaertner, 1986). Thus, the prejudicial treatment against black African women increases (Barrett & Swim, 1998; Guyll, Matthews, & Bromberger, 2001) in spite of heavy efforts for women’s right (Feagin & Feagin, 1978; S.-L. Parks, 1990).

Black African women have been suppressed and oppressed in the western societies and has been always a double-headed. They are suppressed for of their gender and colour; they are oppressed by both the colonizers and by their own black men. In all spares of life, working areas, police stations, educational institutions, theatres and job opportunities, these women are racially discriminated, stereotyped and given differential treatment by all sort of people surrounding them, in and many others. In short, they are denied of opportunity to relate and function like any other person in a society. Thus, critics believe that this may prevents from achieving their personal fulfilsment of life. Therefore, there is need to further bring the suffering of black African women in the western societies to light in order to liberate them.

To achieve this goal, Suzan Lori Parks who is an African American playwright has a great interest in recalling, re-recording and retelling the history of African American women. She believes that the severe sufferings, which blacks, specifically black women, encountered in slavery-era are not fully presented by historians. Venus (produced 1996) is one of her plays in which she portrays the suffering exploitation of African women by whites in the western societies.

The play which is a pseudo-historical drama was staged in the United States. It is about a South African lady who was lured to go to England by empty promises of success only to be sold into slavery. Due to her protrusive posterior, she appeared on public stage to display this pathophysiological abnormality in her body. A French naturalist and zoologist named (Georges Cuvier) has commissioned an artist to make a plaster molding of her body before she died.

The play has been examined methodically by Anderson as a commentary on the sexuality and womanliness of African female offspring.
Nevertheless, not all art reviewers and evaluators have admired this drama. It gained deep criticism as Jean Young (1997, 699), who wrote in a published manuscript “The Re-objectification and Re-commodification of Saartjie Baartman” said many things to express her with the idea that Baartman was involved with others in wrongdoing through her profiteering. Despite the criticism by many scholars, most have to examine how Suzan Lori Parks uses the play in order to emancipate the black African women. Therefore, this study attempts to look at it from postcolonial feminism point of view.

2. POST-OLONIAL FEMINISM

One of the theories that emerged in response to Western mainstream of feminism which paid little or no attention to the issues related to class, race, segregation, discrimination, oppression and gender inequality of women within colonized territories challenge oppression of culture is Postcolonial feminist theory (Badri & Tripp, 2017; Vickers, 2017). It was initiated by activists and academics of mostly partially or fully colonized countries. The theory somewhat a novel branch of postcolonial studies that identifies and addresses problems of women of the Third world nations.

One of the postcolonial feminist philosophers who identifies and defines the central problematic issues in postcolonialism is Gayatri Chakravorty Spivak. In her essay, "Can the Subaltern speak?" (Spivak 2003), she refutes and criticizes the views of Western imperialist against Eastern women. Spivak introduced two concepts, subaltern which describes the Eastern women, and essentialism which emancipate the women from all sort of discrimination. According to Spivak, a subaltern is a person who is rendered and reduced without organization by economic status. She uses the term subaltern to depict the lower classes and the social gatherings who are at the edges of society margins (G. C. Spivak, 1988).

On the other hand, the term “Strategic essentialism” was coined by Spivak in order to deconstruct readings of the Subalterm Studies work in which many in the West believe in concept of idealism. The concept “essentialism” was purposefully introduced to proffer postcolonial solutions to the plight the subalterns from the depression of Western authority and grants them opportunities of giving have an improved identity and their voices be heard. According to Spivak, all members of certain groups of people, such as those with the same sexual orientation, race, gender, and age, commonly have essential behaviors inherent to the group feature definition. Essentialism means that all human beings are naturally good but the evil is a production of society (Legg, 2007).

Chandra Talpade Mohanty is another postcolonial feminist who made effort to emancipate the subaltern from western discrimination and oppression. She dismissed terms like “international” and "global" and introduced a term "transnational". In her essay, “Under Western Eyes” (1984), she criticizes the Western feminism ideology towards the lower-class nations and accused the West for not paying attention to women residing in postcolonial nations and their unique experiences and existence. She upholds the view that all women as a homogeneous and similar group without any differences between white and black women.

Mohanty condemned the various colonial tricks, which are applied to the third world women. She also investigates to improve the East identity for those who are neglected and enslaved (Mohanty, 2003). She uses the concept "transnational" to refer to "global sisterhood" which ensure equal treatment of third world women and the back women, women of colour everywhere in the globe. Therefore, this study uses Spivak concept of “essentialism” and Mohanty’ concept of "transnational" to examine emancipation of black African women in Suzan Lori Park’s Venus.

3. PURPOSE OF THE STUDY

The purpose of the current study is to explore the how Suzan-Lori Parks portray emancipation of female African American in Venus. This is to ensure that women voices are heard and be considered and treated equally as any other human being.

4. RESEARCH QUESTIONS

The following research question was formulated to guide the study:

How does Suzan-Lori Parks portray emancipation of female African American in Venus?

5. METHODOLOGY

To answer the research question of the study, qualitative content analysis method was used. Sentences and quotations explaining the liberation of black African women in the western societies
are identified, coded and categorized based on emerging themes. Spivak’s concept of Essentialism and Mohanty’s transnational were used as basis for the analysis.

6. RESULTS AND DISCUSSION
Issues of racism, discrimination, inequality subjugation and other forms of exploitations exhibited to female African-American, have been identified and portrayed by many dramatists. Thus, this study specifically examines emancipation of the female African American from such discrimination, racism and inequality as portrayed by Suzan Lori Pack in *Venus*.

In the pre-colonial era when slavery was the norm of the day, American societies were described as matriarchal-racist in nature. However, this system of society sees a significant change in the colonial period when African American women received a back seat. During the Independence struggle of the blacks in America, women stood side-by-side with men to fight for their nation. Since then African American women had struggled to be a part of the political system of this country and to emancipate their gender from cultural stereotypes, social discrimination as well as racial segregation; though they had not been successful until the recent past. This status of women had been aptly portrayed in a number of fictional and non-fictional works of the African American female writers. The following sections reveal some strategies though which black African can be liberated.

7. EDUCATION AS A MEANS OF EMANCIPATION
Education is one of the colonial impacts on most the colonized nations including Africa. Where the colonized races endured the pangs of slavery and torture, they also learned the art of reading and writing. The black race took advantage of this learning and set out to explore the “New Horizons”. Both genders were not left behind in this act of gaining wisdom through learning. This learning gave even the African American females a voice that they made use of. They merged their voice with the voices of the “Shrieking White Women”, who had been trying hard to make their presence felt in the male-driven world. For the black women, it was “double-trouble” as they had to face dual oppression – for being women and being black. Thus, Parks shows that black African women can be emancipated from the discrimination and oppression if they could embrace education, their voices could be heard.

8. CREATING AWARENESS ON RACISM AND OBJECTIFICATION OF AFRICAN AMERICAN WOMAN
Most of the cases of discrimination, oppression racial abuse and the objectification of black Africans are unreported or unattended to (Dainty & Lingard, 2006; Hunter, 1992) simply because they are considered as “others” (Connolly, 2006; Dovidio & Gaertner, 1986). This has been a universal phenomenon that flourishes in our world and as the result, racism still persists especially in the United States (Noe, Hollenbeck, Gerhart, & Wright, 2006). It is believed that the black race is the largest victims of racial abuse than any other race. This abuse comes in many forms and in different places. From homes, streets, working areas, learning centres, the black populations, especially women, are subjected to unending hardships and segregations. Theses open humiliations have been recorded in different paces of human life and serve as the subjects of literary dramas and performances. Scholars of postcolonialism with a strong interest in women welfare believe that the question of equality is attainable if social and legal can be adjusted to conform to the universality of fairness and justice. Thus, they believe that inequality in gender hinders fulfilment and personal achievement of these black women in many areas of their lives such as fail to realize their potential in business, skill, education.

Therefore, Parks sees the need to create awareness and broadcast the issues of discrimination against black African women with the hope of emancipating them from such oppressions. She sees the task to unveil this discrimination and therefore provide the basis for eradicating it in *Venus*. For instance, Parks tells her audience that sexual abuse is partially rooted in the patriarchal culture of America, which treated all black women as property (Foster, 2011). This is evidently depicted in scenes in which white Americans are seen poking at Saara in the cage with various “phallic objects”; another is where The Baron Doctor and other physicians lustily gaze at her and masturbate; and scenes which metaphorically identify her as a commodity consumed for pleasure akin to the chocolates she consumes for pleasure. This represents what Hortense Spillers terms the “pornotroping” of the black female body as a part of the justification of African colonization and slavery (qtd in Abrahams 223). Another incident that portrays the sexual exploitation of the African woman is in scene 14. Here, the Baron Doctor is
seen feeding Venus with chocolates as he masturbates while embracing her:

THE MAN: Of course. Of course.
THE GIRL: Can I stop, Sir?
THE BROTHER: No no keep up.
Fasted Ha hat (I still don’t recognize her.)
THE MAN: (She n1ight. know you though.
Their kind remember everything.)
THE BROTHER: (I’ve grown a beard since then.)
THE MAN: Thats true.
THE BROTHER: Stop dancing. Stop! THE GIRL:
Stopped.
THE BROTHER: Girl?
THE GIRL: Sir.
Where the streets are paved with gold.
THE GIRL: Gold, Sir?
THE BROTHER: Come to England. Dance a little. THE GIRL: Dance?
THE BROTHER: We’ll split it 50-50…Half for me half for you. May I present to you “The African Dancing Princess.”

Perhaps, Parks aims at exposing and creating awareness on the consequences of racism and sex slavery in the western world. In order to achieve this, Parks reconstructs Saara Baartman to depict the pain and agony associated with forced sexual activities. However, it is discovered that forced sexual activities of girls for commercial sex works have psychological or emotional implications that impinge on their growth, health and general well-being. The victims are oftentimes seen as social misfits and outcasts of the society; hence, this affects them psychologically or emotionally since people do not want to associate with individuals that have been trafficked and sexually exploited. In essence, the strong negative stereotype is attached to victims who are viewed as a disgrace to their family and country.

9. OPPOSING THE PSEUDOSCIENTIFIC BELIEF OF WHITE SUPREMACY

To ensure that black African women are emancipated, Parks opposed the pseudoscientific belief of White supremacy. She disapproves the belief of empirical proof that puts a particular race different and, therefore, above others. It is believed in the western world that the white men are biologically superior to black and the blacks are not with but some biological organs that the whites do not possess. It is on this notion that Parks represent how the American society uses Saara as a biological specimen and “wondrous freak”. After his conspiracy that led to Saara’s imprisonment, the Baron Docteur made sure that her corpse was dissected in the science and immortalized as a biological specimen. Thus, it can be concluded that to the white people, the black woman is not more than an animal used for scientific empirical research. Although there may be claims that approve this scientific postulation, it seems naive
for one to agree. Therefore, Parks has launched a campaign against the African American females’ domination in the west through disapproving such scientific claims in her plays.

10. REWRITING THE HISTORY OF BLACK AFRICAN WOMEN

The narratives of black Africans in the western society has also been negative, always portrayed as the “other” and subservient. The west is well known for depicting a stereotypical story that favours its audience. These kinds of narratives on Black Africans in the western literary canon are in most cases half-truths or, at worst, untrue. African American females also suffer from these narrative injustices. Therefore, the narratives need to be changed and told from different perspectives. Rewriting the stories remain the only alternative for black writers to correct these injustices of the western giant masterpieces. Parks and other African American female writers use their writings to voice as well to unveil the cruelty of the western world against the African American females. Venus, in particular, exposes the brutally harsh and aggressively hostile nature of the European societies, which, according to Hassan (2019), “it is still practised today and coloured by the arbitrary discourse of scientism and discourteous curiosity of the “other.” Parks also moves on to showcase Western Mentality of putting its people as supernatural, remarkable and startling against the black Africans. In Venus, Parks sets to rekindle our consciousness against this imposed inferiority complex for she is able to bring to the surface the humiliation and segregation on the African American females to the pages of history in America. Suzan Lori-Parks (1990) explains,

“since history is a recorded or remembered event, theatre, for me, is the perfect place to ‘make’ history--that is because so much of African-American history has been unrecorded, dismembered, washed out, one of my tasks as a playwright is to... locate the ancestral burial ground, dig for bones, find bones, hear the bones sing, write it down” (p.81).

Venus is an attempt to recall the actual story of Saara Bartmann, a South African Khoikhoi lady who was taken to Europe to be exhibited as a freak show attraction because of her rare large sexual organs under the name “Hottentot Venus”. Philip C. Kolin (2010) notes that the play intends not to give accurate history, but rather uses the concept of Baartman’s career to explore racism and objectification; as Parks explained, “most of its fabricated...its questioning the history of history….it embraces the unrecorded truth” (78). In the 1997 first edition of Venus, Parks writes that she learned about the “Hottentot Venus” at a cocktail party; she explains that she was eavesdropping on a conversation and “bells started going off in my head and I knew this Saartjie Baartman woman was going to end up in a play of mine” (166). Her play(s) focuses on how women’s issues are blurred by the consequences of prejudice based on ethnicity and racial differences.

Therefore, Parks, as mentioned earlier, writes this play to recreate Saartjie Baartman Venus in order to challenge the question of racism, inequality and discrimination faced by black women in America. This is akin to Spivak’s postulation of subaltern which advocates for the rights of women in the patriarchal western society. She has achieved this by unveiling the injustices of the society upon Baartman Venus through some powerful literary tools, centring on the exploitations Venus suffered in the hands of the society and explicitly portraying them to bring the issue to limelight and provide the basis for a campaign to eradicate it. In addition, Parks uses Venus to tell the larger story about Bartman and her experience of being exhibited in London, Paris, and posthumously in the Musee de l’ Homme. McCormick (2014) contends that Parks creates dynamic in Venus that requires the audience to shift its perspective constantly and to think continually about its participation in the spectacle.

In doing so, Parks also provides a larger context for her subversive depiction of the complex relationship between the violent, misogynist white and the segregated, discriminated black. It is in this regard that the play can be situated on the banner of postcolonial feminism which bases its tenets on political demands of “nationalism, socialist feminism, liberalism, and ecofeminism, alongside the social challenge of everyday patriarchy, typically supported by its institutional and legal discrimination: of domestic violence, sexual abuse, rape, honour killings, dowry deaths, female foeticide, child abuse” (Young, 2003). The Venus paired with the Negro Resurrectionist causes the audience to re-evaluate their traditional ideas about slavery from European perspectives, and acknowledge how entrenched North American roots are buried in African memory. If not for the recreation of Venus Hottentot by Parks that black
women were sexually exploited in the west, several people may not have gotten the actual picture of her (Saara Baartman) story. People may have mistaken her to be the object she has been portrayed as. But Parks gives a sense of humanity and decency. In a particular scene, when asked have you “ever been indecent?” Venus replies, “Never. No. I am just me…To hide your shame is evil. I show mine”. Here, Parks begins the painful process of the agency for The Venus promoting Africans as humans with choice, instead of freaks of amusement. Parks is asserting her own legacy as a woman of colour in America, fully capable of writing a non-commercial play that can still succeed as artistically legitimate, winning the coveted Obie award in 1996 for Venus (Parks, “Suzan-Lori Parks”).

11. RECREATING IFENTITY FOR AFRICAN AMERICAN FEMALES

Identity has been a central issue in the literary discourse of black Africans in the diaspora; this issue is highly contentious and still relevant. The Eurocentric view of black Africans is one that denies them of their identity. This is simply because the white society lives in a binary line divided by race: the superior whites and the blacks. Parks is one of novelists, essayist, poets and playwrights who embark to a journey of unveiling the commonness that exists between blacks and white people. They converge on a task that will redefine and re-establish the black race with dignity and pride. She uses her pen to introduce other possible ways for fellow African Americans to reconstruct their identity through theatre, and this seems to be a better platform than the much-celebrated form of narration as it involves live performance which has a direct effect on the audience. However, many critics believe that Parks also represent the oppression of African Americans but she often disagrees with them.

In her seminal essay, “Elements of Style” Parks explains that she is a woman writer with African blood running in her veins and that is what informs the choice of her form, style and even content. This sheds light on the centrality of two forces that contributed to the success of this play: black and woman, and these two forces aid in monopolizing the discrimination of African American female in the white communities. This shows the need to use a black feminist approach in interlocking factor such as the politics of sex as well as the politics of race and class in the works of Parks. In fact, it is an “absolute necessity” if a full understanding of her plays is to be achieved (Lewis, 2012, p. 119).

The two most important themes with which Parks shows the audience her characters temperaments are racism and gender. It can be concluded that her main focus here is not the just the representation of race and gender biases, rather the way in which their elements signal the widening of the already disparity that exists in the American society. Her main concern here is not the discussion of race gender-based ideas per se. Rather, she is more interested in showing the role these elements play in deepening the already existing gap(s) between the Afro-American women and the representatives of the dominant white society. Therefore, gender narratives vis-à-vis African American female is key to understanding the role of biological construction of a woman. This is a universal subject of contention in social and political discourse. The complexities and intricacies involved in the exposure of women’s bodies on stage performance constitute “part of a complicated system of patriarchal referents” that tend to either objectify or mystify them. Parks usually criticizes the stereotypical representations of the female body in her plays. However, in none, this criticism is as clear and strong as in Venus. It is often regarded as the master narrative in which black women have been constructed continually (Lewis, Looking Forward, 2012, p. 161). Parks dramatizes an extraordinary story of Baartman, Venus Hottentot, a 19th century South African woman whose unusual anatomy (the abnormal protuberance of her buttocks and genitalia scientifically termed as steatopygia) made her the object of “sexualized glory, ethnographic documentation, imperialist practices and market commodification as she was exhibited naked in the freak shows of London and Paris inspiring both horror and fascination” (Sanchez-Palencia & Cuder, 2012, p.143.).

Parks explores the oppression and suppression of African American women in western societies as depicted in her play, Venus to campaign against western subjugation and provide the basis for emancipating the African American females. She talks to her the audience in a language that shows Venus is a product of the 21st century. She portrays an image of a black woman who is inhumanly maltreated by the social system in a society that considers Africans as outcasts, as such, has no sympathy for them. “I don’t think the world likes women much,” Venus said at the peak of
facing humiliation in patriarchal societies of London and Paris. She believes that all bad things happen to her because of her race and gender. This forces her to violently destroy herself and her future. In her plays, Parks focuses on the important role race and subalternity play in making a large number of young black women illiterate and unemployed; a fact that leads to their marginalization and impoverishment. Numerous efforts Parks spends for giving the subaltern people who are represented in African American women opportunity of raising their voice in the society through the stage and improve that subaltern can speak if they want to. In her own, Parks has been searching for ways to demonstrate the life struggles of black people in a world that are filled with malice against them.

12. SUMMARY AND CONCLUSION
The aim of the paper is to examine Suzan Lori Park’s play, Venus to investigate ways in which black African women could be emancipated from discrimination, exploitation and oppression in western societies using post-colonial feminism. The study found that through embracing education, creating awareness on racism and objectification of African-American woman, opposing the pseudoscientific belief of white supremacy, rewriting the history of black African women and recreating identity for African-American females, these women could be free from discrimination and oppression.

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Tongue Twisting Discourses in wəddi mən, Oral Game of Honeymoon in Eastern Tigrai

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The main objective of this article is to describe the linguistic Tongue Twisting Discourses in wəddi mən: Oral Game in Eastern Tigrai. In the rural areas of Eastern Tigrai, when people visit the bridegroom and the bride in their home honeymoon, they often prefer to play oral game of wəddi mən which literally means 'whose son', and functionally refers to 'whose bridegroom/bride, fiancé/ fiancée someone is' as an entertainment and socio-linguistic practice; however, this socio-linguistic practice has currently been replaced by some modern entertaining games such as play cards and modern music. Because this socio-linguistic practice is still oral and has been transferred from generation to generation in words of mouth; it has been badly endangered. The data in this article describe language use phenomenon; therefore, the analysis employed qualitative approach. The main tool of gathering data for this article has mainly been ethnographic observation. The researcher has directly participated in the socio-linguistic event of wəddi mən. For its theoretical framework, this article has been employing Systematic Functional Linguistics (SFL), the theory that more focuses on the use of language than its structure.

KEYWORDS

wəddi mən, Discourse, Systematic Functional Linguistics (SFL), Tongue Twisting Discourses

1. INTRODUCTION

Traditional marriages of Christian mainly in Tigrai and Amhara regions are often arranged by the parents of the bridegroom and the bride with a great deal of negotiation (Abraha Abadi, 2003). According to tradition and culture, the bride must be virgin when the marriage takes place. Tigrai, like other nations and nationalities in Ethiopia has its own unique cultural assets. It, for instance, has some unique practices in marriage system. These include traditional songs of marriage, cultural dishes in the feasts of marriage, and other traditional entertaining practices. One of the traditional entertaining practices is an oral game of honeymoon called wəddi mən, the focus of this article, mostly known in the Eastern part of Tigrai. The main focus of this article is to investigate the tongue twisting discourses and their function in the context of wəddi mən.

Many literatures present that discourse is a new linguistic phenomenon; however, according to Dijk (1985), discourse analysis is both an old and new discipline. According to McCarthy (2011), discourse analysis is the study of the relationship between language and the contexts in which it is used. It has been applied in studies of several disciplines since the late 1960s and early 1970s such as: linguistics, semiotics, psychology, anthropology and sociology. Discourse analysts study language in use: written texts of all kinds, and spoken data, from conversation to highly institutionalised forms of talk. As a modern discipline, discourse has been developed in the mid twentieth century as new paradigm in several fields of the humanities and the social sciences took place that would eventually lead to the emergence of today’s discourse study.

According to O’Donnell (2012), Systematic Functional Linguistics (SFL) is an approach to language developed mainly by M.A.K. Halliday in the U.K. during the 1960s, and later in Australia. As a theoretical framework, SFL is built on previous works of several influential linguists such as Bronislaw Malinowski and J.R. Firth. As O’Donnell (2012) states, Bronislaw Malinowski was a polish anthropologist who did most of his
works based on SFL in England. Systematic functional linguistic theory (SFL) is the very concern of language in terms of function. Halliday and Matthiessen (2004) have stated that functionality is intrinsic to language that “language is as it is because of the functions in which it has evolved in human species”.

In some linguistic contexts, it is common to use tongue twisters so that we can train our tongue in language learning. Regarding tongue twisters, Mu’in et al (2017) state that tongue twister is a promising technique to teach pronunciation and fluency. They can also help to improve accents by using alliteration, which is the repetition of one sound. According to Conde et al (2017), many experts have defined a tongue twister as a sequence of words, phrase, or sentence that are difficult to pronounce quickly and correctly due to the repetition of the same sound, which can be a vowel or a consonant sound. In the case of wəddi mən, on the other hand, the participants use tongue twisting consonants sounds for tricking purposes. The participants think of some tongue twisting discourses and they ask the bridegroom and bride to casually say the series of expressions that can twist their tongue. The intention of the participants is not to make the bridegroom and bride learn the discourses, but to trick them so that they produce some sexual discourses as a result of their tongue twisted. The following tongue twisting discourses are common in the sociolinguistic practice of wəddi mən.

2. DATA ANALYSIS AND DISCUSSION

(a) መር therapur: የከለይ ያስ

marʿat: bi-χəʃər šišo

Bride: INS-container ant

bi-χəʃər filho

INS-container termite

bi-χəʃər šišo

INS-container ant

bi-χəʃər filho

INS-container termite

bi-χəʃər šišo

INS-container ant

bi-χəʃər filho

INS-container termite
Tongue Twisting Discourses in wəddi mən, Oral Game of Honeymoon in Eastern Tigrai

**Literally:** container of ants and container of termites

**Functionally:** The repetition of these series of phrases twists the tongue of the speaker to the sexual word šilḥo/, meaning 'dick'. The participants intentionally ask the bridegroom to casually utter these series of phrases to twist the tongue so that he utters the name of male sexual organ.

The function of the discourse in (a) is not for the purpose of language learning. Tongue twisting expressions are importantly used in language learning; however, in the context of wəddi mən, the above discourse is used to trick the bride so that she calls the sexual organ word šilḥo/, meaning 'dick'. The immediate purpose of the participants to trick the bride like this is to make her ashamed of calling the sexual word, but their long-term purpose is to make her acquainted with sexual affairs so she cannot feel shy of doing sexual acts with her bridegroom. In the rural areas of the research area, some girls get married without having enough awareness about what to play with their bridegrooms. Therefore, participants use this kind of informal sexual training in the context of wəddi mən.

(b) ሐርዓዊ፡ ጤል እንዳ ኢብሃ እብራሃ ኩንጠባራ

Bridgroom: Goat Of father Abraha restless

Kab ሜታ ምሚትማስ ምምግገራ

From The VN-truncate-3FSG VN=RED-IMPFV-climb up

<table>
<thead>
<tr>
<th>bi-ẖəfar</th>
<th>filho</th>
</tr>
</thead>
<tbody>
<tr>
<td>INS-container</td>
<td>termite</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>mət'ərə tɨ bəlɨʕ təmət'at'ir a</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddleja polystachya IMPFV-eat PRF.Climb up-3FSG</td>
</tr>
</tbody>
</table>

| mənΔ | ኢንዳ | ኢል gmail-file |
|-----------------|----------------|
| Goat Of father Abraha restless |

| ከተላ እታ በሔስ ኢለወን-

236
literally: The goat of father Abraha, the restless

its truncating the tree is worse than its climbing up the tree. Climbing up, it eats Buddleja polystachya.

functionally: When the bridegroom says the series of sentences above three times very fast, his tongue does not manage to utter the last words of each sentences; his tongue get twist to utter the vulgar word /mit'ar-a/, meaning 'her pussy'.

(e) mərɨʕawi: ʕamdi midri git'im

bride: pillar earth match

somaj midri t'imtim

sky earth coil

ʕamdi midri git'im

pillar earth match
səmay mɨdri t'ɨmtɨm
Sky Earth coil

قبدک po:ki Ꙍt̪'am
pillar earth match

 salarié mɨdri Ꙍt̪ɨmtɨm
sky earth coil

Literally: pillar and the earth matched.

Sky and earth coiled.

Functionally: When the bridegroom says Ꙍt̪'am po:ki /samdi midri/, meaning pillar and earth in the above series of sentences abruptly, his tongue is forced to be twisted and utter the sexual word Ꙍt̪'am /mit'ri/ meaning pussy because of replacing the middle consonant /d/ by /t'/.

3. CONCLUSION

The tongue twisting discourses above in (a-c) are not easy to utter casually and quickly. If they are said repeatedly as discussed above, the speaker may unintentionally say the name of the sexual organs. Therefore, the participants order the bridegroom or bride in the game of wəddi mən to casually and repeatedly say the above-mentioned tongue twisting discourse for this purpose. When the tongue of bridegroom or bride got twisted and utter the name of the sexual organs, they feel shy. That is why the participants try to find some tongue twisting discourses like the above ones, and order the bridegroom and bride to utter them.

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The abbreviations INS, F, VN, RED, IMPFV, IMPRF, PRF, SG, and 3 stand for instrument, feminine, verbal noun, reduplication, imperfective, imperfect, perfect, singular and third person pronoun respectively.
Critical Thinking Pedagogy: Using Textbooks Evaluation and Content Analysis Techniques for Saudi University Students
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Cortical thinking; pedagogy; content analysis; skills; learning; curricula

ABSTRACT

This research has an aim to investigate to what extent Saudi English textbooks help in enhancing Saudi student's critical thinking skills. The research topic was selected by keeping in mind the experience that Saudi Arabia students always face difficulty in the application of critical thinking skills for the determination of best possible solutions. The critical thinking skills are the necessity of professional life and if students of Saudi Arabia are failed in applying it to a particular situation, then it is important to investigate the reasons for it. The literature has concluded the same thing that the critical thinking skills learning should of that type which helps students in applying it to a particular situation because if they do not know its application, then critical thinking skill is useless. The past studies have revealed that the English textbooks have some elements of critical thinking skills but, it is important to investigate that either specific textbook contains the elements by which learner can learn the critical thinking skill or not. The primary research data was collected through a questionnaire of Five Point Likert Scale, which shows that the teachers of Saudi Arabia have neutral reply towards the role of English Textbook activities in the development of critical thinking skills. Teachers who are the research respondents of this study claimed that some gaps exist in the Saudi curricula for the development of critical thinking skills among students. This study successfully explored the role of curricula in the development of critical thinking skills among students, and how much Saudi Arabia curricula is efficient in it.

1. INTRODUCTION

Nowadays educational system in Saudi Arabia is required for higher-order thinking skills which is called critical thinking. Many organizations and institutions National Center on Education and Economy (the American Diploma) have pointed out the need for teaching students how to think critically (Willingham, 2007). Teaching critical thinking is not easy task for both teacher and students because it is intertwined with domain knowledge, and is required looking at multiple perspectives, it is required more practice inside classroom to apply it. Critical thinking is essential for academic quality work, and it is paradigmatic case” (Egege & Kutieleh, 2004, p. 75). The researcher contributes cognitive levels of Bloom’s taxonomy with the study, especially evaluation and analysis skills in classrooms.

The concept of teaching critical thinking consists of reasoned judgement which shows both sides of an issues, and creates deductive and inductive arguments and solving problems (Willingham, 2000; & Al Ghamdi & Deraney, 2013). Many theories have recognized the importance of teaching critical thinking (Elder, 2002, 2005; Faccione, 1992; McPeck, 1990; Siegel, 1988; Fisher, 2001). When reading the literature, one can find as many definitions of critical thinking as there are authors. They all reflect thinking as a skill or art. The 8th Annual International Conference on CT and Education Reform in summer 1987 defined it by Scriven & Paul as” it is self-guided, self-disciplined thinking which attempts to reason at the highest level of quality in a fair-minded way”.

In the context of ELT in Saudi Arabia, textbook is essential element of teaching and learning, and textbook evaluation recently is an important issue for the improvement of the quality curriculum. The ability to think critically and needs flexibility were
recognized in 1999 by the Curriculum Development Council (CDC), which argued that curriculum was needed to be developed and equipped with life-long skills that can be acquired outside schools (Lawrence, 2011). Researches in ELT in evaluation of textbooks and improving critical thinking need new qualitative research technique, which is Content Analysis. Researchers used such technique to analyze and quantify the meanings and relationships of concepts, then make inferences about the whole messages. To apply CA in any text, the text is coded, broken down into categories and then examined by either conceptual analysis or rational analysis. My research that is about assessment of Saudi system of education and its curriculum if it improved critical thinking skills by using textbook evaluation to prepare students for long-life skills that can be used outside of school, and content analysis technique.

2. LITERATURE REVIEW

According to Bailin and Battersby (2010), critical thinking argument is treated in the “broad sense” as people in context-specific situations of dialectic and dialogue utter it. They stress that critical thinking is a kind of inquiry: a process of "carefully examining an issue in order to come to a reasoned judgment" that often occurs in social interaction, casting critical thinking this way implies that the process of critical thinking involves the parsing of arguments, stressing context and constructive analysis, rather than just isolated critique. It also focuses on the examination and evaluation of alternative arguments, demonstrating that critical thinking does not constitute a monological critique of any one argument.

Allamnakhrah (2013) stresses that many theorists and researchers have recognized the importance of critical thinking, in order to generate thinking skills, in accordance with the rapid technological changes in educational process. According to him, skills like analysis and evaluation are necessary not only in educational achievements but also in workplaces. He states that critical thinking is important not only for individuals but also for the society and uses it as tool of making social functions. Danial (2007) states that there are a large number of programs that encourage the teaching of critical thinking for students to supplement regular curricula, rather than replacing it.

University students are expected to be equipped with critical thinking and problem-solving skills as they are the future human capital and need to meet the requirements of employers in hiring people. However, Othman, Mohd Salleh, alEdrus and Sulaiman (2008) demonstrate that the learning context of students is one of the major factors contributing to the deficiency of generic skills particularly critical thinking and problem solving skills. Richard & Linda (2008) state that the quality of our life depends on the quality of our thoughts and claim that critical thinkers can effectively communicate, ask vital questions and problems and come to reasoned conclusions and solutions due to their self-directed, self-monitored and self-corrective thinking. Miller, Nentl, and Zietlow (2010) state that there are six successive stages of learning processes inside the classroom which contribute significantly to today's educational marketplace, and they promote higher forms of thinking in education Bloom’s Taxonomy.

Tourn, Bayezid, and Mahnaz, (2014) state many definitions for "textbooks" and "evaluation" but the most appropriate one is, “ materials that are assessed by either teachers or learners to judge the fitness of something for particular purposes”. They argue that this technique is used for qualifying and homogenizing the textbooks content with the learning and teaching requirements in EFL/ESL settings. According to Litz (2016) there are several reasons for textbooks evaluation and it signals an important administrative and educational decision of professional investments. He states that one of the most important reasons for textbook evaluation is that it can be useful for the teacher development and professional growth.

According to Steve (2001), content analysis is defined by many researchers as systematic techniques to identify specified characteristics of messages; it is not restricted to context units and may include sampling units and recording units” (Holsti, 1969, Stigler, Gonzalez, Kawanaka, Knoll, & Serrano, 1999). He characterized "content analysis technique as a useful technique for allowing us to discover and describe the focus of individual, group, institutional, or social attention”(p. 1). He claims that content analysis is the most common notion which may be used for stylistic reasons, to assess the criteria and to measure the effectiveness of materials.

Roohani, Taheri and Poorzangeneh (2004) used content analysis technique to evaluate cognitive processes by drawing in Bloom’s revised taxonomy as a framework. They used two raters
to carry out content analysis for determining the frequency of cognitive processes based on cognitive domain in BRT. Alnofaie (2013) attempted to discover the applicability of CT pedagogy in post-secondary school learners in EFL inside classrooms by tracking dialogues inside the classroom and observing the learner's attitudes conducted another study.

According to Freeley& Steinberg, (2000) instruction in critical thinking aims at achieving the ability to explore, criticize, or advocate different ideas, to reason inductively and deductively, and to infer sound conclusions from ambiguous statements.

3. METHODOLOGY
The researcher has adopted the descriptive analytical method in this study; it is based on descriptive textbook activities, where the researcher investigated a specific phenomenon. This study used content analysis in order to investigate critical thinking skills in Well Read Skills and Strategies" series textbook activities in light of the cognitive domain of Bloom's Taxonomy. Moreover, the researcher used questionnaire in order to collect adequate and required data for the study and to find out an answer the questions of the research. Participants in the study were (53) teachers teaching English in the Faculties of Languages and Translation in Saudi universities.

5. RESULTS
The researcher claims that this textbook's activities enhance the low level of thinking skills more than the high level of thinking skills. The book helps in improving the students’ abilities to remember, understand, and apply knowledge. The book concentrates more in recalling and recognizing specific facts, patterns and concepts which serve in the development of intellectual abilities and skills, but there are few exercises that encourage high order learning skills such as analyzing, evaluating, and creating. Some teachers claim that some students can learn from previous decisions, anticipate changes into the environment by looking at evidences that things are changing rather than evidences that stay the same., recognize the similarities and differences among the concepts or situations, and avoid taking a decision in issues lacking adequate evidences, facts and knowledge. But they may have many reasons and barriers which unable learners in applying critical thinking.

5. PEDAGOGICAL IMPLICATIONS AND RECOMMENDATIONS
- It is essential to include more exercises in Saudi English textbooks in order to help Saudi students develop the high level of thinking skills.
- Saudi EFL trainers are greatly recommended to establish training programs for the professional development of EFL teachers aiming at a well understanding of the pedagogical needs to develop the high level of critical thinking skills of Saudi students.
- Learners should be trained on how to apply the high level of critical thinking skills.
- Teachers should inform learners of the advantages of applying the high level of critical thinking skills and the independent learning style. They can also motivate them by indicating their ability to be in charge of their own learning and provide the necessary guidance.

Based on the findings of the current research, the researcher presents some recommendations for future research.

o More participants should be involved in order to maintain better understanding of this approach. This includes having more EFL female instructors, this will help to obtain more comprehensive and accurate results.

o Duplicating this study on Saudi male school students is extremely suggested to compare its effects with the current study results.

o Finally, future research should consider carrying out other instruments for collecting data such as classroom observation in order to collect further information about the current study approach.

6. CONCLUSION
In conclusion, this study has demonstrated strong evidence of the benefits of the critical thinking skills' development among students in order to prepare them for the future career, and these skills can be best developed by the textbook activities. Currently, Saudi Arabia English textbooks suffer from some gaps in helping students develop the high level of critical thinking skills. Despite the fact that the learning and teaching of these skills are complex processes, teacher's teaching style matters a lot in the development of critical thinking skills.

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Linguistics, SLA and Lexicon as the Unit of Language
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Each one of the major linguistic schools takes a different compartment of language as the main building block which shapes the totality of a language. The claim is that most of the linguistic theories have ceded to the prominence of lexicon as one major component of language. Through introducing the concept of lexical features, into the Minimalist Program, Chomsky has acknowledged the fact that lexicon features determine a word’s meaning, its morphological shape and its syntactical behavior in syntax. Constructions are based on particular lexical items which have been acknowledged as crucial in SLA although with different labels such as holophrases, prefabricated patterns, formulaic speech, formulae, sequences in SLA, chunks, and formulaic expressions or utterances. By adopting a lexical approach in studying language and language teaching and learning, the need for a new teaching methodology has always been felt, a demand which has never been satisfied.

KEYWORDS
Linguistic, SLA, Constructions, Lexical Approach

1. INTRODUCTION
What is the nature of language, and what is learnt when we learn a second language? These are the questions to be answered by the linguistic branch of second language acquisition. The advent of second language acquisition is attributed to the field of Contrastive Analysis (CA). As Nunan (2001) puts it, SLA discipline emerged from ‘comparative studies’ of similarities and differences between languages. Such studies were carried out based on the idea that a learner’s first language (L1) has an influence on the acquisition of the second language (L2), originating contrastive analysis (CA) hypothesis. CA predicts and explains learners’ problems based on a comparison between L1 and L2 through determining similarities and differences between them. CA was highly influenced by structuralism as a theory of language and behaviorism as a theory of learning psychology.

2. STRUCTURALISM
From a structuralist linguistics perspective, as Saville-Troike (2006) puts it, “the focus of CA is on the surface forms of both L1 and L2 systems and on describing and comparing the language one level at a time- generally contrasting the phonology of L1 and L2, first, then morphology, then syntax, with the lexicon receiving relatively little attention, and discourse still less” (Saville-Troike, 2006, pp. 34-35). As a structuralist Fries (1945, cited in Saville-Troike, 2006) contends that “in learning a new language, the chief problem is not at first that of learning vocabulary items. It is, first, the mastery of the sound system. It is, second, the mastery of the features of arrangement that constitute the structure of the language” (Fries, 1945, cited in Saville-Troike, 2006, p. 35). Fries (1945, cited in Saville-Troike, 2006) attributes the accuracy to sound system and structures and contends that vocabulary learning results in fluency which hinders a proper control of English.

In structuralism “speech was regarded as the basis of language, and structure was viewed as being at the heart of speaking ability” (Richards & Rodgers 2001, p. 40). However according to them structuralism had two different branches in America and England. “Thus, in contrast to American structuralist views on language, language was viewed as purposeful activity related to goals and situations in the real world” (Richards & Rodgers, 2001, p. 40). According to Kumaravadivelu (2006), the basic tenets of structuralism was criticized mainly by Chomsky who maintained that language is not constituted of hierarchy of structures, but rather a
“network of transformations”. He criticized structuralism for its inadequacy in describing characteristics of language and language acquisition such as ‘creativity’ and ‘uniqueness’. With a focus on the deep structures of language structures, Chomsky refuted structuralist’s engagement with surface structures, although Chomskyan linguistics is still bound by ‘syntactic abstraction’ and neglects the importance of meaning and communicative context (Kumaravadivelu, 2006).

3. GENERATIVE-TRANSFORMATION GRAMMAR

The systematicity of second language learners’ interlanguage with their rules and principles, and rule-governed nature of errors led to the idea of generative linguistics. “Generative linguistics provides careful descriptions of these regularities that are necessary for a complete theory of language acquisition. But they are not sufficient because they do not explain how learners achieve the state of knowledge that can be described in this way” (Ellis, 2003, p. 80).

According to Tsimpli and Dimitrakopoulou (2007), the earlier generative studies according to mainly focused on the availability of Universal Grammar (UG) in second language acquisition, when such studies confirm partial accessibility of UG in SLA, “hypothesizing that while UG constrains L2 development as well as mature L2 grammars, in the domain of parametric options, L1 properties directly or indirectly affect L2 representations even at the advanced state of development” (Tsimi & Dimitrakopoulou, 2007, p. 216).

According to Norris and Ortega (2003), generative SLA considers language as a ‘symbolic system’, independent from cognition, and so complex that it cannot be acquired through ‘inductive’ or ‘deductive’ learning from input. Because of being rooted in the beliefs of ‘first language nativism’ the main research focus in generative SLA is investigating whether there is ‘indirect’, ‘partial’, ‘full’, or ‘no access’ to the principles of Universal Grammar (UG) in acquiring a second language, with a main emphasis on language competence rather than performance. They further the point that such an epistemological approach to L2 acquisition deals with constructs which provide explanations and descriptions for the origins of ‘linguistic mental representations’, and steers clear of interpreting the manner in which such representations are made available to the learner in a determinable way. Norris and Ortega (2003) maintain that generative SLA research limits itself to formal descriptions of transient learner grammars which is manifest in learners’ implicit ability in judging L2 forms as ungrammatical, since such research believes that SLA theory is involved in explaining how learners are capable of acquiring a ‘full mental representation’ of L2 complexities, and what is the reason that they cannot acquire all features of L2 syntax, and also what are the features that learners may be unable to acquire. They conclude that it is likely that generative linguistic studies of SLA only focus on the outcomes of various kinds of grammaticality judgment exercises, in which acquiring means native-like degree of control in rejecting unaccepted exemplars of target grammar (Norris & Ortega, 2003).

According to White (2003), in the generative tradition, it is believed that grammars are mental representations, and that universal principles restrict these representations. She contends that “linguistic universals are as they are because of properties of the human mind, and grammars (hence, languages) are as they are because of these universal principles” (White, 2003, p. 19). White (2003) defines UG as “part of an innate biologically endowed language faculty. It places limitations on grammars, constraining their form (the inventory of possible grammatical categories in the broadest sense, i.e., syntactic, semantic, phonological), as well as how they operate. She contends that UG-based theories of second language acquisition do not claim to account for all aspects of L2 development, rather such theories have a focus on the nature of interlanguage as an unconscious knowledge. She concludes that claims for UG operation in L2 acquisition are that interlanguage grammars occur within a limited scope, and that the “hypothesis space” is determined by UG.

According to Edelman (2007), formalist generative school is in contrast with functionalist approaches in that it is interested in the interpretation of linguistic evidence and its ‘proper treatment’. Formalist linguists look for evidence in order to precisely define ‘boundaries’ and restrictions on certain words and structures in order to discover the properties of such boundaries and constraints. Such a linguistic school is involved in grammaticality judgments by native speakers in regard to the ‘well-formedness’ of words or structures. Edelman further maintains that through obtaining linguistic data and grammaticality judgments hope to derive the underlying competence, which is considered to be the underlying knowledge if native speakers, and are not interested in performance as a manifestation of that knowledge in practice.
4. THE MINIMALIST PROGRAM
As Edelman (2007) puts it, the minimalist program shares with the formalist linguists the interest in abstract competence level.

“Minimalism seeks to describe the knowledge of language (that is, grammar) using a minimum amount of theoretical machinery. Its name expresses the overarching meta-theoretical principle according to which the derivation distance, as measured by the number of steps needed to link meaning and sound, should be as small as possible. That is, the process that maps thoughts to utterances and vice versa should resort to no representations other than those that are conceptually necessary” (Edelman, 2007, p. 257).

Through introducing the concept of lexical features, into the Minimalist Program, Chomsky has acknowledged the fact that lexicon features determine a word’s meaning, its morphological shape and its syntactical behavior in syntax. Chomsky adopts a lexicon-is-prime stance, and improves his former transformational/generative approach, which had a focus on syntax. Features have a role in determining the behaviors of lexical items in regard to Movement and Merging in order to render a grammatical sentence. Minimalism, in summary, ensures that sound and meaning are encoded as simply as possible and lexical items are crucial in this encoding since they are rich sources of syntactic, morphological, and semantic information. Edelman (2007) considers language faculty as composed of features, operations of Move and Merge, as well as the machinery of LF and PF and Syntax. Edelman moves on to claim that within a Minimalist paradigm what distinguishes one language from another is reduced to lexicons and the setting of binary parameters of UG.

“The various components of grammar, the constraints that govern them, the use of features, and even the features themselves are all innate. Minimalism, in particular, has largely attempted to reduce the problem of learning language to learning words: their pronunciation, features, and meaning. Language acquisition is in essence a matter of determining lexical idiosyncrasies” (Edelman, 2007, p. 258).

5. FUNCTIONALISM
According to Towell (2000), what distinguishes UG from a functionalist perspective is not the acceptance or rejection of UG dictated constraints, rather it is the functionalist’ dealing with such constraints as a ‘second order question’. From a functionalist standpoint the acquisition of meaning and consequentially the L2 is considered as a social phenomenon realized through the use of language in context. Towell (2000) maintains that interaction in context in order to form meanings that the language being learned is capable of expressing is a ‘prerequisite’ to language learning. Towell claims that when meaning is acquired it is possible to give grammatical forms to the meanings, a process which he calls grammaticalization. According to Halliday (1978, cited in Mattheiessen, McCarthy & Slade, 2002) systemic functional linguistics is a branch of functional linguistics with the distinctive characteristic that it is concerned with ‘internal organization’ of language in relation to the functions that it has been arranged to fulfill. Mattheiessen, McCarthy and Slade (2002) maintain that the major concern of systemic functional linguistics is to delineate how language is used by people in order to realize their ‘social lives’ and how the social worlds are achieved through and in language, on the other hand how language structures are arranged in order to accomplish socio-cultural meanings.

6. CONSTRUCTIONISM
According to Ellis (2003), “a construction is a conventional linguistic unit, that is part of the linguistic system, accepted as a convention in the speech community, and entrenched as grammatical knowledge in the speaker’s mind” (Ellis, 2003, p. 66). He puts forward the fact that in a construction grammar all linguistic aspects i.e., morphology, syntax, and lexicon are uniformly represented. He maintains that constructions are symbolic by which he means that in addition to determining the utterance’s morphological, syntactic, and lexical form, a construction also determines the related semantic, pragmatic, and/or discourse functions as well. Constructions have unique, and idiosyncratic formal or functional properties and must be represented independently to shape a speakers’ knowledge of their language. From a constructionism point of view, as Ellis (2003) puts it, frequency of occurrence is effective in independent representation of even ‘regular’ constructional patterns. “This usage-based perspective implies that the acquisition of grammar is the piecemeal learning of many thousands of constructions and the frequency-biased abstraction of regularities within them” (Ellis, 2003, p. 67), which means that grammar acquisition is realized through discovering regularities (maybe through hypothesis testing) in highly frequent constructions. Lexicon, thus, is considered as a source of crucial knowledge in learning and discovering syntax. As Ellis (2003) states: “Since the late 1960s, theories of grammar have increasingly put more syntax into the lexicon, and correspondingly less into rules. The result is that lexical specifications now include not only a listing of the particular constructions that the word can
appear in, but also the relative likelihood of their occurrence” (Ellis, 2003, p. 84). Constructions are based on particular lexical items which have been acknowledged as crucial in SLA although with different labels such as holophrases, prefabricated patterns, formulaic speech, formulae, sequences in SLA, chunks, and formulaic expressions or utterances.

“A language user has available to him or her a large number of semi-preconstructed phrases that constitute single choices, even though they might appear to be analyzable into segments. To some extent this may reflect the recurrence of similar situations in human affairs; it may illustrate a natural tendency to economy of effort; or it may be motivated in part by the exigencies of real-time conversation” (Sinclair, 1991, cited in Ellis, 2003, p. 68).

7. LEXICAL APPROACH
According to Harmer (2001), the lexical was first proposed by Dave Willis (1990) and was popularized by Michael Lewis (1993, 1997). Harmer contends that lexical approach is based on the idea that “language consists not of traditional grammar and vocabulary but often of multi-word prefabricated chunks” (Lewis, 1997, cited in Harmer, 2001, p. 91). According to Harmer lexical phrases include collocations, idioms, fixed and semi-fixed phrases, and he asserts that according to Lewis fluency result from a large store of fixed and semi-fixed prefabricated items, present in the foundation for any linguistic novelty or creativity. Rather than a focus on structures and syntax, lexical approach is involved in teaching phrases.

“A lexical approach would steer us away from an over-concentration on syntax and tense usage (with vocabulary slotted into these grammar patterns) towards the teaching of phrases which show words in combination, and which are generative in a different way from traditional grammar substitution tables” (Harmer, 2001, p. 92).

All these arguments can be boiled down to the prominence of a lexical approach in language acquisition through emphasizing the role of formulaic expressions as efficient fragmentations of language. Lexical approach takes lexical units as basic components of language. Lexical units within this approach are considered as finite, which can be learnt in order to master a language:

“Whereas Chomsky’s influential theory of language emphasized the capacity of speakers to create and interpret sentences that are unique and have never been produced or heard previously, in contrast, the lexical view holds that only a minority of spoken sentences are entirely novel creations and that multiword units functioning as chunks or memorized patterns form a high portion of the fluent stretches of speech heard in everyday conversation” (Pawley & Syder, 1983, cited in Richards & Rodgers, 2001, p. 133).

Such prefabricated units in each language alleviate the burden of understanding everything produced in an utterance, and makes the prediction and guessing of the incoming input easier.

“Once the importance of prefabricated language is acknowledged, the traditional grammar/vocabulary distinction becomes problematic: as the studies show, native speakers are prone to using much of the same language over and over again rather than starting from scratch each time they speak/write” (Harwood, 2002).

There are some criticisms over lexical approach, mostly in regard to its ambiguity in defining lexical units and their incorporation within a sound syllabus. According to Harmer (2001), the criticism over lexical approach is that no one has yet proposed a way to incorporate fixed and semi-fixed phrases into understanding of a language system. Another criticism is that there is the danger of neglecting the language system, as a prerequisite to string phrases into a coherent whole, which may result in learning an endless succession of phrase-book utterances, or according to Thornbury (1998), all chunks but no pineapple. The final criticism is the way in which phrases for teaching and learning are ordered. There is no learning theory adopted in lexical approach and this point has been referred to by Thornbury (1998) who contends that Lewis sympathizes with Krashen’s idea about comprehensible input, with a focus on acquisition rather than learning. However, Lewis emphasizes conscious awareness about chunks which results in consciousness-raising.

8. CONTRASTIVE LEXICAL APPROACH AS A OEDAGOGICAL IMPLICATION
Harmer (2001) claims that although lexical approach has promoted our understanding about the composition of language, it has neglected the necessity for generating a set of ‘pedagogic principles’ or ‘syllabus specifications’ in order to construct a new method. The claim is that through revisiting the tenets of Contrastive analysis as the theory of learning and as the historical basis of second language acquisition, and merging it with a lexical approach as the theory of language, a new teaching approach and method can be generated.
which satisfies criticisms set forth against Contrastive Analysis, Lexical Approach, and even criticisms against language teaching methodologies by postmethodologists.

According to Richards and Rodgers (2001), some ideas have been put forward like employing corpus and concordance programs which helps learners master collocations, undertaking Krashen’s comprehensible input hypothesis, and finally a contrastive lexical approach between L1 and L2. The last perspective is the major pedagogical implication of the arguments made so far. Contrastive Lexical Method (CLM) can be introduced as a new teaching method which is involved in comparing and finding equivalents for set phrases between languages and the way such set phrases can be employed in order to serve certain functions. Bahs (1993) has already proposed a translational equivalence of collocations, but he has abandoned his attempts by reducing contrastive approach collocations to simply finding items with no translation equivalents between languages.

With regard to Contrastive Studies, it can be claimed that the main focus has been on dealing with what of language teaching rather than on how of language teaching. CLM obviates criticisms set against Contrastive Analysis. Contrary to other forms of contrastive studies CLM is a methodology in language teaching and employs contrasts between L1 and L2 as a learning strategy, and does not involve itself with issues (proposed by Fisiak, 1981) like transfer, interference, prediction of errors, and hierarchy of difficulty, albeit it can take advantage of insights provided by CA studies, because after all CLM necessitates comparison. In contrast with CA, CLM has a pragmatic aim in its contrasting exercises and helps learners gain communicative competence, and still better communicative performance through gaining insight into proper use of language by taking advantage of their L1, already learned, pragmatic knowledge.

9. FINAL REMARKS
All major linguistic schools have acknowledged and ceded to the prominence of lexicon as major components of language, especially when their principles are discussed within a second language learning paradigm. By adopting a lexical approach in studying language and language teaching and learning, the need for a new teaching methodology has always been felt, a demand which has never been satisfied. Contrastive analysts also have been concerned with the criticism that theoretical products of CA should not be used raw in the classroom and must be subjected to pedagogical intervention. Contrastive Lexical Method (CLM) satisfies the urgent request for the proper methodology always demanded from both CA and Lexical Approach vanguards.

REFERENCES


Disgust, Shame, and Guilt in *A Portrait of the Artist as a Young Man* and “The Dead”: A Martha Nussbaumian Reading
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<td>The present research focuses on the role of disgust, shame and guilt in the identity formation of Stephen Dedalus in <em>A Portrait of the Artist as a Young Man</em> and Gabriel Conroy in “The Dead” by James Joyce. In both, there is a quest for an independent, and authentic identity through gradual emancipation from the nets of family, religion, nationality, culture, and language and embracing life in total liberation, however, through different paths, leading into different destinations. While Stephen decides to leave the country and pursue his goals somewhere else, Gabriel stays at home and tries to follow a more liberal customized life in his territory. Benefiting Martha Nussbaum’s ideas in <em>Hiding from Humanity</em>, the current study explores the role of shame and guilt, as the controlling tools, in breaking individual’s defense mechanism and self-reliance by imposing the sense of inadequacy and inefficiency to make his/her mind malleable and flexible enough to absorb the desired values and standards. The present research reveals the equivocal and ambivalent nature of those nets, as both supporting and restricting. To find one’s voice and authenticity, the individual must liberate him/herself, fly over the labyrinthine maze of culture and tradition, and embrace self-alienation as an opportunity for self-realization. The ready-made identities the society gives, have not the capacity for a liberal life, where the individual actualizes his/her non-transferable and unique potentialities and talents. What the nets do, is normalizing the society to be a unified homogenous body at the cost of killing the very liberal and humanist soul of self-awakening.</td>
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1. **INTRODUCTION**

* *A Portrait of the Artist as a Young Man*, an autobiographic bildungsroman by James Joyce, narrates the story of a young man since his childhood, who is supposed to be brought up as a common patriarchic catholic Irish man but he disentangles himself from all the supporting yet confining nets and finds liberation in art. It is a quite long and painful journey, in which he undergoes emotional and physical struggle to fight against all the impediments on the way of self-refashioning and liberal identity formation. Since childhood, he seems to be an analytical, and critical thinker, who doubts in every different deep-rooted, time-honored, and well-established social faculty such as family, school, university, religion, language, and nationality. Seeing their very true essence, he finds a liberal perspective on both life and art aesthetics and tries to live on his terms and rules.

As the novel is autobiographical, Stephen Dedalus is supposed as an alter ego for James Joyce, and the same liberalistic quest happens in his real life. In a broader context, it is associated to a movement, called theological liberalism or modernism, where emancipation of consciousness happened in the late 19th C. and people searched to substitute fanatic religious beliefs with new modes of thoughts. The liberals looked at everything with doubt and skepticism and reexamined everything by rationality. Instead of accepting religion without questioning, they decided to welcome and examine all the new rational and modern facts.

“The Dead” deals with the frustration and bitterness of a middle-aged protagonist, who has the same sentiments as Stephen but despite his scattered efforts to release himself and have a distinguished distinct liberal character, still lives under the net. Living
among the dead and being subjected to the confining nature of the different social faculties for such a long time has turned him into the dead, as well. This story emphasizes on this point that the presupposition of being liberal is living in a liberal society, where one can live free from the sense of shame and disgust and enjoy her/his individualism. Moreover, while artistic creativity plays a significant role in liberating Stephen from the outer world and build a rich inner world, Gabriel’s vocations as a college professor and newspaper editor, although prestigious and distinguished, are not yet creative and innovative.

The liberal theme of Joyce’s works roots in his liberal attitudes. Between 1907 and 1912, he wrote a series of political articles, published in the newspaper Il Piccolo Della Sera, criticizes the Victorian liberal ambiance with a complex skeptical outlook. At that time, liberalism and Gladstonism were somehow identical as the dominant political perspective was under the influence of William Ewart Gladstone (1809-1898).

Gladstone was a remarkable figure in England’s political history. He served twelve years out of his sixty years of his political career as prime minister. The liberalism, he advocated was a well-polished one, full of beautiful and catchy sentences such as “Justice delayed is justice denied.”, “We look forward to the time when the Power of Love will replace the Love of Power. Then will our world know the blessings of peace.” Or “Be happy with what you have and are, be generous with both, and you won’t have to hunt for happiness.” (Platt, 1989, p.276). Being categorized as lasses-faire or classic, his liberalism criteria could be defined through limited government expenditure, low taxation, stress on self-help and freedom of choice, free trade, and the equality of opportunity. He was a religious man and was against aristocracy and interested to take the working class’s side. What Joyce tried to criticize in his articles was the empty beautiful liberal slogans, which weren’t supported by any undertaken actions and pragmatic results. His attacks were aimed at the frustration and faithlessness that Liberal Party caused in people and its failure in keeping promises. People, particularly the new generation soon moved from skepticism to disappointment and lost their faith and trust. To Joyce, the highly-pitched sentimentalism and emotionalism mode of Gladstonian liberalism was not enough to keep the sacredness of agreement.

In A Portrait of the Artist as a Young Man, there is a scene, where Stephen and his father visit Queen College, father’s alma mater and he sobes nostalgically, and Stephen reacts coldly and distantly to him. Emotionally, a shift of generation happens on Stephen’s mind as if he is much older than his father and looks cynically and doubtfully to his dramatic sense of nationalism. His father’s sense of faith and interest in liberalism and liberal faculties has no signification and value for him.

Another reference to the liberal political situation in both Ulysses and A Portrait of the Artist as a Young Man is the concept of debt. There is a network of borrowing and lending money in both, where the issues of credit and debt are references to the nation’s unfulfilled demands due to the government’s betrayal and broken promises in a greater context.

2. METHODOLOGY

According to Martha Nussbaum, shame and disgust, as two significant anti-liberalistic and anti-humanist concepts, are used for stigmatization, humiliation, punishment, marginalization of the marked group or individual through harming human dignity. Some people advocate the revival of shame and disgust in favor of morality promotion in the society and use it to homogenize people and make them into moral, obedient social creatures, who always remain under the control of authorities. In the case, shame, sense of guilt, and humanist disgust are used, or better say, misused as a tool of power to uniform the society and make it homogenous and identical. An equalized unified society can be more easily controlled and ruled.

a) Disgust

According to Nussbaum, disgust, etymologically comes from the Latin word, caecum, which means filth. From morning to night, disgust is a powerful emotion that shapes our life structure. Our cleansing rituals are based on making ourselves more agreeable and taking care of ourselves against all those little obscene experiences that may humiliate us in front of the others (For example, we go to the bathroom or check our nose in the mirror to be clean, in private).

What we consider as animalistic substances, e.g., feces, urine, corpse, and rotten meat, are commonly defined as disgusting, and we normally want to ward them off. What is abnormal is when disgust is misused in some societies to condition the majority to hate and marginalize some minorities, who are supposed to contaminate society and threaten its health and homogeneity.

Disgust is expressed by strong reactions and has “a complex cognitive content, which focuses on the idea of incorporation of a contaminant.” (Nussbaum, 2004, p.87). According to Freud, the history of disgust coincides with the time that human being
learned to stand upward and keep his/her nose high. Since that time, he lost his connection to sexuality through smell, which used to interconnect him/her to the other animals. Its residue remained in the collectivistic unconscious of the later generation, and the civilized man has taught his/her children to disgust certain objects that are mostly related to genitals and sexuality.

In another level, disgust is related to the concepts of death and decay. It reminds us that we are ephemeral, vulnerable and mortal. Since infancy, human being shows some limited forms of disgust, e.g., some facial expressions on eating something bitter, but around the age of three or four, the social system begins to teach him/her the dominant attitude toward what is supposed as filthy. Disgust in its very essence is made of fear and indignation. These two serious and powerful emotions create a strong rejection to what is perceived as threatening and contaminating.

b) Shame

The primitive shame associated with the failure of narcissistic omnipotence and being self-consciousness about our sense of inadequacy and insufficiency. The overwhelming sense of defeat and void shapes primitive shame. The primitive shame is not directly related to sex but our constant and insatiable sexual needs. It aims our wholeness, and implies how imperfect, inadequate and handicapped we are. It begins by the first interruption in our joy and pleasure. Therefore, every human would meet it very soon by his/her unfulfilled expectations.

To put things very generally, shame, as I shall understand it here, is a painful emotion responding to a sense of failure to attain some ideal state, Shame, as is generally agreed by those who analyze it, pertains to the whole self, rather than to a specific act of self. (Nussbaum, 2004, p.184)

Social learning has a significant role in the development of the shame. Shame is defined as the sense of exclusion and separateness from the good whole, to be an outcast or outlander. In different societies, what are considered as disgusting or shameful are quite different. While in limited cases, shame is constructive and may encourage individuals to try harder and catch up with the rest team members, in most cases, it is paralyzing, particularly, if it is caused by another person(s). It diminishes self-respect and self-confidence and aggravates everything. Sometimes, parents use shame as a tool to impose their ideals and expectations to their children. Beside its side effect as making the child perfectionist, it dangerously can harm her/his self-dignity and pride.

Shame can be used to stigmatize the minorities in society, as well. The dominant discourses define the criteria of normalcy and whoever deviates, is stigmatized as abnormal or unusual. While the normal is considered as good, proper, and right, the abnormal is supposed as bad, inappropriate, wrong, and therefore disgusting and disgraceful. They must be marginalized and hidden to let the normal shine in the center. This aggression toward the others roots in our infantile sense of inadequacy and incompleteness toward ourselves. By stigmatizing the other, we deny humanity and individuality.

3. RESULTS AND DISCUSSION

a) A Portrait of the Artist as a Young Man

The main theme of the novel is embedded allusively in the protagonist’s name: Stephen Dedalus. As his family is roman catholic, he is named after St. Stephen (5-35 AD), the first martyr of Christianity. A truly devoted man, who did not lose his faith even while being stoned to death. Dedalus is allusive to Daedalus, the mythic engineer and artisan, who escaped with his son, Icarus, from King Minos’s labyrinth by inventing wings. Flying too high, Icarus drowned in the sea, as the sun melted the waxy wings, but Daedalus safely landed on an island.

While the first part of the name connotes the absolute acceptance and faithful devotion without questioning, the second part refers to self-fashioning, liberation, and immigration. If the protagonist’s life is divided into two distinct phases, that would be named “the Stephen” and “the Daedalus” part. The irreconcilable essence of the two parts of the name causes the main tension of the novel. Accordingly, the liberation from all the anti-humanistic and anti-liberalistic aspects of a prefabricated identity, based on the confinement and restriction and moving toward self-realization through perusing Heideggerian authentic life, relying on flourishing irreplaceable and nontransferable unique capabilities and capacities, is the main focus of this current paper.

The first signs of shame and guilt are detected at the beginning of the novel. Out of anxiety, Stephen is used to wetting his bed. To solve the problem, his mother spreads an oiled sheet to protect the mattress. Though it may seem to relieve at first, it is embarrassing at the same time. These equivocal mixed feelings are shown as “When you wet the bed, first it is warm then it gets cold. His mother put on the oiled sheet. They had a queer smell.” (Joyce, 2003, p.2).
Some lines further, he mentions a little girl, Eileen, whose parents are close friends of Stephen’s and there is a silent mutual consent that they should get married when they are grown up. Since the novel is narrated in the form of stream of consciousness, there must be a psychological association between two parts. In both cases of oiled sheet and Eileen, he feels embarrassment. Due to memory lapse or intentional censorship, he does not explain what exactly happens but anyway it is explained that he is hiding under the table and his mother emphasizes on the fact that he must apologize. What Dante says afterward, echoes on his mind just like a horrible curse.

Dante said:
O, if not, the eagles will come and
pull out his eyes
Pull out his eyes,
Apologize,
Apologize,
Pull out his eyes,
Apologize,
Pull out his eyes,
Pull out his eyes,
Apologize. (Joyce, 2003, p.3)

In religious texts, the punishment usually exceeds the sin. Since the family’s state of morality is under the influence of religious beliefs, the punishment is harsh and severe and makes Stephen’s consciousness into a battlefield of unpleasant emotions. The mixture of guilt, shame, repentance, and punishment is followed upon hearing this short poem-like.

The mechanism of controlling and civilizing through shame and disgust, as Nussbaum puts it, begins in the first years of childhood at home. Shame and guilt are used as a kind of training tool for parents and caretakers to socialize the child and impose the desired values in the process of his/her identity formation and subjectivity development.

Since Stephen’s family members are bound with love and care, the other scenes are bound with sweet or at least ordinary reminiscences, but even through these two single scenes, the confining yet protecting nature of the family is revealed. Even though the family takes care of him and surrounds him with a homely, warm and friendly ambiance, nevertheless in the process of inserting the dominant traditional, social and moral values, shame and guilt as power tools are still traceable.

The school, as the second social institution he enters turns into the canon of shame, and guilt-bound socializing process. As a religious boarding school, it is the representative of different religious, educational, and familial (residential) parties. Its training policies are mainly based on the uniformity, restraint, obedience, and passivity. Different strategies are used to break all the previous defense mechanisms, and make the individual flexible, and malleable enough to absorb the desired values and standards, and accept the prefabricated identity.

Unique or distinct modes of identity are not tolerated and from the very beginning, the anti-liberal mechanism eradicates each root of individualism. For example, Dedalus seems not to be an ordinary family name in Ireland, and as it has a close association to identity, a mild embarrassing episode happens on his first introduction.

-What is your name?
Stephen had answered: Stephen Dedalus.
Then Nasty Roche had said:
What kind of a name is that?
(Joyce, 2003, p.4)

The constant force for homogeneity and equality push individuals into a kind of restricted anti-humanist, anti-liberalistic boundaries to get them under control. Those who escape uniformity in the form of Foucaultian resistance, shall pay the price. The dominant power defines the criteria of normalization and keeps their subjects behind the red lines using internal controlling tools such as shame and guilt as well as external repressive apparatuses such as penalties and punishment. The reaction against the strangeness of his surname, although it may seem mild, is severe enough to exclude the child from the happy, prosperous majority with common Irish names and make him ashamed. Most of the times, the normalization criteria are not clear or intentionally are kept vague and shady to confuse people, just like a fisherman, who stirs up the water to confuse the fish and catch them more easily.

-Tell us, Dedalus. Do you kiss your mother before you go to bed?
Stephen answered:
-I do.
Wells turned to the other fellows and said:
-O, I say, here’s a fellow says he kisses his mother every night before he goes to bed.
The other fellows stopped their game and turned round, laughing
Stephen blushed under their eyes and said:
-I do not.
Wells said:
-O, I say, here’s a fellow says he
doesn’t kiss his mother before he
goes to bed.
They all laughed again. Stephen
tried to laugh with them. He felt his
whole body hot and confused in a
moment. (Joyce, 2003, p.10)

Kissing or not kissing one’s mother is not important.
What Wells does, is confusing Stephen and convince
him that he is inadequate and inefficient enough to
think for himself or doing anything right. After a
while, the individual’s defense mechanism is broken,
and he is ready enough to undergo the brainwashing
process: to deny himself to let the others think for
him. In the novel, there is a scene where he repeats
and repeats:

Stephen Dedalus is my name.
Ireland is my nation.
Clongowes is my dwelling place
And heaven my expectation.
(Joyce, 2003, p.12)

Through these four short lines, identity, nationality,
socio-economic status, and religion as well as the
ultimate aim of life are determined. The Althusserian
Ideological State Apparatuses works through
different ways to keep them under the net. The
individuals’ sense of guilt and shame and constant
need for being approved and accepted by the others,
keep them passive. But as the threat for rebel and riot
never dies out and there is always a possibility for the
individuals to claim their liberal humanistic life back
and peruse their unique thought system and be
authentic, the Repressive State Apparatuses intervene
to guarantee the continuum of the system.

In the novel, the lunatic Father Dolan represents RSA
at the boarding school. Every day, he breaks in the
class suddenly and interrupts what is going on, there.
Just like a serial killer, who searches for victims, he
punishes the wretched children harshly without any
logical excuse. The recurrent pattern of insult,
punishment and humiliation makes it a ritual. “-At
your work, all of you! Shouted the perfect of studies.
We want no lazy idle loafers here, lazy idle little
schemers. At your work, I tell you. Father Dolan will
be in to see you every day. Father Dolan will be in
tomorrow.” (Joyce, 2003, p.53)

Once, Stephen is victimized to his brutality. He
has broken his glasses and is exempted from
doing homework, due to his severely poor sight.

Father Dolan punishes him harshly. The dread,
shame, and pain are overwhelmingly tremendous.

Stephen closed his eyes and held out in the air his trembling hand
with the palm upwards. He felt the
perfect of studies touch it for a
moment at the fingers to straighten
it and then the swish of the sleeve
of the soutane as the pandybat was
lifted to strike. A hot burning
stinging tingling blow like the loud
crack of a broken stick made his
trembling hand crumple together
like a leaf in the fire: and at the
sound and the pain scalding tears
were driven into his eyes. His
whole body was shaking with fight,
his arm was shaking and his
crumpled burning livid hand shook
like a loose leaf in the air. A cry
sprang to his lips, a prayer to be let
off. But though the tears scalded
his eyes and his limbs quivered
with pain and fright he held back
the hot tears and the cry that
scalded his throat.
-Other hand! Shouted the perfect of
studies. (Joyce, 2003, p.55)

As he grows up, his problems aggravate,
respectively. His sexual awakening at the age of
sixteen, causes him to be attracted to beautiful young
women. The natural pressure of basic instincts pushes
him toward what he considers as sin. After his first
visit to the brothel and having his first sexual
experience with a prostitute, his life changes
dramatically and becomes messy and chaotic. He
regrettfully thinks that just like Lucifer, he has
negated his love and denied his obedience to God.
Having lived an innocent devoted life as a religious
young boy, suddenly he sees himself descending the
stairs of hell toward rebel, guilt, and darkness.
Having overwhelmed by sin and shame, he hears a
powerful dreadful sermon, which he feels he is its
only and only addressee. During the sermon,
trembling from fear, he sees how he has lost his
innocence and virginity by committing a disgusting
sin of the flesh and how he has lost the opportunity of
having a glorious life of devotional service. The
preacher illustrates hell so acutely and in such details
that horrifies Stephen to death.

A holy saint (one of our own
fathers I believe it was) was once
vouchsafed a vision of hell. It
seemed to him that he stood in the
midst of a great hall, dark and silent save for the ticking of a great clock. The ticking went on unceasingly; and it seemed to this saint that the sound of the ticking was the ceaseless repetition of the words - ever, never; ever, never. Ever to be in hell, never to be in heaven; ever to be shut off from the presence of God, never to enjoy the beatific vision; ever to be eaten with flames, gnawed by vermin, goaded with burning spikes, never to be free from those pains; ever to have the conscience upbraid one, the memory enrage, the mind filled with darkness and despair, never to escape; ever to curse and revile the foul demons who gloat fiendishly over the misery of their dupes, never to behold the shining raiment of the blessed spirits; ever to cry out of the abyss of fire to God for an instant, a single instant, of respite from such awful agony, never to receive, even for an instant, God’s pardon; ever to suffer, never to enjoy; ever to be damned, never to be saved; ever, never; ever, never. O, what a dreadful punishment! An eternity of endless agony, of endless bodily and spiritual torment, without one ray of hope, without one moment of cessation, of agony limitless in intensity, of torment infinitely varied, of torture that sustains eternally that which it eternally devours, of anguish that everlastingly prey upon the spirit while it racks the flesh, an eternity, every instant of which is itself an eternity of woe. Such is the terrible punishment decreed for those who die in mortal sin by an almighty and just God. (Joyce, 2003, p.141)

This is not his first encounter with hell. As a little boy, the heavy presence of hell imagery and its association with sin, guilt, and punishment are sensed everywhere. The omnipresence of God frames his trembling being, and his daily routine is conditioned by shame and guilt. He says his prayers every day to protect himself from going to hell. His wretched being is on the very edge of wrongdoing, misdeed, and sin. There is a strong possibility to be victimized to God’s indignation and rage every minute, even after having passed a long life of faith, obedience and devotion. And now, the doomed moment has come and he, as a miserable fallen sinner, has drowned in the sea of shame and humiliation. Scarlet with shame, he becomes self-conscious that he has transgressed and trespassed the red line. He sees himself as an inadequate person, who has a constant painful need and dependency toward sexuality and cannot ever overcome it.

His sins trickled from his lips, one by one. Trickled in shameful drops from his soul, festering and oozing like a sore, a squalid stream of vice. The last sins oozed forth, sluggish, filthy. There was no more to tell. He bowed his head, overcome. (Joyce, 2003, p.153)

He goes under an agonizing and bone-breaking process of repentance. He cries and says his prayers over and over. Sense of shame and disgust isolate him. A deep sense of alienation makes him think that he is lonely and lost. He tortures himself with deep senses of regret and sorrow. He even goes to the church for a confession. He decides to deny carnal love and sublimates all his untamable passion to the love of God. He wants to save his immortal soul at the cost of rejecting the ephemeral beauties and pleasures in the contingent materialized world. After this hard period, he comes to the point that he thinks to have overcome his lust and can control himself.

Meanwhile, the school principal invites him and asks him whether he wants to join the order and become a priest. As he wanders and tries to make up his mind, the climax of the novel happens. On the beach, he sees a half-naked beautiful girl and this image transcends him to another level.

Her image had passed into his soul forever and no word had broken the holy silence of his ecstasy. Her eyes had called him and his soul had leaped at the call. To live, to err, to fall, to triumph, to recreate life out of life! A wild angel had appeared to him, the angel of mortal youth and beauty, an envoy from the fair courts of life, to throw open before him in an instant of ecstasy the gates of all the ways of error and glory. On and on and on! (Joyce, 2003, p.181)
A sublime experience, a kind of self-revelation happens and he sees his path in life, very clearly. At a moment of epiphany, he understands what he is supposed to do and what his life is meant for. He sees vividly that all he wants is being a normal human being without any sense of shame, and disgust, to accept his failures, defects and imperfection without any sense of inadequacy, and guilt. He finds out that his greatest potential is worshipping beauty and baptizing himself in the river of aesthetics. This is his rebirth in a new world. This is liberation. He sees the very restricting essence of all the nets that protect him and define his identity, how their ambivalent nature makes him into a mediocre, ordinary man with certain values and desires. He decides to leave Ireland, to fly over those nets just like Daedalus and go to Paris. He wants to be free from the burden of his pre-destined pre-determined being and define himself liberally in a more liberal context. All his previously religion fate, and devotion are now channelized into his new love: Art.

b) “The Dead”

Quite a masterpiece, “The Dead”, is the longest short story (almost a novella) in the collection of Dubliners, and its main theme is questioning the language, religion, tradition, and national identity. The main plot happens in Gabriel Conroy’s (the protagonist) aunts’ house, where is an annual ball party on the occasion of Christmas, exactly the Feast of the Epiphany. Gabriel, a remarkable professor, and editor, enjoys having open-minded views and an international outlook. The rest including, his wife, Greta, are not sophisticated that much. The event is quite an Irish night with national cultural features, such as Irish music, Irish customs and traditions, and Irish treat. The guests as well as the hosts, are joyfully dancing, eating, drinking, and having fun.

At the first half of the story, he observes the others as an outsider. With a natural self-righteousness, he does not join them in their activities and watch them apparently without any comments. However, his reluctance toward the contribution in the party activities and programs, reveals a kind of disapproval to what is going on. As the story proceeds, more and more he seems to be anomalous to what is called the Irish.

There is a picture of the two murdered princes on the wall, which refers to Shakespeare’s play of “Richard III,” where Edward IV’s two young sons are imprisoned and murdered by the villain uncle in the tower. This picture indicates symbolically, how Gabriel feels alienated, imprisoned, and isolated in his country and estranged by his family and kinship. He is pushed toward dancing with Miss Ivors, a nationalist with the same educational background but different attitude and perspective.

“O, innocent Amy! I have found out that you write for The Daily Express. Now, aren’t you ashamed of yourself?”

“Why should I be ashamed of myself?” asked Gabriel, blinking his eyes and trying to smile.

“Well, I'm ashamed of you,” said Miss Ivors frankly. “To say you'd write for a paper like that. I didn't think you were a West Briton.” (Joyce, 2013, p.94)

He does not understand that his genuine love for literature and intellectual activities shall be criticized so harshly and he should be labeled as “West Briton”. For him, as a liberal scholar, literature stands above the political and national biases and prejudices. After a while, still dancing, another tension occurs:

Then she said suddenly: “O, Mr. Conroy, will you come for an excursion to the Aran Isles this summer? We're going to stay there a whole month. It will be splendid out in the Atlantic. You ought to come. Mr. Clancy is coming, and Mr. Kilkelly and Kathleen Kearney. It would be splendid for Greta too if she'd come. She's from Connacht, isn't she?”

“Her people are,” said Gabriel shortly.

…

“But where?” asked Miss Ivors.

“Well, we usually go to France or Belgium or perhaps Germany,” said Gabriel awkwardly.

“And why do you go to France and Belgium,” said Miss Ivors, “instead of visiting your own land?”

“Well,” said Gabriel, “it’s partly to keep in touch with the languages and partly for a change.”
“And haven't you your own language to keep in touch with—Irish?” asked Miss Ivors.

“Well,” said Gabriel, “if it comes to that, you know, Irish is not my language.”

... 

“And haven't you your own land to visit,” continued Miss Ivors, “that you know nothing of, your own people, and your own country?”

“0, to tell you the truth,” retorted Gabriel suddenly, “I'm sick of my own country, sick of it!” (Joyce, 2013, p.94)

These sentences are enough to be familiar with Gabriel’s mind. His wife is from a small region, where he wants to put behind. Miss Ivors wants him to be connected with his roots. He liberates himself with a harsh move. Explicitly, he admits that he has no sense of belongingness toward either his mother tongue or homeland. He wants to move on and connect himself to a broader context such as west Europe. Both his vocation and vacations are overseas-orientated.

Miss Ivors interrogates him to know the reason. He cannot or does not answer. There is no logical explanation that can convince an ardent nationalist such as her. This is psychologically justifiable how someone may feel estranged, confined and alienated at home and believe that the nets of language, religion, nationality, and culture do not let him live a liberal life, where he can flourish and reach self-actualization.

For some others like Gabriel’s aunt, this level of liberation and independence brings unbalancing and sense of dangling. Such people never trespass and if they do by chance, they go back, and stand behind the red line once again.

“I know all about the honor of God, Mary Jane, but I think it's not at all honorable for the pope to turn the women out of the choirs that have slaved there all their lives and put little whippers-snappers of boys over their heads. I suppose it is for the good of the Church if the pope does it. But it's not just, Mary Jane, and it's not right.”

She had worked herself into a passion and would have continued in defense of her sister for it was a sore subject with her but Mary Jane, seeing that all the dancers had come back, intervened pacifically: “Now, Aunt Kate, you're giving scandal to Mr. Browne who is of the other persuasion.”

Aunt Kate turned to Mr. Browne, who was grinning at this allusion to his religion, and said hastily: “O, I don't question the pope's being right. I'm only a stupid old woman and I wouldn't presume to do such a thing. But there's such a thing as common everyday politeness and gratitude. And if I were in Julia's place I'd tell that Father Healey straight up to his face. . .”

“And besides, Aunt Kate,” said Mary Jane, “we really are all hungry and when we are hungry we are all very quarrelsome.” (Joyce, 2013, p.97)

In their eye, going out of the net is supposed as a kind of violation, aggression that should be justified. All the subjects must live in a bubble and breath the air inside. All have to accept their geographical, lingual, cultural and socio-economical fate and behave in a manner as if they were the best choices, ever available.

At the table, they talk about the opera company which is at the Theatre Royal. An opera singer is mentioned, who has a good voice but he is not received well among the guests. “And why couldn't he have a voice too?” asked Freddy Malins sharply. “Is it because he's only a black?”” (Joyce, 2013, p.98) The deep sense of nationalism does not let the individuals welcome and tolerate other races, nations or cultures easily. These sentiments are against Gabriel’s, which seems to be more open and liberal.

As every year, Gabriel must give a short speech and thank the hosts for their hospitality, while praising Irish traditions and customs. He feels uncomfortable. He starts the speech with “It is not the first time that we have been the recipients—or perhaps, I had better say, the victims—of the hospitality of certain good
ladies.” (Joyce, 2013, p.100). The word “recipients” is substituted by “victims”. As that ceremony is a pure Irish night, with Irish features and characteristics, the usage of such a weird word reveals the heaviness of victimhood and entrapment in the net of national culture and traditions, he senses in his heart.

A significant point about the speech is his hesitancy of including some poems of Robert Browning or Shakespeare, who are both English and non-Irish. However, in such an Irish night, it would be more appropriate that he used some lines of his national fellowmen. Among all he could praise as his national values, he focuses mainly on the “hospitality” and discards the rest.

When the party is over and Greta and Gabriel come back to the hotel, he feels strong love and sexual passion for his wife but soon his hopes fade out when he finds out about the memory of Michael Furey’s love for Greta and his untimely death. Since, at the end of the party, painful reminiscences have overwhelmed Greta, on listening to a song, which Michael used to sing for her. When Greta sleeps in tears, Gabriel undergoes a kind of both individual and collectivistic self-revelation. A kind of epiphany happens and he finds out that not only his fellowmen but even he, himself, whom he thought was different and distinguished, are all dead. He understands that the real dead, like Michael Fury, who lived and died for love, is much more alive than him. He finds out that his narcissist ego is nothing but an illusion. He sees the very reality of himself, as “as a ludicrous figure, acting as a penny boy for his aunts, a nervous, well-meaning sentimentalist, orating to vulgarians and idealizing his own clownish lusts, the pitiable fatuous fellow he had caught a glimpse of in the mirror. Instinctively he turned his back more to the light lest she might see the shame that burned upon his forehead.” (Joyce, 2013, p.109)

This shame is different from Stephen’s. He is shameful because he knows now that he has not lived his life fully. He has wasted the better half of his life, so far. He understands that he has never been truly in love, as Michael Fury was. He feels deceived, lost and broken-hearted. What has remained is a frustrated mediocr man, a living dead.

The motif of death is repeated in different parts of the story. Besides the title, for example, at the dinner, one of the guests talk about some hermits, who live like the dead by total self-denial. “He was astonished to hear that the monks never spoke, got up at two in the morning and slept in their coffins.” (Joyce, Dubliners 99). Or at the last scene, Gabriel thinks about the imminent death of his Aunt Julia and even imagines himself, sitting by her deathbed. But even imagining himself being alive after her death does not make him feel alive. Frustrated and cold, he burst into tears. He sees that he is not alone and the whole country, all the living and the dead, are the dead. Snow is falling all over the country, covers everything and everyone, even Michael Furey’s tombstone, which is the symbol of pure love.

Snow was general all over Ireland. It was falling on every part of the dark central plain, on the treeless hills, falling softly upon the Bog of Allen and, farther westward, softly falling into the dark mutinous Shannon waves. It was falling, too, upon every part of the lonely churchyard on the hill where Michael Furey lay buried. It lay thickly drifted on the crooked crosses and headstones, on the spears of the little gate, on the barren thorns. His soul swooned slowly as he heard the snow falling faintly through the universe and faintly falling, like the descent of their last end, upon all the living and the dead. (Joyce, 2013, p.110)

4. CONCLUSION
While shame deals with negative assessment of the individual, guilt associates with his/her misdeed and wrongdoing. Therefore, the very essence of shame is the sense of inadequacy and that of guilt is trespass and transgression. Although they are quite different, both are used as controlling tools to break the subjects and keep them ready for brainwashing and acceptance of certain values. Human disgust, based on conventional arbitrary discourse-bound standards, keeps them behind the red line, and make the individuals react similarly. The dominant discourses define what to like and what to hate, what to wish for, and peruse and what to avoid and reject. The result is a homogenized unified collectivistic identity, which is the product of socio-cultural institutions.

What Stephen Dedalus figures out gradually is that despite their protective role, these institutions and faculties are restricting and confining. To have a liberal authentic life, one should escape from those nets and fly over their labyrinthine structure. Free from the shame, guilt and disgust, s/he should reject the prefabricated mediocre identity, which the society gives her/him, listen to his internal voice, embrace his self-alienation and isolation, and pursue the meaning and happiness in her/his unique capabilities.
and capacities. As Stephen Dedalus endures the weight of liberation and freedom and tries to self-fashion himself through art and aesthetics.

Gabriel is a middle-aged frustrated Stephen Dedalus, who has never left his homeland! Under the strict socio-cultural norms, structures and constructs, he has tried to customize his world. Not being creative like Stephen, he has a job with English-orientation and travels abroad on vacations. At first, he sees himself as distinguished and elite but just at the end of the story, he understands that he is not the only pebble on the beach. With shame and disgust, he sees the true essence of his empty, absurd, aimless life. He is a living dead, among the dead. When his wife admits her sentiments toward her young dead lover, Gabriel loses his dominant masculine position toward her. He understands that he has no absolute power on his wife and does not play an important role in her life. This sense of weakness and embarrassment extends to his whole life. He sees himself as a nervous sentimental clown, surrounded by the vulgar. He senses the weight of old-fashioned shabby norms and rules, which have formed his identity, banning him from living his life fully, depriving him of experiencing love, and leading him to a tasteless void life. But it is too late to change and there is nothing else to do but weep.

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Comparing and analyzing Puns and Metonymies based on Functions, Structures and Working Mechanism

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ABSTRACT

Pun and metonym have a key position in several significant conceptions of literature due to their formative and critical functions to language and cognition. Both rhetorical tropes share some common characteristics regarding their constructions and functions. This paper illustrates the relation between pun and metonymy considering their cognitive functions, constructions and working mechanism as it seems to be no research on English pun and their relation to metonymy have been conducted to date. Therefore, a comprehensive analysis will be made regarding these significant language phenomena by exploring some examples (24 samples) which will be analyzed for demonstrating that the usage of puns leads to the occurrence of metonymy. Analytical descriptive method will be followed.

KEYWORDS

pun, metonymy, homonymic, homophonic, tope, figurative

1. INTRODUCTION

In traditional rhetoric, pun and metonymy are often treated as the same as trope by cognitive linguistics. This consideration has been taken from the perspective of their intimate relevance. In this regard, Culler (1988) argues that “the pun in Lacan (1994) is intimately related to his notion of metonymy and metaphor”.

Elizabethan manuals\(^1\) on Rhetoric usually distinguished two main categories of deviation from plain language: tropes like metaphor, hyperbole, pun, metonymy, etc. and figures. In Quintilian's treatise on rhetoric (The Orator's Education), wordplay is reckoned among figures of speech. Quintilian divides these into two types: The first of which concerns innovation in language, and this is more grammatical based whereas the second considered as more rhetorical based concerns the arrangement of the words.

ECO's observation of how the WF functions establishes the epistemological importance of the pun by identifying it as the principal figure of Finnegans Wake\(^2\). We can test this hypothesis on the atomic element of FW, the pun which constitutes a particular form of metaphor founded on subjacent chains of metonymies. (1979, p. 72).

In addition, by tracing the tie between puns and metonymy, it is found that metonymy has been considered as a type of puns. Wikipedia defined a pun as a form of word play that exploits multiple meanings of a term, or of similar-sounding words, for an intended humorous or rhetorical effect. These ambiguities can arise from the intentional use of homophonic, homographic, metonymic, or figurative language. In contrast, Eco (1985) points out that: ‘pun can be taken as a special usage of metonymy at the level of discourse, using a part of the –'ideal cognitive model'* ICM to send a "discourse connotation" (p.138) can help to achieve special effects.

Konrad Żyśko (2017) demonstrates that a cognitive account must acknowledge the role in the conceptualizer to construct the meaning. It is assumed that language, and hence wordplay is a metaphor, metonymy, blending, schemas, etc….’ (p. xi) illustrating the cognitive relation between a pun and metonymy.
2. BACKGROUND OF THE STUDY

2.1 Definition and Structure of Puns:

2.1.1. Definition of a Pun

The famous linguist Cellar in his works traced the word etymologically, but he could not determine it, as he writes "it seems entirely appropriate that pun should be of uncertain origin and provokes etymological speculation, since this is the diachronic version of punning”). Hence, Pinch puts that playing on words, traditionally understood as a literary technique and a form of wit, has a long history of use and is probably almost as old as language itself. Although the earliest traces of wordplay are impossible to find due to the oral tradition of language, some early written forms have been well preserved. One of the first instances of such a use of language was found in ancient Egypt, where wordplay was richly involved in the creation of myths and interpretation of dreams (Pinch 1995: 68).

Although scholars have sought to define and classify puns, but their results have never met with much success (Brown, 1956). The following are some definitions of puns by researchers and dictionaries:

Punning is a form of wordplay where a word is used in such a way as to evoke several independent meanings simultaneously, with this regard Delabastita treats wordplay as paronomasia, or treating the whole concept of language as a kind of wordplay, who refers to it as:

"the various textual phenomena in which structural features of the language(s) used are exploited in order to bring about a communicatively significant confrontation of two (or more) linguistic structures with more or less similar forms and more or less different meanings" (Delabastita 1996: 128).

A pun is the form of a word play and paronomasia is also considered as a broad figure of classical rhetoric closely related to modern pun. As John Dryden puts it, 'punning is to torture one poor word ten thousand ways. (Dryden’s quotes).

Also, Delabastita defines wordplay (a term which he uses interchangeably with pun) as: “Wordplay is the general name for the various textual phenomenon in which structural features of the language(s) used are exploited in order to bring about a communicatively significant confrontation of two (or more) linguistics structures with more or less similar forms and more or less different meanings.”

A Pun is defined by Merriam Webster as the usually humorous use of a word in such a way as to suggest two or more of its meanings or the meaning of another word similar in sound. Also, a pun is defined by Cambridge Dictionary as a humorous use of a word or phrase that has several meanings or that sounds like another word.

With consideration of the aforesaid scholars' definitions and the study of empirical material, it can be concluded that a pun is a part of speech which is exploited by the punsters' as a symbolic device and rhetorical trope to realize communicative functions via bonding two or more contexts, it is a mechanism that needs flagrantly previous sufficient lexical knowledge. Consequently, to understand a pun, the hearer must be familiarized with author's style, era and social background. Also, a pun must be linked intrinsically to the source language and culture.

2-1.2. Pun's Structure

"The linguistic structures through which the pun can be embedded can be phonological, polysemous, idiomatic, morphological, and syntactical. It is important to state that in many cases two or more of these linguistic features are exploited to obtain a single pun" (Delabastita, 1996:130-131). Therefore, it is possible to identify four types and degrees, which can be further specified in terms of homonymy, homophony, homography, and paronymy" (Delabastita, 1996:128).

Konrad Żyśko (2017) illustrates Delabastita definitions by stating that the definition includes the whole structural features of puns: In this definition proposed by Delabastita, wordplay can exploit all sorts of features, be they phonological, graphological, orthographic, morphological, syntactic or semantic. Delabastita provides a list of universal ways through which linguistic phenomena can be similar, i.e. can share a similar form: identical spelling and pronunciation (homonymy), identical pronunciation but different spelling (homophony), identical spelling but different pronunciation (homography), or slightly different spelling and pronunciation (paronymy).
According to the aforesaid definition, here are four forms through which puns are constructed:

**Firstly:** Homographic puns that exploit multiple meanings of essentially the same word [e.g. foil (meaning to baffle and a very thin sheet of metal)]. A pun is a play on words. A pun is a comedic phrase that plays of the sounds and double meanings of words.

**Secondly:** Homonymy that exploits words with the same sound but unrelated meaning (e.g. raised and razed). For example the headline ‘Batchelor Pads it out: Jockey denies misleading investigators’ (Daily Mirror, 22 June 2004), reporting allegations against the jokey Mittie Batchelor, contains an example of a homographic pun on the word ‘pad’. (John E. Richardson, 2007: 70).

**Thirdly:** Homophonic puns that substitute words with the same sound but unrelated meaning (e.g. raised and razed). For example the headline ‘Batchelor Pads it out: Jockey denies misleading investigators’ (Daily Mirror, 22 June 2004), reporting allegations against the jokey Mittie Batchelor, contains an example of a homographic pun on the word ‘pad’. (John E. Richardson, 2007: 70).

**Fourthly:** The paronymic pun exploits words that have slight differences in both spelling and pronunciation. An example of such a word pair is ‘adding in salt/insult to injury’ (Delabastita, 1993: 79-80).

### 2.1.3 Pun’s Functions

**a- Linguistic Function**

Pun can inspire momentous action as well as narrative. It may also become the instrument of knowledge Pierre Guiraud argues: "Pun is the general condition of all natural linguistic activity." Another important theoretical construct which can shed some light on wordplay mechanisms is Koestler’s (1964) cognitive bisociation model. Bisociation is defined by Koestler as "the perceiving of a situation or idea (...) in two self-consistent but habitually incompatible frames of reference"

**b- Poetic Function:**

Wordplay therefore has to do with something fundamentally poetic in language, or as Roman Jakobson puts it, poetry is precisely characterized by being untranslatable: In poetry, verbal equations become a constructive principle of the text. Syntactic and morphological categories, roots, and affixes, phonemes and their components (distinctive features) – in short, any constituents of the verbal code – are confronted, juxtaposed, brought into contiguous relation according to the principle of similarity and contrast and carry their own autonomous signification. Phonemic similarity is sensed as semantic relationship. The pun, or to use a more erudite and perhaps more precise term – paronomasia, reigns over poetic art, and whether its rule is absolute or limited, poetry by definition is untranslatable.” (1987:434)

**c-Attention-Grabbing Device:**

Peter Handler adopts in his contribution (Les noms de domaineune...) a broad perspective on wordplay, as he demonstrates the frequent use of various creative techniques in the choice of domain names or web addresses. These techniques include blends, phonetic spelling and phonetic deformation, paronymy, double meanings and permutations.

By tracing the scholar's' studies regarding the function of the pun as attention-grabbing device, this term can be considered as an umbrella which includes other communicative functions as advertisements. Researchers such as Zeff and Aronson (1999) have explained this relation as "color, animation, and interactivity are often included in the advertisement in an attempt to capture attention, with the interactivity element also providing a way to track user interest". Besides, Simola et al (2013) had conducted a study regarding the relation between attention and memory for newspaper advertisements. Keller and Lehmann (2006) and Maughan et al (2007) state that: "any online advertisements that fail to capture or hold a viewer's attention will generally be ineffective in instilling product knowledge or brand awareness".

According to the above evidences, attention-grabbing function have been exploited in the following areas; titles and the names of places, characters, and organizations, in slogans and advertising. Common examples of these are:

1-Many restaurant and shop names use puns: as Chicken Palace, Tiecoon tie shop, Planet of the Grapes wine and spirits, Curl Up and Dye hair salon, as do books such as Pies and Prejudice.
2. Names of fictional characters also often carry puns, such as Ash Ketchum and Goku ("Kakarrot"),

d-Social Function:
Furthermore, Attardo (1994: 322-330) claims that wordplay offers a set of social functions, such as interaction within a group and the exclusion of outsiders. In some situations, wordplay may be a source of pleasure for both parties i.e. the author and the addressee of the wordplay

e-Entertainment Function:
wordplay is a linguistic device used for entertainment. This is in line with a more general description of playing with language as presented by Crystal:

"We play with language when we manipulate it as a source of enjoyment, either for ourselves or for the benefit of others. I mean ‘manipulate’ literally: we take some linguistic feature – such as a word, a phrase, a sentence, a part of a word, a group of sounds, a series of letters – and make it do things it does not normally do. We are, in effect, bending and breaking the rules of the language. And if someone were to ask why we do it, the answer is simply: for fun." (Crystal 1998: 1)

2.2-Definition and Structurers of Metonymy

2.2.1. Definition of Metonymy
A figure of speech consisting of the use of the name of one thing for another of which it is associated as ‘crown’ in ‘lands belonging to the crown’. Jasinski (2001:551) writes that metonym “is the form of substitution in which something is associated with X is substituted for X”. More formally, a metonym is a figurative trope in which one word, phrase or object is substituted for another form of a semantically related field of reference.

2.2.2. Structures of Metonymy
Etymologically, the word originally comes from Greek, constituted by two affixes —metal and ‘onoma’ which mean ‘change’ and ‘name’ respectively. A metonymy also is formed of three parts—tenor, vehicle and ground. What makes it different is that the ‘tenor’ never appears in a metonymy and the ‘vehicle’ serves as the ‘ground’ at the same time. The ‘tenor’ and the ‘vehicle’ function implicitly, one substituting for the other. This is because the ‘vehicle’ represents some characteristics of the ‘tenor’ but the two components in the same metonymy do not share any similarities at all. For instance:

- "He is mad, absolutely mad!” The greybeard said abruptly. Here ‘greybeard’ is a metonym, taking place of the person who was wearing grey beard. ‘Grey beard’ is a significant feature of the ‘tenor’ thus it functions as the ‘ground’ does in this sentence. Reisigl and Wodak (2001:56-58) detail a number of metonymic replacements:
  - The cause or creator is replaced by the product: e.g. 
    'the anti-terrorism, Crime and Security Act 2001 criminalises Muslims'.
  - The user of an object is replaced by the object: e.g. 
    'Rachel Corrie was killed by Israeli bulldozer'
  - People are replaced by a place in which these people work /are staying e.g. "The White house declared ..."the detention centre erupted into violence.
  - Events are replaced by the date in which these events occurred e.g. "September 11th must never be allowed to occur again".
  - A country, or state, is replaced by (certain people) living in this country: e.g. ‘We cannot let the evil of ethnic cleansing stand. We must not rest until it is reversed’ (Tony Blair, 22 Abril1999, cited in Fairclough, 2000:148).

Metonymies are used because the actors responsible are unknown. Consider the following headline: ‘Truck crashes into UK embassy’ (Independent, 1 April 2003). Here, the user of an object is replaced by the object –perhaps partly because the reason why the truck was driven into the embassy building died with the driver, and partly because it was a punchier headline than alternatives (e.g."Man drives truck into UK embassy").On the other hand, metonymies may enable the speakers {or writers} to conjure away responsible, involved or affected actors (whether victims or perpetrator) or to keep them in the semantic background ”(Reisigl and Wodak,2001:58)

Furthermore, there are many other ways to constitute a metonym. Just as conceptual domain in terms of another such as the human body, a conceptual metonym names one aspect or element in a
conceptual domain while referring to some other element which is in a contiguity relation with it. (Jakobson, 1985, p.45). Consider the following examples:

a. Person for His Name: I’m not in the telephone book.

b. Author for Book.

c. Inventor for Invention.

d. Container for Contained: This is an excellent dish/He drank the whole bottle.

The above terms have been adopted directly from Peirman and Geeraerts (2006) (Part for Whole, Container-Contained, location-located, Entity-Material, Possessor-Possessed, and characteristic) In the present system, entity is also used to classify the terms, Adjacent Entity, Single Entity, and object). In addition to that Laura. A. Janda(383) in her comparison of Metonymy patterns shared by lexicon and word formation characteristic cites a "naked person" as an example for (characteristic for entity, object-for-representation: a proper noun can refer to a representation) such as a (photo or a painting) of the referent of its literal reading. Thus, Malta in Example refers to a drawing of the island when pointing to a map. 'This is Malt'.

In addition, Peirman and Geeraerts (2006) claim that the vast majority of word formation metonyms are of the "part-whole" kind this include (not only part& whole relations but also entity& material, characteristics& entity and various relations of actions and participants among others)

2.2.3. Metonymy's Functions

Roughly speaking, metonymy has six types of functions. A comprehensive introduction will be given of these functions in the following paragraphs: (Shu, 2000, p.112-151).

a-Rhetorical Function:

Since metonymy denotes something with its related characteristics, usually the most significant one, it often has strong rhetorical effects. Many good nicknames come in this way, making themselves protruding and humorous by emphasizing some special features of things being mentioned.

b-Linguistic Function

Cognitive linguists assume that language develops by metaphorical extension. Foundation of language will be provided by basic body experiences, such as moving in space, seeing people and handling objects. At the same time, a certain form of language can focus on some movement (or path) or the endpoint of some incident (endpoint of the path), just like the following sentences.

a- We walked in the forest.

b- We walked home.

This proves that the nature of metonymy formation lies in the possibility of establishing some connections among individuals contiguously appearing within the same conceptual Construction. These individuals do not need to have contiguities in the sense of space. They are not restricted to behaviors, either. From this perspective, metonymy is the most basic form of meaning extension.

c-Poetic Function:

Metonymy is employed to add a poetic color to words to make them come to life. Language is building materials for poetry. Innovation in each layer of language can engender poems. In fact, such kind of innovation is a deviation from the original regulations and rules. Layers of language include phonetics, syntax, lexical, etc. Theoretically speaking, the more it deviates, the more poetic it could be. However, in practice, it is always limited by rules of language itself and people ‘s cognitive ability. If the tenor is too distant in meaning from the vehicle, it would be too abstruse to understand, not to mention appreciate.

d-Social Function:

As we know, metonymy is an important approach to constitute euphemism, indirect discourse behavior and argot; the former two express politeness while the later one has a sense of privacy. All of them function in strengthening social communications.

e-Cognitive Function

The study of metonymy in cognitive linguistics starts with the publication of George Lakoff and Mark Johnson’s influential book Metaphors We Live By (1980, p.37), in which it is claimed that metonymy, like metaphor, is not only a linguistic form but also a
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powerful cognitive tool for people’s conceptualization of the world.

Metonymy is an important component of our conceptual system. People can use a familiar and easy recognized characteristic to represent the whole thing. Therefore, by obtruding their characteristics, metonymy makes it easy to find out and remember the identity and features of things being discussed. Langacker explains metonymy as “a process consists in mentally accessing one conceptual entity via another entity” (1993, p.30). This definition points out the cognitive nature of metonymy. What is more, all phenomena of ellipsis, truncation, and phonological reduction/neutralization are linguistic examples of metonymy. In our daily life, out of some certain consideration, people often express something by describing something else related to it instead of talking about it directly.

A: How did you get to the airport?

B: I waved down a taxi. Towards A's question, B did not answer directly - I got to the airport by taxi— but only choose one part of the whole process to give an indirect reply. The whole process of this incident is a so-called 'Ideal Cognitive Model' (ICM) (Eco, 1985, p.330). As for a westerner, the ICM for the incident of—going to some place is like this:

Precondition: You have (access to) the vehicle.
Embarkation: You get into the vehicle and start it up.
Center: You drive (row, fly, etc.) to your destination.
Finish: You park and get out.
Endpoint: You are at your destination. (Lakoff, 1987, p.78)

People usually use one part of this ICM to call the whole process and the hearer will instantly understand that the speaker is talking about the whole thing through the part being mentioned simply because they share the same ICM. This enables us to infer something we are not being told.

f: Wordplay Function:

This function mainly works in nicknames, puns and two-part common expressions as (two-part allegorical saying). A functional comparison of both pun and metonymy illustrates that pun and metonymy share similar functions as poetic, linguistic, social, rhetorical functions, hence, puns realize additional functions as attention-grabbing, and entertainment functions. On the other hand, scholars prove that a pun is considered as a kind of metonymy or vice versa, metonymy is a type of pun’s functions. Therefore, it can be concluded that metonymy can realize the whole pun’s functions.

3- ANALYSIS AND DISCUSSION

A considerable number (24 samples) of naturally occurring instances of puns and metonyms will be analyzed. Samples were collected from Shakespeare's plays, literature, advertisement, web sides, and newspapers' headlines, to show that the word that has been punned realizes the rhetorical trope metonymy simultaneously.

A particular attention has been given to Shakespeare's works for analysis because they are excellent demonstration for artistic use of a particular figure of speech subject to analysis. Perhaps no writer is better known for the use of puns than him. Analytical descriptive method will be adopted.

1-Puns in William Shakespeare's works

a-Playing on the words 'melt', 'earth and 'crown'

The following example of Shakespearean puns is a Cleopatra's line at the death of Antony:

"The crown o'th earth doth melt" (IV.XV.63)

Analysis of the words as puns:

1-Here, in these examples 'crown" according to Cambridge Dictionary have three possible meanings:

*The royal governing power of a country that has a king or queen
*To put a crown on someone's head in an official ceremony that makes that person king or queen.
*A circular decoration for the head, usually made of gold and jewels (= precious stones), and worn by a king or queen at official ceremonies.

2-Earth means: the world on which we live.

*Melt means: to change something from solid to liquid by heating, or to dissolve a solid in a liquid.

*Shakespeare played on the expression 'crown melt" to indicate the situation of the king’s disappearing.

*The presence of 'melt' suggests a 'metal crown' which represents according to its contextual meaning the royal headdress (symbolizing sovereignty) which
made earth kingly is dissolving, and all of these indicate 'the king dying', the most excellent thing on the earth is disappearing. (J. Brown.1965 P.18).

Analysis of the 'crown' as a metonym:
The noun crown stands for the empire, so it realizes the trope metonymy.

b-Usage of the noun 'grave'
The following case can be found in "Hamlet" when Polonius asks Hamlet:
"ask for me tomorrow, you shall find me a grave man."
Analyzing of the word 'grave' as a pun:
The above example from Romeo and Juliet, a morbid pun comes from a fatally- a stabbed Mercutio, where grave means serious, but also alludes to his imminent death:
Analyzing of the word ‘grave’ as metonymy:
The word grave as a noun means: A hole dug in the ground to receive a coffin or dead body, typically marked by a stone or mound. In this example, the word grave has been used metonymically as place which stands for people

c-Usage of word 'sole' and 'soul'
In act 1, Scene IV of Romeo and Juliet, Shakespeare uses a pun, playing on words, in one of Romeo's sentences:
Not I, believe me. You have dancing shoes
With nimble soles. I have a soul of lead
So stakes me to the ground I cannot move.
Analysis of the word 'sole' and 'soul' as a pun:
Shakespeare plays on the homophonic words with similar sound sole and soul. First, he refers to the nimble soles of shoes. Then he contrasts those nimble soles with his "soul of lead," which weighs him down because of his love sickness.
Analysis of the words as metonymy:
Soul as a noun according to Cambridge Dictionary means:
*The spiritual part of a person that some people believe continues to exist in some form after their body has died.
*Also, as a noun means: the bottom part of the foot that touches the ground when you stand or walk or the part of the shoe that touches the ground, usually not including heel.

Both the words "sole' and "soul' stand as a part of the whole, therefore, they have been used metonymically.

d-Punning of the word "teen"
Another pun can be found in the nurse's lines when we first meet her and Juliet in Act 1 Scene 3. When 'The subject turns to Juliet’s age' The nurse replies by making a pun out of the word teen:
NURSE
I’ll lay fourteen of my teeth–
And yet, to my teen be it spoken, I have but four–
She’s not fourteen. (15-17)
Analysis of the word 'teen' as a pun:
The word 'teen' means sorrow, but can also be interpreted to refer to a teenager. The nurse intended to say she would bet "fourteen of her teeth, but to her sorrow she has only four teeth" making a pun out of the word " teen" to refer to both "sorrow" and Juliet as a "teenager".
Analysis of the word 'teen' as a metonym:
The word 'teen' as a noun according to Cambridge Dictionary means: teenager, relating, involving, or intended for people between the ages of 13 and 19: therefore, it a stage that refers to people, the word has been used metonymically.

e-Playing on words "colliers", "collars" and choler
Act '1' opening scene in R&J is filled with puns intended to worm up the audience. In this scene Sampson and Gregory two Capulet servants playing on the words: collier, collar and choler, all sounding alike(homophonic) as we will see in the following dialogue:
SAMPSON: Gregory, o’ my word, we'll not carry coals.
GREGORY: No, for then we should be colliers.
SAMPSON: I mean, an we be in choler, we'll draw.
GREGORY: Ay, while you live, draw your neck out o’ the colla
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Analysis of the words as puns:

We will not carry coals meaning we will not be humiliated by the Montagues.

"Collier" is to be a person who either digs for or sells coals. However, said with a British accent, *collier* sounds very much like the word *choler* or *collar*. So, when Gregory replies, "No, for then we should be colliers," Sampson turns "collier" into "choler," meaning angry, as we see in the line, "I mean, an we be in choler, we'll draw". Gregory next turns the word into *collar*, which refers to a hangman's noose.

Analysis of the words as metonymies:

*Collier* in Cambridge Dictionary means: a person who works in a mine removing coal from the ground. The word is used to name a person who performs that kind of work; therefore, it has been used metonymically.

*Collar* according to the context refers to a hangman's nose, therefore it realizes the trope metonymy as the part stands for the whole.

f-Usage of the word "eye"

In the following literary example, some lines have been taken from Shakespeare’s Sonnet CXXXII to illustrate how he plays on some words. (only included the lines subjected for analysis)

"THINE eyes I love, and they, as pitying me,"

And truly not the morning sun of heaven

"Better becomes the grey cheeks of the east."

"As those two mourning eyes become thy face:"

"O! let it then as well beseeem thy heart "

"To mourn for me since mourning doth thee grace,"

"And suit thy pity like in every part."

"Then will I swear beauty herself is black,"

Analysis of the word "eye" as a pun:

The sonnet is replete with wordplay and puns, especially on the words “I” and “eye”, and morning and mourning. Appropriately, the sonnet contains two instances of the word “I”, punningly mirroring the two eyes.

Analysis of the word "eye" as metonymy:

The meaning of the word 'eye' as a 'noun' according to Cambridge Dictionary: one of the two organs in your face that are used for seeing. Therefore, 'eye' has also been used metonymically; it stands as a part for the whole (person).

2- Puns in Prose

Novels and plays also benefit from the addition of puns to add humor and also give nuance to the story.

There are many examples of puns in Lewis Carroll's (Alice's Adventures in Wonderland),

which help to convey the strangeness of Wonderland. Here Alice confuses:

a- "tale" and "tail:"

Lewis Carroll was another author who was a fan of using puns in his work. In this example of pun, Alice confuses the nouns 'tale and 'tail.' The author exploited them as homophonic words (same sounds and different spellings)

"Mine is a long and a sad tale!" said the Mouse, turning to Alice, and sighing. "It is a long tail, certainly," said Alice, looking down with wonder at the Mouse's tail; "but why do you call it sad?" And she kept on puzzling about it while the Mouse was speaking.

Analysis of the words as puns:

Tale and tail are homophonic words (similar sound and different spelling), while the mouse talking about his sad 'tale' which means 'story' Alice is confused (tail and tale). Hence, the adjective 'sad' indicated the intended word 'tale'.

Analysis of the words as a metonym:

According to Cambridge Dictionary:

*Tail means; a part of an animal's body, sticking out from the base of the back, or something similar in shape or position. Tail has been used metonymically, as part stands for the whole (animal).

b- Duchess confuses "axis" and "axis"

[Alice:] ‘You see the earth takes twenty-four hours to turn round on its axis—’

‘Talking of axes,’ said the Duchess, ‘chop off her head!’
Analysis of the word as a pun:

In the mentioned example Lewis Carroll has also used puns. In this instance, Alice is trying to impress the Duchess with her worldly knowledge. When she uses the word axis which refers to (imaginary line going through the center of an object that is spinning) though, the Duchess makes the homophonic connection to “axes” and calls for Alice’s execution.

Analysis of the word as a metonym:

According to Cambridge Dictionary:

*Axis means: a real or imaginary line going through the center of an object that is spinning, or a line that divides a symmetrical shape into two equal halves:

Therefore, ‘axis’ is considered as a part of the object, in this example it refers to the earth. The word has been used metonymically.

c-Usage of the word "school" as Homonymy (identical sounds and spelling):

*Where do fish learn to swim?
*They learn from a school.

Analysis of the word as a pun:

In this example, the word "school" can mean either the place where kids go to learn or a group fish. The author exploited homonymous words which are spelt and pronounced in the same way but have different meanings.

One has to have a certain background knowledge to guess this witty answer or in other words should know the meanings of this word (school).

Analysis of the word as a metonym:

According to Cambridge Dictionary school means:

*A place where children go to be educated.

*A large number of fish or other sea creatures swimming in a group.

The homonymous word "school" has been used metonymically, since it indicates a place for people “children” according to the first meaning and indicates 'fish' in the second meaning.

d-Playing on the word 'Ernest':

Another example of pun is built right into the title of Oscar Wilde’s play (The Importance of Being Earnest). In the beginning the main character is neither earnest nor Ernest, but by the end of the play he is both:

'I've realized for the first time in my life the vital Importance of Being Earnest.'

Analysis of the word as a pun:

Ernest as an adjective means serious and determined, especially too serious and unable to find your own actions funny. On the contrary, Ernest in this example refers to the person name

Analysis of the word as a metonymy:

According to Cambridge Dictionary:

*Ernest as an adjective means serious, the word has been used metonymically because it denotes characteristic for entity 'people'.

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3-Puns in Advertisements

The following are some examples of advertisements:
(All examples have been taken from the paper "On the Pun in English Advertisement", Xiang Ling)

a-The usage of the word "branches" which refer to the bank

An accurate example of English pun is:

“Money does not grow on trees. But it blossoms at our branches”.

Analysis of the word "branches" as a pun:

The word “branch” has been used as a pun because the writer played on the word with two meanings- (homonymic) one is correlated to trees in the first sentence meaning “the arm like division of a tree”, while the other is a “division and subdivision of a bank”.

Analysis of the word as a metonymy:

According to Cambridge Dictionary:

*Branch means: a part of something larger or one of the offices or groups that form part of a large business organization. Therefore, the noun 'branch' has been used metonymically.

b-Usage of the word "can" as a verb and a noun

"Coke refreshes you like no other can. ---Coca-Cola"
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Analysis of the word as a pun:

The word 'can' is taken in meaning literally in American English as the aluminum tin used to contain liquid, especially drinks, while it also functions as the modal verb in its homograph. Homonymic words were exploited. Thus, this advertisement can be interpreted in two ways:

* 'Can' as a container. Coke refreshes you like no other can.

* 'Can' as a modal verb (can refresh you), this means Coke refreshes you more than other drinks.

Analysis of the word as a metonym can stand as container for the contained, it realizes the metonymic trope.

c-Usage of the word "ear" in the coming advertisement for a kind of sweet corn

"Try our sweet corn, you'll smile from ear to ear. "

Analysis of the word 'ear' as a pun:

Ear here has double meanings: one is organ of hearing while the other is seed-bearing part of a cereal. Hence, the prepositional phrase “from ear to ear” means smiling brightly or eating one corn after another.

Analysis of the word "ear" as a metonymy:

The meaning of the word 'ear' in Cambridge Dictionary:

*Ear means: either of the two organs, one on each side of the head, by which people or animals hear sounds, or hear sounds, or the flower part of a plant like a grass, such as wheat, that later contain the grains that are used as food.

The word "ear" is a metonym. Here, the part stands for the whole.

d-Usage of the word "more" as a brand or as a determiner

"Ask for More. ---More cigarettes"

Analysis of the word as a pun:

In this example the pun has been realized by the double meanings of the word “more”:

* More can be understood as a brand name of cigarettes.

* As a determiner, it can also refer to encourage usage of more cigarettes of this brand name.

Analysis of the word as a metonymy:

Brand means in Cambridge Dictionary: as a noun: "a product’ a type of product made by a particular company:

'More' as brand name realizes metonymy trope as a product stands for producer.

4-Puns from Websites

a-Playing on the word "tired"

"A bicycle can't stand on its own because it is too tired."

Analysis of the word as a pun:

The word 'tired' according to Cambridge Dictionary means (need of rest or sleep) and the same word also means (a rubber ring, usually filled with air, that fits around the wheel of a car, bicycle, or other vehicle). Consequently, the writer has exploited multiple meanings of essentially the same word 'homonymous'.

Analysis of the word as a metonym:

According to Cambridge Dictionary the word "tire" means: a rubber ring, usually filled with air, that fits around the wheel of a car, bicycle, or other vehicle. The word considered as a metonym because it represents the part which stands for the whole.

b-Playing on the word "leave"

"Make like a tree and leave"

Analysis of the word "leave" as a pun:

*To go, to leave. Used derogatively.
*A pun on the word 'leave', the process of shedding leaves that occurs in deciduous trees.

Analysis of the word as a metonymy:

According to Cambridge Dictionary the word 'leave' means:

* to go away from someone or something, for a short time or permanently

*plural of leaf, parts of plants, according the mentioned meaning 'leaves' realizes the trope metonymy as parts stand for the whole.

c-Playing on the word "liver"

"Is life worth living? That depends on the liver'

Analysis of the word 'liver' as a pun:

Liver in Cambridge Dictionary means a large organ in the body that cleans the blood and produces bile, or this organ from an animal used as meat.

But, here in this sentence, it denotes the living person. The word has been used as an agent noun. According to that a homonymic word has been used which realizes the figure trope pun.

Analysis of the word as a metonymy:

Liver in Cambridge Dictionary means: a large organ in the body that cleans the blood and produces bile, or this organ from an animal used as meat. A Part stands for the whole (person) therefore, it realizes figurative trope metonymy.

d-Playing on the word 'weak'. "Seven days without a pun makes on weak"

The aforesaid example is a one shot action written by MibuWolf for Minnchi's Epic Art Epic for Battles contest.

Analysis of the word 'weak' as a pun:

According to Cambridge Dictionary:

* weak means: not physically strong.

*Week means: a period of seven days, especially either from Monday to Sunday or from Sunday to Saturday.

One means: 'one' used when saying there is no other person or thing: e.g. He's the one person you can rely on in an emergency.

In this example the writer has played on noun phrase (one weak). The word "one" denotes "person" therefore, "one weak" denotes a person that is not physically strong. On the other hand, the meaning of the noun phrase "one week" according to Cambridge Dictionary indicates the seven days of the week.

Analysis of the word as a metonymy:

According to the above illustration of the adjective "weak" which refers to the person’s state (characteristic for entity), the word realizes the figurative trope metonymy.

Also, the word "week" which represents the whole days of the week (whole for the part) has realized the trope metonymy.

5-Puns in Newspapers' Headlines

a-Playing on the words "arms" in the headline: 'Iraqi Head Seeks Arms'

Analysis of the word 'arms' as a pun:

In the above headline, the writer played on the word "arms" which means weapons and explosives used in fighting wars and the plural form of the noun "arm" which indicates either of the two long parts of the upper body that are attached to the shoulders and have the hands at the end.

Analysis of the word as a metonymy:

According to Cambridge Dictionary: Arm means: either of the two long parts of the upper body that are attached to the shoulders and have the hands at the end. Therefore, represents parts for the whole (person) the word 'arm' realizes the trope metonymy.

b-Usage of the word "drops": regarding the headline: 'Eye Drops Off Self'
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Analysis of the word as a pun:

The word 'drops' can either be a noun or a verb. According to this, the illustration of this headline 'eye drops' as a noun phrase which means “a liquid medicine put into the eyes usually to cure an eye infection”, is taken off the market. On the other hand, the word 'drops' as a verb, which means “to fall or to allow something to fall”, indicates that eye allows or makes shelf to fall.

Analysis of the word as a metonym:

Meaning of the word 'drops' in Cambridge Dictionary:

*As a noun: a small round-shaped amount of liquid: The word 'drops' refer to the whole liquid that has been used as a medicine therefore it realizes the figurative trope metonymy.

c- Usage of the word 'dies': Two Soviet Ships Collide - One Dies

The word "dies" in the mentioned headlines as a verb means to stop living or existing, either suddenly or slowly, also it may be used informally. If a machine, battery, or phone dies, it stops working, usually because it has no power. But the above headline intended to inform the readers of the death of one person because it is a great loss rather than telling them the ship has stopped working, told them about the ships' stop working.

Analysis of the word as a metonym:

In this example the verb 'dies' refers to (the person who died in that accident) here action stands for participant. Therefore, the word 'dies' realizes the trope metonymy.

d- Playing on the word 'jam': Big Rig Carrying Fruit Crashes on 210 Freeway - Creates Jam

Analysis of the word as a pun:

The author in the above headline played on the same word 'jam' which has different meanings. The first one indicates a situation in which a lot of people are in a small space and the other meaning is a sweet, soft food made by cooking fruit with sugar to preserve it.

Analysis of the word as metonym:

According to Cambridge Dictionary 'jam' means:

*A situation in which a lot of people are in a small space. Jam donates 'people' who crowded in one place therefore it realizes the trope metonymy.

e- Playing on the word 'larger': New Study of Obesity Looks for Larger Test Group

Analysis of the word as a pun:

The headline's writer played on the word 'larger' as an adjective, as it may refer to the person who is a big in his size or may be referred to the group which includes a large number of people.

Analysis of the word as a metonym:

The meaning of the word "large" in Cambridge Dictionary:

*Of more than a typical or average size or amount. The adjective 'larger'(characteristic for entity) refers to people, this word realizes the figurative trope metonym.

f- Usage of the nouns phrases 'left hook' and 'right hamza': Was it a left hook or a right hamza? (Sun, 7 March 2005)

The above headline is from Sun newspaper which is usually far better at inventing puns.

Analysis of the noun phrases 'left hook' and 'right hamza' as puns: Regarding the phrase "left hook" the writer played on the noun —"hook" as (a short sharp blow with your fist that you make with your elbow bent, usually in a boxing match boxers will use this 'left hook' to try and hammer to the body as they leave their heads in close so that it's hard to counter them,) e.g. He was knocked down by a left hook in the first round. (https://expertboxing.com/mastering-th-left-hook.). And "hook" is a nickname of Abu-Hamza who has been nicknamed as "Hook" by UK tabloid in allusion to the fictional private captain Hook. (Wikipedia). In the noun phrase "right hamza", the author played on the homophonic words (write and right) and the homonymic words hamza as a name of "the Hook Hand or simply Abu Hamza", (is an Egyptian cleric who was the imam of Finsbury Park Mosque in London, England, where he preached Islamic fundamentalism and militant Islamism).On
the other hand, "hamza" is (A letter in the Arabic alphabet, representing the glottal stop [ʔ]. Hamza is not one of the 28 "full" letters and owes its existence to historical inconsistencies in the standard writing system. (Wikipedia).

Analysis of the 'hook' and 'hamza' as metonymies:

According to Collins English Dictionary:

*Hook: as a short sharp blow denotes (action &participants) in addition to that it has been used in this headline as a nicknamed. Also, using of the noun 'hamza' as a proper noun 'person name' or as a part of an Arabic writing system, all these nouns have realized the trope metonymy.

4. CONCLUSION

This paper makes a comprehensive analysis of pun and metonymy through comparing and contrasting these two significant language phenomena from the perspective of structure, function and working mechanism. It takes pains to prove that these two phenomena are considered as figurative tropes as Lacan (1994) illustrates their intimate tie by stating that "It is the pun contiguous, polysomic function which ties it to metonymy" (Clement, 1983). Scholars prove that a pun is regarded as a kind of metonymy's functions and vice versa metonymy is regarded as type of puns' functions. Consequently, it can be concluded that metonymy can realize the whole puns functions. In this paper, the researcher has attempted to demonstrate the relation between pun and metonymy, which appears in contexts ranging from literary, prose works through everyday conversation, to advertisements and news headlines.

REFERENCES


Comparing and analyzing Puns and Metonymies based on Functions, Structures and Working Mechanism


NOTES

1-Elizabethan literature refers to bodies of work produced during the reign of Queen Elizabeth I (1558–1603), and is one of the most splendid ages of English literature. Elizabeth, I presided over a vigorous culture that saw notable accomplishments in the arts, voyages of discovery, the "Elizabethan Settlement” that created the Church of England, and the defeat of military threats from Spain.

2-Finnegans Wake is a work of fiction by Irish writer James Joyce. It is significant for its experimental style and reputation as one of the most difficult works of fiction in the English language. Written in Paris over a period of seventeen years and published in 1939 (two years before the author's death), Finnegans Wake was Joyce's final work. The entire book is written in a largely idiosyncratic language, which blends standard English lexical items and neologistic multilingual puns and portmanteau words to unique effect. Many critics believe the technique.
Exploring and Learning English: An Analysis of Baidu and Google Translation

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ABSTRACT

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This paper presents the current status of Google as the world-wide popular search engine and Baidu as the top ranked search engine in China. Although Google is band in China mainland since 2010, it studies the connectivity of both platforms in China. Both the platforms are providing translation services where, being an international language English has been given crown priority. The paper uses survey among the Chinese people (n=250) to identify user’s English learning aptitude according to the coding of ACTLE. The code stands on A=Accuracy, C=Clarity, T=Time, L=Location and E=Environment friendly (emphasized on culturally appropriateness). The article finds a big margin for Baidu from Google translation services in terms of the coding category of time, location and culturally appropriateness. On the other hand, Google is little bit ahead in respect of accuracy and clarity to carry English meaning through its translation services. Above all, both search engines are giving the exploring opportunities to their valued stakeholders and opening a new English learning window for latent talents.

KEYWORDS

Baidu, Google, English China and Translation

1. INTRODUCTION

Translation is a linguistic art and passing a revolutionary phase in the current digital age. Digitize society is wrapping whole of our societal activities over the automatic technologies even the task of translation. Current century is the immense iconic era of translation (Gutt, 2014). Artificial intelligence and human intellect have made the translation system as the art of the literature. Digital technology such as relevant Apps and Smartphone have confirmed the translation revolution everywhere (Cronin, 2012). It is not only the matter of words but also the circulation of languages. Captivatingly, it is also an alternative way to blend the language, literature and culture. Translation is always fertile for the cultural spirit. Even, it fulfills the textual and cultural expectations (Bassnett, 2007). Nowadays, learners, readers, and knowledge hunters are swimming in the virtual world. Fortunately, they are travelling globally through World Wide Web (WWW) specifically, by the Search Engines (SE). Contentiously, knowledge searchers never face any linguistic barrier while browsing these SE’s. Google and Baidu translation support them to understand foreign languages in the form of real meaning. It is witnessed that translation process the language globalization (Weissbort & Eysteinsson, 2006). It is also a way to push language worldwide with the real meaning that hold the natives. Machine translation tunes language theme in various aspects. For example, “buffalo” is grammatically correct English word. By using translation service, the user enriches three meaning of buffalo such as the city of New York, the animal and a verb as intimidate. In addition, Machine learning system introduces
Exploring and Learning English: An Analysis of Baidu and Google Translation

shortage pathway of educational atmosphere. Learning English trend is a world-wide phenomenon. Over 200 million children are learning English in the school and 13 million young people are learning English in the universities (Yajun, 2003). It has reduced the time and enhanced speed to acquire new linguistic knowledge in the light of accurate cultural guts. Ultimately, technology turn on the way of learning English (Chapelle, 2003). Sometimes, the learning process is difficult due to the variation of the language. For example, in Google Translation, the common problem in Chinese, Japanese and Korean languages is the lack of natural word boundaries (Xiaoning et al., 2008). Learning English from Chinese context is very difficult in a traditional learning process. There are more reasons in terms of grammar, tense, and word. Being an international language, English is leading the higher study materials, research journals, and books (Dhakar, Sinha, & Pandey, 2013). In this case, translation is the best alternative to learn English in online. Moreover, translation is the long term language learning strategies to the knowledge society (Garcia, 2010). Considering the background of the study, English learning tendency through the modern technology and the Chinese context, the study addresses the following research questions:

A. What is the popular machine translation (Google or Baidu) tool used in China?
B. Is the Google or Baidu translation helpful to learn English to the Chinese learners?

To examine the effectiveness of the above mentioned research questions, the following hypothesis are taken into consideration:

H0: The service areas of Google Translation (GT) and Baidu Translation (BT) were same in Mainland China
H1: The GT and BT are efficient in different areas according to the coding point of view such as accuracy, clarity, timing, location and environment friendly.

1.1 Concept Clarification
Translation is a globalised communicative word. Language is the heart of it. Scholarly, it is a way to transfer knowledge and exchange the literature (Freeman, 2009). It is also one of the way relating English to the students own language (Cook, 2010). The study has concentrated only the textual translation through specific Search Engine (SE) namely Baidu and Google in China mainland only. Non-textual translation such as images, videos and statistics (Savoy & Dolamic, 2009) was not considered in the current study. It is only considering Chinese native speaker’s status of learning English through SE’s based translation services.

2. LITERATURE REVIEW
2.1 Translation Trend
Translation studies of 21st century are passing the charming age with advanced technologies. Bassnett aimed to reveal the changing trend of translation according to the collective changes. The world has already changed a lot; people are moving frequently even their own territory. They need to various cultures, languages and other life issues (Bassnett, 2013). The writer tried to answer three key questions in translation trend such as (a) translation meaning, (b) importance of socio-cultural context and (c) the agency of translator. To enhance the translation spirit accuracy, clarity, timing and environment are also important in the new translation atmosphere.

Translation evaluation in the past history was specific purposeful. Benjamin’s has evaluated the target text in four major categories. Those have consisted as suitability to the user, competence, level of cultural awareness and level of completeness (Adab, 2000). It was important to evaluate overall translation in the early stage of informative technological revolution. Today’s scenario is totally different. We need to evaluate the translation trend in the support of Search Engine (SE) and user preference.

The Chinese scholar Wenjun Lu also opined to find out translation accuracy through cultural knowledge or intimacy. He believed that translation is not only a alteration of source language to target language, it is also the exchange of two cultures. Lu has given an illustration to upgrade translation accuracy involving the cultural knowledge. His example as “Dragon” is the heart of Chinese people and culture. Moreover, it is a symbol of wisdom and strength but western culture defines the dragon is an aggressive monster (Lu, 2013). Without considering this cultural spirit, translation accuracy decline definitely.

Machine translation system is the remarkable tool for learning English in China. Emerging media innovation is providing great privilege to the Chinese college students in learning English by translating Chinese to English instantly. The recent survey conducted by C Wang has revealed the truth. A total of 1000 Chinese college student took part the survey to find out the performance of machine translation specifically two major points as (a) readability and (b) acceptability (Wang, 2017). Other evaluative parameter like clarity, time, location and environment
2.2 Best of Baidu

Baidu is the first ever Asian machine translation service provider offered hybrid translation since 2011. In addition, it has launched Neural Machine Translation (NMT) global context oriented and off-line translation on mobile devices (He, 2015). Interestingly, it supports the Chinese traditional poem, dialects, idioms and phrases to the users. This is the pick time to find out whether it is important translation tool to the Chinese or not while the case is using translation service and learning English anyway.

Being a popular Search Engine (SE) in China, it has created by two computer engineer Eric Xu and Robin Li in January 2000. In June 2016, MIT (Massachusetts Institute of Technology) technology review ranked Baidu among the five most pioneering and smart companies in the world where other positions distributed to Amazon, Illus mina, Tesla Motors and Aquion Energy (Duong, 2017). Though Baidu had the monopoly in China since Google left in 2010, it has dominated by quality services than Yahoo and Naver & Daum of South Korea.

2.3 Google Gearng

English is dominating global journal article, printed books, research documents and advanced useful technologies. It is used as an operative language in western driven technologies. Being a western Search Engine (SE) Google has also launched Neural Machine Translation (NMT) in 2016. It is also an end to end learning approach for automated translation (Wu et al., 2016). This experimental research tried to explore various features of Google Translation (GT) through different models. Hence, our team enhances to analyze GT from social parameters such as location and cultural point of view and compared with Baidu Translation (BT) that is pioneering SE in the Chinese society.

A group of Chinese scholars researched on GT in terms of one source language to multiple target languages. Their major points are as (a) English to Japanese and Korean language even Chinese some common linguistic structural knowledge are required that totally absent in machine translation, and (b) it is important to improve translation quality (Dong, Wu, He, Yu, & Wang, 2015). They have also suggested improving the translation quality through multi-task model system. Social issues did not address to analyze the GT as a whole gear up condition.

The above studied gave a scope to try to search Chinese people’s English learning trend through machine translation such as Search Engine (SE). This study concentrated on the comparative study of BT and GT i.e. which is preferable to learn English in China.

3. METHODOLOGY

3.1. Research Design

Discover English learning trends in China by Google and Baidu translation was the principle target of the study, in specific which machine translation is needful according to the code ACTLE. The coding of ACTLE stands on A=Accuracy, C=Clarity, T=Time, L=Location and E=Environment friendly (emphasized on culturally appropriateness). Using quantitative approach 5 tier code (ACTLE) has been applied to reveal the English learning scenario through Baidu and Google translation.

3.2 Participants

The native Chinese speakers who are living in the mainland helped to analyze the data in the study. The sample participants have expressed their English learning preference through machine translation. A total of 250 participants took part in the survey. Some used translation by computer, personal laptop and other gadget. Others used the same services through their smart phones.

4. RESULTS AND DISCUSSION

4.1 Result

The Chinese learners included in the study showed that most translation service users were in touch with the Machine Translation service from one to six years and recurrently the participants used the translation services.

This study revealed that the BT service is more effective in China in terms of Timing, Location and Environment Friendliness whereas GT services are more ahead in terms of Accuracy and Clarity in the code of ‘ACTLE’. When the participants were asked if you suggest others to use for exploring and learning English, which one they prefer for their suggestion was Baidu Translation. It was selected as the prime and popular tool for the purpose of translation service in the mainland of China. But both SEs were helpful to learn and explore English to the Chinese learners.

The study rejected the null hypothesis as was shown in z-test. The code of ‘ACTLE’ resulted that the more accurate and clearer the SE will be, the more popular the SE will be to the Chinese people as the study found. In this sense, accuracy and clarity in the
meaning searching, if close to English parlances could enhance the great possibilities of BT using. In the same tone, GT would be pervasive in mainland China and if managed the time, location and users’ friendly features.

Accuracy is vital in translation process. To get better and accurate translation Google has recently launched Neural Machine Translation (NMT) (Wu et al., 2016). It is a combination of human intelligence and technological advancement. But Google Translation has a common problem in Chinese, Japanese and Korean language due to lack of natural word boundaries that lead the ambiguity (Xiaoning et al., 2008). It means, clarity is also important in translation process. The third code emphasize on time. Machine translation convey the message as a quick service for millions of people (Helft, 2010). Chinese traditional thinking oriented translation is well fitted in China. For example, the Chinese word “Lao shangji” (老上司) translated by Baidu as “Old Superior” but Google translated as “Mentor” (Chan & Pollard, 2001). The Baidu translation is more close to the traditional Chinese literature and context. It is directed that location and cultural environment are also imperative in the translation process.

It is well mentionable that to develop English translation and improve learning capacity, Ministry of Education of the People’s Republic of China (MOE) has published college English curriculum requirements in 2014 (Bin, 2016). In line with the MOE, these two SEs are playing a vital role in picking up the capacity of English learning.

4.2 Discussion

The designated survey questionnaire with close ended questions was analyzed to understand the answers of the two research questions of the popular machine translation (Google or Baidu) tool used in China, and whether the Google or Baidu translation helpful to learn English to the Chinese learners.

The current study included 250 participants from the Chinese mainland. They were of various ages as follows:

(Figure-1)

The above figure-1 portrayed that 149 were ages of 21 to 30 years, 68 were of 31 to 40 years, 19 were of 41 to 50 years, 10 were of below 20 years and 4 were of over 50 years as well as Male and Female participants were of 137 and 113 respectively.

(Figure-2)

The study got 137 male participants whereas 113 were female (figure-2). They were of various profession groups like 119 of private sector, 70 of government sector, 17 of business sector and 44 of others (Figure-3).

They were from different educational backgrounds such as 91 of Doctoral level, 97 of Graduate level, 52 of Undergraduate level and 10 of below undergraduate (figure-4). This study was conducted on the people from rural area, semi-urban area and urban area and the participants showed that 35, 43 and 172 respectively.

(Figure-4)

The study revealed that among the participants (total 250), 213 persons took part in translation activities in some parts of their life whereas 37 were not involved in translation practice. Out of 213, 82 persons used Google Translation (GT). On the other hand, 131 persons used Baidu Translation (BT). The participants were not same in terms of their usage behavior of Machine Translation Service.

Out of the machine translation service users, 97 persons used it from 4 to 6 years, 41 persons used more than 6 years, 39 persons used 1 to 3 years whereas 36 persons used up to 1 year (Figure-5).

Figure-6 showed that 54% participants used it once a week, 41% of the participant used it almost every time whereas 3% and 2% of the participants used it once a month and once within 1 hour respectively.

(Figure-6)

Figure-7 described that most of the participants (total 144) using machine translation by searching the meaning of the word. On the other hand, 16 participants used the service for searching the meaning of sentences whereas 62 participants used it for understanding the meaning of other things. This study also reveals that 209 participants used the service for exploring the meanings of new words. Only 4 persons searched for the meaning of known words.

((Figure-7)

4.3. Two Tailed Z-Test

The study has used two tailed Z – test for calculating the research questions (RQ) and hypothesis. Firstly, we have analyzed the coding components of ACTLE and secondly, the Z-test to comply the RQ and Hypothesis.

(Table-1)
The above table depicts that the GT users got the translation services more accurately and clearly than the service of BT. The BT users got the big margins in the areas of timing, location and environment friendliness to 108, 112 and 104 participants in positive mood and 23,19 and 27 in less positive mood respectively. BT users liked it due to the respond time, location and environment friendliness of the SEs.

\[
Z = \frac{\hat{p}_1 - \hat{p}_2 - 0}{\sqrt{\hat{p}(1-\hat{p}) \left( \frac{1}{n_1} + \frac{1}{n_2} \right)} }
\]

Here, \(\hat{p}_1\) = Proportion of Participants in favor of GT
\(\hat{p}_2\) = Proportion of Participants in favor of BT
\(\hat{p}\) = Average of Proportion of Participants in favor of GT and BT
\(n_1\) = Total number of participants in favor of GT
\(n_2\) = Total number of participants in favor of BT

The study revealed \(z_{-}\text{tab}\) > \(z_{-}\text{cal}\) in the areas of clarity and accuracy of GT were 2.989 and 2.307 respectively whereas \(z_{-}\text{tab}\) < \(z_{-}\text{cal}\) in the areas of timing, location and environmental friendly of BT was the same which is-14.22. According to the result of two tailed \(Z\) – test, null hypothesis (\(H_0\)) has rejected and alternative hypothesis (\(H_1\)) has clearly proved.

5. CONCLUSION

Current era is the great witness to see the easy access of machine translation in China. Baidu is the mostly popular one to translate Chinese to English quickly through free internet use (Yao et al., 2012). Google also provides a billion of translation in a day for 200 million users (Li, Graesser, & Cai, 2014). British council is conducting four special modules to develop English skills globally. It is consisted with listening, speaking, reading and writing. Han Min and Yan Ping added new module to improve English skills and that is translation (Min & Ping, 2016). The study revealed the most preferred SE as a material to learn English in Chinese mainland.

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REFERENCES


8. Tables and Figures

Table 1 Participants’ Status on English Learning Aptitude by using BT and GT

<table>
<thead>
<tr>
<th>Coding Components of ACTLE</th>
<th>BT in terms of Scale on 5 where 1=really Disagree to 5= really Agree</th>
<th>GT in terms of Scale on 5 where 1=really Disagree to 5= really Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>A=Accuracy</td>
<td>1 2 3 4 5</td>
<td>1 2 3 4 5</td>
</tr>
<tr>
<td>C=Clarity</td>
<td>- 19 17 95 -</td>
<td>- - 10 19 53</td>
</tr>
<tr>
<td>T=Timing</td>
<td>- - - 23 108</td>
<td>21 57 4 -</td>
</tr>
<tr>
<td>L=Location</td>
<td>- - - 19 112</td>
<td>27 51 4 -</td>
</tr>
<tr>
<td>E=Environment Friendly</td>
<td>- - - 27 104</td>
<td>14 65 3 -</td>
</tr>
</tbody>
</table>

Figure 1 Age group of the participants
Exploring and Learning English: An Analysis of Baidu and Google Translation

Figure 2 Gender of the participants

Figure 3 Professions of the Participants
Figure 4 participants education level

Figure 5 Time Span of using Machine Translation Service

Figure 6 Frequency of using Machine Translation Service
Figure 7 Item of Translations using Machine Translation Service
Love Triangular Theory and Inverted Symmetry in Wole Soyinka’s *The Lion and the Jewel* and *The Trials of Brother Jero*

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Love, inverted symmetry, victory, tradition, religion, tragedy

**ABSTRACT**

This article presents a construct of love based upon a triangular theory and inverted symmetry. The work opens with a review of some of the major theories of love, and with a discussion of some of the major issues in love research. Next it briefly reviews selected elements of the triangular theory of love, according to which love can be understood as comprising three components intimacy, passion, and decision/ commitment. The aim of this study is to examine the plays in the geometry perspective based on triangular theory and inverted symmetry. The dramatic action informs, educates and entertains the readers. In Wole Soyinka’s plays, love triangular theory and the principle of inverted symmetry operate to show the victory of tradition over modernity on the one hand, women aggressivity and religion contribution to tragedy in Nigeria on the other hand.

**1. INTRODUCTION**

Lovers can often be elusive, but in being so, they mirror the phenomenon of love itself. Few psychological constructs are more elusive than the construct of love (see Berscheid, 1988). But the elusiveness of love, like that of lovers, has not discouraged people altogether: several psychologists have proposed to capture the essence of love through a diverse range of theories of the phenomenon. One of the earliest psychological theories was that of Freud (1922), which explicated love in terms of striving for an ego ideal. A later, related view was that of Reik (1944), which explained love in terms of a search for salvation. Maslow (1962) suggested that Deficiency love (D-love) might have the properties that Freud and Reik talked about, but that a higher form of love, Being love (B-love), was possible for people who were self-actualized and could love others for themselves rather than to remedy their own deficiencies.

However, the literary above starts with Freud (1922), then with Reik (1944), and finally with Maslow (1962). These first approaches were based on clinical psychology. Some more recent theories of love have derived more from the province of social/personality psychology. One of the more well-known social/personality theories is that of Lee (1977), who has proposed that love is not a single thing at all, but rather, an entity to be understood in terms of people's individual 'styles' of loving. According to Lee, there are six such styles: (a) eros, the love style characterized by the search for a beloved whose physical presentation of self embodies an image already held in the mind of the lover; (b) ludus, which is Ovid's term for playful or gamelike love; (c) storge, a style based on slowly developing affection and companionship; (d) mania, a love style characterized by obsession, jealousy, and great emotional intensity; (e) agape, which is altruistic love in which the lover views it as his or her duty to love without expectation of reciprocation; and (f) pragma, a practical style involving conscious consideration of the demographic characteristics of the loved one. Hatfield (1984, 1988) has distinguished between passionate and companionate love. Davis (1985) has also suggested three components: physical attraction, caring, and liking. Three-component theories seem to be popular these days, as the theory to serve as the basis for the present article, like Shaver's and Davis's theories, involves three components.

This study focuses the how triangular theory of love and inverted symmetry as dramatic structures operate in Wole Soyinka plays *The Lion and the Jewel* and
The Trials of Brother Jero. It also demonstrates how women are aggressive, and prophet tragic.
The plan of this study includes three parts dealing respectively with the elements of a triangular theory of love, tradition and modernity through inverted symmetry, and women aggressivity, prophet and tragedy through inverted symmetry.

2. ELEMENTS OF A TRIANGULAR OF LOVE

The triangular theory of love (Sternberg, 1986, 1988) holds that love can be understood in terms of three components that together can be viewed as forming the vertices of a triangle. The triangle is used as a metaphor, rather than as a strict geometric model. These three components are intimacy (top vertex of the triangle), passion (left-hand vertex of the triangle), and decision/commitment (right-hand vertex of the triangle). The assignment of components to vertices is arbitrary. These three components appear in various other theories of love, and moreover, correspond rather well to people's implicit theories of love (Aron & Westby, 1996). Each of these three terms can be used in many different ways, so it is important to clarify their meanings in the context of the present theory. The geometry of the 'love triangle' depends upon two factors: amount of love and balance of love. Differences in amounts of love are represented by differing areas of the love triangle: the greater the amount of love, the greater the area of the triangle.

Differences in balances of the three kinds of love are represented by differing shapes of triangles. For example, balanced love (roughly equal amounts of each component) is represented by an equilateral triangle.

3. THREE COMPONENTS OF LOVE

The three components of love in the triangular theory are intimacy, passion, and decision/commitment. Each component manifests a different aspect of love.

4. INTIMACY

Intimacy refers to feelings of closeness, connectedness, and bondedness in loving relationships. It thus includes within its purview those feelings that give rise, essentially, to the experience of warmth in a loving relationship. Sternberg and Grajek (1984) cluster-analysed data from the loving and liking scales of Rubin (1970) and a close-relationships scale of Levinger, Rands and Talaber (1977), as a result of which they identified 10 clusters in intimacy: (a) desire to promote the welfare of the loved one; (b) experienced happiness with the loved one; (c) high regard for the loved one; (d) being able to count on the loved one in times of need; (e) mutual understanding with the loved one; (f) sharing of one's self and one's possessions with the loved one; (g) receipt of emotional support from the loved one; (h) giving of emotional support to the loved one; (i) intimate communication with the loved one; and (j) valuing of the loved one in one's life. In The Lion and the Jewel the nearest to any form of intimacy displayed is when, the first of all, Baroka is in bed, naked except for baggy trousers, calf-length, and when, kneeling beside the bed Baroka's current Favourite, engaged in performing the wifely duty of 'plucking the hairs from his armpit. She does this by first massaging the spot around the selected hair very gently with her forefinger. Then, with hardly a break, she pulls out the hair between her finger and the thumb with a sudden sharp movement. Baroka twitches slightly with each pull. Then an aspirated 'A-ah'; and a look of complete beatitude spreads all over his face.' (Soyinka, 1974, p. 25)

5. PASSION

Passion refers to the drives that lead to romance, physical attraction, sexual consummation, and related phenomena in loving relationships. The passion component includes within its purview those sources of motivational and other forms of arousal that lead to the experience of passion in a loving relationship. It includes what Hatfield and Walster (1981: p.9) refer to as 'a state of intense longing for union with the other'. In a loving relationship, sexual needs may well predominate in this experience. However, other needs, such as those for self-esteem, succorance, nurturance, affiliation, dominance, submission, and self-actualization, may also contribute to the experiencing of passion. We find The Lion and the Jewel more illustrative. In fact, the wily and powerful Baroka is always on the quest for more wives. He laments getting older and covets the young Sidi. She ignores him and continues to describe her beauty compared to Baroka's advanced age. She calls him leathery and "the hindquarters of a lion." This is illustrated by her insult to Baroka's age, which is a direct insult to tradition. (Soyinka, 1974, p. 21). In the same way, Lakunle tells Sidi that he should hope so indeed since he is to marry her. He shall not let her. He shall protect her from herself. (Soyinka, 1974: p.56-57).

6. DECISION/COMMITMENT

Decision/commitment refers, in the short-term, to the decision that one loves a certain other, and in the long-term, to one's commitment to maintain that love. These two aspects of the decision/commitment component do not necessarily go together, in that one can decide to love someone without being committed to the love in the long-term, or one can be committed
to a relationship without acknowledging that one loves the other person in the relationship.

The three components of love interact with each other: for example, greater intimacy may lead to greater passion or commitment, just as greater commitment may lead to greater intimacy, or with lesser likelihood, greater passion. In general, then, the components are separable, but interactive with each other. Although all three components are important parts of loving relationships, their importance may differ from one relationship to another, or over time within a given relationship.

Indeed, different kinds of love can be generated by limiting cases of different combinations of the components. In *The Lion and the Jewel*, Baroka decides to trick Sidi and Sadiku, though, and ends up raping Sidi, taking her virginity, winning her and avenging his shame after she initially refused to marry him. (Soyinka, 1974, p. 20).

7. INVERTED SYMMETRY

Inverted symmetry is one of symmetry principles. It is an incredible fact that a so ancient concept such as symmetry has not yet received a widely accepted general definition. Rather, several definitions are found in the literature and on the web. Most time, different terms and wording are used, although the underlying concept seems to be the same. Furthermore, practical definitions are often based on strong assumptions, such as the existence of the euclidean structure for geometric symmetries. In most cases, symmetry is exemplified rather than defined. It is not claimed here that all kind of symmetries are coverable by a single mathematical definition: books reviewing symmetry concepts over a broad spectrum of fields, going from Weyl (1952) to Darvas (2007), show that there is much to learn and to explore before stating whether or not a unique definition is possible. Our purpose is rather to consider some situations involving different symmetry definitions, and show that a single common one suffices. Moreover, defining symmetry appears to be a hot topic, as suggested in several recent international conferences (SymCon 2007, ISC 2007, Symmetry Festival 2006).

One of the previous attempts to define symmetry was done in an open access paper by Petitjean (2003). Originally, this latter was devoted to define symmetry and chirality measures rather than to define symmetry itself. By no way it is claimed that the 2003 definition was never published before (somebody has to look), and retrieving the first occurrence of the definition is outside the scope of this paper. Here, the deep role of a group structure is investigated and its need is demonstrated rather than being a priori imposed. The need of a metric space is also pointed out. Intuitively, an object is symmetric when it is declared to be identical to a transform of itself: so, I must be able to declare when an object is identical to one of its transforms. Here, it is pointed out that not all kind of transforms should be allowed in a symmetry context. E.g., any string of at least three bits is such that the permutation of any two identical bits returns the same string. Declaring that I have found a symmetry here would lead to conclude that all strings of more than two bits are symmetric, an obviously false conclusion. Our main idea is thus to allow only distance-preserving transforms (it will be shown further that it solves the problem above).

Alan Pipes (2003, 92) states: “the nature and function of a ritual is the reverse of that of a game, hence the chiastic system of correlations and oppositions that link in the theory developed in the Svage mind, these two forms of social interaction. In Lewis-Strauss’s own words:

Games...appear to have a disjunctive effect: they end in the establishment of a difference between individual players or teams where originally there was no indication of inequality. And at the end of the game they are distinguished into winners and losers. Ritual, on the other hand, is the exact inverse, it enjoys, for it brings about union (one might even say communion in this context) or in any case an organic relation between two initially separate groups.... The game produces events by means of a structure, and we can therefore understand why competitive games should flourish in our industrial societies. (Lewis-Strauss, 1960: 32-33)

In other words, and to spell out the chiastic structure of Lewis-Strauss’s argument: games use structures to create events (generate asymmetry) while rituals use events to create structures (and generate symmetry). There are many other examples of this kind of chiastic logic in Lewis-Strauss’s works, which I do not have the space to examine here in details. In a later article published in L’ Homme Lewis-Strauss argued that: “Circumcision and the bestowal of the penis sheath sustain a relationship of inverted symmetry” (Lewis-Strauss 1988: 23).

Treating the masks as elements of a total system, that is, as variations of a single mask), the result is that, the relationship between each type of mask is such that as we pass from one to the other, if the form of
the masks remains the same (for example, both masks favor conceive shapes) their ‘massage’ is inverted (one mask is propitious, the other disruptive). Conversely if their forms invert (one is concave, the other convex) it is, this time, their “message” that remains constant (Alan Pipes, 2003).

Ambrose/Harris (2007, p.084-085) inverted symmetry sees one half of the image inverted as a commonly the case for the royal cards in a set of playing card. As for true symmetry people think many natural objects, such as butterfly wings, are symmetrical, but nature rarely is perfectly symmetrical. Commercial graphics, however produce natural designs with true symmetry, such as the logo for the Shell energy company. Biaxial symmetry: a symmetrical composition can have more than one axis of symmetry. Biaxial symmetry with vertical and horizontal axis guarantees balance top and bottom as well left and right. The top and bottom elements are often the same as the left and right elements, although they can be different. More than two axes are also possible: for example, a snowflake and a kaleidoscope have three. Radial symmetry means there is symmetry on all axes, such on the photograph of the sun taken with a starburst filter (Ambrose/Harris, 2007, p. 084-085).

8. TRADITION AND MODERNITY THROUGH INVERTED SYMMETRY

Inverted symmetry uses symmetry with one half inverted like a playing card. I may also consider the word invert, a verb that means put upside down or in the opposite order, position, or arrangement. Indeed, inverted symmetry patterns are found in The Lion and the Jewel. It is at the levels of text structure and characters that I make this interpretation. This play is divided into three parts. This style is placed over the course of the day because it is divided into “Morning” (Soyinka, 1974, p.3), “Noon” (Soyinka, 1974, p.19) and “Night” (Soyinka, 1974, p.30). This division is in perfect harmony with the whole action of the play. This means that each part of the play corresponds to what happens, and events have similarity with the part of the play during which they take place. There is a good organisation of events in The Lion and the Jewel. What happens in the “Morning” continues at “Noon”, and ends in the “Evening”. This means that the action of this play is placed in a line representing a day. These parts are associated with the themes they deal with. In addition, each part has a double meaning: a literary significance and a metaphoric one. In this respect, the “Morning” as the early part of the day also means the beginning of events, the infancy of relationship or the establishment and maintenance of contact between characters; the “Noon” is the metaphor for manhood, and the “Evening” metaphorically means the old age.

In fact, in The Lion and the Jewel the plot involves a deliberate inversion of one of the most constant motifs of romantic comedy: a love triangle in which the romance of the pair of young lovers is for a while frustrated by another, often wealthier suitor; but the younger suitor ultimately prevails and the young lovers succeed in committing themselves to each other, formally in marriage. In this play, it is the older suitor Baroka whose suit prevails and who shows for greater vitality and resourcefulness than the young, hapless competitor. This inversion, in which old age prevails over youth, entails other important details as well: the protagonist is a teacher; he proves to be more decisive than the antagonist, a villager who proves to be more cultured, more enlightened than the would-be sophisticate.

The Lion and the Jewel is the triangular play between Baroka, Sidi and Lakunle. To show this from the writing we are analyzing, Lakunle tells Sidi that his heart bursts into flowers with his love. But Sidi and the dead of the village trample it with feet of ignorance. (Soyinka, 1974: p.7). Sadiku tells Sidi: ‘Baroka wants you for a wife’ (Soyinka, 1974: p.29). In the end, Baroka vitality assures his eventual triumph over Sidi and Lakunle. As can be seen, the author has taken care to invert greater dramatic interest in the other two characters as well. The Lion and the Jewel is a play of conflict and opposition. It is constantly shifting and moves from Lakunle and Sidi to Lakunle and Baroka and finally to Baroka and Sidi. It is obvious that each of these characters is acting either as protagonist or antagonist in the shifting of conflict in the play. The proof based on the work is expressed in Lakunle’s address to Sidi in which he also mentions Baroka’s name. He says: ‘it is this village I shall turn inside out. Beginning with the crafty rogue, Your past master of self-indulgence – Baroka.’ (Soyinka, 1974: p.6). Sidi reacts and replies: ‘Are you still on about the Bale? What has he done to you?’ (Soyinka, 1974: p.6). Before this, Lakunle asks Sidi ‘what is a jewel for pigs?’ (Soyinka, 1974: p.5).

These aspects of inverted symmetry are illustrated with events in the play as follows: first of all the love triangle is associated with Lakunle, Sidi and Baroka. Sidi has two suitors, namely: Lakunle and Baroka.

To begin with Lakunle, he is the first suitor with the intention to marry Sidi. Lakunle is a young, idealistic school teacher. In the first part of this play, the “Morning”, he expresses his undying love for Sidi,
and asks her to marry him. But she seems unprepared to give up the power that comes with being a handsome, young, semi-famous maiden at a small village. Lakunle pleads with her, proposing a modernistic wedding package that includes love, respect, companionship and monogamy. The relationship between Lakunle and Sidi is obvious when she claims for a bride-price. This condition does not mean that Sidi lacks affection for Lakunle. She insists on the tradition which will prove her value in the eyes of the village. Before the inversion, there are conflict and opposition between Lakunle and Baroka, the two suitors of Sidi. This happens before Baroka addresses Sidi at the end of the first part of the play, which is the “Morning”.

In fact, Baroka gives Lakunle the traditional greeting, but he is displeased to get a European one in return. Instead of being displeased by the dance, he insists on it being continued. He tells Lakunle “you tried to steal our village maidenhead” (Soyinka, 1974, p. 17). He continues:

Well, the play was much alive until I came.
And now everything stops, and you were leaving Us . After all, I knew the story and I came in Right on cue. It makes me feel as if I was Chief Baseji. (Soyinka, 1974, p. 16)

As can be seen, Baroka is the second suitor of Sidi. He is an old man. The actions of Baroka and Sidi take place in the third and last part of the play, the “Night”. However, earlier at the end of the first part the “Morning”, Baroka in the presence of Lakunle and Sidi, brings out his copy of the magazine and admires the heroine of the publication. He says “yes, yes… it is five full months since last I took a wife…five full months…”(Soyinka, 1974, p. 18)

In addition, when the “Noon” opens, Sadiku, who is Baroka’s oldest wife, addresses Sidi telling that the Lion, Baroka wants her for a wife. Lakunle protests in vain because Sidi herself tells him to be quiet. Sadiku adds that Sidi will be Baroka’s own jewel. To this, Sidi seemingly agrees when she says “Sadiku, let him be. Tell your lord that I can read his mind.” (Soyinka, 1974, p. 21)

The last part of the play, that is the “Night”, is essentially devoted to the actions of Baroka and Sidi. It is at this level that the play ends with a happy resolution which does not prove ambiguous to the extent that Sidi accepts Baroka’s invitation. Before the scene of Baroka and Sidi in Baroka’s bedroom, Lakunle, at the end of the previous talk in a very long speech of thirty eight lines which sounds like a monologue of sorry, he says to Sadiku:

[…] You spend your days as Senior wife,
Collecting brides for Baroka.
And now because you’ve sucked him dry,
You send my Sidi to his shame…(Soyinka, 1974, p.35)

Then Sidi enters nearly backwards as she is still busy admiring the room through which she has just passed. She makes realises that she has been invited. She says: “I only hope that I am at the Bale invitation” (Soyinka, 1974, p. 37) Baroka replies: “[…] Come, come, my child. You too quick to feel aggrieved. Of course you are more than welcome.” (Soyinka, 1974, p. 37)

In addition, the unambiguous happy resolution is achieved through the following roles and actions:
Baroka: the old must flow into the new, Sidi […]
A girl like you must inherit
Miracles which age alone reveals.
Is this not so ?
Sidi: Everything you say, Bale,
Seems wise to me.
Baroka: Yesterday’s wine alone is strong and blooded, child,
And through the christians’ holy book denies
The truth of this, old wine thrives best
Within a new bottle. […]
Is it not so - my child ?
[quite overcome, Sidi nods.]
Baroka: Those who know little of Baroka think
His life one pleasure – living course.
But the monkey sweats, my child,
The monkey sweats.
It is only the hair upon his back
Which still deceives the world …
[Sidi’s head falls on the Bale’s shoulder-The Bale remains in his final body-weighed-down – by – of - State attitude. (Soyinka, 1974, p. 49)

It comes out from this quotation that Sidi is about to lose his virginity on Baroka’s bedroom. The lines from the play showing she has lost it are the following: ‘Now begins the dance of virility which is of course none other than the Baroka story.’ (Soyinka, 1974: p.51). Then, ‘Sidi bursts in, she has been running all the way. She throws herself on the ground against the tree and sobs violently, beating herself on the ground.’ (Soyinka, 1974: p.52). This leads Sadiku to kneel beside Sidi and ask her what the matter is. Pushing Sadiku off, Sidi tells Sadiku to get away from her and ‘Do not touch me’. (Soyinka, 1974: p.52). She repeats it to Lakunle who wants to kiss his tears. The end of this is that Sidi exclaims, complaints and accuses Sadiku: ‘Fool! You little fool! It is was a lie. The frog. The cunning frog! He
lie to you, Sadiku. He told me...afterwards, crowing.
It was a trick.’ (Soyinka, 1974: p.53). Retreating,
Lakunle asks Sidi if Baroka did, if she escaped. He
begs her to speak before he burst in tears. Sidi
shakes her head violently and bursts afresh in tears. He
prays the Lord to forbid, and Sadiku replies it is too late for
prayers. It happens to the best of them. (Soyinka,
That is the essence of the so-called unambiguous
happy resolution at the end of the play The Lion and
the Jewel.

Furthermore, Wole Soyinka demonstrates symmetry
at the level of characters. In fact, Baroka is
transported in his utmost good features to the
character of Sadiku. In fact, Sadiku is Baroka’s first
wife. One of his main jobs is to win younger wives
for Baroka. She convinces Sidi that the young woman
should marry Baroka by telling her that the latter is
old and that Sidi will have the honour of being the
new wife of Baroka.

In Wole Soyinka’s work under scrutiny, Lakunle uses
the reference under consideration in the same
situation as Jesus in The Holy Bible: familiarity
breeds contempt. In fact, the event of the play
in which this reference is used involves Lakunle and
Sidi. Lakunle tells Sidi his thoughts and plans for the
future of the village. He promises that in one year or
two, Sidi will have machines to do his pounding, and
grind his pepper without it harming in his eyes. It is
the village they are living that he shall turn inside out.
Beginning with that crafty rogue, Sidi’s past master
of self-indulgence – Baroka, Sidi reacts against
Lakunle’s talk. She asks him: “Are you still on about
the Bale? What has he done to you?” (Soyinka, 1974,
p. 6)

These two questions express Sidi’s agreement on his
love for Baroka rather than with Lakunle. They are
also synonymous with rejection. In addition, as for
Lankule’s plans for the future of the village, Sidi
keeps on asking him if he buys those machines or
merely he goes mad and dreams them. As a
consequence, Lakunle alludes to another place,
Lagos, that city of magic, in Badagry where Saro
women “bathe in gold” (Soyinka, 1974, p.6). Sidi
tells him to go there, these places where woman
would understand him if he told them of his plans
with which he oppresses her daily. However, Sidi
does not actually lack total affection for Lakunle.

In a note, I find it interesting to comment a bit more
the fact that Lakunle in one of his talks to Sidi evokes
the name Baroka and says his negative thoughts
against him for the first time since the play opens.
But he refers to him, Baroka, as if he has already
addressed, talked about him before in the play.
Baroka has not entered in the scene yet. I think of a
flashback, which in fact is not one; it is a false
flashback. In clear, I discover that the characters
recall actions they have done, ideas they have
expressed before the opening of the play. This means
that, the characters have such an attachment to their
past; they make use of their memory in the present
time and for the future.

Wole Soyinka makes copious use of oral narrative
forms of proverbs in their plays. This is one of the
links between tradition and modernity. Characters
such as Baroka and Sidi use proverbs in their talk
about love. That is the link between tradition and
inverted symmetry. To begin with, proverb (1) is
“When manhood must, it ends.” (Soyinka, 1974,
p.28) This proverb deals with the most thinking
quality about men and the problematic aspects of
their masculine behavior and identity. This proverb
stands for the loss of potency when it is still needed.
Baroka uses this proverb as a lie in which he reveals
his incapacity to satisfy a woman. This is his strategy
toward winning Sidi through Sadiku. Baroka knows
that women will celebrate a kind of victory over him
when they hear that the old polygamist man Baroka is
no longer viril. They would come and mock at him.
This strategy is a success because after all, Sidi
accepts Baroka, and she was surprised to see on bed
that Baroka’s impotency was a lie. He was still viril,
and he gets her.

The Afrocentric worldview in this proverb is centered
around the belief that, in Africa, women are actually
in charge of patriarchal society to the extent that men
are the most powerful members of the society. This
situation is linked to the inverted symetry. In
addition, it seems that in Africa man’s sexual potency
is at the centre in conjugal life. These considerations
men have for women are the causes of women’s
oppression, rape and abuse by men across Africa.

Proverb (2) is “The woman gets lost in the woods one
day and every wood deity dies the next.” (Soyinka,
1974, p.38) This proverb is about man’s optimism to
win any woman he really loves. Baroka uses it in his
ultimate words to win Sidi’s consent. Again, this
proverb concludes Baroka’s address to Sidi who
suddenly replies, she thinks, Baroka will win her.

The specificity of the Afrocentric worldview in this
proverb lies in the use of Igbo proverb, the
employment of the image of getting lost in the
woods, and the presence of the deity. Baroka and Sidi
represent African tradition in the whole play.

The proverb to analyze is proverb (3) “When the
child is full of riddles, the mother has one water-pot
the less.” (Soyinka, 1974, p. 39) This proverb tells about the possibility for any man to change his old wives by another very young girl, when he has learnt to tire them. Baroka uses this proverb as the answer to Sidi’s question if the favourite partner has in some way dissatisfied with her lord and husband.

Proverbs are in fact true communicative strategies in communication used by the two characters involved in the action of the play. These strategies are used either to avoid direct confrontation or even to give respect to the old man during the conversation. Among the Yoruba, especially, and in most of Africa, it is not socially and culturally appropriate to confront people directly. Furthermore, the “age factor”, that is, respect for age, always requires certain discourse strategies to avoid face threatening acts as well as to save face. In order not to sound disrespectful to an older person, her village chief for the matter, Sidi resorts to an indirect strategy in which she uses terms such as ‘was the favourite dissatisfied with her lord and husband?’ and Baroka replies “the child, the mother, my daughter” (my italics).

Proverb (4) is “Who knows? Until the finger nails has scraped the dust, no one can tell which insect released his bowels.” (Soyinka, 1974, p. 39) This is a philosophical, empirical truth portraying the obligation and the necessity for men to carry on all the steps leading to the achievement, accomplishment of any process, procedure, etc. so that success, win are theirs without any other condition. The action of the play in which this proverb is used is closely linked to the one I have described above. In fact, Baroka is keeping on convincing Sidi so that she accepts to marry him. As in the part of the action described above, here Sidi uses another indirectness strategy which ultimately leads Baroka to use the proverb under examination. She says: “And is this another...changing time for the Bale?” (Soyinka, 1974, p. 39) She addresses Baroka as “the Bale,” using his title, as she cannot call him by his name, and calling him “Mr.” will not be very appropriate either, since Baroka is a very traditional man and might consider it rather insulting to be addressed a casual “Mr.,” a form of address used for Western-educated young people. These facts tell us that, this proverb is actually based on the Afrocentric worldview.

The forthcoming proverb is (5) “Does the bush cow run to hole when he hears his beaters’ Hei-ei-whorah!” (Soyinka, 1974, p. 42) This is another philosophical, empirical truth from the interrogative proverb under consideration, which unfortunately ends in an exclamation mark. It thematizes the relation between a bush cow and his beaters, with a particular attention to the bush cow’s attitude, reaction when it hears his beaters’ voices. Does it run to hole? The answer from the people’s experience is no. The bush cow does not run to hole when he hears his beaters voices, cries. The important message in this proverb is that, a man who really falls in love with a beautiful woman, girl cannot give up and abandon before he wins her because of other men’s ambition to court the same woman, girl.

Proverb (6) is “The fox is said to be wise so cunning that he stalks and dines on new hatched chickens.” (Soyinka, 1974, p. 42) This proverb is also an indirectness communicative strategy. The use of “The fox” as one of Baroka’s title reinforces the idea of an uncompromising win of Baroka over Lakunle. This proverb expresses a general agreement that, the fox is wise that he does miss any new and nice prey.

The next proverb is (7) “…we shall begin by cutting stamps for our own village alone.” (Soyinka, 1974, p. 47) This proverb is used in Baroka’s monologue. It has the same meaning as “Charity begins at home”, which Baroka has also used in his talk. He says this proverb using the personal pronoun ‘we’ including Sidi who unfortunately is faced from nearly the distance of the room. Through this saying, Baroka promises Sidi that their beginnings will of course be modest. Baroka and Sidi represent a very positive aspect of African tradition. To this respect, their proverbs have an Afrocentric worldview overtone.

Then proverb (8) is “I do not hate progress, only its nature which makes all roofs and faces look the same. And I wish of one old man is that here and there.” ((Soyinka, 1974, p. 47) This saying is not actually a proverb like the other ones already described above. It is part of Baroka’s own experience of life, his own appreciation and judgement of value on the relation between modernity and tradition. I find it important to analyze this statement in this section devoted to proverb, because it is centered around the Afrocentric worldview. In fact, Baroka who uses this statement is also the Bale or Viceroyal Chieftain of Ilujinle, a Yoruba village in the realm of the Ibadan clan’s kingdom. A crafty individual, he is the Lion referred to in the title of the play. At sixty years of age, he has already sired sixty three children. The essential idea in this statement is that sameness revolts Baroka’s being and nature as it is written in the next proverb (9) “Among the bridges and the murderous roads, below the humming birds which smoke the face of Sango, dispenser of the snake-tongue lightning; between moment and the reckless broom that will be wielded in these years to come, we must leave virgin plots of lives, rich decay and the tang of vapour
The proof of wisdom is the ist and other male and ‘’', but in standard English, it as which are -

It takes n. (7) contain that Soyinka -

world only the hair upon his back which deceives the world. This is part of Baroka think his life on -

The next proverb is (12) is "Those who know little of Baroka think his life on pleasure-living course. But the monkey sweats, my child, the monkey sweats, it is only the hair upon his back which deceives the world…" (Soyinka, 1974, p.49)

The important part in this statement is Wole Soyinka’s transposition of a Yoruba proverb into English, that is: “Obo nlagan, iran eyin re ni ko je kaye mo” which the author translates as ‘The monkey sweats, it is only the hair upon its back that still deceives the world’, but in standard English, it signifies: ‘‘It takes time for good deeds to be recognized.” The important message conveyed in this proverb is that, the most glorious task of man is to be doing good things, because memories of men’s lives, their works and their deeds will continue in others.

9. WOMEN AGGRESSIVITY, PROPHET AND TRAGEDY THROUGH INVERTED SYMMETRY

Aggressivity and tragedy call readers attention in this study. There are three major types of theories of aggression that are current, namely theories which assert that aggression is the inevitable result of frustration or conflict; theories which affirm that aggression arises out of an inborn instinct toward destructiveness; and theories which maintain that aggression arises out of social disorganization. The frustration-aggression theory asserts that aggression is always an inevitable result of frustration. It assumed that: “The occurrence of aggressive behavior always presupposes the existence of frustration and, contrariwise, that the existence of frustration always leads to some form of aggression” (Dollard 1939:1). Miller (1941:337-453) revised the above theories by saying that: “Frustration produces instigations to a number of different types of response, one of which is an instigation to some form of aggression.” This revision arose from the realization that the original hypothesis was an over-generalization, and that it did not make sufficient allowance for the possibility of dominance over aggression by other responses, even when the motivation to aggressive behavior is present. It is clear, according to Buss (1958:55) that “Every frustration leads to aggression.”

Furthermore, in The Trials of Brother Jero, the relationships of the protagonist and other male and female characters show inversion. The characters are: Amope and Chume, Amope and Trader, Jeroboam and Chume.

To begin with Amope and Chume, duality and inversion are manifested at the level of their relationships in scene I and scene IV. In fact, scene II presents Amope and Chume at Jeroboam’s house so that Jeroboam pays Amope for the white velvet cape she sold him. When they arrive at Jeroboam’s house
again, Chume ignores whose house his wife is waiting for. To this effect, Amope tells him “Stop here, stop here. That's his house” (Soyinka, 1974, p. 147) and Chume replies “You didn't give me much notice. I had to brake suddenly.” (Soyinka, 1974, p. 147)

Then, the fact that Chume brakes his bicycle suddenly causes some pain to Amope, who in turn reacts “[...] you could set me down a little more gently.” (Soyinka, 1974, p. 147) This stage direction bears an indication of Amope’s attitude as to what happens to her: [She sits down near the door of the hut, sighing heavenly and begins to nurse her feet.] (Soyinka, 1974, p.148)

Ones understands that Chume’s sudden break of his bicycle harms Amope. After that, Chume wants to bandage her hurts, but she refuses. Despite her feeling, Amope can look after herself. She has looked after Chume. He asks her with some show of exasperation if she sees oil on the wrapper. Amope replies “abuse me. All right, go on begin to abuse me.” (Soyinka, 1974, p. 148)

In addition, scene IV is actually the continuation of scene II. The duality between Amope and Chume still stands as they are in front of Jeroboam’s home. The other side of the cause of the duality is that Chume wants Amope to pack her things because they are going home. Unfortunately, Amope denies, saying that she is not budging from Jeroboam’s house till she gets back her money. Then, Chume comes on her and tells her to get on the bike. But, Amope refuses, and asks him to kill her. As a consequence, Chume suddenly decides to beat his wife; but the Prophet cured him.

The examination of the play reveals the main roles in which that woman is cast: first, I see Amope who is shrewish wife and well practiced at adopting the role of a martyr and indulging in constant bickering. She complains about her ill-treatment at Chume’s hand and taunts him for his laziness and lack of ambition, reminding him that his old school friends are now government ministers. They ride in cars, but he still gets around on a bicycle. Later she compares his job unfavorably to that of a sanitary inspector, who at least has a motorcycle. Amope supplements the meager salary Chume brings home by trading various items, and she says she works hard for whatever money she can make. She sold a velvet cape to Jero, Although he has not yet paid for it. Amope does not appear to live in abject poverty; she and her husband have limited financial resources and she longs for something better. Her husband’s passive acceptance of his humble role in life is a constant goad to her. She has no respect for him and loses no opportunity to ridicule him and sneer at him. Amope is an assertive, combative woman, chronically dissatisfied and frustrated. For no apparent reason, she picks a quarrel with a passing female trader, and they trade insults for a while. She also confronts Jero about the non-payment of his debt. Unlike others, she is not awed by his claim to be a man of God. Amope is also determined to get back her money. When Chume, who has finally received authorisation from Jero to beat his wife, stands up to her, talks back, and tries to force her to go home with him, she is convinced that he has gone mad. She probably never guesses that her weak husband has been harboring such anger against her. She creates a noise scene, daring him again.

In addition, scene II also presents another aspect of duality. It concerns Amope and Jeroboam after she has resisted Chume who wanted to take her to their house. Amope and Jeroboam Christian friends. The essence of this dual is in the passage below, from the play:

Jero: […] I hope you have not come to stand in the way of Christ and his work.
Amope: If Christ doesn’t stand in the way of me and my work.
Jero: Beware of pride, sister. That was a sinful way to talk.
Amope: Listen, you bearded debtor. You owe me one pound, eight and nine. You promised again would pay me three months ago but of course you have been too busy doing the work of God. Well, let me tell you are not going the anywhere until you do a bit of my work.
Jero: But the money is not in the house. I must get it from the post office before I can pay you. […] Brother Jeroboam shuts the door…] (Soyinka, 1974, p.151)

From this extract, one understands that Amope is an aggressive female character. This attitude and behaviour are also manifested to Trader who is present in the play. In the following lines I am going to elaborate a bit more on the other duality. I make it clear through the following questions by Amope to Trader: “Ei, what are you selling? Isn’t it you I'm calling? What have you got there? […] isn’t it money I’m going to pay you? It is last week’s, isn’t it? Well does it smell a bit, doesn’t it?” (Soyinka, 1974, p. 150-151).

To the last question, Trader replies “Maybe it is you who haven’t had a bath for a week” (Soyinka, 1974, p. 151). This sort of dialectic of insult leads Amope to say “Yeh! All right, go on. Abuse me when all I wanted was a few of you miserable fish.” (Soyinka, 1974, p. 151) In front of such character, Trader was
afraid and very sorry. She tells her “It is early in the morning, I am not going to let you infect my luck with your foul tongue by answering you back” (Soyinka, 1974, p.151). Chume is Amope’s husband and an assistant to Brother Jero. He used to be a laborer, but now he works as chief messenger in the local government office. Chume is a simple, ineffective man who feels he does not have any power or control in his life. He is negged and taunted by his lack of ambition, and would dearly love to assert himself by beating her, but Jero will not let him do so. Chume clings to Jero, who has only contempt for his assistant, gives him hope his life will improve. Although it is highly unlikely that Chume will ever be more than a chief messenger, he is so bitterly conscious of his weakness and his lowly status that he believes Jero’s prophecy that he will eventually become a chief clerk, with power over others. Chume is, in fact, a descent man. He does not drink, smoke, or take bribe. He simply does not know how to deal with his wife. Everything done by him does not satisfy her. He eventually manages to get Jero’s autorisation to beat Amope; he also becomes convinced that Amope and Jero are having an affair. This makes him furious, and he goes after Jero, brandishing a cutlass. But he knows he cannot match Jero’s powers of manipulation, since the preacher arranges for Chume to be locked up in a lunatic asylum for a year. Chume therefore pays the price for being the gullible victim of the wily preacher.

Brother Jero is described as a «beach divine ». He is a preacher who has no bricks-and-mortar church but preaches to his followers on the beach, as many other low-status preachers do. Jero is cynical, manipulative charlatan who appears to have no genuine religious beliefs at all. But he has long a talent for preaching, which showed up even when he was a child. His family encourage him to become a preacher, and he attached himself to an established divine, Old Prophet, who acted as his spiritual mentor. Jero worked hard hard for Old Prophet, securing him a territory on the beach where he could preach, but then he forced Old Prophet off his patch and took over the ministry himself, a move he had been planning from the beginning. Jero has no ethical values at all, and he preys upon the weak. He is very effective at this because he has a good understanding of human psychology, especially of those who come within his orbit. He knows that people are generally unhappy with their lot in life and want more. He reels them in by prophesying that they will prosper in careers and become important. He does not really want to empower any of his congregation. In truth, he cares nothing for them. He likes to keep them dependent on him, so it is his interests to keep them weak and unable to help themselves. He refuses to allow Chume to beat his wife because he thinks that would give Chume a sense of fulfilment and he would no longer look to Jero for guidance. Jero likes others to think he is important, which is why he makes up all kinds of of names for himself that he hopes the congregation will adopt, such as Immaculate Jero and Articulate Hero of Christ Crusade. He likes to be distinctive, to stand out from the crowd. He has a very high opinion of himself, although he does acknowledge that he has a weakness for women. Jero may be unscrupulous, but he is good at what he does. When Amope relentlessly comes after him for his money, he cunningly uses Chume to get the better of her. When Chume chases after Jero, believing that the preacher is having an affair with his wife, Jero soon turns the situation this advantage, arranging for Chume to be sent to a lunatic asylum. By the end of the Member of Parliament, a far more influential figure than Chume. This suggests that Jero is about to move up in the world, at least in terms of the stature of the people he is able to manoulate and control.

10. CONCLUSION

Deep reading of The Lion and the Jewel clearly depicts Soyinka’s support to indigenous tradition. In the last part of the play, Sidi rejects the modernism through the refusal of Lukunle’s western way of life. Baroka’s triumph is the victory of tradition. With reference to The Trials of Brother Jero, this study considers Soyinka’s uses of triangular dramatic love story and inverted symmetry as tools of satire to hammer home his bitter criticism of religious and political roguery that have become rampant worldwide particularly in post-colonial Africa and his own Nigerian society. I have noticed that hardened criminals in forms of ruthless, quack prophets must persistently be exposed to their consciences to effect the necessary changes in order for all to enjoy personal freedom and peace. A significant aspect of the tragic situation in the play is that the self-appointed declarer of the doctrines of the Church, the prophet seeks to spread false gospel and attrack followers. This detractor attempts to reinterpret the doctrines of the Church to fit his own preconceived materialist views instead of revealing God’s plans and purposes to the world in general. His people in general, His people at a particular location or church or to individual believers or specific non-believers, laying foundations in relation to true doctrine from God and associated godly right practical living, calling the world, the church in general, a local church or individuals to repent and turn from their sins to God.
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Dr. Anicet Odilon MATONGO NKOUKA, a full-time teacher of African Anglophone Literature. I defended an international doctoral dissertation entitled: The Aesthetic Features of Wole Soyinka’s Plays at Universidad Complutense de Madrid in 2017. My research focus is on drama in general and Nigerian drama in particular. I have carried out a doctoral mobility within the framework of Erasmus Mundus at Universidad Complutense de Madrid (2013-2015). I am a member of the Centre universitaire de recherche sur l’afrique (C.U.R.A.). I have been the Head of the Department of Modern Foreign Languages par interim. Some samples of my devotion to African Anglophone Literature are the articles The Application of Ducrot and Todorov’s theory on the plots on Wole Soyinka’s plays in Saison des Pluies, Revue Lettres et Sciences Humaines No 9 - Juillet 2012 Brazzaville – Congo; The Dramatic Functions of Songs: A Pragmatic Approach to Wole Soyinka’s Plays in Interdisciplinaire Groupe de Recherche sur l’Afrique Contemporaine (IGRAC), Numéro 16, Vol. 2, juin 2019. He has also submitted articles for publication in other journals, such as Proverbs and Temporality in Wole Soyinka’s a Dance of the Forests, Damned Dwelling in Wole Soyinka’s a Dance of the Forests and The Swamp Dwellers: La théâtralité dans le couper-d-ecaler congolais. He teaches under graduate and master students. Courses and seminars are: African literature, African civilisation, History of ideas, Facts of African civilisation, History of civilisations, Translation, E.S.P., Thories in civilisation etc. I have a research project of publishing a book on British Constitutionalisn and Freedom of Association in Kwame Nkrumah’s Ghana.

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Surveillance and Torture: A Foucauldian Reading in Mahmoud Saeed’s *Saddam City* and Sinan Antoon’s *Ijaam*

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**ABSTRACT**

This article discusses the portrayal of surveillance and torture during Saddam Hussein's era, as reflected in Sinan Antoon's novel *Ijaam* (2004) and Mahmoud Saeed's *Saddam City* (2004). Surveillance is one of Michel Foucault's strategies of power. The nature of surveillance means that the authority monitors the individuals without their knowledge. It is adopted as a mean of control and a method of domination throughout Saddam's regime. Antoon described how the citizens were forced to follow the authority commands because they know that the government always watch their moves. In *Saddam City* (2004), Mahmoud Saeed also portrays the difficult circumstances which the Iraqi society experienced for more three decades under constant censorship by the Baath Party- Saddam's ruling political party. Torture in prison, on the other hand, is also represented through the main characters of Antoon and Saeed texts. Theoretically, the subject of imprisonment and punishment is considered a unique work in Foucault's view that might not have been discussed even by modern philosophers. According to Michel Foucault, the prison must be used as a tool to reform individuals (Foucault, 1995). Foucault's controversy about the use of forbidden matters in prison makes him very prominent in social and political works. He believes that the torture in prison is a political issue that does not restore justice or lead to individual reforms, but instead reinforces the authority by instilling the feeling of fear and terror among the masses. Consequently, the selected authors depicted the prison as non-reformist institution used by Saddam regime to frighten the people and to maintain his political authority.

**KEYWORDS**  
Surveillance, torture, Sinan Antoon Ijaam, Mahmoud Saeed Saddam City, Michel Foucault and Prison

1. INTRODUCTION

Recently, the novel, in Iraq witnesses utmost importance including its themes, styles, and characteristics, more specifically, after the fall of the Baath party regime in 2003. It becomes a rich genre for its unique characteristics which then develops and occupies a big space in Iraqi literary art, both in the qualitative and quantitative aspects. It has succeeded in unveiling political controls. This is due to conditions of freedom and democracy in Iraq that allow the mind to write its thoughts on papers by using the novel. Since the novel, as predicted by Hegel and Marx, is considered as a scientific measure of mental development, Arab intellectuals also see the novel as a more appropriate and ideal vehicle for describing and reflecting the new change in society. Thus, this supremacy in the novel helps more in revealing the psychological, cultural and political repression from the circle of silence into the realm of ideas which are

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portrayed in Iraqi novel. As such, it is used as a critical record in introducing a vision to the world through reconstructing, observing, and revealing the cultures that are under control by the government. Unfortunately, the novel has been mostly neglected before the fall of the Ba’ath party regime. Because the political regime gives itself the right to monitor the creative art in all its forms. As a result, the novel in Iraq became a captive to the Ba’ath party regime’s ideology. Any writer would be severely punished if he/she did not write for the support of the government (Aglo, 2016). Thus, because it was considered the most basic mean for the populations to express themselves against the political violence that was committed against them by the dictatorial political authorities, the Iraqi novel at that time was under hard surveillance to make it lack the themes and discussions related to politics. A matter that causes tyrannical authorities to impose a large collar on many Iraqi writers and poets who often suffered tyranny and terror. As a result, a lot of them were forced to leave their homeland and to live in exile (Ali, 2008).

In fact, the Iraqi literature has been influenced by two historical stages. The first one is represented during the establishment of the Iraqi Kingdom in 1921. It banned all the democratic freedoms and promised to jail anyone that dared express opinions against the ruling class. However, despite the severe censorship on the press and freedoms in monarchic Iraq, some opposition journals appeared. For example, Public opinion and The people were among the journals that were published in 1932 but were banned after a short period of their publication. Literature at that time was interested in topics that relate to social rather than political issues, and this was because class divisions were a key issue during that time. In the 1940s and 1950s, Iraq witnessed the emergence of some secular movements as a result of World War II. However, they were more suffered by the Iraqi government and, accordingly, all literature that used as a tool for expressing the Marxist ideologies was strictly censored. However, Political criticism was confined only to satirical journalism. The message was conveyed throughout metaphors, jokes, proverbs, word games. The success of such kind of criticism was due to the fact that the writers and poets whose higher level of education which could not match with those of the government censors. The political criticism magazine of such kind was increased, there were more than 31 magazine and journals during the early decades of monarchic Iraq. The number of sociopolitical cartoonists, for example, was also increased to become more than 18 well-known artists (Ali, 2008).

The second one is represented during the revolution of July 17th that was led by the Baath Party and which lasted until the Anglo-American conquest of Iraq in March 2003. The censorship of that period was different from its corresponding of monarchic Iraq in that the Baath authority used all measures and instruments that were available to stress its censorship, not only about literature but for everything. Tripp (2007) states that Saddam Hussein’s regime had access to an apparatus far stronger than that were available to his predecessors, and thus had the potential of turning substantial financial and technical resources into unprecedented levels of raw power. The censorship during his rule represented by burning of cultural and historical books, imprisonment and deprivation of the poets and writers. Baram (1991) elaborates that the rationale behind the Baath party censorship was to do "normalization" of Iraqi history (p.515). The Iraqi government at that time claimed that Iraqi history and Arabic history, in general, was written by Persian historian and the motif of rewriting it would be part of the Iraqi future. Although Iraqi literature has been largely influenced by the above two periods, the first period was "less despotic" than the second one. Imprisonment and execution were used to shut down all the mouths that demanded freedom because the government considered any opposing opinion as a clear threat against it (Ali, 2008, p.214).

The new Iraqi novel in its forms, themes, and styles gives a picture which is completely different from that of the traditional Iraqi novel. It reflects the pain of the Iraqis in a special aesthetic style. Some of them appear in a fantastic poetic language although they describe

The theme of political violence, political turmoil, and personal troubles are the main themes that dominate Iraqi narration. There is less attention that has been paid to the use of figurative language. The novel became a critical discourse which detaches the old cultural and social manners throughout using a realistic vision. From another perspective, the new Iraqi novel has begun to skip down the path of autobiographical narrative or the personal angst towards describing the violations of both the local tyrannical regimes and those of colonial powers which the Iraqi society has faced (Al Sakaf, 2014). Unfortunately, the Iraqi literature lacks critical studies that deal with political violence, irrespective of the fact that there are many Iraqi intellectuals whose novels have played a vital role in portraying the painful scenes of Iraq, although they received little attention. This lack in these studies might be due to the need of translating their literary products. Besides, the number of novels which have been translated to English is very few. If they were compared with the number of translated works in other Arabic countries such as Egypt, it will be found that the Iraqi book market of the day is still modest.

2. Surveillance in Mahmoud Saeed’s *Saddam City* and Antoon’s *Ijaam*

In *Saddam City* (2004) Mahmoud Saeed portrays the Iraqi society and the difficult circumstances experienced by the Iraqis. A society in which its people have spent more than three decades under constant censorship by the Baath Party- Saddam’s ruling political party. The nature of surveillance in Saeed’s view encompasses in two ways: the first one indicates the surveillance throughout the use of secret police that restricts the freedom of people, the second is by militarizing the society to be used as a tool to monitors the deviant individuals to the benefit of the state. So, the process of surveillance is achieved by the citizens themselves, especially through what is so-called pro-government individuals who write reports that tell the government if they witness contrary behavior which is opposed to what the Baath Party advocates.

As a result, through the eyes of the novel’s protagonist, Mustafa Ali Noman, Saeed is succeeded to present a totalitarian regime based on constant surveillance. He shows how the governmental structure can use elements of surveillance to keep citizens obedient by eliminating the sense of privacy and trust for each other. Thus, to lessen the possibility of resistance, surveillance power puts the individuals under constant control.

Saeed’s description of the hard conditions of the Baath Party prisons tells the readers about the state of fear in which the prisoners constantly live. Saeed’s surveillance of the prisons in every city then continues into the description of those cities and complained about them provides fine points of observation to the disappointed Iraqi reality. French philosopher Michel Foucault introduces the concept of surveillance in 1975 in his book *Discipline and Punish*, he analyses the mechanism of surveillance in prison. Foucault describes the purpose of surveillance as follows:

To induce a state of conscious and permanent visibility that assures the automatic functioning of power. So to arrange things that the surveillance is permanent in its effects, even if it is discontinuous in its action; that the perfection of power should tend to render its actual use unnecessary; that this architectural apparatus should be a machine for creating and sustaining a power relation independent of the person who uses it; in short, that the inmates should be caught up in a power situation of which they are the bearer (Foucault, p. 201).
As in the extract above, Foucault supports Saeed’s thought that the observed feels that he/she is being controlled by surveillance even though the act of monitoring might be discontinuous. He argues that the ones feel under surveillance even though they do not know if they are monitored. Thereby, the effect of surveillance is succeeded. In his article titled “Philosophy and the Panopticon,” Scott O’Reilly explains that Foucault viewed surveillance as a mechanism used by the autocratic leaders to create obedient people (O’Reilly, 2002). In *Saddam City* and *Ijaam* novels, the regime exploits every aspect of daily life, going to such lengths as to turn children against their parents and friends against each other. Everyone is used as a means of control by the government. Saeed portrayed this issue in many situations of his novel, for instance, in one situation, the novel’s protagonist, Mustafa appears his aversion to the child Nomeir (Mustafa’s nephew) when the latter asked by his teachers about the writer of some papers which include some contrary opinions against the regime he found in his desk. Nomeir is forcibly and under torture told them that Mustafa (his uncle) is the writer of them and he also has resistant ideas towards the authority. The uncle states:

> Why did you give them my name, Nomeir? You know I had nothing to do with these things. I eavesdropped. The child answered: What could I do? They were going to kill me under torture. They asked me for a name. I gave Father’s name but they said that did not count. So I gave them yours (Saeed, 2004, p.39).

Here, Saeed implies the function of the school in observing individuals. The schools are deemed to be one of the surveillance institutions which the regime profits from to subjugate, frighten and impose its power over the people. Thus, the teachers are trained to note and follow any anti-system movement to provide it for the Party, since the teachers themselves are members of the Baath Party. The only avenue for the victim to escape from the torture is to confess, even if it is not true. Another extract shows how the citizens struggled, oppressed and controlled is when the narrator (Mustapha Ali) and his wife suffering from not having any freedom even in their house, as everything they intend to do is more likely witnessed. The police control the inmates, and the police themselves are controlled by persons with more power. Mustapha says:" Why don’t you stop? Am I that important to be the subject of surveillance?" The wife then. " responded in a whisper, fearing she would be heard by the children" (Saeed, 2004, p.47).

This instance shows Saeed’s resentment towards the ideology of Saddam’s regime by which the Iraqi people are restricted and lose their freedom. The regime controls everyone as a matter that makes "free people did not trust even the members of their own families" (Saeed, 2004, p. 68). Consequently, most the Iraqi people become unsatisfied with their living circumstances and their society. And this seems clear when the novelist shows the complaint of the protagonist’s wife discussing her attempt to leave the country when she says " Tell me this: how would we escape without passports?" (Saeed, 2004,p.49). One more incident about how the institutions such as schools are exploited and used as a controlling institution and as spying centers that serve the Baath Party purposes. This is evident in the following extract where the schools, as mentioned, have the strategy to bring students under their surveillance. Abu Waeeld explained this meaning:

> Remember the little girl who was the cause of her father’s execution just because she answered a simple question at school? The question was whether her father loved the leader, and she replied that he did not think so because he spat every time the leader appeared on TV " (Saeed, 2004, p. 68).

In the passage above, Saeed again criticizes Saddam Hussein’s regime that utilizes the governmental institutions such as schools for exploiting the individuals’ freedom. The people are restricted and not allowed to express their thoughts in that surveillance system. Indeed, the author’s emphasis on this issue
implies his complain and refusal to the ideology of the Baath Party that tries to bring everyone under its control. As a result, the students serve as a powerful tool for the benefit of Saddam to defend his existence. In this way, individuals who refuse to obey the Party’s instruction are must be punished. For example, Mustapha, the teacher can be perceived as suppressed in this system because he strives to refuse to accept the surveillance senses. People have no choice to select, as they either comply with the Party’s rules or be tortured and eliminated from society.

Foucault argues that the basic thing behind the effect of successful surveillance, as mentioned, revolves on the idea the observed people do not if they are being observed. Foucault expounds how the theme of surveillance was used historically that "the inmates should be caught up in a power situation of which they themselves are the bearer" (Foucault, p. 201). Foucault’s theme of surveillance is projected in Saddam City when the protagonist’s wife states: "Didn’t I tell you our house was under surveillance, man?" (Saeed, p.49). It becomes apparent that the Baath Party aims to conquer the whole Iraqi society. It is not only to watch men and women, but its oppression also incorporates even children. Mustapha asserts that when he conveys his ordeal when he was in prison. The following passage reveals how the government imposing its oppression on everyone to have absolute control: He states:

Among us was a boy in his mid-teens from Karbala (Iraqi city). He looked noble and handsome but smoked a great deal. Everyone regarded him with compassion. His house had been raided, and as his brother had resisted arrest, all his family members were killed (Saeed, p. 57).

Again, in Saddam City, the notion of privacy or individuality does not exist. Since even private space has been surrounded by the secret police. The people are frightened and observed even inside their houses. All of these surveillance means are adopted by an entity known as the ‘Baath Party’ which uses as a leading elite in Saddam Hussein regime. The Party’s main purpose behind these surveillance methods is to enable it to immediately observe if anyone has an attempt or opposed behavior against the government and which in turn is considered a threat to the Party itself. In his expansion of Bentham’s theory of the Panopticon in which the prisoner should be kept under constant surveillance along time, Foucault explains that this model is not merely confined to the prison, it, instead can be extended to include all aspects of society. Foucault states: "The Panopticon, on the other hand, must be understood as a generalizable model of functioning; a way of defining power relations in terms of the everyday life of men. No doubt Bentham presents it as a particular institution, closed in upon itself" (Foucault, p.205).

Ijaam (2004), in the same vein, revolves primarily around one male character- Furat, the student who put in prison as a result of his manuscript which includes his criticism and opposite opinions to the ideology of the Baath Party (Saddam’s ruling political party). The strategy of surveillance is depicted to the description of the government buildings such as schools, prisons, and other institutions which have emerged as strong support and powerful bases of censorship to benefit Saddam’s regime. In the novel, Antoon reveals the concept of surveillance throughout the deeds of the pro-government individuals who are used as means for the regime so that to give his readers an overview of the painful Iraqi scene.

First, the narrator starts to give the readers an ironic description of one of the Baath Party members, Abu Umar, and then going into the portrayal of the Ministry of culture and Information in an attempt to show how the governmental institutions are utilized as a propaganda system for the regime, he writes:" the Ministry of Rupture and Inflammation [ could this be the Ministry of Culture and Information would daily bombard us with slogans and chants]" (Antoon, p.3).

Another representation of the concept surveillance is described when Furat is driven to General Security building, al-Amn al-'Amm (one of the five primary agencies that make up Saddam’s security apparatus).
The narrator after describing the places that he crossed with the security policies in their way to the aforementioned building, such as, the cemetery which included the grave of Zubayda, a wife of Harun al–Rashid [the fifth Abbasid Caliph] and Nazim al-Ghazali [most popular Iraqi singer]. He then moves to give the readers an idea about how the strategy of surveillance used during Saddam’s era. In this respect, he says: “What lies ahead for me…did someone write a report? Did they hear me doing my impression of Him?” (Antoon, p.4).

Based on the explanation above, Antoon attempts to reveal one of the common ways of surveillance that were used throughout the pro-government subjects. The regime utilizes such kind of surveillance power to be able to watch over any debate or activity of the populations. In fact, what those people convey is not necessarily true, since their primary function is ensuring the loyalty of the regime and getting money. The description of the story of the child who told a joke he had heard at home is also another evident about the surveillance technique that the narrator highlights to guide his readers to notice the unseemly monitoring of the houses during Saddam’s government. The kindergarten teacher as soon as he heard the joke, he wrote a report to the government by which the child’s father put in prison.

Likewise, there are other instances in the text that indicates Furat’s abhorrence of the Baath Party surveillance forces. The following example illustrates the narrator’s mocking and accusing of his supervisor Tariq when the latter asks him to submit a topic about George Orwell novel. But the supervisor appears does not know Orwell. The narrator writes: Who is this Orwell? He [the supervisor] asked. Never heard of him. Professor Tariq, the feces advisor [Thesis supervisor] had received his master’s degree in English language and literature through devotion to the Party, spending his graduate years spying on his colleagues and writing reports, rather than essays. (Antoon, p.37). The narrator’s statement above indicates Antoon’s awareness of the Baath Party surveillance system and its function in deteriorating education. Moreover, Antoon exposes his disgust of controlling education when he asserts that the supervisor’s knowledge would not qualify him to be a supervisor. The narrator, then conveys that the supervisor presented him with a brilliant topic of translating Saddam’s speech into English and studying them as literary texts, which is another evidence that indicates how the regime exploits the education as propaganda for its ideas. The description of the schools as surveillance institutions is depicted in detail in Ijaam to highlight the sovereignty and the surveillance power of the regime’s members. For instance, the narrator explains that while professor Kamal was discussing his topic of the rise of the absurd theatre, one of the Baath Party members with a khaki suit knocked the door to order them to gather in the main square for a demonstration to celebrate the victories of Saddam’s regime. The professor, then gathered his papers in silence without uttering a word.

Another situation that represents the severe censorship is embodied in Furat’s unsuccessful attempt to publish some of his stories to "Jumhuriyya" newspaper [the official newspaper]. (Antoon, p.19). Furat appears afraid to be observed because his story was about "the delirium of a grief-stricken mother who waits for the body of her only son to return from the war” (Antoon, p.19). After checking it, the editor rejected it claiming that it was not useful for "mobilization purposes" (p.19). The editor expounds that the mother of a martyr should be happy and proud and receive the body of her martyred son with songs of pleasure. Apart from the portrayal of the concept of surveillance, the explanation above, perhaps, shows Antoon’s resistance to the ideology of the Baath Party and its biased institutions. The writer realized that the regime that caused the deaths of hundreds of thousands of people during his authoritarian regime and futile wars must be highlighted. Charles Tripp (2007) asserts this when he explains that the Iran Iraq war had caused the death of 250,000 individuals, and nearly 60,000 Iraqis remained prisoners of the Iranians. Besides, Iraq had accumulated a debt of over $80 billion.
In his book *Discipline and Punish*, Foucault narrates many examples of the technique of surveillance which show how it affects and restricts the people’s freedom in every place. The following example is related to the strong effect of surveillance on a worker's life: The worker, convicted of theft, placed under surveillance at Rouen, caught again for theft, and whom no lawyers would defend; so he took it upon himself to speak before the court, told the story of his life, explained how, on leaving prison and forced to reside in a particular place, he was unable to take up his trade as a gilder, since as an ex-convict he was turned down wherever he went the police refused him the right to seek work elsewhere: he found himself unable to leave Rouen, with nothing to do but die of hunger and poverty as a result of this terrible surveillance. He went to the town hall and asked for work; for eight days he was given work in the cemeteries for fourteen sous a day: 'But he said, 'I am young, I have a good appetite, I eat more than two pounds of bread a day at five sous a pound; what can I do with fourteen sous to feed myself, wash my clothes and find lodging I was driven to despair, I wanted to become an honest man again the surveillance plunged me back into misfortune.  

( *Discipline and Punish*, pp.267-268).

3. Prison and Tortures in *Ijaam* and *Saddam City*

Prison and punishment in Foucault’s analysis, as explained above, are considered a distinctive work that might not have been discussed even by modern philosophers. Much of his works have focused on the discontinuities of discursive practices. In his book *Discipline and Punish*, Foucault shows the evolution stages of the torture. For instance, in the section titled ‘The body of the condemned,’ he starts first describing how the punishment practiced publically by the use of violent manners. Then how it transforms to be exerted in prisons. Foucault clarifies the issue of prisons in detail. The prison is strongly criticized. He complained about the severe conditions in the prisons that are utilized for political dimensions. The focal point of this section is to explore the issues of prison and torture as presented in both Sinan Antoon’s *Ijaam* and Mahmoud Saeed’s *Saddam City*, since Prison as an intimidator tool is one of the most common issues found in these texts. Sinan Antoon makes the prison and torture are the salient themes in this novel. He exposes the suffering and brutalization of all Iraqis under the domination of Saddam’s authoritarian regime. The prison was used as a miniature picture representing Iraq under such an abusive leader. Thus, Antoon portrays the unimaginable terror, violence, and cruelty of Saddām Ḥussein and his ruling political party, as well as their propaganda, which tells lies and deception. Despite his claim that he is a revolutionary leader, Saddam Hussein is depicted as a tyrant ruler who deceives his citizens, subjecting them to brutal control and subsequently leading them to three deadliest wars.

As in George Orwell (1984), Antoon attempts to draw a real picture of the dictator and his political party, that oppress the population, deny their freedom and keeping them under constant surveillance to maintain their position. It is important to note that the author attempts to portray his own experience of the Iraqi reality during Saddam’s era, a matter that helps him to paint and convey authentic events that he experienced. For example, Antoon left Iraq after the Gulf War (2 August 1990 – 28 February 1991), so he lived under conditions of two wars: Iran- Iraq and The Iraq invasion of Kuwait. In this section, I will refer to how Saddam’s sovereign power utilized cells with its worst and most painful methods of torture to homogenize the subjects as an objective to achieve his desire to maintain power. The chosen novels have examples of men as victims of Saddam’s violence. I will discuss the ways that used in prison to abuse the individuals. Foucault in *Discipline and Punish the Birth of the Prison* states: "That punishment in general and the prison, in particular, belong to a political technology of the body is a lesson that I have learned not so much from history as from the present" (p.30). He expounds that nowadays the prisons have been developed to be used as a tool of repression. Likewise, the prisons set out during Saddam’s era to undermine the subjects to reduce the possibility of their resistance. The prison, on the other hand, is deemed to be an important institution of Foucault’s disciplinary power. The disciplinary power, as noted earlier, is a term coined
by Michel Foucault which refers to the use of different institutions such as schools, hospitals, factories, and prisons to control the people and making them obedient to the orders of the President, or what so-called ‘docile bodies’. Again, In Discipline and Punish Foucault explicates docility as: "how one may have a hold over others’ bodies, not only so that they may do what one wishes, but so that they may operate as one wishes, with the techniques, the speed and the efficiency that one determines. Thus discipline produces subjected and practiced bodies,’ docile’ bodies" (p.138).

In this section, the researcher(s) will refer to how Saddam’s sovereign power utilized cells with its worst and most painful methods of torture to homogenize the subjects as an objective to achieve his desire to maintain power. All of the novels which used in this study have examples of men as victims of Saddam’s violence. The researcher(s) will discuss the ways that used in prison to abuse the individuals. Saeed, in Saddam City, shows the cycle of violence by Mustapha Ali, the narrator, and protagonist who is trapped in Saddam’s prisons, where he spent most of his life in jail. Ali spent his life transferred from one prison to another. He was first taken to prison in Baghdad in which he was exposed to a cruel punishment "Why this violence? What had I done?" (Saeed, p. 17) then he was taken to Basra (one of Iraq rich cities) prison, then to Mosul and finally to Sulaymaniyah. The transmission from one jail to another does not entertain Ali, on the contrary, it increased his suffering. Saeed from the start of the novel tries to highlight two contrastive points pertaining to his protagonist ordeal when he was in prison. The first point is related to Mustapha Ali as an innocent man who is accused unfairly, he states: "I was a simple, peaceful man, loved by children and incapable of scaring a kitten" (Saeed, p.11). The second revealing point is about the Baath Party members who depicted as deceitful in their promise of leaving him after just a few minutes. This situation is best explained in the following dialogue Mustapha Ali and one member of the Baath Party:

Ali: I am at your service.

Security: Please come with us, sir.

Ali: But where?

Security: A simple interrogation… just a few minutes.

Ali: Interrogation?

Ali: But who are you? Security, the Party member answered.

Ali: Are you positive I am the one you are looking for?. (Saeed, p.11).

The conversation above, as noted, shows the reality of Saddam’s regime as arrogant and unjust that built on accusation. Since Mustapha Ali was jailed for years with unknown charge. This issue became a clear when Ali had met his neighbour, Waheed on his way to the bath. The latter states " is it true that you don’t know your charge? (Saeed, p.53). A man arrested and keeps for years at prisons and subjected to various forms of torture on false accusations. Saeed’s evidence regarding this matter is revealed through Mustapha Ali’s reference to the intimates he met, he states " At that moment I become convinced that all or at least ninety-nine percent of the men in that prison were wrongly accused sedition (Saeed, p. 93).

As seen in the text above, Saeed presents Ali’s contemptuous feelings towards the ideology of Saddam’s regime, its prisons, and how they work on the subjects to turn them into docile bodies. Consequently, this meaning is clearly shown in Foucault’s philosophy. Foucault states: it was a question not of treating the body, en masse, ‘wholesale’, as if it were an indissociable unity, but of working it ‘retail’, individually; of exercising upon it a subtle coercion, of obtaining holds upon it at the level of the mechanism itself - movements, gestures, attitudes, rapidity: an infinitesimal power over the active body. (Discipline and Punish, p.136-137).

In the statement above, Foucault shows the disciplinary institutions, such as prisons, attempt to normalize resistant individuals to be obedient to the state’s views and aims. Later within the context of Ijaam’s novel analysis, I will discuss how the schools are utilized as a means to support the regime’s policy. Hence, the intentional use of the sovereign power in
prisons by Saddam’s ruling political party is to achieve and sustain a long period of political domination. Foucault again expounds the reality of the jails in recent years which lack the basic standards a matter that leads to prison revolts throughout the world. He states that: There was certainly something paradoxical about their aims, their slogans and the way they took place. They were revolts against an entire state of physical misery that is over a century old: against cold, suffocation and overcrowding, against decrepit walls, hunger, physical maltreatment (p.30). Foucault’s views of such dehumanizing circumstances were clearly described by Saeed in Saddam City, as the narrator manifested that he felt he could not endure hunger anymore. He was usually given the food after thirty hours " It was thirty hours since I had had a crust of bread" (Saeed, p.112). Foucault, however, looks to the prisons as tools of reformation that must be used to reform the subjects. It is necessary to know and analyze the causes that contribute and force the victim to commit a crime. He stressed that the victims must be treated according to the level of their crime. The punishment must be appropriate for the victim’s case. Thus, the punitive measures must be utilized positively. Their main tasks are to support the victims for not returning to commit the crime. Michel Foucault in Discipline and Punish criticized the traditional methods of punishment and assert that such kind is still used today. In fact, Foucauldian views of using the prisons in an appropriate way are not found in Saddam Hussein’s ideology. And this is evident in the selected novels where the prisons are depicted as rooms of hells which included various methods of torture. Many forms such as severe beating, buried alive, verbal abuse and sexual harassment are used. Saeed supports this fact when his protagonist writes that " I saw only two of dozens, buried alive in small catacombs. One of them had covered his head with a yashmak [A yashmak is one of the names for the familiar headdress worn by most Arab men] and I could see the yellowed whites of his eyes. The other had turned his back to the passageway" (Saeed,p.59).

Accordingly, throughout the above story, we observe that the prisons are used as a mechanism to use violence over Iraqi people. Since we do not notice any notion pertaining to the fundamentals of jails. Saeed, again, unmasks the reality of the prisons during Saddam Hussein’s rule which lacks the necessities of life. The cell was crammed with thirteen to seventeen inmates, though it could not have been meant for more than two prisoners. The inmates just sat next to each other along the wall, extending their feet across the width of the cell. When they become tired and tend to sleep, they lean either on a wall or each other. The ceiling about six feet high which filled with the water droplets that resulting from the breath of so many people. It is important to note that what Saeed conveys is not an imaginative description, he is, on the contrary, depicts a realistic picture of the conditions of the prison that prevailed during the Baath Party government. Since, as noted, this institution was used by the government to scare people to protect the regime. On the other hand, the prisons, in one way or another, did not comply with Foucault’s intentions of the jails to be as tools of reformation that must be used to reform the individuals. In his study titled Evidence of Crimes from the Files of the Baath Party, Aziz Al-Sudani agrees with Saeed’s portrayal of prison life in Iraq. In this respect, Al-Sudani describes that the prisons were designed in high security. They cause psychological stress on the individuals as soon as they enter into it. The inmates were disconnected from any news about their families and become as they were in another world. The dungeons are equipped with the latest torture types and lack the necessary means of health. They were without windows and were opened three times daily and the intimates were allowed to go to the toilet only for a few minutes. While The prison guard prevented to let the jailors use the bathroom at night, the jailers are forced to use the drinking water bowl for defecation. Sleep was forbidden from 7 am to 11 pm. Furthermore, the prisoners were not allowed to speak with each other during this time.

The prisons were typically far and secret situated undergrounds and addressed with fake titles showing farms or something else to delude people about them. Al-Sudani adds further evidence for the reality of the prisons during Saddam’s rule which has left their
imprint in the lives of all Iraqis. The regime practiced more than fifty forms of torture which are known for the victims of torture. For instance, chopping up the detainees’ bodies while they were alive and throwing the minced human meat for fish. As such, one more method of torment was throughout the insertion of a glass bottle into the victim’s anal passage or blowing up the victim’s belly to the point of explosion. Another effect of torture is to bring the victim’s wife, his son or his daughter to be punished or raped in front of him/her as a way to force the prisoner to confess (Aziz Al-Sudani, 2012).

The false confession above is one of the salient points of Saeed’s Saddam City. This meaning is obviously manifested in the child’s character, Nomeir when he is threatened to confess that his uncle has an affair about the manifestos which the former found in his desk at school. The following conversation shows the child’s innocence for what he said:

   The uncle: Why did you give them my name, Nomeir? You know I had nothing to do with these things.
   The child: What could I do? They were going to kill me under torturer. They asked me for a name. I give Father’s name but they said that did not count. So I give them yours.
   The uncle: But I am your uncle.
   The child: They were about to kill me, as they killed Haleem right in front of me. (Saeed, p.39).

The Baath Party’s victimization of Nomeir, the child, illustrates its savagery and vileness strategy of domination which exploits even little children to dominate Iraq society so that to keep all people fearful and subordinated to it. As a result, torture is seen as a mechanism to establish power over Iraqis. Despite the United Nations Convention on the Rights of the Child which expounds that the child should be protected against “all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child’s parents, legal guardians, or family members”, (Convention on the Rights of the Child, p.2), the Baath Party was not restricted by any law. Apart from the torture and its cruel types, Iraqi people are restricted even in their simplest rights, for instance, they are prevented from the expression of grief about their victims. When Jawaad Kazem executed, his widow prevented from four activities upon receiving her husband’s body: "no wake, no public burial, no wailing and no wearing of black" (Saeed, p.42).

Verbal abuse is also used to humiliate the prisoners in Saddam City. The inmates are associated with derogatory remarks such as "sons of whores" Where are these dogs” (Saeed, p.36), "filthy hands" (p.30), “faggots" (p.39). The Party members always frown and the association of these words is natural to them towards the convicts. In both examples, the prisoners are humiliated not only to express their anger but to deem the prisoners as inferior to them. This meaning is demonstrated by the officer who describes all the inmates as "dogs" because he believes that any deviances to the Baath Party principles should be punished and treated in this way. Rape, as noted previously, is one of the horrific experiences for Iraqi prison victims. It is seen as one of the mechanisms to force or compel the jailors to confess. In Ijaam, Furat, the protagonist and narrator experience brutal rape by one of the prison guards: that he violently punished and brutally raped by him. In addition, he suffers different forms of oppression at the hand of the other jailers who can be described as animals in their brutal work. The following extract displays some instances in which Furat is tortured and raped. Furat states:

   I feel intense pain in the back of my head from the blow I received when I tried to resist. It becomes aggravated when he pulls my hair or pushes my head, rubbing my nose in that gray cloth that has been colonized by a foul smell- a mixture of sweat, blood,
and layers of dirt. The pain surges to my wrists and joints when I try to pry open the wires that cut into my skin. I can feel his sticky fingers on my right thigh as he holds me down. His dirty fingernails dig into my skin. I close my eyes and try to disappear from existence, to flee my body, to abandon it forever…Perhaps I’m trying to forget it. But I can’t ever forget his voice, whispering in my ear while his whole weight lay like a corpse on top of me: What an ass you have! Why don’t you clap? You faggot! I’ll make your ass clap. (Antoon, p.21). Being a prisoner and overpowered by one of the Baath Party members who rapes and tormented him, Furat has the victim of Saddam’s members’ insatiable desire to be powerful, victorious and in control. He symbolizes Saddam’s adversary since the torture and rape represent something to the ideology of the Baath Party. By raping and violating the intimates, a sense of power and triumph over their foes is delegated upon the selves of the Party members. Although Furat tries to resist, the warden is implacable and continues to hold on to his thigh until his fingernails deepen into Furat’s skin. This incident manifests Michel Foucault’s assertion that rape is another form of violence, he suggests that the crime of rape be punished as violence rather than a uniquely sexual offense refocuses legal inscription. Foucault, as cited in (Henderson, 2007, p.225), argued that: One can always produce the theoretical discourse that amounts to saying: in any case, sexuality can in no circumstances be the object of punishment. And when one punishes rape one should be punishing physical violence and nothing but that. And to say that it is nothing more than an act of aggression: that there is no difference, in principle, between sticking one’s fist into someone’s face or one’s penis into their sex .... [T]here are problems [if we are to say that rape is more serious than a punch in the face], because what we’re saying amounts to this: sexuality as such, in the body, has a preponderant place, the sexual organ isn’t like a hand, hair, or a nose. It, therefore, has to be protected, surrounded, invested in any case with legislation that isn't that pertaining to the rest of the body... It isn’t a matter of sexuality, it’s the physical violence that would be punished, without bringing in the fact that sexuality was involved.

Antoon, in Ijaam, shows the oppression of Saddam’s regime by Furat the narrator and protagonist who is trapped in Saddam’s prisons, where he spent most of his life in jail. Antoon from the start of the novel tries to highlight the sovereignty of Saddam’s political party which restricts the freedom of Iraqi people so that to force them to join the Party. Furat narrates his suffering in which he was exposed to a cruel punishment " I feel intense in the back of my head from the blow I received when I tried to resist. It becomes aggravated when he pulls my hair or pushes my head, rubbing my nose in that gray cloth that has been colonized by a foul smell- a mixture of sweat, blood, and layers of dirt" (Antoon, p.21). Furat’s harsh punishment in prison explains the oppression that the Iraqis face by Saddam Hussein and his henchmen. Apart from severe torture, Furat is also raped in prison. He is used as a plaything to satisfy the needs of the Baath Party members. Prison rape then is taken as a medium to assert the Baath Party’s power and authority. The animates are deemed as the property of the Party members who humiliating them. They are tortured because of their resistance to the ideology of the Baath Party.

4. RESEARCH METHOD

This study uses a qualitative method to investigate how the theme of surveillance and torture is reflected in contemporary selected Iraqi novels. The research focused on the two texts: Saddam City by Mahmoud Saeed and Ijaam by Sinan Antoon. The Foucauldian theme of surveillance is utilized to shed lights on how the authority used governmental institutions such as colleges, schools, factories, prisons to monitor, control, and subjugate the Iraqi people. Thus, by surveillance, the regime managed to normalize everyone to his regime. The textual analysis is the method which is used to analyze the chosen texts, in an attempt to reveal the persecution that resulted from the political violence, and how the power was abused based on some contemporary selected novels.
5. CONCLUSION
This analysis evaluates the profound influence of the surveillance and torture on the lives of Iraqi people and their daily lives. It highlights how Saddam’s regime instills fear and surveillance in the hearts of Iraqis. Also, the study attempts to reveal the various ways of censorship used by the regime to control and subjugate the citizens. The researcher(s) also explained how the individuals react differently to the pressures of the surveillance power that oppress them. Besides, the researcher(s) argued how for instance the children are exploited and trapped in the surveillance power on behalf of the regime. In line with Foucault’s view, in *Saddam City*, Saeed reveals a real experience about the hard conditions of prisons during Saddam’s era because he is a political prisoner. Saeed explains that prisons are utilized for political reasons. Because most of the imprisoned characters do not know what their charges are? The researcher has found that the main reason behind their imprisonment is because of their disagreement with the ideology of Saddam’s regime. They refuse to join the Baath Party. Antoon, through his narrator in *Ijaam*, discovers how the Baath Party has used school and prisons as a controlling means to impose its power over the individuals.

REFERENCES
The Impact of Code-switching on Vocabulary Learning among Iranian Upper-intermediate EFL Learners
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ABSTRACT
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KEYWORDS
Code-Switching, Vocabulary learning, Iranian upper-intermediate EFL learners
This study aimed to investigate the impact of code switching on Iranian upper-intermediate EFL learners' vocabulary learning. To this end, 64 participants out of 90 male students were selected and randomly divided into two equal experimental groups - experimental and control groups. Then, the groups were pretested by a vocabulary pre-test. Then after, the participants of experimental group received the treatment, i.e., using code switching. After the treatment ended, both groups took the post-test of vocabulary. The results of paired and independent samples t-tests revealed that the experimental group outperformed the control group on the post-test. The results showed that there was a significant difference between the performance of the experimental and the control group on the post-test.

1. INTRODUCTION
Code switching (CS) is a wonder that happens repetitively in an assortment different language context. Code switching is defined as the use of utilizing learner first language while speaking in the target language. Enthusiasm for CS has incredibly expanded because of the advancement of modern society, expanding globalization, the expanding interconnections among various ethnic populaces, as well as the process of relocation (Akynove, Zharkynbekova, & Aimoldina, 2012; Tahmasbi, Hashemifardnia, & Namaziandost, 2019). Isfahani and Kiyoumarsi (2010) express that CS happens in the discourse of bilingual speakers who can communicate in the two languages with some level of abilities. They additionally believe that it shows the speakers' ethnic personalities. Lehti-Eklund (2013) discovers CS in bilingual networks who communicate in more than one language to interact. She has also demonstrated that CS is utilized by bilinguals when attempting to impart better to express their means. Then and Ting (2009) have remarked on the utilization of CS in multilingual networks. They believe the marvel to be popular, "from day by day life and work environments to classroom" (pg. 1). Moreover, numerous researchers stress that the term CS is proper to investigations of bilingualism or multilingualism in which the center is the utilization of at least two languages in discourse context” (Huerta-Macías & Quintero, 1992; Keshmirshekan, Namaziandost, & Pournorouz, 2019).

Franceschini (1996, cited to in Auer, 1998) related CS to changeability of language use which is a general etymological property and to adaptability in bahavior which is an extra-phonetic property. Specialists have now agreed that CS is a standard represented conduct regular to roughly 50% of the total populace (Nasri, Namaziandost, & Akbari, 2019) which satisfies an ephemeral conversational or social requirement and marks “that point in the improvement of bilingual students when they are aware of such behavior and select more or less purposefully to utilize it” (Duran, 1994, p. 71). This behavior suggests some level of abilities in the two languages regardless of whether bilingual familiarity isnot yet steady and is appeared after the bilingual speaker experiences a two-stage decision making.

In the EFL contexts, a continuous discussion has fixated on whether the target language ought to be utilized as the main mode of training, or students' primary language can assume a corresponding role too (Abedi, Keshmirshekan, & Namaziandost, 2019).
A noteworthy repercussion of the overemphasis during the 1970s and 1980s on students' clear requirement for target language input (Krashen, 1985) prohibited CS as a fundamental necessity for helping students create powerful informative skills of language. As indicated by Simon (2001), CS in foreign language context has been regularly thought of as a training to be maintained a strategic distance from, if not prohibited by any stretch of the imagination, and even those instructors who have felt obliged to switch codes have more often than not felt remorseful of doing as such. She recommends that EFL classroom speaks to a remarkable bilingual setting where the member students know about the educational contract which oversees code decision in various academic circumstances. However, their restricted information of the foreign language may build the likelihood of CS in spite of social and institutional spotlight on the selective utilization of the foreign language by the educators and the students. English language educators who instruct in such settings have ordinaril

be the subject of much contention and scholarly banter. Initially, translation included as the focal pivot of instructive system in the most punctual techniques for language showing like Grammar Translation Method (Richards & Rodgers, 2001). This action was, further, scrutinized with the appearance of the Direct Method towards the turn of the century. Since that time, variances have been apparent in the mentality toward the utilization of the students' first language in instructional contexts. With the appearance of Communicative Language

The role of students' first language in EFL context, as well as the utilization of translation as a language learning and teaching action, has for quite some time been the subject of much contention and scholarly banter. Initially, translation included as the focal pivot of instructive system in the most punctual techniques for language showing like Grammar Translation Method (Richards & Rodgers, 2001). This action was, further, scrutinized with the appearance of the Direct Method towards the turn of the century. Since that time, variances have been apparent in the mentality toward the utilization of the students' first language in instructional contexts. With the appearance of Communicative Language

The Impact of Code-switching on Vocabulary Learning among Iranian Upper-intermediate EFL Learners

A significant issue in CS studies has fixated on who code-switches, when, where, and for what purposes. Aitchison (1991) has noticed that it is the language students who change codes to look for help, and that teachers' utilization of L1 is limited to answering the students' solicitations. The learners who on experiencing challenges with vocabulary, request the foreign language reciprocals by giving the articulation in the first language, carry on similarly the same number of normal bilinguals in families where the two language are spoken. To put it in other words, CS is a fundamental aspect of the discourse of bilinguals. The native language does not dominate, yet is a vital conversational help. Regardless of whether it was conceivable to expel it from the classroom, it would never be ousted from the learners' brains. Hence, it ought not be viewed if all else fails, however a characteristic alternate route which must be utilized appropriately and methodically, sparingly and unpretentiously (Hashemifardnia, Namaziandost, & Rahimi Esfahani, 2018b).

In Iranian EFL context, which is where the researcher works-, learners are taught by both non-native speakers of English. Teachers from different language backgrounds attempt to speak with learners mainly in the target language. However, some
teachers switch to the Persian language since it is the students’ first language. In the ELI context, it is vital to pay attention that not all teachers have the equal viewpoints on CS. Some teachers consider CS as impeding learners’ utmost ability in learning the target language (Nasri & Biria, 2017). Different instructors do not, accepting that CS may, indeed, bolster learners' second language procurement in various ways. These clashing originations about CS use may influence learners' subsequent language (L2) accomplishment emphatically or contrarily which will be reflected in the speaking accomplishment of learners. The speaking assessment for learners in the ELI is seen as being stressing and onerous. This is because of learners' low familiarity with the English language which is gradually growing particularly in lower levels. Until this point, there is little examine on the effect of CS on L2 vocabulary learning. What concentrates are restricted in extension and range, as far as subjective investigation of this issue (Amorim, 2012; Hashemifardnia, Namaziandost, & Rahimi Esfahani, 2018a). In particular, in the neighborhood extent of Saudi Arabia there isn't much concentrate on this subject applied on Saudi understudies to explore whether CS is a prescribed etymological component in the language classroom or not. More investigations are expected to enable analysts in this field to reach inferences concerning whether CS ought to be actualized as a helpful technique that supports learners’ learning and accomplishment or on the off chance that it ought to be restricted from EFL context. Moreover, aside from the issue of the value of CS in the classroom, it is important to measure students’ speaking achievement since, “learners must be able to speak fluently if they are to communicate effectively in international English” (Azadi, Biria, & Nasri, 2018; Namaziandost, Abedi, & Nasri, 2019).

The role of students' first language in EFL context, as well as the utilization of translation as a language learning and teaching action, has for quite some time been the subject of much contention and scholarly banter. Initially, translation included as the focal pivot of instructive system in the most punctual techniques for language showing like Grammar Translation Method (Richards & Rodgers, 2001). This action was, further, scrutinized with the appearance of the Direct Method towards the turn of the century. Since that time, variances have been apparent in the mentality toward the utilization of the students' first language in instructional contexts. With the appearance of Communicative Language

Teaching approach in the seventies, the utilization of the native language in monolingual settings has been disliked and has energized rather negative mentalities in EFL and ESL instructional method. Such negative
attitude related with L1 use is as yet obvious in current student focused instructive frameworks in which instructional endeavors are made to enable students to create unknown language abilities in a strong informative learning and instructing setting that is portrayed with adequate measure of intelligible contribution to the objective language (Hosseini, Nasri, & Afghari, 2017; Namaziandost, Hashemifardnia, & Shafiee, 2019). Ferrer (2005) has recommended that even students, particularly the further developed ones, appear to dismiss interpretation or turning to their L1 expressly in the language classroom potentially in light of the fact that they are always helped to remember how inadequate and risky it may be as a learning method. Furthermore, interpretation has normally been dealt with either as a content-based order in itself as opposed to as a learning asset at sentential level, or as an evaluative gadget.

In ELT classrooms, code switching comes into use either in the teachers’ or the students’ discourse. Although it is not favored by many educators, one should have at least an understanding of the functions of switching between the native language and the foreign language and its underlying reasons (Namaziandost, Hashemifardnia, & Shafiee, 2019). Although in recent years, the educating of vocabulary has expected its legitimate spot as a fundamentally significant part of language improvement (Nunan, 1999, p.103), numerous educators would accept that vocabulary learning stems basically from the immediate instructing of words in the classroom. Nonetheless, vocabulary learning should be more extensively based than this (Namaziandost, Hafezian, & Shafiee, 2018). In spite of the fact that to date there has been more research on instructor convictions about first language (L1) use, its capacities and its dissemination in the association than on code switching and its impact on parts of learning, code switching has been the issue which has drawn the contribution to the objective language (Hosseini, Nasri, & Afghari, 2018; Namaziandost, Namaziandost, & Sepehri, 2018). Considering the mentioned points, this study aimed to check the probable effects of code switching on learning English vocabulary as general knowledge in an Iranian EFL context.

1.1 Research Questions and Null Hypothesis
In line with the above-mentioned objective of the study, the researchers tried to respond the following research question which was motivated by the research gap on the effectiveness of code-switching on vocabulary learning.

RQ. Does code-switching have any significant effect on Iranian upper-intermediate EFL learners’ vocabulary learning?

The following null hypotheses was derived from the research question which are empirically analyzed and tested later in the study:

**H0 1.** Code-switching does not have any significant effect on Iranian upper-intermediate EFL learners’ vocabulary learning.

2. METHOD
2.1 Participants
To do this study, 64 Iranian upper-intermediate EFL learners were selected among 90 students at a private English Language Institute. Participants' age range was between 16 to 18. They have been studying English as a foreign language for at least six years. Their level of English language proficiency was determined on the basis of their scores on the Oxford Quick Placement Test (OQPT). The participants were selected based on convenience sampling method. The learners were randomly divided into two groups of experimental (using code switching (UCS)) (n=32) and control (not using code switching (NUCS)) (n=32). Only males were included in the current study. The first language of all the participants was Persian.

2.2 Instruments
In order to accomplish the objective of the present study, the following instruments were employed:

1. Oxford Quick Placement Test (OQPT):
   The first instrument which was utilized in the present study to homogenize the participants was a proficiency test. Oxford Quick Placement Test (OQPT) was administrated among 90 students to determine their English language proficiency (i.e., beginner, elementary, pre-intermediate, intermediate, upper-
intermediate, and advanced). Based on the students' performance in this test, those whose scores were between 38 to 48 (out of 60) were considered as the upper-intermediate learners and were selected as the target participants of the control and experimental groups.

2. Researcher-Made Vocabulary Pre-Test: The second and the most important instrument for gathering information to answer the question raised in the current study was a researcher-made vocabulary pre-test which was designed based on the students' course book. It included 40 multiple-choice items. In order for the test to be both valid and reliable, it was piloted on a similar group other than the experimental and control groups. This piloting aimed at timing the test and determining item difficulty and item discrimination as well as calculating the reliability of the tests. It was estimated that a period of 40 minutes would supply ample time for the students to take the test. To measure the reliability of the vocabulary pre-test, it was administered to one pilot group. The vocabulary test was piloted on 20 upper-intermediate students similar to experimental and control groups. Kuder-Richardson Reliability Coefficient (K-R 21 Formula) was used to measure the reliability of the test which was 0.898. Moreover, the test was validated by a panel of English experts; they said that since the test measured what it was supposed to measure, it can be claimed that the test was valid.

3. Researcher-Made Vocabulary Posttest: The third instrument used in this study was a vocabulary post-test. The modified version of the pre-test was used as the post-test of the study. All characteristics of the post-test were the same as those of the pre-test in terms of type and the number of items. The only difference of this test to the pre-test was that the order of questions and alternatives were changed to avoid the probable recall of the pre-test answers. It was administered to help the researcher measure the effectiveness of the treatment on the students' vocabulary learning. Since the post-test was the same as the pre-test, it was considered both valid and reliable. To check sure, the reliability value of the posttest was also calculated through KR-21 formula as ($r = 0.961$).

2.3 Procedures

In the first step, 90 Iranian EFL learners from a private English language institute were selected. Then, the OQPT test was distributed among them. After answering OQPT test, 64 intermediate students were chosen as the target population of the study. Then, they were randomly divided into two equal experimental groups- UCS and NUCS. They were pre-tested by a researcher-made vocabulary test. Then, the treatment was practiced on both groups.

Regarding the treatment, the only difference between the experimental and the control group was related to the use of learners' L1 during different activities. The teacher provided the learners in the experimental group with the opportunity to switch to Farsi while doing different tasks. The learners in the control group were not allowed to use any form of CS.

The treatment took 15 sessions of 60 minutes each under the guidance of the supervisor. In the first session, the purposes and procedures of the study were explained to the students and then OQPT was administered. In the second session, the participants of both groups were pre-tested. In the twelve sessions, the treatment was applied. Then, in the last session, both groups took the researcher-made vocabulary post-test. Finally, the gathered data were analyzed accordingly.

2.4 Data Analysis

In order to answer the research question, data analysis was carried out by using Statistical Package for Social Science (SPSS) software version 25. Firstly, Kolmogorov-Smirnov (K-S) test was used in order to check the normality of the data. Secondly, descriptive statistics including means and standard deviation were calculated. Finally, to examine the impacts of the treatment on Iranian upper-intermediate EFL learners' vocabulary knowledge, a paired samples t-test and an independent samples t-test were run. Paired samples t-test was used to compare the pre and post-tests of each group and independent samples t-test was applied to compare the experimental group's pre and post-tests to the control group's pre and post-tests.

3. RESULTS

Before conducting any analyses on the pretest and posttest, it was necessary to check the normality of the distributions. Thus, Kolmogorov-Smirnov test of normality was run on the data obtained from the above-mentioned tests. The results are shown in Table 1:
Table 1.
Normality Test for the Scores of the Pretest and Post-test

<table>
<thead>
<tr>
<th></th>
<th>Kolmogorov-Smirnov(^a)</th>
<th>df</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exp. Pre</td>
<td>.252</td>
<td>32</td>
<td>.096</td>
</tr>
<tr>
<td>Exp. Post</td>
<td>.214</td>
<td>32</td>
<td>.122</td>
</tr>
<tr>
<td>Cont. Pre</td>
<td>.214</td>
<td>32</td>
<td>.089</td>
</tr>
<tr>
<td>Cont. Post</td>
<td>.162</td>
<td>32</td>
<td>.221</td>
</tr>
</tbody>
</table>

The \(p\) values under the \(Sig.\) column in Table 1 determine whether the distributions were normal or not. A \(p\) value greater than .05 shows a normal distribution, while a \(p\) value lower than .05 indicates that the distribution has not been normal. Since all the \(p\) values in Table 1 were larger than .05, it could be concluded that the distributions of scores for the pretest and posttest obtained from EG and CG learners had been normal. It is thus safe to proceed with parametric test (i.e. Independent and Samples t tests in this case) and make further comparisons between the participating groups.

It was stated above that 64 upper intermediate learners were drawn from a larger pool of EFL learners and a pretest was administered. To check the performance of the two groups in pretest, an independent-samples \(t\) test was run:

Table 2.
Descriptive Statistics for the Pretest

<table>
<thead>
<tr>
<th></th>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest</td>
<td>EG</td>
<td>32</td>
<td>12.9375</td>
<td>.88673</td>
<td>.15675</td>
</tr>
<tr>
<td></td>
<td>CG</td>
<td>32</td>
<td>13.0313</td>
<td>.86077</td>
<td>.15216</td>
</tr>
</tbody>
</table>

Table 2 shows that the EG learners’ mean score on the pretest equaled 12.9375 and the CG learners’ mean score was 13.0313. To see whether the difference between these two mean scores, and thus the two groups on the pretest, was statistically significant or not, the researcher had to examine the \(p\) value under the \(Sig.\) (2-tailed) column in the \(t\) test table. In this table, a \(p\) value less than .05 would indicate a statistically significant difference between the two groups, while a \(p\) value larger than .05 indicates a difference which failed to reach statistical significance.

Table 3.
Results of Independent-Samples \(t\) Test Comparing the Pretest Scores of EG and CG

<table>
<thead>
<tr>
<th></th>
<th>Levene’s Test for Equality of Variances</th>
<th>(t)-test for Equality of Means</th>
<th>(t)</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
<th>Mean Difference</th>
<th>Std. Error Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>Sig.</td>
<td>(t)</td>
<td>df</td>
<td>Sig. (2-tailed)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pretest</td>
<td>.648</td>
<td>.424</td>
<td>-</td>
<td>.429</td>
<td>.669</td>
<td>-.09375</td>
<td>.21846</td>
</tr>
<tr>
<td></td>
<td>Equal variances assumed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>.61945</td>
<td>.669</td>
<td>-.09375</td>
<td>.21846</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Based in the information presented in Table 3., there was not a statistically significant difference in the placement test scores for EG (\(M = 12.9375, SD = .88673\)) and CG (\(M = 13.0313, SD = .86077\)), \(t(64) = -.429, p = .669\) (two-tailed). This conclusion was made since the \(p\) value was larger than the significance level (\(p > .05\)). Hence, it could be inferred that the learners in the two groups were at the same level in pretest.

The reason behind administering the posttest was to see whether there was a difference in vocabulary learning of the learners in the experimental groups and those in the control group. To this end, the posttest vocabulary scores of the EG and CG needed
The Impact of Code-switching on Vocabulary Learning among Iranian Upper-intermediate EFL Learners

to be compared via an independent samples t test. The descriptive results of the comparison of the two groups on the posttest are displayed in Tables 4 and 5.

**Table 4.**
*Descriptive Statistics Results Comparing EG and CG Mean Scores on the Posttest*

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Posttest</td>
<td>EG</td>
<td>32</td>
<td>17.1156</td>
<td>.68538</td>
</tr>
<tr>
<td></td>
<td>CG</td>
<td>32</td>
<td>13.1875</td>
<td>1.09065</td>
</tr>
</tbody>
</table>

The mean scores of the EG ($M = 17.1156$), and CG ($M = 13.1875$) were different from one another on the posttest. To figure out whether the differences among these mean scores were significant or not, one needs to check the $p$ value under the *Sig.* column in the independent samples t test table below (Table 5).

**Table 5.**
*Results of Independent-Samples t Test Comparing the Posttest Scores of EG and CG*

<table>
<thead>
<tr>
<th></th>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
<th>Mean Difference</th>
<th>Std. Error Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>Sig.</td>
<td>t</td>
<td>df</td>
</tr>
<tr>
<td>Pretest</td>
<td>Equal variances assumed</td>
<td>9.499</td>
<td>.003</td>
<td>17.251</td>
</tr>
<tr>
<td></td>
<td>Equal variances not assumed</td>
<td>17.251</td>
<td>52.181</td>
<td>.000</td>
</tr>
</tbody>
</table>

As is displayed in Table 5., there was a statistically significant difference in the posttest scores for CG ($M = 13.1875$, $SD = 1.09065$) and EG ($M = 17.1156$, $SD = .68538$) because the $p$ value under the *Sig.* column was lower than the specified level of significance (i.e. $0.000 < .05$), indicating that the two groups did significantly differ on the posttest. This indicates that the treatment (using code switching) was effective so far as the vocabulary learning of the Iranian upper intermediate EFL learners were concerned. Therefore, it rejects the null hypothesis of the study.

**Table 6.**
*Paired Samples T-test (Pre and Post-tests of Both Groups)*

<table>
<thead>
<tr>
<th>Pair</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Mean Error</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pair 1</td>
<td>Exp. Post – Exp. Pre</td>
<td>4.17</td>
<td>1.24</td>
<td>.21</td>
<td>19.03</td>
<td>31</td>
</tr>
<tr>
<td>Pair 2</td>
<td>Cont. Post – Cont. Pre</td>
<td>.156</td>
<td>.36</td>
<td>.06</td>
<td>2.39</td>
<td>31</td>
</tr>
</tbody>
</table>

In the above table, paired samples t-test is used to compare the pre and post-tests of each group. Since Sig (.000) is less than 0.05, the difference between the pre-test and post-test of the EG is significant. Similarly, since Sig (.061) is higher than 0.05, the difference between the pre-test and post-test of the CG is not significant. It can be concluded that using code switching is effective to be used in the classrooms to improve EFL learners’ vocabulary learning.

4. **DISCUSSION AND CONCLUSION**

After analyzing the data, the results showed that there was not a significant difference among students’ performance in pre-test, but in contrast there was a significant difference among the performances of the three groups in the post-test. It could be also observed that students who used code switching got better scores and their performance was better than the control group.

The findings of the current study are not in line with Tian and Macaro (2012) who accept that code
switching is better than the instructor giving L2-just data. Likewise, the consequences of this investigation don't affirm Eldridge (1996) who claims that there is no experimental proof to help the idea that confining native language use would fundamentally improve learning effectiveness, and that most of code-switching in the classroom is profoundly deliberate, and identified with instructive objectives. Appropriately, further, the aftereffects of this investigation on account of utilizing code switching in language classrooms are not perfect with Skiba (1997), who recommends that in the conditions where code switching is utilized because of a failure of articulation, it serves for congruity in discourse as opposed to displaying obstruction in language. In contrary, the discoveries of this research are in accordance with Guo Tao (2009) who expressed that not a wide range of code-switches can be of equivalent help with lessening particular consideration and enhancing the processing. He proceeded with that, some might be less facilitative, even of obstruction to the learning procedure and the issue of expanding/diminishing processing burden might be frustrated by the idea of the accompanying refined sorts of instructor code-switching, for example, the careful or close to correct L1 and L2 proportional, the bypass of L2 lexical things in L1, and the interpretation of L2 meaning of the lexical thing in L1, L2 equivalent words and L2 definition (Hashemifardnia, Namaziandost, & Shafiee, 2018).

A comprehension of the elements of switching will furnish language instructors with an elevated consciousness of its utilization in classroom speaking and will clearly prompt better of teaching by either eradicating it or commanding its utilization during the foreign language instruction (Namaziandost, Nasri, Rahimi Esfahani, & Keshmirshekan 2019; Sert, 2005). The teacher code switches to native language in order to clarify meaning, and in this way stresses importance on the foreign language content for effective comprehension. Code-switching can be utilized as a technique to aid illuminate the cognitive load (Macaro 2005; Namaziandost, Nasri, & Rahimi Esfahani, 2019a).

In consistent with the results of prior researches, the finding rising up out of the present enquiry propose that minor avoidance of CS from the language classroom does not really improve the learning process, in any event when language learning is concerned. A positive or negative response to whether switch codes or not can not be offered dependent on a solitary report which has experienced various constraints and delimitations. Indeed, even a speculative response to this inquiry calls for broad experimental research. Intrigued instructors and specialists who may choose to approach the inquiry all the more carefully may choose to imitate the examination with bigger examples and more gatherings of members at various degrees of capability to consider the plausible connection among CS and students’ capability level. It will also be feasible to control, more restrictively, the teaching variable by having the experimental and control classes run by the same teacher. Moreover, inclusion of other language skills and sub-skills can enlarge our comprehension of the very nature of the relationship between CS and learners’ attainment in EFL classrooms.

What appears to be obvious is that sound and educated academic choices and decisions regarding objectives, materials, and methodological and evaluative choices can have any kind of effect to the educational results that students accomplish in EFL instructional settings. Such choices should be made as per students’ sociocultural foundation. It is trusted that Iranian English language educators at all levels approach this challenge more efficiently to settle on increasingly well-educated choices.

In the present study, the roles and elements of the first language in the foreign language classroom and native language as the primary mode of training were examined. As for all focuses referenced above, it might be proposed that code exchanging in language study hall isn't constantly gainful in learning a language. A few scientists accept that code exchanging might be considered as a helpful procedure in classroom collaboration, if the point is to make meaning obvious and to move the information to underestudies in a productive manner (Sert, 2005). The entire educating and learning knowledge are based on language variation, with the crucial thought that the substitute utilization of the two dialects strengthens familiarity with the free, non-fixed connection among items and their names and the essential capacity to separate words and ideas. The discoveries of this examination uncovered the jobs and elements of code-switches in the study hall, and underscored the need to see such procedures in the learning process. Nevertheless, on the micro level, teachers in both situations seem to remain hesitant towards code-switches and old models usually prevail (Namaziandost, Rahimi Esfahani, Nasri, & Mirshekaran, 2018). In spite of the fact that utilizing first language in foreign language classes can be a correspondence technique that enables learners to make up for their insufficiency in the subsequent language, this study proposed that code switching should not be encouraged in language learning.
Like all studies, this study had limitations and could not include all the issues related to the topic. They are as follows:

1. One limitation is that the study included only participants that were 16 to 18 years old. So, the results cannot be generalized to the other age groups.
2. The population was limited to 64 learners. Therefore, this cannot be generalized either.
3. The time allocated to the instruction was so limited.
4. The gender of the participants was limited to the male learners; therefore, the results of the study may not be generalizable to female learners.

REFERENCES


The Conceptual Metaphor LOVE IS A JOURNEY in Bengali Language
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ABSTRACT
The main purpose of the study is to see whether the conceptual metaphor LOVE IS A JOURNEY exists in the Bengali language or not. To conduct the research, Lakoff & Johnson’s thirteen metaphorical linguistic expressions of the conceptual metaphor LOVE IS A JOURNEY, from Metaphors We Live By (2003), were translated into Bengali equivalents and a questioner set was prepared and distributed among 386 participants. After analysis, it was found that the literal usage was 52%, 41% were found to be unspecified and metaphorical instances were only 7% of the total data. The source domain Journey has different target domains which are life, love, married life, purposeful activities, friendship and education in all metaphorical instances. The most common conceptual metaphor was LOVE IS A JOURNEY, occupying 79% and the least used conceptual metaphor was LONG-TERM PURPOSEFUL ACTIVITIES ARE JOURNEYS which made up only 0.30% among all metaphorical tokens. In both languages, it was also found that eight metaphorical linguistic expressions have similarities whereas the other five expressions have dissimilarities that basically arise due to cultural and technological differences for the conceptual metaphor LOVE IS A JOURNEY.

KEYWORDS
Cognitive semantics; traditional metaphor; conceptual metaphor; English language; Bengali language

1. INTRODUCTION
Metaphor has been studied in linguistics for a long time. Traditional scholars limited the use of metaphor but allowed the use of metaphor in the poetic language. Modern linguists find that metaphor is not merely a part of the language, but also a matter of thought which plays an essential role in our life. For example, in the sentence Ma, look at the lamp in the sky, a child utters the sentence to communicate with her mother but does not have the vocabulary to accurately express her communication. Certainly, a lamp cannot be in the sky, as it has a physical existence, but when a child looks at the sky and does not know the word ‘star’ and it’s literal meaning, then she is forced to say Ma, look at the lamp in the sky to fulfill the communication with his mother.

In present days, the presence of metaphor in different languages allures and interests linguists as well as researchers. For example, Kövecses (2000) found metaphor in the Hungarian language, Yu (1998) identified Chinese metaphor, Matsuki (1995) discovered metaphor in Japanese language and Mashak, Pazhakh & Hayati (2012) discovered Persian metaphor. However, neither linguists nor researchers have conducted any particular research for Bengali emotional concepts, such as love. The objective of this present paper is to find out and identify the conceptual metaphor LOVE IS A JOURNEY and discover if there is any metaphor in the Bengali language under the light of cognitive semantics. Throughout the paper, small capitals were used for the conceptual metaphor LOVE IS A JOURNEY and italics font was used for metaphorical linguistic expressions following the conventions of cognitive linguistics.

This present empirical study is organized as follows: Section 2 presents the theoretical background including the traditional and the cognitive semantics approaches of metaphor, the definition of conceptual metaphor, and the concept of LOVE and JOURNEY. Section 3 illustrates the material and method of the study (i.e. which data were used for the study, and how the study was conducted). Section 4 presents the analysis and discussion of this paper. Finally, in section 5 the conclusion of the research is drawn including future research indications for the Bengali language within this field.
1.1 Aim
The aim of the paper is to identify whether or not the conceptual metaphor LOVE IS A JOURNEY, which Lakoff & Johnson mentioned in their book *Metaphors We Live By* in 2003 (1980), can be found in the Bengali language. The main research question is supported by three sub-questions:

1. To what extent are Bengali words and phrases used metaphorically in the data?
2. What are the target domains of metaphorical words and phrases?
3. What similarities and differences are observed in English and Bengali languages for the conceptual metaphor LOVE IS A JOURNEY?

1.2 Previous research about related field
Putra Ngamjitwongsakul (2005), Heli Tissari (2001) and Xiaowei Fu (2009) investigate conceptual metaphors which are related to LOVE. Ngamjitwongsakul (2005) examined approximately 3,615 Thai songs from Grammy Entertainment Company, which were compiled between 1983 and 2000, and found only 502 metaphorical expressions describing love which can be understood in terms of image schema “as CONTAINER, PART-WHOLE, SOURCE-PATH-GOAL, and LINK” (p. 28). Fu (2009) also studied the conceptual domain of LOVE in various love songs using the conceptual metaphor LOVE IS A UNITY. After the investigation, Fu (2009) found that the conceptual metaphor LOVE IS A UNITY had subcategories which were A UNIT OF TWO COMPLEMENTARY PARTS, PHYSICAL CLOSENESS OR THE STABILITY OF A LOVE RELATIONSHIP IS PHYSICAL STABILITY. The qualitative study of Fu’s work reveals that LOVE is treated in those love songs as a genuine bond between two persons that is unbreakable.

Tissari (2001) also studied LOVE related conceptual metaphors. Unlike Fu and Ngamjitwongsakul, Tissari did not use love lyrics as her study material. Instead, she used corpora from the Present-Day English and Early Modern period. The research of Tissari reveals stability as well as a change in the metaphors of love. Stability occurs at the general level while change is occurring in metaphorical expressions. According to Tissari, metaphorical terms that are connected with agriculture, “are less evident in the Present-Day English data than in the Early Modern data” (p. 239).

This suggests that people’s usage of conceptual metaphors may change over time.

2. THEORETICAL BACKGROUND
It is important to know how the theory of metaphor developed. The use of metaphor was first found in the works of Greek scholars, and Aristotle first documented the theory of metaphor in his book *Poetics*. Traditional approaches of metaphor will be presented in section 2.1. Section 2.2 presents the cognitive semantics approaches of metaphor. The definition of conceptual metaphor is illustrated in section 2.3, which has two sub-sections. Sub-section 2.3.1 gives the idea about the concept of JOURNEY and 2.3.2 gives a brief idea about the concept of LOVE.

2.1 Traditional approaches of metaphor
There have been many approaches of metaphor over time, and among those, the traditional approach of metaphor started “dating back to Aristotle” (Ritchie & Zhu, 2015, p. 03). Aristotle first documented the definition of metaphor in his famous book *Poetics* where he defined metaphor as “the application of an alien name by transference either from genus to species, or from species to genus, or from species to species, or by analogy, that is, proportion” (Aristotle, translation by Butcher, 2000, p. 28). The Aristotelian concept of metaphor is truly a lexical phenomenon having the vehicle and topic as their parts. Basically, in the traditional approach of metaphor, one word (i.e., vehicle or meanings associated with the vehicle) is transferred to another word (topic or meanings associated with the topic). In the sentence, Abul Kasem Fazlul Huq was a Bengal tiger, the vehicle *Bengal tiger* is substituted for some connected quality such as *brave*. In addition to this, in the traditional substitution approach model, the metaphorical meaning of a word can be extended to other parts of speech as well. In short, traditionally metaphor was used as a device to perform extraordinary written discourse. According to Ma & Liu, “traditionally, metaphor is considered as part of figures of speech, being used mainly in poetry” (Ma & Liu, 2008, p. 260). Wallerstein (2013) summarizes Kövecses’s idea about traditional metaphor by saying that traditionally metaphor has had five characteristic features: a) it is a property of words, a linguistic phenomenon, b) it is used for rhetorical or artistic purpose, c) it is based on resemblance, d) it is a conscious
and deliberate fashioning of words that requires special talent, quoting Aristotle who called it “a mark of genius”, and last, e) a figure of speech that we can well do without (Wallerstein, 2013, p. 22).

To summarize, metaphor in the traditional approach was used only for the domain of rhetoric to achieve an aesthetic effect in their works, denying its use in ordinary language.

2.2 Cognitive semantics approaches of metaphor
Cognitive semantics emerged from cognitive linguistics, starting in Germany with an agreement passed by cognitive linguists to establish the Cognitive Linguistics Association in 1989. The cognitive linguistic approach has three major hypotheses which are as follows according to Croft & Cruse: (1) “language is not an autonomous cognitive faculty, (2) grammar is conceptualization; (3) knowledge of language emerges from language use” (Croft & Cruse, 2004, p. 01).

In comparison, cognitive semantics identifies the meaning of expressions having mental entities. The central idea of this approach is that the meaning of each expression is mental and primarily does not consider the meaning of sentences. Rather, it stresses a lexical meaning. Meanings are always conceptualized in a cognitive model, and cognitive models are determined by perception only. Semantic elements are constructed by spatial or structural or topological objects. In concepts prototype, effects are visible and generally, cognitive models bear image-schemas. Gärdenfors (2000) states that “semantics is primary to syntax and partly determines it (syntax cannot be described independently of semantics)” (Gärdenfors, 2000, p. 24). According to Evans & Green (2006) there are four central assumptions of cognitive semantics which are as follows: “(1) conceptual structure is embodied (the ‘embodied cognition thesis’); (2) semantic structure is conceptual structure; (3) meaning representation is encyclopaedic; (4) meaning construction is conceptualisation” (Evans & Green, 2006, p. 157).

The cognitive semantics approach of metaphor is quite different from the traditional approach that was presented in section 2.1 of this paper. Cognitive semantics considers metaphor as a property of concept, and people use plenty of metaphors every day, knowing or unknowingly, in their ordinary language without even thinking about it. For example, people who are in love often say, ‘our relationship is at a dead-end street’. Literally, people consider dead-end street as either a fully quiet place having less traffic and population, or at the end of a street from where people cannot go anywhere. But, the phrase dead-end street in a relationship among lovers means something else. It refers that the love relationship of the two lovers is coming to an end. In the above sentence, the expression dead-end street indicates a traveling destination. The word our refers to travelers whereas the journey refers to the love relationship of the travelers. Thus, three elements of a journey: the destination, the travelers and the journey or the travel are present in the above sentence. As a result, the above sentence belongs to the conceptual metaphor LOVE / A RELATIONSHIP IS A JOURNEY.

Another important view of cognitive semantics about metaphor is that metaphor exists in our conceptual system and a part of our daily life and language. According to Lakoff & Johnson (2003), “metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature” (Lakoff & Johnson, 2003, p. 04). As our conceptual system is metaphorically structured, our activities are metaphorically structured, and as a result, our languages are also metaphorically structured. People speak about things metaphorically because “we conceive of them that way—and we act according to the way we conceive of things” (Lakoff & Johnson, 2003, p. 05). What is more, people sometimes, in metaphoric structures, apply a partial concept, not a total one. If people apply a total concept then “one concept would actually be the other, not merely be understood in terms of it” (Lakoff & Johnson, 2003, p. 14). For example, in the conceptual metaphor ARGUMENT IS WAR the concept argument is partially structured and understood in terms of war. People in the conceptual metaphor LOVE IS A JOURNEY understand love which is partially structured, understood and discussed in terms of the journey.
The function of metaphor in the language is not only to increase understanding but also to play an essential part in human thought and reasoning. This special characteristic of metaphor enables humans to understand and explain the real world properly. Lakoff & Johnson state (2003) that “metaphor is understanding and experiencing one kind of thing in terms of another” (Lakoff & Johnson, 2003, p. 05). As a result, people often employ an easier concept, instead of a rather complex one, to comprehend something because it is easier for them to understand and explain things.

2.3 Conceptual metaphor
The Concise Oxford Dictionary of Linguistics (2007) defines metaphor as a “figure of speech in which a word or expression normally used of one kind of object, action, etc. is extended to another. This may lead to metaphoric change in meaning” (Matthews, 2007, p. 205) though, in cognitive semantics, a metaphor is identified as understanding one conceptual domain in terms of a new conceptual domain. Kövecses (2010) states that “CONCEPTUAL DOMAIN A IS CONCEPTUAL DOMAIN B, which is what is called a conceptual metaphor” (Kövecses, 2010, p. 4). A conceptual metaphor is made up by two conceptual domains, in which the first domain (which is known as source domain) can be perceived or understood in terms of another domain (i.e., target domain). The first or source domain is the conceptual domain which actually draws a metaphorical expression and the target domain helps people to understand and explain the metaphorical expression through the use of the source domain.

In addition to this, in conceptual metaphor, the knowledge of one domain shifts to another domain. This transfer of knowledge helps people to understand the meaning, which is not just an affair of language, but overall a matter of cognition. The way the knowledge of one conceptual domain transfers from one to another is known as ‘mappings’. According to Evans (2007), “this allows inferences which hold in the source to be applied to the target. For this reason, conceptual metaphors are claimed to be a basic and indispensable instrument of thought” (Evans, 2007, p. 136). The sentence *They are now at a crossroads in their relationship* could be taken as an illustration. This sentence provides us the travelers, the travel or journey and the final destination of the journey, which are basically three constituent elements of journeys. The word they refers to the travelers and the phrase at a crossroads indicates a final destination whereas their relationship indicates the travel or journey, which, precisely, is the love relationship. Thus, the conceptual metaphor LOVE IS A JOURNEY is in action in the above-mentioned sentence.

What is more, the target domain love is structured in terms of the source domain journey in the conceptual metaphor LOVE IS A JOURNEY, which permits people to think and talk about love in terms of a journey. According to Evans (2007), “the travellers from the domain of JOURNEY are conventionally mapped onto that of lovers in the domain of LOVE, the notion of vehicle is mapped onto that of the love relationship and so on” (Evans, 2007, p. 137). The mapping between source and target domain is presented in Table 1.

<table>
<thead>
<tr>
<th>Source: JOURNEY</th>
<th>⇒</th>
<th>Target: LOVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>the travelers</td>
<td>⇒</td>
<td>the lovers</td>
</tr>
<tr>
<td>the vehicle</td>
<td>⇒</td>
<td>the love relationship itself</td>
</tr>
<tr>
<td>the journey</td>
<td>⇒</td>
<td>events in the relationship</td>
</tr>
<tr>
<td>the distance covered</td>
<td>⇒</td>
<td>the progress made</td>
</tr>
<tr>
<td>the obstacles encountered</td>
<td>⇒</td>
<td>the difficulties experienced</td>
</tr>
<tr>
<td>decisions about which way to go</td>
<td>⇒</td>
<td>choices about what to do</td>
</tr>
<tr>
<td>the destination of the journey</td>
<td>⇒</td>
<td>the goal(s) of the relationship</td>
</tr>
</tbody>
</table>

Table: 1. The mapping formula of source and target domain (from Kövecses, 2010, p.09).
2.3.1 The concept of JOURNEY

The word ‘JOURNEY’ stands for physical travel from one place to another. The Merriam-Webster (2016) defines the meaning of the word JOURNEY as “an act or instance of traveling from one place to another” (Merriam-Webster, 2016). In cognitive linguistics, the term ‘JOURNEY’ is considered as ‘PATH schema’ as it consists of three parts of a journey: a beginning or starting point, a finish or ending point, with a route that connects those points. PATH schema is the most clearly described and the most pervasive among other PATH schemata, and it is labeled as SOURCE-PATH-GOAL schema, also called MOTION schema. PATH schemata are based on the firm experiential basis. According to Lakoff (1987) a PATH schema includes “a SOURCE (starting point), a DESTINATION (end point), a PATH (a sequence of continuous locations connecting the source and the destination), and a DIRECTION (toward the destination)” (Lakoff, 1987, p. 275).

2.3.2 The concept of LOVE

The meaning of the word ‘LOVE’ expresses an intense feeling of liking or affection that people experience in their lifetimes. The Oxford Advanced Learner’s Dictionary of Current English (2010) denotes the meaning of LOVE as “a strong feeling of deep affection for sb/sth” (Hornby, 2010, p. 916). Tissari (2005) identifies different types of love including family love, sexual love, love of things, religious love, and friendship love. Under the light of cognitive semantics, the concept ‘LOVE’ is considered as an abstract concept among others that is hard to understand and explain though people understand and explain it through different practical experiences. For example, the English conceptual metaphor SADNESS IS DOWN/LOW does not work properly in the Persian language as Persians do not apply words low/ down directly; rather, they use it partially (Mashak, Pazhakh, & Hayati, 2012). Thus, it is possible that people of different languages might understand the concept ‘LOVE’ differently.

What is more, people of the same language even, based on their experiences with ‘LOVE’, view love in different ways. According to Kövecses (2000), love related conceptual metaphors are as follows: LOVE IS A JOURNEY, LOVE IS A NUTRIENT, LOVE IS CLOSENESS, LOVE IS A UNITY OF PARTS, LOVE IS A BOND, LOVE IS FIRE, LOVE IS A FLUID IN A CONTAINER, LOVE IS AN ECONOMIC EXCHANGE, LOVE IS A PHYSICAL FORCE, LOVE IS AN OPPONENT, LOVE IS A NATURAL FORCE, LOVE IS A CAPTIVE ANIMAL, LOVE IS MAGIC, LOVE IS INSANITY, LOVE IS WAR, LOVE IS SPORT/ A GAME, LOVE IS A DISEASE/ AN ILLNESS, LOVE IS A SOCIAL SUPERIOR, LOVE IS RAPTURE/ A HIGH, THE OBJECT OF LOVE IS A VALUABLE OBJECT, THE OBJECT OF LOVE IS APPETIZING FOOD, THE OBJECT OF LOVE IS A SMALL CHILD, THE OBJECT OF LOVE IS A DEITY (Kövecses, 2000, p. 26–27). In the above mentioned conceptual metaphors, love can be viewed in terms of journey, nutrient, closeness, the unity of parts, bond, fire, a fluid in a container, an economic exchange, etc. A person who had an unhappy experience in love will consider love a darker aspect of human life whereas a person who succeeded in his love affair will only speak about the positive aspects of love. As a result, the perception of love comes through direct or indirect experiences of the people, and those experiences ultimately motivate people to think and talk about love.

3. METHODS AND MATERIAL

3.1.1 Selection of data

It is important to know why metaphorical linguistic expressions of Lakoff & Johnson (2003) have been chosen as study material for the present study. Firstly, Lakoff & Johnson (2003) introduced conceptual metaphor theory (CMT) in the field of cognitive semantics in the 1980s. They identify, express and explain their ideas about the conceptual metaphor LOVE IS A JOURNEY where love is viewed in terms of journey, and secondly, they express their ideas in English language. According to Lakoff & Johnson (2003), people use the following expressions for the conceptual metaphor LOVE IS A JOURNEY: Look how far we’ve come, We’re at a crossroads, We’ll just have to go our separate ways, We can’t turn back now, I don’t think this relationship is going anywhere. This relationship is a dead-end street, We’ve gotten off the track, We are stuck, We’re just spinning our wheels, Our marriage is on the rocks, It’s been a long, bumpy road, This relationship is foundering, Where are we (Lakoff & Johnson, 2003, p. 44–45)? In the present research paper, the above-mentioned metaphorical linguistic expressions will be translated into Bengali and examined. The main idea about this study is to see that how far the same idea of Lakoff & Johnson works in the Bengali language.

3.1.2 Material

The material for the study was collected by conducting research, and there are two reasons for
choosing the present method. First, it will present contemporary Bengali language domain, and second, natural data for the Bengali language are still very limited. However, after retrieving equivalent Bengali meanings from English metaphorical linguistic expressions, a questionnaire was prepared and distributed to participants to conduct the research. Each participant was allowed one week to fill up and complete the questionnaire and returned to the researcher.

Participants were either lovers or married persons, leaving behind other love-related people for the present study. Participants were at present studying in Bachelor of Computer Science and Engineering program (BCSE) under the College of Engineering and Technology (CEAT) at IUBAT – International University of Business Agriculture and Technology. In total, 386 participants participated in the research. Each one of them marked out thirteen Bengali metaphorical linguistic expressions in one survey questionnaire and each questionnaire had three answering options of each metaphorical linguistic expression: yes, no and reason. These three statements were very much relevant for the present study because these statements would help the researcher to not only identify in which way linguistic phrases or words of the conceptual metaphor LOVE IS A JOURNEY in the English language appeared in the Bengali language but also explain how a different language shared the same conceptual metaphor. Thus, in total 5018 examples were collected for the study.

The data were analyzed manually and four types of categories were adopted to classify the data: (A) Metaphorical usage; (B) Literal use; (C) Unspecified; and (D) Exclusions. Category A presented metaphorical instances within the concept LOVE IS A JOURNEY whereas category B represented the literal use of the data. Category C marks those data that did not fit into the above two categories (A and B). Basically, in category C, participants did not clearly answer and explain why they had spoken those instances. Category D presented those data which were not relevant for the present study. Initial scrutiny of the data revealed that 576 irrelevant instances were produced by participants who were not either within the desired survey groups or did not fill in data at all. Instances like this were excluded from the data. Thus, 4442 instances were selected and chosen for the present study.

4. DISCUSSION AND ANALYSIS

4.1 Study results

Out of 4442 instances, 2301 instances were literal, 1817 instances were for the unspecified category and 324 examples were metaphorical.

<table>
<thead>
<tr>
<th>Total data</th>
</tr>
</thead>
<tbody>
<tr>
<td>3000</td>
</tr>
<tr>
<td>2000</td>
</tr>
<tr>
<td>1000</td>
</tr>
<tr>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Literal</th>
<th>Unspecified</th>
<th>Metaphorical</th>
</tr>
</thead>
<tbody>
<tr>
<td>2301</td>
<td>1817</td>
<td>324</td>
</tr>
</tbody>
</table>

Figure 1. The frequency of literal, unspecified and metaphorical tokens.

The overall results of the data are presented in Figure 1. In the total data, literal uses take up 52% which is more than half of the total data. On the other, unspecified occupies more than one and a half quarters (i.e., 41%) and metaphorical uses are 7% only in the total data.

After analysis of the metaphorical instances, it was found that examined instances express not only the conceptual metaphor LOVE IS A JOURNEY but also indicate the presence of other conceptual metaphors in the data, and the number and ratio of conceptual metaphors have been presented in Table 2.
Table 2. The ratio and number of conceptual metaphors

<table>
<thead>
<tr>
<th>N</th>
<th>Conceptual metaphors</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>LOVE IS A JOURNEY</td>
<td>255</td>
<td>79</td>
</tr>
<tr>
<td>2.</td>
<td>LIFE IS A JOURNEY</td>
<td>59</td>
<td>18</td>
</tr>
<tr>
<td>3.</td>
<td>MARRIED LIFE IS A SHARED JOURNEY</td>
<td>4</td>
<td>1.23</td>
</tr>
<tr>
<td>4.</td>
<td>LONG-TERM PURPOSEFUL ACTIVITIES ARE JOURNEYS</td>
<td>1</td>
<td>0.30</td>
</tr>
<tr>
<td>5.</td>
<td>FRIENDSHIP IS A JOURNEY</td>
<td>2</td>
<td>0.61</td>
</tr>
<tr>
<td>6.</td>
<td>EDUCATION IS A JOURNEY</td>
<td>3</td>
<td>0.92</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>324</td>
<td></td>
</tr>
</tbody>
</table>

Out of 324 metaphorical instances, the conceptual metaphor LOVE IS A JOURNEY occupies 255 instances (more than three quarters, i.e., 79%), the conceptual metaphor LIFE IS A JOURNEY is found in fifty-nine examples (less than one quarter, i.e., 18%), four instances (1.23%) stand for the conceptual metaphor MARRIED LIFE IS A SHARED JOURNEY, one instance (0.30%) is there for the conceptual metaphor LONG-TERM PURPOSEFUL ACTIVITIES ARE JOURNEYS, the conceptual metaphors FRIENDSHIP IS A JOURNEY and EDUCATION IS A JOURNEY consecutively represent two (0.61%) and three (0.92%) metaphorical instances in the total metaphorical data.

4.2 Similarities and differences

During the investigation, it was found by the researcher that both languages have similarities and dissimilarities for the conceptual metaphor LOVE IS A JOURNEY. Similar metaphorical expressions of both languages are listed below:

<table>
<thead>
<tr>
<th>No</th>
<th>English language</th>
<th>Bengali language</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>how far we have come</td>
<td>আমরা কতদূর এসেছি</td>
</tr>
<tr>
<td>2.</td>
<td>at a crossroads</td>
<td>ছেদ্ধান্ত নেয়ার পর্যায়ে</td>
</tr>
<tr>
<td>3.</td>
<td>turn back now</td>
<td>ফিরে আসতে পারিনা</td>
</tr>
<tr>
<td>4.</td>
<td>anywhere</td>
<td>কোথাও</td>
</tr>
<tr>
<td>5.</td>
<td>where</td>
<td>কোথায়</td>
</tr>
<tr>
<td>6.</td>
<td>stuck</td>
<td>আটকে পড়েছি</td>
</tr>
<tr>
<td>7.</td>
<td>off the track</td>
<td>পথ থেকে সরে</td>
</tr>
<tr>
<td>8.</td>
<td>spinning our wheels</td>
<td>আমাদের চাকা ঘুছেছে</td>
</tr>
</tbody>
</table>

Similarities of the two languages indicate that speakers conceptualize the conceptual metaphor LOVE IS A JOURNEY in a similar way due to their perceptions and understandings about love. This allows people to think and talk about LOVE in terms of JOURNEY.

Notwithstanding these similarities, there are differences also in both languages for the conceptual metaphor LOVE IS A JOURNEY. First, the Bengali love journey is not exactly the same as the English love journey. For example, the English love journey represents the role of speedy vehicles (i.e., spinning our wheels) such as private cars, buses, jeeps, etc. The Bengali language love journey, however, presents not only a role for slow-moving animals (i.e., turtles) but also less speedy vehicles (i.e., rickshaws, bicycles, etc.). Second, the love journey in the English language might take place either on land or in water (i.e., long, bumpy road and on the rocks). Conversely, in the Bengali language, the love journey is conducted on - road or land only, and it is quite impossible to perform the love journey on the water. The third reason is word meaning. The English word foundering refers to the sinking of a vessel. Speakers of the English language apply this word to a relationship that is drowning. On the other hand, people of Bangladesh do not believe in the sinking of a relationship. Rather, they consider the relationship is either going to be broken down or at the end. The last reason is that Bangladesh is a densely populated
country. People live everywhere in urban areas. As a result, the existence of a dead-end street is impossible whereas it is a common phenomenon of European or American culture.

In addition to this, dissimilarities arise as the culture of a developed country is different from a developing country. People of a developed country like the USA are mainly much advanced in technology. As a result, it is possible that they conceptualize love as spinning our wheels, long, bumpy road, on the rocks and foundering. Bangladeshi conceptualizations of love, for these expressions, are different as it is a developing country.

5. CONCLUSION
The aim of the paper was to discover the conceptual metaphor LOVE IS A JOURNEY in the Bengali language, using metaphorical linguistic expressions of Lakoff & Johnson (2003). Data of the study were collected by conducting a survey in Bengali and the result of the study showed that 52% were literal, unspecified occupied 41% and metaphorical uses were 7% only in the total data.

In metaphorical instances, different conceptual metaphors emerged beside the conceptual metaphor LOVE IS A JOURNEY. The most common conceptual metaphor was LOVE IS A JOURNEY which made up 79%. The least used conceptual metaphor was LONG-TERM PURPOSEFUL ACTIVITIES ARE JOURNEYS which took 0.30% of the total metaphorical instances. All metaphorical instances have their source domain journey having life, love, married life, purposeful activities, friendship and education as their target domains.

In conclusion, it can be said that metaphor is a language device that directly compares seemingly unrelated subjects. People in everyday functioning rely on ordinary conceptual systems which are largely metaphorical. As a result, metaphor exists in different languages. The present study identifies that the conceptual metaphor LOVE IS A JOURNEY exists in the Bengali language, and it was also found that the source domain has several target domains. The present study was conducted on a very limited set of data. Thus, further research may be conducted on the same conceptual metaphor using natural or corpus data. Or, other conceptual metaphors like LIFE IS A JOURNEY or TIME IS MONEY may be investigated and explored as they have not been investigated by any Bengali researchers until now.

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REFERENCES


Appendix 1

ভালবাসা এক ধরনের যাত্রা

(নিচের জরিপটি প্রেমিক ও প্রেমিকা অথবা স্বামী ও স্ত্রী গুলো /লাইফ /শ্রেণি এর মধ্যে সীমাবদ্ধ)

নামঃ ..........................................................................................................................

ঠিকানাঃ ....................................................................................................................

..................................................................................................................

ইমেইল: ......................................................................................................................

আপনি আপনার জীবনে আপনার প্রিয়তম/প্রিয়তমা/প্রেমিক/প্রেমিকা/স্বামী/স্ত্রী কে ভালবাসার পথযাত্রা সম্পর্কে নিচের বাক্যগুলি বলেছিলেন কি?

১. দেখে আমরা কতদূর এসেছি।  হাঁ ✗  না ✗

কারণ: ............................................................................................................................

........................................................................................................................................

২. আমরা সম্ভাব্য নেয়ার প্রয়োজন পর্যন্ত এসেছি।  হাঁ ✗  না ✗

কারণ: ............................................................................................................................

........................................................................................................................................

৩. আমাদের ঠিক আলাদা পথে যেতে হবে।  হাঁ ✗  না ✗

কারণ: ............................................................................................................................

........................................................................................................................................

৪. আমরা এখন ফিরে আসতে পারিনা।  হাঁ ✗  না ✗

কারণ: ............................................................................................................................

........................................................................................................................................

৫. আমি মনে করি না এই সম্পর্ক কোথাও যাবে।  হাঁ ✗  না ✗

কারণ: ............................................................................................................................

........................................................................................................................................

৬. এই সম্পর্ক শেষ পর্যন্ত এসেছে।  হাঁ ✗  না ✗

কারণ: ............................................................................................................................

........................................................................................................................................

৭. আমরা কোথাও আছি?  হাঁ ✗  না ✗

কারণ: ............................................................................................................................

........................................................................................................................................

৮. আমরা পথ থেকে সে গিয়েছি।  হাঁ ✗  না ✗

328
The Conceptual Metaphor LOVE IS A JOURNEY in Bengali Language

কারণ:……………………………………………………………………………………………………………………

৯. আমরা আট্টে পরেছি। হঁ: না:

কারণ:……………………………………………………………………………………………………………………

১০. আমরা আমাদের চাকা মুড়িয়ে যাচ্ছি। হঁ: না:

কারণ:……………………………………………………………………………………………………………………

১১. আমাদের বিয়ে ভেঙে যাচ্ছে। হঁ: না:

কারণ:……………………………………………………………………………………………………………………

১২. এটা একটা দীর্ঘ দূর্গম পথ ছিল। হঁ: না:

কারণ:……………………………………………………………………………………………………………………

১৩. এই সম্পর্কটা চূর্ণে যাচ্ছে। হঁ: না:

কারণ:……………………………………………………………………………………………………………………
The Ways of Formation the Discourse Competence on Students of Textile Spheres and Development in Critical Thinking at the Professional Foreign Language Lessons
Dildora Maxmudjanovna Yuldasheva
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ABSTRACT
The article discusses the ways of formation the discourse competence on students of textile spheres in the implementation of technology development in critical thinking at the professional foreign language lessons. It highlighted the effectiveness of techniques on technology development in critical thinking, which are used in the educational process for the development of discursive competence of the future specialists in order to use their acquired skills for the development, analysis and interpretation of scientific knowledge for the future professional activities.

KEYWORDS
critical thinking, communicative, discursive competences, technology, comprehension, reflection

1. INTRODUCTION
One of the qualities required by a modern specialist is the ability to think critically. Thanks to the ability of a person to think, difficult tasks are solved, discoveries are made, new inventions have appeared. Teaching critical thinking in the framework of the discipline "Professional foreign language" implies an integrative relationship with relevant disciplines and is aimed at the formation and development of students' communicative, linguistic, discursive, sociolinguistic, informational and other types of competencies that are of great importance for the specialist to solve future professional problems in the production and business sectors. The development of these competencies is necessary for the education of a comprehensively developed specialist who can not only work with scientific and technical information, analyze its various aspects, penetrate the essence of scientific information and compare different ideas and points of view of venerable professionals, but also polemicize on professional topics, argue their position in production and in business cooperation, discuss problematic issues with colleagues and justify their own and collective decisions (Serikov, 2008).

An important role in these processes is played by discursive competence, which includes awareness of the communicative intention - intentions, possession of communicative roles (speaking and listening) in the exchange of thoughts, ideas, analysis and conclusions on the subject of discussion. This mobilizes and activates the objective, linguistic and pragmatic components of speech in accordance with given topics and communication situations.

Discursive competence - the ability to build holistic, coherent and logical statements of different functional styles in oral and written speech based on the understanding of various texts’ types when reading and listening to achieve the communicative intention of the subject speech in a specific communication situation; involves the choice of linguistic means depending on the type of utterance.

The structure of discursive competence is made up of components, including the subject's ability to recognize the communicative intention, analyze the communicative situation, choose the type of text to achieve a communicative intention, organize discourse according to the canons of a particular genre, to build a sequence of sentences in such a way that they form a single whole - a logically connected text with all its inherent properties (Golovina, 2004).

Unlike text, discourse is an example of the realization of the speaker / writer’s intention in the context of a specific communicative situation. The discourse is addressed to the communication partner and is implemented by appropriate linguistic and non-linguistic means in this situation. It is the need to
create text that is the implementation of the communicative intention of the author in a specific communicative situation leads to the conclusion that discourse should be the unit of instruction - a text in a communication situation (Elukhina, 2002). In the process of teaching a professional language, the formation of discursive competence is facilitated by the work on texts in the specialty, based on which exercises are developed that develop speech skills.

Speech exercises are closely related to three activities: mental (intellectual) - the development of the ability to formulate mental images and statements; in fact, speech - the development of the ability to form a statement; socio-behavioral - the ability to interact in the language being studied, taking into account a variety of situations (Elukhina, 2002). At the same time, it is effective to use critical thinking technology, which takes place in three stages: challenge, comprehension, and reflection.

At the stage of a call, you can use such techniques to stimulate mental activity, to stimulate interest in obtaining new information and setting your own learning goals, like "Association", "Confused Logical Chains", "Brainstorm", "I Know. I want to know. I found out." At the stage of comprehension, the strategies “Simple and Complex Questions”, “Decision Tree”, “Clinic Methodology”, “Case Study” are effectively applied [4, p. 19...24]. These types of works contribute to the development of the ability to compare, highlight the general and distinctive features and characteristics of the subject, phenomenon or process. At the stage of reflection, it is advisable to use the methods of compiling the "Cluster", "Cinquain", activating associative and logical connections.

Such work methods enriches vocabulary to communicate, learn to formulate the idea of the text, prepare for a short retelling stimulate self search activities of students, allow each of them to feel like a creator. Therefore, independence is the first and perhaps most important characteristic of critical thinking (Ayaganova, 2001).

Here are some examples:

1. Strategy of “Brainstorm” when introducing new terms, students are invited to formulate a definition for them. The topic “Textile materials science is...” - on the interactive whiteboard pictures are shown with the inscription: fabrics, knitwear, non-woven fabrics, yarn; words: structure, properties, quality assessment, application. Question: “What word can they associate with these pictures?”. Students guess the word "textiles".

As a result of the analysis and synthesis of the information are presented in the pictures, student must come to the conclusion that "Textile materials science is the science of the structure, properties, quality assessment of textile materials and their application for the manufacture of various types of products." Further, after reading the text, informative statements are compiled, in which informative unfold information messages of a descriptive, narrative, argumentative, analyzing type (Seydenova, 2013).

2. The "Association" method is suitable for studying words as close as possible to the natural processes of memorization. But this is all theory, it is interesting to see in practice how to apply the method of associations to study textile terminology . The method of association is one of the main methods for the development of memory. It is necessary to know about it, since it is very useful in itself, and is also an integral part of most memorization methods, including for studying foreign words. It is difficult to imagine any technique of memorization in general without this method. For example, an explanation of the textile process, the process of how to create fabric, from which materials are made? Each association will be very different from each other. If you ask everyone to answer what comes to their mind when mentioning the word “fiber”, you can get the following answers - “thread”, “cotton”, “material”, etc. It depends on the individual experience of each of the respondents. All these associations are formed in consciousness and are called free. To master the method of association, you just need to practice creating associative connections between any elements. (Golovina, 2004)

3. Method "Confused logical chains", this "Logical Chain" has been known in the technique for a long time. It helps to remember and comprehend a large amount of information, to reveal the regularity of any events, phenomena. The technique works on the development of critical thinking, the development of memory and the ability to think logically. The Logical Chains method can be used in lessons in all subjects and at any stage of the lesson. It all depends on the goals that the teacher sets. The strategy is to build a chain of facts, sentences, words, terms, process, dates, rules, quotes in a logical or chronological order. The construction of the logical chain can be carried out together with the teacher, in groups / pairs in the lesson, can be offered as an independent work or homework. For example, in English lessons, the fiber process is studied before creating a fabric, and remember all the key terms. Leaners offer to make a logical chain and record all the important points from fiber to fabric - ginning process, spinning, weaving, bleaching, finishing, and
printing. After composing the chain, it is important that students can decipher each process. To facilitate each process can be supplemented with these facts Elukhina, 2002)

4. It is useful “Decision Tree” technology, the class is divided into 3 or 4 groups with the same number of students. Each group discusses the issue and makes notes on its “tree” (a large sheet of paper), then the groups change places and add their ideas on the trees of the neighbors without criticizing or correcting the ones already on the sheet. You can change groups in a circle, you can stop at a certain number of “advisers”. The leader of group processes the additions, proposes its final decision on this issue, we conduct a discussion, sometimes developing into a debate between the parties (especially when discussing some contentious or controversial issues). The decision tree can be used to discuss the pros (one group) and the cons (second group) of a certain issue (Ayaganova, 2001)

5. When using the "clinic technique", each of the participants develops his own solution, having previously submitted for open discussion his “diagnosis” of the problematic situation posed, then this decision is evaluated as a leader, and a group of experts specially designated for this purpose on a point scale or according to a pre-adopted system of "accepted - not accepted". The leader of group processes the additions, proposes its final decision on this issue, we conduct a discussion, sometimes developing into a debate between the parties (especially when discussing some contentious or controversial issues). The decision tree can be used to discuss the pros (one group) and the cons (second group) of a certain issue (Ayaganova, 2001)

6. The strategy of “Cluster” is used to introduce the concept of Textile Materials. Students are encouraged to "jumble" around a given phrase words, phrases or sentences expressing ideas, facts and images associated associatively or logically with the proposed phrase. Name own associations to the phrase "Textile Materials". Based on previous knowledge and depending on the degree of preparedness, students call words and phrases: fibers, threads, yarn, products, factory, constructor, fashion designer, design. What are Textile Materials? Define this term (Baranova, 2008)

Next, the terms are written out of the text, a dialogue is made on the content of the text using these terms and thesis to the text. Students determine what information should be added to the text and indicate information that is already known and new to them.

7. Method of "Basket of ideas, concepts" allows you to find out everything that students know or think on the topic under discussion. On an interactive whiteboard is drawing or basket icon. There is an exchange of information on the procedure: What is known about a particular problem? They record everything what know on the topic. Exchange of information in groups, pairs. Read the text drawn up by verification statements (polemical, convincing to refute).

8. Method of «Writing an essay." The meaning of this technique can be expressed in the following words: "I write in order to understand what I think." This is a free letter on a given topic, in which independence, manifestation of personality, discussion, originality of solving a problem, argumentation are valued. At the reflection stage, it can give a task - based on the proposed material, write an article in the scientific journal for students of technical universities on the topic "What do we know about the textile industry?". In all types of tasks, the text acts as a product of speech and thought activity and as a material for perception.

The importance of the functional and pragmatic aspects in the study of the text as the basis for the search the optimal variant of its speech organization is emphasized. Each exercise to a certain extent develops all aspects of discursive competence and, therefore, speech skills. Students are performing these exercises and trained to inform, report on what they read; pay attention to specific information, explain using professional terminology; express a point of view, formulate ideas; express approval, support; object, disagree, criticize; to insist, persuade, prove.

In the process of the formation in Russian-language and Uzbek-language discursive competence through the development of critical thinking technology, such a professional quality of personality is laid, as the ability to think critically, which is characterized by openness, flexibility, reflectivity, the ability to find independently and defend new ideas, justify their own choice of decisions and discuss the results of their activities. The speech exercises are used for this contribute to improving the communication skills of students necessary for their future professional activities.

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A Critical Review of The Theory of Diglossia: A Call to Action

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This study outlines Ferguson’s (1959) classical diglossia and Fishman’s (1967) extended diglossia and refers to the modifications and extensions this concept has undergone since Ferguson’s (1959) original definition. The purpose is to show how Ferguson’s diglossia differs from the extensions formulated by other linguists and discuss the various critiques that the theory of diglossia has received in the years that followed. As stated by Ferguson (1959) himself, classical diglossia was intended to describe only the cases where genetically related varieties are used. Therefore, I argue that diglossia should maintain its original meaning so that a coherent theory of diglossia can be created by focusing on the implications and outcomes that such diglossic societies can have in relation to other sociolinguistic phenomena (such as identity, language attitudes, and language contact). Mixing diglossic and bilingual/multilingual cases because the language varieties involved are in functional distribution, possibly makes each phenomenon less valuable as they deserve special investigation and, a theory of their own.

KEYWORDS

theory; classical diglossia; extended diglossia; societal bilingualism; functional distribution

1. INTRODUCTION

A diglossic situation may involve variation within the same language; that is, Ferguson’s (1959) concept of classical diglossia, or different languages as in Fishman’s (1967) concept of extended diglossia. Although the French term ‘diglossie’ was originally introduced by Marçais (1930) in order to describe the Arabic situation (‘La diglossie arabe’), it was Charles Ferguson who later developed a theory of diglossia as applied to the high and low varieties (Kaye, 2001). Diglossia was further adopted and developed by other researchers who applied the concept in order to describe diglossic and/or bilingual situations in the world.

This critical overview describes Ferguson’s (1959) classic diglossia and Fishman’s (1967) extended diglossia and refers to other important extensions of the concept, as well as to various critiques that the theory of diglossia has received until today. The purpose of this paper is not only to present the concept of diglossia and its extensions but also to critically highlight the fact that Ferguson's intention of restricting 'diglossia' to situations where only genetically related varieties are involved was well-justified. The reason for this is that after Fishman’s extension of the term diglossia is mostly viewed in terms of one important feature of it: the functional/complementary distribution. Specifically, diglossia is often used to describe situations where various languages are involved and distributed in specific domains of use without examining all the other defining features posited by Ferguson. As a result, the concept of diglossia has lost many of its original characteristics, and it is often viewed as equal to functional distribution of languages in society.

This aim of this paper is to highlight the fact that despite the valuable contribution of Fishman and many other scholars to the theory of diglossia, the extensions of the term deviate from its original formulation, and consequently ignore the importance of the implications that research on classical diglossic cases would have brought. In other words, this study proposes viewing diglossic societies from Ferguson’s point of view and focusing on the development of a theory of diglossia as this was Ferguson’s (1959) initial goal. In the same way, bilingual/multilingual societies where different languages are in complementary contribution should constitute a...
different sociolinguistic phenomenon and deserve a theory of their own.

2. AN OVERVIEW OF THE THEORY OF DIGLOSSIA

2.1 Ferguson’s diglossia

In his original article on diglossia, Ferguson’s (1959) aim was to examine a linguistic situation where two or more varieties of a language, that is, two genetically related varieties, the high variety (henceforth H) and the low variety (henceforth L), are used alongside each other in a speech community with each having a definite role to play. In Ferguson’s (1959) original article definition, H is described as a highly codified and complex variety, literarily rich and used for formal purposes. L is grammatically simpler and used for informal purposes such as in ordinary conversations (Ferguson, 1959).

According to Ferguson’s (1959) original definition: DIGLOSSIA is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation (p. 336; italics in the original).

Although Ferguson (1959) states that diglossia is not restricted to any geographical region or language family, to examine and define the concept of diglossia he chose four speech communities and their languages (Arabic, Greek, Swiss German and Haitian Creole), which fulfilled the criteria of diglossia. Based on his research in these four diglossic cases, Ferguson (1959) states that for a community to be diglossic, it must meet the nine features of function, acquisition, stability, prestige, standardisation, literary heritage, grammar, lexicon, and phonology. First, function is one of the most essential features of diglossia (Ferguson 1959). There is functional distribution between the H and L varieties; H is appropriate for one set of situations (formal situations such as education, religion, media, and politics) and L for another set of situations (informal situations such as family, friends, and poetry). The distribution of functions does not, however, entail that the two sets of situations never overlap (Ferguson, 1959). Speakers may sometimes use H in situations where L would be required and vice-versa, and for this reason they may be criticised by their interlocutors; in other words, the use of H in an informal activity and the use of L in formal speech is ‘an object of ridicule’ (Ferguson, 1959, p.329).

Second, in a diglossic situation, L is acquired natively by the speakers of the diglossic community, whereas H is learned by formal education and therefore, ‘the speaker is at home in L to a degree he almost never achieves in H’ (Ferguson, 1959, p. 331). Ferguson (1959) argues that any change toward full use of the H is unlikely to occur without any change in the pattern of acquisition. Third, diglossia is a rather stable situation as it has been in place for at least several centuries (Ferguson, 1959). Nevertheless, diglossia may result in adopting either the H or the L as the single standard language of the community. For example, if trends appear in the community such as people desiring for more widespread literacy, wider communication among regional and social sections of the community, and for a fully-grown standard national language, then diglossia may result in the adoption of either the H or the L and to a lesser extent, a mixed variety (Ferguson, 1959). According to Ferguson (1959), communicative tensions are created between the H and L varieties which are reduced with the development and use of intermediate forms of language and the borrowing of vocabulary from the H into the L variety.

As for prestige, diglossic speakers often view the H variety as superior to the L variety in several respects (Ferguson, 1959). That is, they often consider that H is in some ways more beautiful, logical or expressive than L (Ferguson, 1959). Regarding standardisation, H varieties have traditionally been described in terms of grammars and dictionaries and have a well-established orthography and pronunciation (Ferguson, 1959). Conversely, L varieties vary extensively in pronunciation, grammar and vocabulary, while descriptive and normative studies on L varieties either do not exist or are relatively recent and limited (Ferguson, 1959). With reference to literary heritage, there is usually a significant amount of written work in
H which has been either produced in the history of the community or continues to be produced in another speech community in which H is the standard variety of language (Ferguson, 1959).

There are extensive differences in the grammatical structures of H and L varieties although they are forms of the same language. The grammar of L is normally simpler than the grammar of H, and certain grammatical categories of H are not present in L. With regard to lexicon, most of the vocabulary of H and L is shared with variations in form, use and meaning; technical terms exist only in H, while the popular expressions in L do not exist in H. They are paired items (lexical doublets) with one word in H and the other word in L (Ferguson, 1959). Ferguson (1959) does not provide a general description for the phonology of H and L varieties in diglossia as the phonology systems of the two varieties may be quite similar, quite different, or very different.

Besides its nine defining features, Ferguson (1959) maintains that diglossia may arise when three conditions exist in a speech community: the existence of a large body of literature written in the H variety which represents significant values of the community; literacy in the speech community is restricted to a small elite; an appropriate period of time goes from the establishment of the first two conditions (diglossia takes time to develop). In general, Ferguson’s (1959) original concept of diglossia is sharply contrasted with bilingualism as he limits the concept of diglossia to the use of two or more varieties of the same language in a community; he did not intend to examine a situation where distinct languages are used in a community alongside with allocated roles (Ferguson, 1959).

2.2 Fishman’s diglossia
Following Ferguson’s (1959) original description of a diglossic situation where two or more varieties of the same language are used, the concept of diglossia has been further examined by many scholars who applied the term to describe other linguistic situations. Specifically, Fishman has extended Ferguson’s original formulation of diglossia and proposed the following four possible types of relationships between diglossia and bilingualism. For Fishman (1967), bilingualism is the speaker’s ability to use more than one language.

a. ‘Both diglossia and bilingualism’ describes a situation where two linguistic varieties exist in a community, the H and L varieties, which are functionally distributed as in diglossia (Fishman, 1980, pp. 6-7). Fishman (2003) exemplifies this with the linguistic situation of H German and L Swiss German in Switzerland (varieties of the same language), and the linguistic situation in Paraguay of Spanish and Guarani (different languages). Although almost everybody speaks both varieties, the high variety, Spanish, is used in domains such as education, religion and government, while the low variety, Guarani, is used for intimacy and primary group solidarity.

b. ‘Diglossia without bilingualism’ is a situation where ‘two or more speech communities are united religiously, politically or economically into a single functioning unit notwithstanding the socio-cultural cleavages that separate them’ (Fishman, 2003, p. 361). In cases such as these, there can be two or more languages or varieties, and one group of speakers control the H, while another group of speakers control the L. An example of this is the pre-World War I European elite who used French for their intragroup purposes, whereas the masses spoke a different language. The two groups never interacted with one another and therefore did not form a single speech community and needed translators for their intercommunication (Fishman, 2003). This is contrary to Ferguson’s (1959) sense of diglossia as this exists within the same speech community and not between several speech communities as Fishman (2003) argues. ‘Both diglossia and bilingualism’ and ‘diglossia without bilingualism’ are quite stable situations (Fishman, 1980) in contrast to the following two situations where diglossia and, consequently, one of its most important features, functional distribution between varieties, is absent.

c. ‘Bilingualism without diglossia’ is a situation where bilingual speakers use either language for any purpose; there is no compartmentalisation between the language varieties; and therefore, one of these varieties may dominate and replace the other (Fishman, 2003, pp. 363-364). For example, immigrant languages have disappeared as their speakers have adopted the languages of their hosts (Fishman, 1980).
d. ‘Neither bilingualism nor diglossia’ describes a situation where there is only one variety used, thus a monolingual speech community. Fishman (2003, p. 364) maintains that groups like these ‘are easier to hypothesise than to find’.

2.3 Further extensions of the concept

Since Ferguson’s initial description of diglossia and Fishman’s extension of the term, various scholars have suggested different terms for a classification of diglossia, including both Ferguson’s and Fishman’s descriptions. Specifically, Ferguson’s (1959) classical diglossia and Fishman’s (1980) extended diglossia have been respectively termed by Kloss (1966) as ‘in-diglossia’ and ‘out-diglossia’; by Britto (1986) as ‘use-oriented’ (or diatypical) and ‘user-oriented’; by Myers-Scotton (1986) as ‘narrow diglossia’ and ‘broad diglossia’.

Furthermore, Pauwels (1986), who applied the concept of diglossia to an immigrant context in Australia, suggested that a typology of diglossia may clarify and explain the different language behaviour of apparently similar speech communities. Therefore, Pauwels (1986, p. 15) defines diglossia as a language situation where two varieties, H and L, are recognised and used by a speech community, each variety having a role to play in the community and suggests that different sub-categories of diglossia could be established, based on the following criteria:

i. Size and nature of the speech community showing diglossic features (the speech community could include a state, a region, or an ethnic group).

ii. Approximate number of speakers acquiring the L as mother tongue and speakers acquiring the H as mother tongue. The term general diglossia could be applied when almost everybody in the speech community learns the H later in life and partial diglossia when a significant number of speakers acquire the H as a native variety.

iii. Linguistic and sociolinguistic relationship between the two varieties: if H and L are distinct languages, then this could be viewed as interlingual diglossia and if they are varieties of the same language, this could be viewed as intralingual diglossia.

iv. Functional relationship between the two varieties: rigid diglossia can be used to describe the minimal functional overlapping between the two varieties, and fluid diglossia when several functions are less strictly attached to a particular variety. Rigid and fluid diglossia could be the extreme ends of a continuum with other terms showing in between stages.

It can be seen that Pauwels (1986) sets as criteria for diglossia three important features as initially suggested by Ferguson (acquisition, linguistic distance between varieties and functional distribution), and extends those criteria to fit Fishman’s extension of diglossia by dividing them into clear sub-categories. In this way, a situation of general, intralingual, and rigid diglossia can be considered as the strict interpretation of the term described by Ferguson (1959), while a situation of general or partial and interlingual or intralingual diglossia can be considered as the broad interpretation (of the term) described by Fishman (1967).

Other researchers have suggested new terms similar to diglossia such as Auer (2005), who proposed ‘diaglossia’ or Berruto (1989), who introduced the term ‘dilalia’ to describe the linguistic situation of Italy. This term refers specifically to a situation where H can be used in both formal and informal domains, whereas L has limited functions. Further modifications of the term ‘diglossia’ have been proposed by Saxena (2014) in what he calls ‘critical diglossia’ and ‘lifestyle diglossia’ which describe contemporary diglossic situations. According to Saxena (2014), ‘critical diglossia’ shows the influence of historical and political issues in the construction of diglossia while ‘lifestyle diglossia’ highlights the role of agency in everyday linguistic practices and projection of identity.

3. CRITIQUES ON DIGLOSSIA AND THE CURRENT STATE OF THE THEORY OF DIGLOSSIA

Fishman’s (1980) formulation of diglossia can be regarded as a modification of Ferguson’s (1959) original definition of classical diglossia where two or more related or unrelated linguistic varieties are in a diglossic relationship by allowing the term diglossia to describe a situation where the linguistic varieties may be related or unrelated. Hudson (2002a, p. 13) argues that Fishman ‘has implicitly dismissed the degree of structural proximity between codes as irrelevant to the definition of diglossia’. In fact, Fishman (1980) does not attempt to define diglossia but instead extends...
diglossia to include varieties which may be genetically unrelated and treats diglossia as one kind of societal multilingualism/bilingualism. In this way, he attempts to incorporate diglossia into the field of multilingualism. Also, in his formulation of diglossia, Fishman (2003) states that diglossia may exist between two or more speech communities, whereas Ferguson (1959) sees diglossia as a situation that exists in a single speech community.

In ‘Diglossia revisited’, Ferguson (1996, pp. 50-53) acknowledges and clarifies some weaknesses of his original conceptualisations of diglossia. He explains why his original article on diglossia was not intended to be extended or applied to other kinds of sociolinguistic situations such as standard-with-dialects where there are people who learn the standard as a mother tongue and use it in everyday interactions, and stresses that his intention was to describe a particular kind of linguistic situation, that of diglossia, where nobody uses H in ordinary conversation. In addition, Ferguson (1996) admits that he initially failed to establish the degree of linguistic proximity between the two linguistic varieties in a diglossic situation as his intention was to examine two varieties of the same language so that the speakers would always view them as such. In other words, Ferguson (1996) deems that the speakers of H and L would always consider them as the same language and this is why his concept of diglossia should not be extended to cases of unrelated linguistic varieties. Nevertheless, Schiffman agrees with Fishman’s extension of diglossia in stating that:

one cannot dismiss Fishman diglossia as being lesser, or different, since in the above-mentioned situations, it may interact equally effectively to condition outcomes, that is, extended diglossia is not ‘weaker’ or subservient to classical diglossia but rather operates on the same plane, so to speak (2002, p. 143).

In other words, Fishman’s diglossia is as valid as classical diglossia since both descriptions function in a similar way.

In his outline of diglossia, Hudson (2002) attempts to distinguish diglossia in the strict sense of the term (Ferguson’s view) from diglossia in the broad sense of the term (Fishman’s view) and argues that diglossia should be restricted to Ferguson’s term. Hudson (2002a, p. 2) specifically states that diglossia should be distinguished from societal bilingualism (although these are often considered variants of the same phenomenon) because they are ‘different in their social origins, evolutionary courses of development, and resolutions over the long term’ and that including them under a single rubric obscures sociolinguistic theory. Finally, although Hudson recognises the existence of both related and unrelated language varieties in diglossia, he states that:

if the structural difference between codes in diglossia is viewed as an outcome of the social circumstances giving rise to diglossia in the first place, rather than as a defining feature of diglossia, there is ample reason to suppose that language varieties in diglossia will in fact show a strong statistical tendency to be varieties of the same language (2002a, p. 15).

Nevertheless, Hudson concludes that too much has been made in terms of the degree of structural proximity between constituent varieties in a verbal repertoire as a defining feature of diglossia and that defining diglossia based on whether H and L are related varieties or not is ‘an arbitrary gesture and in itself contributes nothing of value to sociolinguistic theory’ (2002a, p. 14).

Both Ferguson and Fishman seem to agree on the concept of functional distribution of the language varieties in society (H as a formal spoken/written variety and L as an informal variety). Fishman, however, has been criticised for including unrelated varieties in the concept of diglossia and for considering diglossia mainly as equal to functional distribution of varieties in society. Timm (1981), for instance, points out that as Fishman’s extension of diglossia includes unrelated varieties, most of the original criteria of diglossia posited by Ferguson are neglected (such as the shared lexical and phonological features between H and L, the acquisition of L prior to the acquisition of H). In fact, Timm (1981) argues that function, the compartmentalisation of domains, was Fishman’s main criterion for diglossia.
Britto (1986, p. 42) also criticises Fishman’s loose structural relatedness between varieties, stating that ‘Fishman’s theory, by imposing no limit on the structural relationship of diglossic codes, permits practically every language community to be called diglossic’. For Winford (1985), equating diglossia with bilingualism is not very useful; specifically, he deems that Ferguson’s definition of diglossia has been extended to the degree that the genetic relatedness between the two linguistic varieties is overlooked while the functional distribution of these varieties is considered the most important feature of diglossia. Similarly, Sayahi (2014) argues that for studies on language contact, the concept of classical diglossia is a more useful concept than that of extended diglossia where language varieties are in complementary distribution regardless of their genetic relatedness. Explicitly, Sayahi (2014) explains that when we apply the term ‘diglossia’ to situations of societal bilingualism where two or more different languages are used, it is more difficult to understand the mechanisms and outcomes of language contact under both diglossia and bilingualism. For instance, the code switching is different, speakers’ language attitudes are different, and the type of language change that may take place as a result of the contact between the two varieties can be different (such as language shift in favour of the H or the L variety).

Ferguson’s aim in his article on diglossia (in 1959) was that the four defining cases (Arabic, Greek, Swiss German, and Haitian Creole) would lead to a theory of diglossia; his goals were ‘clear case, taxonomy, principles, theory’ (1996, p. 50). Nevertheless, Hudson (2002a, p. 1) maintains that 40 years after Ferguson’s original description of diglossia, ‘a coherent and generally accepted theory of diglossia remains to be formulated’ as in the years that followed most of the studies were descriptive (examining whether a situation is diglossic or not) rather than constituting approaches to the study of diglossia (Ferguson, 1996, p. 53). Hudson (2002b) stresses that the creation of such a typology is not a simple task as it must be more than just a gathering of case studies of language in society, meaning a theory of language in society. Nevertheless, in his ‘Rebuttal essay’ on diglossia, Hudson (2002b) accepts both descriptions of diglossia by stating that Ferguson was right in calling attention to the situations of diglossia and Fishman was equally right in requiring that diglossia be within a larger conceptual framework.

4. CONCLUSION

This study discusses the concept of diglossia, its definitions and extensions, and reflects on various critiques the theory of diglossia has received. It suggests that the two prevalent definitions of diglossia were those formulated by Ferguson (1959) and Fishman (1967), on which many case studies on diglossic situations were later based. The main purpose of the paper is to highlight the differences between classical and extended diglossia and explain, through the examination of various critiques, why classical diglossia should not be extended. It concludes by arguing that Ferguson’s (1959) concept of classic diglossia should be investigated as a distinct sociolinguistic phenomenon, involving genetically related language varieties and treating the defining features of diglossia as equally important as this would result in the creation of a consistent theory. Nevertheless, this does not imply that Fishman’s (1967) view of diglossia (as well as that of other researchers) should not be valued as it contributes to sociolinguistic theory and examines language in society. My aim is to invite sociolinguists to re-evaluate the concept of diglossia and work towards the formulation of a coherent theory of diglossia.

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Metaphors in the Palm-Leaf Manuscript of Cilinaye Written in Sasak Language and their Translations into Indonesian

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1. INTRODUCTION

Several translation experts still argue whether metaphors can be translated or not as they cannot be separated from their cultural contents. Apart from that, the writer of the text intended to use metaphors for expressing the ideas, feelings, and objectives which are not understandable if they are literally expressed, as illustrated by the use of the symbol in metaphor 48 above. The other example which the researcher found in the data used in the current study is “Duh mas mirah kembang mete PENyungsunganku sebumi Mider leq bawaq langit

Mese keji ratu gen malu mauq Mastike serining Negare sedang lebang pati kurip ratu mas keji nunas Sedah masaq”, which was translated into “Wahai gadis manis buah mata kumbang bumi yang ada di bawah langit masak aku akan malu mendapatkan aku sebagai kembang di Negara ini”. Any metaphor using the words bumi (earth), samudra (ocean), gunung (mount), padang pasir (desert), and sungai (river) is referred to as the terrestrial metaphor. The metaphor used in TL seems not to be equivalent to that used in SL. The reason is that the translator did not endeavor to find the metaphorical expression in TL which is
equivalent to that in SL. As well, the translator translated the metaphorical expression using the word-per-word technique of translation. It should have been translated into a new expression which keeps the meaning and form; in other words, what he should have done was recreating a job. Translating metaphors is a complex activity as the translator is not only supposed to keep the meaning, but, what is so important is that he/she is also supposed to keep the form and style. In the initial data several types of metaphors were found to have the same meaning and two similar metaphors were found to have different components. The Sasak metaphor “Kembang Mate Buak Ate”, for example, is translated into “Anak si mata wayang” (the only child). The components forming the metaphor in SL are SNP and ONM, whereas in SL the components forming the metaphor are only ONM. It is classified under the human metaphor in which man with his parts is the identified. The other example of metaphor used by the Sasak people is ‘selae, lime likur’. It would be difficult to translate it into Indonesian as it is a synonym in the Sasak language, meaning ‘duapuluh lima’ (twenty five). If it were translated into twenty five, nobody could understand it. However, the real meaning is ‘sama saja’ (the same). Being aware of that, the researcher is not surprised at what is stated by the translation experts that metaphors cannot be translated, as stated by several practitioners of translation. Based on the problems of the study described above, it is highly important to conduct the study entitled “Metaphors in the text of Cilinaye Written in the Sasak language and their translations in Indonesian language”.

2. METHODOLOGY
This translation study is oriented towards translation as a product in which the qualitative descriptive method was applied. The data are metaphorical expressions which are in the forms of words, phrases, clauses and sentences. They were analyzed deeply and accurately to make the results of the study justifiable.

3. RESULTS AND DISCUSSION

3.1 Metaphors under the Subjective Noun Category in SL
The Metaphors Used as the Data Taken from SL (clause 60)

\[ \text{Duh mas mirah kembang mete penyungsunganku} \]
\[ \text{sebumi mider leq bawaq langit} \] (Meta.60)

\[ \text{Duh mas mirah kembang mete penyungsunganku} \]
\[ \text{Wahai+mas+gadis Jajar karang +bunga +Mata + jodohku} \]

The expression ‘duh mas mirah kembang mete’ in the data above functions as the identified and the expression ‘seorang gadis yang sangat cantik’ (a very beautiful girl) functions as the identifier. If the metaphorical expression is analyzed using the word-per-word analysis, it can be identified that the word mas (gold) means something which is highly precious and longed for by everyone, and the word mirah (ruby) symbolizes a rural girl of Jajar karang descent. The word ‘kembang’ (flower) in the above expression symbolizes ‘the beauty of a girl’, and the word ‘mate’ symbolizes the only child that is expected, amuses and is highly loved by the mother. From the metaphorical analysis, it can be understood that the metaphor means ‘a rural beautiful girl that is expected and loved. According to Lunsford (in Chang, 1980: 161), it is categorized as the substantial metaphor which includes everything that needs space, moves, and has the nature of producing a sound like a falling object.

The expression ‘duh mas mirah kembang mete’in the above data functions as the identified of the identifier ‘seorang gadis yang sangat cantik’. If analyzed word-per-word, the word mas means something which is highly valuable and longed for by everybody and the word ‘mirah’ symbolizes a rural girl born from the jajar karang family. The word ‘kembang’ symbolizes ‘the beauty of a girl’, and the word mate symbolizes the only child on whom his/her family is expected to be dependent, the only child who is expected to amuse his/her family, and the child who is highly loved by her/his mother. From the word-per-word analysis, it can be understood that the meaning of the metaphorical expression is ‘a rural girl on whom her family is expected to be dependent or a rural girl whom is loved by his/her family’. According to Lunsford (in Chang, 1980: 161), such a metaphor is a substantial one which includes items which need money, move and is bluish black in color.

The expression ‘duh mas mirah kembang mete’, which is lexically translated into ‘seorang gadis cantik dan satu-satunya’, was used by the writer as the signified in the form of Subject Noun Phrase (SNP). Based on what is stated by Ali Syahbana (1965) and Akmajian (1979: 23-40), the basic sentence structure of the metaphor is as follows:

\[ \text{Sent.} = \text{subject + predicate} \]
\[ \text{Sbj.} = \text{duh mas mirah kembang mete} \]
\[ \text{P} = \text{penyungsungan} \]
Based on the explanation above, it can be understood that the signified structure leads to the metaphor A:B which can be analyzed as follows.

1. The metaphoric structure above is in the form of a noun phrase (duh mas mirah kembang mete), which functions as the predicate.
2. As the identified, the metaphor above is identified by ‘mas mirah kembang mete’.
3. The comparison is that ‘mas, bunga, mata’, as the identified, is compared to ‘kecantikan seorang gadis kesayangan orang tua’, as the identifier.

3.3 The Metaphor under the Object Noun Category (ONC)

The data were taken from SL (Clause 20)

BSU : 20 … Tkeringen si’ wijal karengkari

Banjur cahyane sayan sugul

In the data above, the metaphor can be found in the last line, namely cahyane sayan sugul, meaning ‘kecantikan seorang gadis yang makin memukau’ (the beauty which is getting more attractive). In data II above, what is used as the identified, namely ‘cahyane sayan sugul’, is related to what is used as the identifier, namely ‘kecantikan seorang gadis yang makin memukau’ (the beauty of a girl that is getting more attractive). The suffix –nya which refers to the girl met by Inaq Bakol and Amaq Bangkol can be used to identify the identifier in the metaphor. Such a metaphor is categorized as the “energy metaphor” as it refers to the bouncing light.

Based on its form, the metaphor is under the category of the object phrase noun metaphor, which symbolizes ‘kecantikan seorang gadis yang makin memukau’ (the beauty of a girl who is getting more attractive) as the identifier, causing the writer to use ‘cahyane sayan sugul’ as the identified of the metaphor in SL. Structurally, the above metaphor can be explained as follows.

Cahye+ne+sayan sugul
Nomina+kata ganti kepunyaan+keterangan metaphoris
(Noun +possessive pronoun+metaphoric adverb)

The metaphor is used to show that the beauty of a girl is like ‘cahye’, which is a noun functioning as the identifier and the possessive pronoun ‘ne’ functioning as the identified. The expression ‘sayan sugul’ functioning as the modifier of the noun ‘cahye’ refers to ‘ne’ (the girl met by inaq bangkol and amaq bangkol).

The metaphoric expression above is used to show a girl who is still extremely dirty and has not taken a bath, has not worn any clean dress, and who has not used any perfumery yet; however, after the girl cleans herself, wears good dress and is dressed up, she is getting more beautiful; therefore, the writer used the symbol cahyene sayan sugul to show that the dirty girl is getting more beautiful after she cleans herself and is dressed up.

Table 1.Data analysis of metaphor

| 1.A | cahyane sayan sugul |
| 1.B | kecantikan nyamakin memamukau (her beauty is getting more attractive) |

3.2 The Metaphor of the sentence category

The data was taken from the metaphor in SL (Clause 60)

BSU: 60. … Duh mas mirah kembang mete
Penyungsunganku sebumi
Mider leq bawaq langit
Mese kejiratu gen malu maug
Mastike serining negare ...

In the above data the metaphor in the form of a sentence was found, namely ‘mas mirah kembang mete Penyungsunganku sebumi Mider leq bawaq langit’ as the identified. Its associated meaning is ‘Cilinaye seorang gadis cantik yang menjadi jodohnya di dunia’ (Cilinaye is a beautiful girl who becomes his marriage partner) as the identifier. The metaphor, if classified based on its characteristic, is original as it was created by the writer. Kur (1982: 19) stated that a metaphor can be either creative or innovative. A metaphor is stated to be creative if it is new and unique. The sentence structure of the metaphoric expression above can be displayed as follows.
The metaphor categorized as the subject noun metaphor, which is in the form of a noun phrase ‘mas mirah kembang mete’ is the identified and the word ‘mirah’ is the identifier. The constituent Penyungsunganku in the metaphor above functions as the predicate, which is derived from the word ‘nyungsung’, meaning ‘jatuh’ (falling down). The prefix ‘pe-’ and suffix ‘-an’ are inserted to the word, causing it to be penyungsungan. Apart from that, the possessive adjective ‘ku’ is added to the metaphor, causing it to be ‘jodohku’ (my marriage partner).

The beautiful girl is associated with the expression ‘mas mirah’ (gold and ruby), the highly beautifully decorated precious metals, which everybody expects to have. According to the Sasak society, ‘mas’ (gold) symbolizes beauty and luxury; therefore, the writer used it as the identifier of a highly beautiful and attractive girl. The metaphor ‘kembang’ (flower) also symbolizes a beautiful girl.

The metaphoric expression “penyungsungku sebumi leq bawaq langit”, if translated using the word-per-word technique of translation, will become “jodohku di dunia ada di bawah langit” (my marriage partner is under the sky). In TL it was translated into ‘kumbang bumi yang ada di bawah langit’; meaning that it tends to be translated into a non-metaphoric expression. A shift takes place from the metaphor to non-metaphor.

The constituent mustike serining negare is a metaphor in the form of a noun clause. Its meaning can be associated with a beautiful girl who becomes the queen in a kingdom. If translated using the word-per-word technique of translation, it will become mustika+sinar+Negara. The word mustika is used to picture how beautiful the girl is.

The data were taken from the metaphors in TL (Clause 60)

SL : 60. “Aku takkan lupa kepadamu gusti. Wahai gadis manis buah mata kumbang bumi yang ada di bawah langit masak aku akan malu mendapatkan aku sebagai kumbang di Negara ini” (Meta. 60)

In SL the expression ‘Wahai gadis manis buah mata kumbang bumi’ (Hi the beautiful girl, the sweetheart, as the earth’s bee) as the identifier and ‘Cilinaya seorang gadis yang paling cantik dan akan menjadi permaisuri’ (Cilinaye is the most beautiful girl who will become the consort of the king) is the identified. The above symbol of the identifier, which is the form of a metaphor, is ‘buah hati’ (the sweetheart) and is used as the identified of the living metaphor, and the expression kumbang bumi (the earth’s bee) is
used as the identified of the terrestrial metaphor based on the classification proposed by Lunsford (in Ching, ed., 1980: 155-161). The metaphor is in the form of a sentence, in which ‘gadis manis’ (beautiful girl) as the subject, ‘buah mata’ (sweetheart) as the predicate, and ‘kumbang bumi’ (the earth’s bee) as the noun functioning as the object. The tree diagram below explains more clearly the analysis of the sentence structure.

Figure 2 Analysis data metaphor (2)

Note:
Sentence = Subject + Predicate + Object
Subject = gadis manis (beautiful girl)
Predicate = buah mata (sweetheart)
Object = kumbang bumi (the earth’s bee)

The metaphoric identified = Wahai gadis manis buah mata kumbang bumi (Hi the beautiful girl, the sweetheart, as the earth’s bee).

3.3 FUNCTION OF THE METAPHORS IN THE PALM-LEAF MANUSCRIPT OF CILINAYE

3.3.1 The Informational Function

The Metaphors Used as the Data were taken from SL

The metaphor expressions with informational function are nyincing, tolang Nengke nyeliring, lemes melencut bejeluan, bejeririt puteq kuning, and gawe dese. The metaphor ‘nyincing’ means someone who pretends to know everything; someone who pretends to be beautiful. Therefore, the writer reflected such a person as ‘nyincing’.

In TL the translator translated it into a non-metaphor, namely ‘kainnya diangkat sedikit’ (her cloth is slightly lifted), which is different from the meaning of the word ‘nyincing’, meaning that the metaphor ‘nyincing’ is made to reflect an action which suddenly and unexpectedly takes place. Furthermore, the writer used the expression ‘nyincing’ to inform the readers that the girl’s cloth is slightly lifted.

The next metaphor in the above data is ‘tolang Nengke nyeliring’, which is used to express a beautiful girl whose feet are clean, bright, and smooth and tempting.

The writer intended to inform the readers that the girl is attractive and has highly beautiful complexion.

3.3.2 The Expressive Function

Genku mandi’ raus Genku njaug sebiris Lekoq gero arak selembar, Tembako sepenyusut….

The constituent ‘Genku mandi’ raus’ is a metaphorical expression which states that she will come back to keep the promise already made by the king when her dream comes true. The constituent ‘mandi raus’ is a symbol purifying the promise already made. The word ‘mandi’ is an activity taken to purify the king’s soul and body, and the word ‘raus’ is the core of the process of purifying the soul and body of someone who has made a promise.

The next metaphorical expression is ‘Buaq sebiris’ which is used to show someone’s modesty before the Almighty, as, as human beings, we are too small and poor to have power over everything occurring to us. The constituent ‘Buaq sebiris’ means that someone does not have anything. Philosophically, according to the Sasak ethnic people, the areca nut is the symbol used to remind someone that when he/she is already old, he/she will need the areca nut as an additional food. Apart
from that, everybody is obliged to bring the areca nut with him/her in a formal activity, as in the traditional ceremony ‘sorong serah’ and the other formal activities. This is also implied in the metaphorical expressions Lekoq gero arak selembar and Tembako sepenyusut.

The Metaphor used as the data was taken from TL

BSa: ... aku akan mandi, aku akan membawa sepotong pinang, selembar sirih, dan segenggam tembakau”. ...

The metaphoric expression above was translated by adopting the symbols in SL. The expression ‘aku akan mandi’ (I’ll take a bath) is the metaphoric identified in TL, and the identifier is ‘Raja akan menepati janjinya’ (the king will keep his promise). The metaphor ‘Aku akan membawa sepotong pinang selembar sirih dan segenggam tembakau’ is the metaphoric identified of the identifier ‘rasa syukur sang raja kepada Tuhan Yang Maha Esa’ (the king’s thanks to God). The areca nut is used to symbolize that the king may not act in an arrogant or conceited way to God. The metaphoric expressions above show that the King will be happy if he is granted with a child who will be his successor. The writer used the symbol Gengkumandi’ raus Genku njauq buaq sebiris Lekoq gero arak selembar, Tembako sepenyusut to show how poor people are before the Almighty God. However, in TL the meaning of the word Sepenyusutin SL is different from of the word segenggam in SL. The word ‘Sepenyusut’ is derived from the word ‘Penyusut’, meaning little tobacco used by grandmothers for cleaning what is locally referred to as ‘mamak’. The addition of the morpheme se- causes it to mean one cigarette. However, in TL the translator used the word ‘segenagam’ (a handful). The different symbol used by the writer in TL causes the metaphor to change into the living metaphor as the implication in SL. Based on the classification proposed by Lunsford (in Ching, 1980: 161), such a metaphor is referred to as the living metaphor.

3.3.3 The Directive Function

The metaphors used as the data were taken from SL (Clause 120)

SL: 120 Yende jeri buaq nyambuq nune gusti Kupesakit untal side

The metaphor buaq nyambuq means ‘seorang anak yang masih suci dan bersih tanpa dosa’ (a child who is still holy and purified without any sin). The ‘buah jambu’ (rose-apple) shows a type of fruit which is too big for human beings to swallow. However, in so far as the metaphoric context is concerned, it is used to symbolize a mother who cannot leave her child on earth without her affection. The metaphoric expression ‘ku pesaki tuntal side’ is a metaphor used to express the threat of killing someone; however, the mother becomes powerless to do that. The mother is too sad to leave the child who is too young in the forest without anybody who takes care of, feed, and love the child. Seeing that the child is alone, the mother intends to swallow the child at once; however, it’s impossible for her to do that.

3.3.4 The Metaphors used as the data were taken from TL (Meta. 120).

Seandainya kamu jadi buah Jambu pastilah aku akan menelanmu
(If you were the rose-apple, I would certainly swallow you)

The word ‘buah Jambu’ (the rose-apple) in TL is used as the metaphoric identified of the metaphoric identifier ‘kamu’, which refers to the holy child, and the predicate ‘menelanmu’ (swallowing you) refers to ‘buah Jambu’ (the rose-apple), which refers to ‘you’. The following figure shows how the metaphor is formulated.
3.3.5 The Phatic Function

The Metaphors used as the data were taken from SL (Clause 75)

BSu: 75 …Duh mas mirah dende ayu yentemah lenge leq side yende timpoh diriq de leq epi keji jutlag jeri au-au merah

The metaphoric expression ‘Duh mas mirah dende ayu’ is an expression used to express that a beautiful girl does not necessarily mean that she will be accepted as the king’s daughter-in-law as she does not come from a royal family; as a result, the man who will be her prospective husband does not accept her. The symbol used to refer to a married beautiful woman does not use the metaphor ‘kembang mata’ (sweet-heart) anymore; instead, the expression ‘dende ayu’ is employed. The word ‘dende’ is used by the royal family to refer to its married member, and the word ‘ayu’ is used to symbolize a beautiful mother with maternal qualities.

Such a metaphoric expression is used to symbolize a beautiful woman who is both married and single. What the researcher found is slightly different, as what is expressed by the metaphoric expression ‘dendeayu’. The word ‘dende’ is usually used to refer to a married royal family member, whereas the word ‘ayu’ is used to symbolize a beautiful mother with maternal qualities.

It is used to express the feeling of pity towards someone’s wife who is disapproved by his parents, causing the husband to pity her. Seeing that the wife always feels guilty and is always blamed, the husband says that he will be prepared to be responsible for everything occurring to the wife. Even he is prepared to die before she is killed.

The Metaphors used as the data were taken from TL (Meta. 120)

SL: 75 Pangeran berkata ‘wahai sayangku yang manis tidak ada salahmu, kalau kamu terjun ke dalam api aku yang terlebih dahulu menjadi abu’.

(The Prince says “Hi my darling, you are not guilty, if you jump down into the fire, I will firstly become dust”).

The metaphoric expression Duh mas mirah dende ayu was used by the writer to express how he loved Cilinaye. The translator translated the metaphor into wahai sayangku yang manis (my sweet darling), which is meaningfully equivalent to the metaphor used in SL. However, based on the analysis of the metaphors in several clauses above, the expression used to refer to the women who already have children are different from that used to refer to those who are married, will get married, and single. If analyzed based on the context of the sentence, the metaphoric expression used in SL and the expression Duh mas mirah dende ayu are used to refer to a girl who is about to get married.

The metaphor was translated into wahai sayangku yang manis (Hi my honey); however, its phatic function cannot be felt in TL. The metaphoric identified with phatic function in TL was also found, namely timpoh diri ade leq epi Keji au-au merah, which is uttered by Raden Panji to his prospective wife, Cilinaye, to show that he will be responsible for winning the girl as his wife.
3.3.6 The Aesthetic Function

SL: 60 Duh mas mirah kembang mete
Penyungsunganku sebumi
Mider leg bawaq langit Mese
keji ratu gen malu mauq
Mastike serining Negare

The mas (gold) refers to something which is highly valuable, and everybody expects to have it. The word mirah (ruby) is used to symbolize an honest rural girl which has never been touched by any boy. The word 'kembang' (flower) is used to symbolize beauty which every mother expects to have, and the word 'mate' is used to symbolize the girl to whom the mother pays her only attention or who becomes the center of the mother’s affection. Therefore, it can be concluded that the metaphor used by the writer was intended to beautify the expression so that the readers will become more inspired and enjoy what the writer intended to convey.

There several metaphors used in the palm-leaf manuscript of Cilinaye to refer to the appreciation given to a beautiful girl whom everybody is proud of. They are Duh mas mirah kembang mete, duh mas mirah serining kasur, duh mas mirah buaq bulu, Neneq bini, Duh den dare masku, Dendare, Dende, and duh mas mirah dende ayu. In addition, several different metaphors with the same meaning were also found. They are all formed using the word anak. The metaphors nune, pegeran buaq ateng kaji, and dende pati anaq kaji were found to have the same meaning.

The Metaphors used as the data were taken from TL (Meta. 120)

TL: 60 Wahai gadis manis buah mata
kumbang bumi yang ada di bawah
langit masak aku akan malu
mendapatkan aku sebagai
kembang di Negara ini”.

(Hi the sweet girl as the sweetheart
and the earth’s bee under the sky,
it’s impossible that I will be
embarrassed to have me as the bee
of this country”)

The metaphoric expression Wahai gadis manis buah mata kumbang Bumi used as the metaphoric identified in SL is the expression which uses the same metaphoric symbol as that in SL, showing that the borrowing technique of translation was applied (Shuping, 2013). In SL the key word is Penyungsunganku, which was found in TL. It is derived from the word ‘nyungsung’, which is a noun to which the prefix ‘pe’- and suffix ‘-an’ are added, causing it to be penyungsunganku, meaning that you will become my marriage partner. This shows that the metaphoric expression has a high aesthetic value in SL; however, after it was translated into TL, such an expression and its meaning were not found. It can be stated, therefore, that the aesthetic value in SL has been degraded.

The metaphoric expression Mastike Negare, as the metaphoric identified in SL is translated into Kembang di Negara ini (the flower in this country) as the metaphoric identified as well. In this case, the researcher found that the symbol used in SL is different from that used in TL. How deep the meaning is can be seen in the following table.

<table>
<thead>
<tr>
<th>The symbol in SL</th>
<th>The meaning in SL</th>
<th>The symbol in TL</th>
<th>The meaning in TL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mastike Serining Negare</td>
<td>Mustika (precious stone)</td>
<td>Kembang Negara (country)</td>
<td>Bunga (flower)</td>
</tr>
</tbody>
</table>

Based on the analysis of the symbols used both in SL and TL, it can be seen that in TL one symbol was deleted and changed by the translator, causing the aesthetic value to be deleted. According to the researcher, the deletion of the symbol ‘serening’ in SL was intentionally done as there was a more accurate choice, for example, the choice that what modifies the word mustika (precious stone) is maintained although the symbol used in SL was maintained.

4. CONCLUSIONS AND SUGGESTIONS

Based on the results of the analysis in the previous chapters, several conclusions can be drawn as follows:

1) In the Sasak language the same symbols to which new morphemes are added can be used to express different meanings. As an illustration, if the morpheme ‘be-’ is inserted to the expression
‘lak daye’, it will become ‘belauk-bedaye’, causing the meaning in SL to be different from that in TL.
2) The types of the metaphors found in the palm-leaf manuscript Cilinaye are Human, Animate, Living, Objective, Terrestrial, Substantial, Energy, Cosmic, and Being metaphors. The comparative metaphors, which is used to express comparison such as ‘bawa-hatas’ (up-down), depan-belakang(front-back), timur-barat (east-west), and selatan-utara (south-north) were also found.

3) Several metaphoric expressions were found to be used to express the same meaning: the concept ‘anak’ (child), for example, was found to be expressed using several different symbols, namely nune, Pegeranbuaqatengkaji, and DendePatinAnaqkaji. Many metaphoric expressions in the palm-leaf manuscript of Cilinaye were also found to be used to express the concept ‘ gadis’ (girl); they are Duh mas mirah kembang mete, Duh mas mirah serining kasur, Duh mas mirah buaq bulu, Neneq bini, Duh den dare masku, Dendare, dende, and Duh mas mirah dende ayu.

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REFERENCES
Sugar-coating Female Genital Mutilation in United Nations Documents in English and Arabic: A Diachronic Study of Lexical Variation
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ABSTRACT

This study investigates the terminology used when addressing “Female genital mutilation” in English and Arabic and, the impact of each term. Large number of young girls in the Middle East, Asia and Africa go through female genital mutilation, which is known as ‘FGM’. According to a United Nations Children's Fund report (UNICEF 2005a), 91% of girls in Egypt and 88% of girls in Sudan experience this procedure annually. Arabic language practitioners’ lexes for FGM include the words (겠다) (khetan) which means “circumcision”, (طهارة) (tahara), which means “purification”, ( kat’e) which means “cutting”, (تشفية) (tashweeh) which means “corruption - damaging” and the term (البترب) (batr) which means “mutilation”. This study will focus on the translation of FGM from English to Arabic over twenty years from 1996 until 2016 in the United Nations documents.

KEYWORDS

FGM, UN, WHO, Arabic, English, Translation

"Mama tied a blindfold over my eyes. The next thing I felt my flesh was being cut away. I heard the blade sawing back and forth through my skin. The pain between my legs was so intense I wished I would die."
Waris Dirie, UNFPA Goodwill Ambassador and spokesperson on FGM


1. INTRODUCTION

Large number of young girls in the Middle East, Asia and Africa go through female genital mutilation, which is known as ‘FGM’. According to a United Nations Children's Fund report (UNICEF 2005a), 91% of girls in Egypt and 88% of girls in Sudan experience this procedure annually. The United Nations (UN) has condemned the practice as violating a series of well-established human rights principles including the principles of equality and non-discrimination on the basis of sex, the right to life when the procedure results in death, and the right to freedom from torture or cruel, inhumane or degrading treatment or punishment (World Health Organization 2008a).

As a tool for advocacy, and for raising awareness on
the significance of the subject, all UN agencies have agreed to use the term “female genital mutilation” (World Health Organization 2008a). The adoption of the term is meant to illuminate the brutality of the practice. While there is still some debate about the appropriate terminology for the practice, it is difficult to escape the fact that the largest, most coordinated, determined and well-funded organisation ever created for the protection of ‘human rights and international public health’, the UN (and its subsidiaries) advocate for the term ‘mutilation’. Perhaps the best example of this is the UN Interagency Statement on Eliminating FGM, which dedicates an entire chapter and annex to the term ‘mutilation’. While there is still some debate about the appropriateness of the term, it is inevitable that it is used in the largest, most coordinated, determined and well-funded organisation ever created for the protection of ‘human rights and international public health’.

The term was first adopted at the third conference of the Inter African Committee on Traditional Practices Affecting the Harm of Women and Children (IAC). Since 1991, the terminology ‘FGM’ has been widely used in UN documents (UNICEF 2005a). The term was also used in the 1997 Joint Statement of the WHO, the UNICEF, and the United Nations Population Fund (UNFPA) (World Health Organization, et al. 1997). It is surprising then to see that these same organisations (and more) have failed to enforce this hard-line language policy in official documents, publications and addresses which are translated or interpreted into other languages, specifically in this research, into Arabic.

Arabic language practitioners’ lexes for FGM include the words (ختان) (khetan) which means “circumcision”, (طهارة) (tahara), which means “purification”, (كتة) (Kat’e) which means “cutting”, (تتشويه) (tashweeh) which means “corruption - damaging” and the term (البيكير) (bahr) which means “mutilation”. The divergent ramifications of language planning discussed in this research paper are focused on the impact of culture, the role of policy makers, the role of language practitioners and how these integrated constituents combine to expedite social change. It is impossible to talk about groups of people without generalising. It therefore follows that it is impossible to talk about the culture of a group without generalising. This research aims to be as accurate and as specific as possible, but inevitably contains such generalisations. It is hoped that with proper critical analysis of existing language planning methodology, successful changes can be made in the culture and language policies surrounding FGM. This study will focus on the translation of FGM from English to Arabic over twenty years in the United Nations. The aim of the study, namely using effective terminology and awareness raising.

2. OBJECTIVE AND METHODOLOGY

This research project is based on the empirical analysis of FGM-related publications produced by the UN and its agencies and the terminology used to describe FGM in English and Arabic. Since 1997, the UN’s position on the term ‘mutilation’ has been clear and it has consistently encouraged the use of the term as a tool for advocacy. Therefore, this research aims to prove that the organisation and its agencies have not consistently used the term when translated into Arabic. Publications relating to FGM since 1996 were critically reviewed, covering twenty years of literature, comparing and contrasting the use of the term ‘mutilation’ in English and Arabic, drawing on articles available on the UN library website.

Every year the UN and its agencies hold regular meetings and publish between twenty to sixty FGM-related publications in English, which are then translated into Arabic. I used the UN library to collect the documents published annually on FGM.

Research data included all documents published by the United Nations since 1996, the year in which the term “Female Genital Mutilation” or the abbreviation “FGM” appear more than once, as long as the original document is published in English. The articles were collected and compared with the corresponding published Arabic article.

I then counted the number of times Female Genital Mutilation or the abbreviation “FGM” were written in English compared to the number of times mutilation, damaging, cutting, circumcision, or excision, was used when translated into Arabic. The articles were then checked for the English terms circumcision, cutting and excision, although these will not be the main search terms, as a frame of reference or justification for the appearance of such terms in Arabic.

A translation key was created, to help represent the terms used in English and the terms used in Arabic. English terms were allocated an alphabet symbol from A – D: A – Mutilation, B – Circumcision, C – Cutting, D – Excision. Arabic terms were numbered from 1 – 6: 1 – Damaging, 2 – Circumcision, 3 – Cutting, 4 – Purification, 5 – Mutilation, 6 – Reduction. This means, for example, if the term in English is Female Genital Mutilation, and in Arabic it is translated to Female Circumcision, it was recorded as A3 each time it appears in this format.
The documents analysed were restricted to those that include the use of the word mutilation more than once in order to identify the different terms used in Arabic within the same document. Furthermore, I only used documents translated from English to Arabic.

3. CASE STUDY

Traditional community customs have made FGM a common practice, which means that girls are frowned upon if they have not been mutilated. This affects their social status and desirability for marriage arrangements, which is still important in such communities. According to Jha & Anand (2017), Burrage (2015) and UNICEF (2005a), practising FGM is justified for the following reasons:

- To reduce women’s sexuality in order not to be a burden on men;
- To be affiliated to a community;
- Womanhood initiation during puberty for young girls to become women;
- “Purity” to maintain the honour of the family (the girl’s virginity) until marriage and to secure a better dowry (payment made for the bride by the husband’s family to the bride’s family).

FGM is considered to be an act of honour, safeguarding protection and cleanliness to ensure that women and girls are “appropriate” for future marriages. Women are considered a traded commodity for the family and the future husband, and the amount of dowry and clan affiliation are critical during each arrangement. Girls, women and slaves present a commodity “value” to be transferred among families or between fathers and husbands. Some communities believe that cutting the part of a girl’s genitals that resembles a man’s part will make the girl cleaner and softer.

FGM is embedded in notions of purity and cleanliness and it has over the centuries been particularly evident in contexts where girls and women are seen as property owned and traded by men. FGM is a marker of chastity and sole ownership by a husband.

(Jha & Anand 2017, p.4) However, communities that have employed a process of collective decision-making have been able to abandon the practice. Indeed, if the practising communities decide themselves to abandon FGM, the practice can be eliminated very rapidly. Several governments have passed laws against the practice, and where these laws have been complemented by culturally-appropriate education and public awareness-raising activities, the practice has declined.

(World Health Organization 2008a, p.1)

As mentioned before, the best example of this is the UN Interagency Statement on Eliminating FGM, which dedicates an entire chapter and annex to detailing the adoption of the term and its value in awareness raising (World Health Organization 2008a).

In Annex 1: Note on Terminology, it states:

The word mutilation establishes a clear linguistic distinction from male circumcision, and emphasizes the gravity and harm of the act. Use of the word ‘mutilation’ reinforces the fact that the practice is a violation of girls’ and women’s rights, and thereby helps to promote national and international advocacy for its abandonment.

(World Health Organization 2008a, p.22) It concludes by stating:

For the purpose of this Interagency Statement and in view of its significance as an advocacy tool, all United Nations agencies have agreed to use the single term ‘female genital mutilation’.

(World Health Organization 2008a, p.22)

The necessity for a linguistic and semantic distinction between the terms “circumcision” and “mutilation” was promoted from the desire to inspire opposition and to support eradication efforts. Feminist campaigner Fran Hosken first coined the term “female genital mutilation” to replace the term “female circumcision” in her work, The Hosken Report, and later in her many published essays (Hosken 1979).

Hosken’s work went on to influence many of the Western writers of the 1980s concerned about the practice of FGM, with Mary Daly going so far as to accuse the WHO of “refusing for many years to concern itself with the problem.”, and later stating...
that “when [the WHO] was asked in 1958 to study this problem it took the position that such operations were based on “social and cultural backgrounds” and were outside its competence” (Daly 1990, p.102). This type of critical social debate laid the foundation for the post-colonial critique which followed in the 1990s, in which scholars questioned the “anti-FGM discourse” for its supposed “imperialist narratives” and judgemental binary between the “West and the Rest” (Wade 2009).

Wade in a later publication sums up the situation, stating that FGM practices

…amplify the conflict in the conversation between feminism and postcolonialism because, unlike issues that are historical (footbinding), disturbing but rare (widow immolation), chosen by adults (cosmetic surgery), or impermanent (veiling), FGM’s are ongoing, frequent, performed on children, and can involve extensive and irreversible bodily modification. It is difficult, then, and some would say unwise, to adopt the non-judgemental and non-interventionist approach that eases transcultural collaboration.

(Wade 2012, p.26-49)

Authors like Hosken and her contemporaries argued that the term “female circumcision” was not analogous to male circumcision and therefore should not be used to describe the plight of millions of women and girls. What they also highlighted was the “veil of secrecy” surrounding the topic. At the time, very little literature discussed the types of FGM, nor the extent of the problem. The UN responded, recognising that there were major gaps in understanding and the WHO pledged to focus on increasing knowledge and promoting technically sound policies and approaches to eliminate the problem (Toubia & Izett 1998).

In 1995, the WHO convened a Technical Working Group on Female Genital Mutilation in Geneva, Switzerland, which recognised the need for standardised classification for the types of FGM (Toubia & Izett 1998). The current WHO classification is described below:

Type I: Partial or total removal of the clitoris and/or the prepuce (clitoridectomy).

Type II: Partial or total removal of the clitoris and the labia minora, with or without excision of the labia majora (excision).

Type III: Narrowing of the vaginal orifice with creation of a covering seal by cutting and appositioning the labia minora and/or the labia majora, with or without excision of the clitoris (infibulation).

Type IV: All other harmful procedures to the female genitalia for non-medical purposes, for example: pricking, piercing, incising, scraping and cautery.

(World Health Organization 2008a, p.4)

The UN uses and operates in six official languages in its intergovernmental meetings and documents. The UN Secretariat uses two working languages, English and French. Statements made in an official language at a formal meeting are interpreted simultaneously into the other official languages of the body concerned by UN interpreters. If a delegation wishes to speak in a language that is not an official language, it must supply an interpreter to interpret the statement or translate it into one of the official languages. It is then rendered into the other languages by a relay system. Documents are produced in the six official languages and are issued simultaneously when all the language versions are available.

(Cao & Zhao 2008, p.39-54)

For matters relating to FGM, the in-session documents are the result of agreement reached through discussions between delegates. The documents are under the direct control of the DGACM who are responsible for translation and general language management.

4. TERMINOLOGY AND TRANSLATION

Arabic language has various lexes for FGM in general and “mutilation” specifically including the words (ختان) (khetan) which means “circumcision”, (طهارة) (tahara), which means “purification”, (قطع) (Kat’e) which means “cutting”, (تشويه) (tashweh) which means, “distortion” and the term (الإثتر) (batr) which means “mutilation”. Each term has its own connotation which varies from medical to religious and cultural connotation as follows: (issues with examples).
Sugar-coating Female Genital Mutilation in United Nations Documents in English and Arabic: A Diachronic Study of Lexical Variation

(Batr) (البتير) is a noun meaning “mutilation” or “amputation”: largely used by medical professionals and has a strong negative connotation, as shown with the example: {Arm amputation causes a huge disability} which translates to {كهيرة {البتير في الذراع بسبب إعاقة} (Team 2018).

(Khitan) (ختان) is a noun meaning “circumcision”: used by the educated public with a neutral or pro FGM connotation, as in the example: {The circumcision for men or women is part of fitrah and Islamic Sharia} which translates to {والشريعة الإسلامية} {وأن الختان بالنسبة للرجل أو المرأة جزء من العطارة} (Reverso Context 2017a).

(Ket'e) (قطع) is a noun meaning “cutting”: used by medical professionals and rarely used by the public. As per the example: {Surgeons, all we do is cut and sew} which translates to {كل ما نفعل هو القطع والخياطة} (الجراحون) (Reverso Context 2017d).

(Tashweeh) (تشويه) is a noun means, “distortion”: has a political connotation which is used largely by the UN and its agencies and rarely used by the public. As per the example: {Truth reflects on the world as it really is, without distortion} which translates to {الحقيقة تعكس العالم كما هو بدون تشويه} (Reverso Context 2017c).

(Tahara) (طهارة), is a noun meaning “purification”: largely used by the public as whole. As per example: {It was a symbol of virginity and purity} which translates to {قد كان رمزًا للعذري والطهارة} (Reverso Context 2017b).

(Jadea) (جدع), is a noun that means “stump”. It is neutral and rarely used by the public or international organisations. As per example: {In addition, cutting off, or removing, the genitals is looked upon as insurance of the child’s virginity and faithfulness} which translates to {والخلاصها بعد {إذاعة} {الزواج كما أن جدع هذه أو أزالتها} {يعبر ضمامة لثقة الفتاة} (Glosbe 2018).

Dr Fayyād, a very prominent Muslim doctor in the Arab world, uses “Batr” in Arabic which translates as “mutilation” in English. Dr Fayyād is a well-known Egyptian gynaecologist and scholar who advocates for the eradication of FGM in North Africa through his work as a gynaecologist and through his research. His main focus was advocating that FGM is not based or confirmed by the Quran or Hadith. In his book on FGM he analysed the challenge of FGM terminology in Arabic and English. Dr Fayyād uses the term “Al Batr al tanasoly lel ontha”, “(البتير التناسلي للثنائي)”, or “Female Genital Mutilation” as the book’s title and advocates for the term to be considered as the only accurate term in Arabic.

Dr Fayyād (1998) endorses the UN adoption of “mutilation” in Arabic [My own translation from Arabic to English]:

فإذا أثناء اقتناع مؤتمر الأمم المتحدة للمرأة في كوبنهاجن في عام 1980 بادأت المنظمات غير الحكومية إلى وضع قضية الختان على جدول الأعمال الدولي. وقد بدأت المناقشات الحادة التي دارت بعد ذلك أن قضية الختان حساسة ومعقدة.

وبدأت وفود المرأة في كل مؤتمر للدفاع عن إلغاء الممارسات التقليدية الضارة، وخصوصاً ما أسماه {حقوق البتر التناسلي} (الهمجي).

(Fayyād 1998, p.42)

[Back translation: During the United Nations Conference on Women in Copenhagen in 1980, initiated by non-governmental organisations to put the circumcision issue on the international agenda, the heated discussions revealed that the circumcision issue is both sensitive and complex.

The delegations of women targeted every conference to defend the abolition of harmful traditional practices, especially what they called (barbaric genital mutilation custom) (Fayyād 1998, p.42).

تم تنفي مصطلح (البتير التناسلي للثنائي) على المستوى الدولي، اعتبارًا من عام 1991 لحل محل مصطلح (الختان) القديم.

(Fayyād 1998, p.45)

The term “Female Genital Mutilation” was adopted on an international level, starting from 1991 to replace the old term “circumcision”.(Fayyād 1998).

Analysing the data over 20 years we are able to see the trends in terminology that translators practice regarding Female Genital Mutilation, and the correlation to its prevalence and change in attitudes in Arabic speaking countries. Included in this analysis is data recorded by UNICEF on Female Genital Mutilation available per country.
Figure 1: Percentage of “mutilation” and its translation into Arabic per year

As seen in Figure 3, in 1996, the terms tashweeh (ﺗﺸﻮﯾﺔ) distortion appears in 58% of publications when translating the English term mutilation, khetan (ﺧﺘﺎن) circumcision is used 31% of the time, and batr (اﻟﺒﺘﺮ) mutilation is used 11% of the time. All three terms compete to be the dominant translation term in Arabic. Over the next four years, tashweeh (ﺗﺸﻮﯾﺔ) distortion slowly rises in popularity, while the other two terms decline. Importantly, khetan (ﺧﺘﺎن) circumcision usage falls by almost half (31%, down to 17%) and batr (اﻟﺒﺘﺮ) mutilation almost entirely disappears. Suddenly, in 2000, khetan (ﺧﺘﺎن) circumcision makes a large resurgence, exceeding even the initial recorded level of usage, and challenging the term tashweeh (ﺗﺸﻮﯾﺔ) distortion (53% vs 45%). Khetan (ﺧﺘﺎن) circumcision again increases in usage as the Arabic translations of these texts do not use the correct Arabic terminology. Ultimately, it appears that khetan (ﺧﺘﺎن) circumcision is on the decrease and tashweeh (ﺗﺸﻮﯾﺔ) distortion has become the dominant term in Arabic when translating FGM from English.

This reflects poorly on the translation quality of the United Nations and its struggle for consistency.


Figure 2: Number of times “mutilation” was translated each year

Figures 5 to 8 below illustrate the prevalence of FGM in four North African countries: Egypt, Sudan, Eritrea and Mauritania between 1995 and 2015. Each chart also contains comparative percentages of women between 15 and 49 years of age who feel that FGM should continue.

Figure 3: Egypt - Prevalence of FGM and its attitudes
When we relate this data to the attitudes of Arabic speakers who practice FGM, we can speculate on the impact of the Arabic terminology. While there are a multitude of factors governing attitudes towards FGM, as discussed earlier in this paper, Egypt and Sudan are particularly interesting case studies as predominantly Arabic speaking nations. Sudan practices more severe forms of FGM at higher rates, yet positive attitudes towards the practice are lower than in Egypt whose overall prevalence of FGM is relatively high (93% prevalence in Egypt vs 87% in Sudan). Sudan also has English as a second official language, much like Eritrea whose attitudes supportive of FGM have declined rapidly from 1995 to 2010. Arabic speaking countries who are more proficient in English are less likely to be isolated from Western criticisms of FGM and the associated terminology used in English. Whereas those Arabic countries who do not use English as a working language are more likely to be surrounded by the echo chamber terminology of FGM. As the data from the UN shows, and as much of the literature in this paper is at pains to demonstrate, tashweeh (تشوية)/distortion is not severe enough a term to make any lasting impression on attitudes towards FGM. In the last recorded statistics for Egypt, comparing the rates from 2014 to 2015, both prevalence of FGM and attitudes supporting the
practice saw small increases, not decreases. Egypt is one of three countries (Ethiopia and Indonesia being the other two) who together account for half of women affected globally by FGM (UNICEF 2016c).

Figure 7: Comparison between the translated terms mutilation/circumcision” and “circumcision/circumcision” per year

At the point of this comparison, tashweeh (تشویه)/distortion is almost exclusively in use in official texts from the UN, yet its impact on Arabic speaking countries is almost negligible, as some of these gains may be also be attributed to the decline in the use of khetan (ختان)/circumcision, a very “pro” FGM term. By comparison, whenever the term circumcision is mentioned in English, along with the term mutilation, the translations showed a heavy bias towards making all the terms into khetan (ختان)/circumcision in Arabic. Every year, mutilation in English was translated into khetan (ختان)/circumcision in Arabic, more times than circumcision in English was translated correctly into khetan (ختان)/circumcision. If the UN is not able to make significant inroads into prevalence of FGM and attitudes supporting the practice in countries most affected by FGM, then further changes have to be made.

5. CONCLUSION

Over the past twenty years the United Nations has implemented several policies in an attempt to eradicate FGM. These policies include education and awareness campaigns, cultural and literature analysis, and criminalisation of the practice. This research is an attempt to build on the existing education and language policy of the UN as well as analysing the effectiveness of current campaigns in Arabic and English. The research focused on FGM as discussed explicitly in English in many research papers and books, including the UN’s strong language policy regarding the appropriate terminology of FGM in its published works. This dissertation highlighted that Arabic-speaking countries have some of the highest rates of FGM in the world, yet the Arabic literature on FGM remains limited. Even published Arabic works by the UN are inadequate when compared to their English counterparts. English to Arabic translators since 1996 have not been consistent with FGM terminology. In order to eradicate FGM, English to Arabic translators should use “Female Genital Mutilation”’ in English and the Arabic equivalent “Batr al Aadaa al Tansolya lel ontha” (بتر الأعضاء التناسلية للأنثى) in all documents.

2 This research aimed to expose some of the poor implementation of the UN’s existing policies of translation from English into Arabic, and will help fill the gap in Arabic language analysis regarding FGM. It is hoped this will improve the quality of the UN’s eradication efforts, especially with regards to the Arabic audience.

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Tutors’ Lesson Preparation in the Implementation of Integrated Literature at Public Primary Teacher Training Colleges in Kenya
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ARTICLE ABSTRACT
Preparation of lessons is an inevitable first step in a school teaching activity because it gives the teacher an opportunity to formulate lesson objectives. Subsequently, the teacher selects the content and determines the learning activities which will lead to the achievement of these objectives. In Kenya, English is taught as a second language. English is both a compulsory subject in primary and secondary schools and a language of instruction for all the other school subjects except Kiswahili at all levels of education in Kenya. It is therefore a prestigious language and students’ prowess in it is highly valued. For this reason, effectiveness on how it is taught is critical both for teachers and policy makers. Literature is used in English language classrooms as a resource for availing students with contextual backgrounds for studying English language. This also explains why it was introduced in Kenyan primary teacher training colleges in 2006 and integrated in English subject. Whereas many scholars in Kenya have researched on the other factors influencing students’ performance in English, very little has been mentioned about the influence of preparation of literature lessons particularly in teacher training colleges. The purpose of this study is therefore an attempt to fill this gap by investigating the tutor preparation of literature lessons at public Primary Teacher Training Colleges (PTTCs) in Kenya. Data for the study was collected by administration of questionnaires to teachers’ colleges tutors teaching literature, interview of English subject heads and observation of literature lessons. Analysis of data was done using descriptive statistics of frequency and percentage and presented in text. The study concluded that failure by college tutors teaching literature to prepare literature lessons well and prior to teaching bedevils integrated literature implementation. The study recommends regular in-service training of teachers’ colleges tutors teaching literature to enlighten them on the learning objectives of literature and equip them with the necessary knowledge and skills in the preparation of literature lessons. Further, the study recommends vibrancy and tutor-administrator collaboration in the monitoring of literature implementation in public PTTCs in Kenya.

1. INTRODUCTION
Lesson preparation is an indispensable step in the implementation of curriculum because apart from affording the teacher an opportunity to carefully explore, examine and internalise what to teach, it is an informative procedure in lesson-time allocation, collection and preparation of teaching materials and instruments as well as determination of teaching methodologies. In other words, lesson preparation is the lesson management map to the teacher on what to teach, how to teach and the objectives to achieve. Instructional plans also play a central role in creating effective learning environments (Clark & Dunn, 1991; Reiser & Dick, 1996; Shauelson, 1983 cited in Koszalka et al., 1999). A successful formal teaching and learning process requires proper selection and arrangement of the teaching items or materials. The success or failure of any lesson depends on lesson preparation. The duration and effort a teacher employ in exploring, internalising, comparing, relating and critiquing the content to present to the learners has a great effect on achievement of lesson objectives. Brown et. al. (1994) stated that no matter

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how kind, amiable and well-meaning a teacher may be, he or she cannot possibly succeed unless he/she has a thorough knowledge of the subject matter he/she is teaching and a good general knowledge. Teacher mastery of the instructional content is the basis on which good lesson planning is founded. Because rational method of planning requires teachers to set goals, formulate alternatives, predict outcomes, and evaluate the effectiveness of reaching those goals (Lenski & Caskey 2009), thorough knowledge and understanding of what to teach in an invaluable asset to the teacher. A teacher is a learner throughout his/her career as teaching involves an analysis of the teaching content, learning environment, learner behaviour and applicable strategies in overcoming the challenges encountered. Teacher lesson preparation is an unmissable opportunity for effective teaching because as Lee and Yatabash (2011) claim, teachers’ preparation in lesson plan is helpful in determining the teaching goal, considering the existing resources, and designing the learning activities. Fernandez and Yoshida (2004) add that in lesson planning, the basic problems encountered by students in their daily lives can be used as stimulators for students to achieve the learning goals. Rosenshine et.al (1995) indicated that planning should be the first thing a teacher should do when beginning to teach and meeting a group to teach for the first time, which is also an indicator to achieve educational goals.

Marzano et al., (2003) assert that the teacher is probably the single most important factor affecting student achievement. This is because teachers decide the form and content of their instruction, such as how much presenting, questioning, and discussing to do; how much material to cover in the allotted time; and how in-depth to make their instruction. But the recurrent question has been, what constitutes an effective teacher. For researchers have attempted to answer this question without much success given the various abilities of learners, learning environment and the quality and quantity of learning resources which teachers have to grapple with. Wong (2009) emphasises on lesson preparation as a definite path towards teaching effectiveness. He defines an effective teacher as one who has positive expectations for student success which should be reflected in the lesson plan, knows how to design lessons for student mastery as evident in the lesson plan and an extremely good classroom manager; which is possible via good time management during class time and that is possible only by effective implementation of a good lesson plan. Lesson plans are effective tools in classroom management as they ensure students are deeply engaged with their work, students know what is expected, there is little wasted time and the climate in the classroom is work-oriented, but relaxed and pleasant.

An effective classroom situation demands that the teacher be a monitor and an advisor as opposed to the director of learning. Quist (2000) observes that one of the problems in pupil's learning is teachers, lack of awareness of the barriers to effective teaching. Borich (2007) states that as a combination of lesson objective designing, teaching, modelling, checking for understanding, re-teaching and teacher’s self-reflection, lesson plan is a crucial element in the process of meeting national content standards and optimizing the outcome of classroom teaching and learning. This kind of classroom management is congruent with curriculum objective which wants the students to search for, analyse and critique, and practice every step until they could lean by themselves.

1.1 Learner Diversity and Lesson Preparation
Learner difference and diversity have bogged the minds of educators over years with a challenge to modify instruction, learning environment, learning opportunities and access to learning resources so that learning is equitably provided. As suggested by Jackson and Davis (2000) school teachers have to know their students well—who they are and how they learn best—and use this information when planning instruction and assessing student performance. Whole class teaching is highly ineffective especially when working with heterogeneous students whose diversity hinge on intellectual ability, family backgrounds, pre-school orientations and gender. Diverse backgrounds of learners influence their grasp of instructional concepts hence the need to anticipate them during the planning of lessons. Differentiated instruction is aimed at leaving no student out in teaching and it is based on the idea that each student has potential and it can be exploited optimally by availing the right learning environment devoid of fear, embarrassment and discrimination. Rick Wormelli (2007) explains that teachers need to give every student a fighting chance to be not just competent but excellent, while finding meaning in the learning as well. Tomlinson and Eidson (2003) refer to the “dual goals of honouring each student’s learning needs and maximizing each student’s learning capacity”. To successfully differentiate instruction, novice teachers are now being instructed how to employ a variety of grouping options, materials, assessment tools, and use classroom space in a flexible manner (Okun, 2012).
Provision of limited learning opportunities by teachers which mostly favour extremely talented students at the expense of less talented ones has been widely blamed for lack of equity in the classrooms. As educators attempting to differentiate instruction, we should all recognize the importance of incorporating opportunities for student choice (Okun, 2012). The advocates of contemporary practices in learning and teaching are strongly opposed to whole class teaching based on the premise that, however homogenous a group of students may appear to be, they have diverse learning needs which ought to be addressed in planning, implementation and assessment of learning. This resonates with Florian and Black Hawkins’ (2011) principles of inclusive pedagogy which advocates for creation of learning opportunities that are sufficiently made available for everyone; extending what is ordinarily available for all learners rather than using teaching and learning strategies that are suitable for most alongside something ‘additional’ or ‘different’ for some who experience difficulties; and focusing on what is to be taught (and how) rather than who is to learn it”. The characteristic feature of whole class teaching is that everybody is taught the same thing at the same time and at the same speed. The teacher’s heavy workload and expansive syllabus may drive teachers to the practice of whole class teaching. On the contrary, the teacher needs to consider children's individual differences and avail opportunities to learn from each other for the benefit of all. The enactment of plans that take account of learner differences continues to be very important in contemporary school teaching, touching on questions of personalisation and inclusion of pupils with additional needs, including those with special educational needs (Paterson, 2007; Booth & Ainscow, 2011). Olembo et al (2001) have noted that for effective teaching to take place, teachers have to take into consideration the different types of learners in their classrooms, have a variety of learning experiences to cater for the different learning styles, avoid passive learning but should involve learners in the learning process, have relevant and well-presented content catering for the needs of the learners, have conducive learning environment and sue adequate and appropriate teaching resources. During planning of lessons, the teacher ought to put the various learning needs of learners in mind and plan for them. A variety of media is required in the presentation of instructional content for example in order to address this diversity. Whereas lecture method may favour fast learners whose interest is to cover much content within a short time, the teacher needs to incorporate repetition, question – answer, dictated notes and discussion activities in their lesson plans to cater for less talented learners.

Gender parity is so important an issue in provision of education opportunities that educators have to consider and prepare for it from the onset. Societal traditional perceptions and expectations on male and female trickle down to differentiated provision of education opportunities between men and women. Subject teacher’s awareness of this differentiation and prior plan for it in preparation for teaching will go a long way in bringing equity in the lessons so that male and female students are provided with equal lesson participation platforms. Gender refers to being male or female. Within the gender groups the people are influenced by societal expectations of how people should behave. In Kenya, the traditional implications of being feminine and masculine are that a feminine should be delicate, shy, motherly, home keeper, quiet and a good listener (Egunza, 2014). Masculine characteristics are seen as being strong, powerful, dominant, courageous and decision makers (Egunza, 2014), this gender disparity is reflected in the classrooms with girls not readily willing to express their opinions and ask questions during the lessons. In the classrooms, boys will always take the lead and dominate all the class sessions with an attitude of superiority especially in mathematics and sciences. Even boys can intimidate and bully the clever girls. The boys will do most of the talking thus dominating class discussions while girls who are keener to write are doing the listening. An effective teacher should plan, analyse and address this scenario in order to create an enabling learning environment for both. Girls need more time and more patience from the teacher so that their confidence can be built. They especially need confidence developed in subjects considered to be for males such as mathematics and sciences. Similarly, boys may need more time in English comprehension. Teachers can give remedial teaching to both who are weak in certain subjects. An attractive environment in school where boys and girls interact during games debates, study visits and in textbooks where women are drawn to represent doctors, engineers and technicians need to be emphasised. The teacher can praise both girls and boys, give tasks for example cleaning to boys and group them to give the girls support and confidence.

1.2 Collaborative Lesson Preparation

Collaboration means “working communally with the aim of learning from each other”. There is a possibility of perfection if teachers plan their lessons communally especially if they are teaching the same level students. As they engage in discussions with colleagues, teachers exploit the repertoire of shared experiences developing their professionalism and bolstering their confidence to take charge of learning activities in their classrooms in a more
knowledgeable manner. The benefits of collaborative nature in lesson preparation are immense one of which is a provision of a benchmarking process that teachers can use to gauge their own skills. Collaboration includes continuing interactions about effective teaching methods plus observations of one another’s classrooms (Stigler & Hiebert, 1999). This approach helps teachers to form communities of practice around planning and teaching. In these communities, teachers construct, organize, share, and refine their knowledge of the lesson. It also provides an avenue for teachers with common interests to interact with other professionals with similar interests to solve problems and improve practice. Collaboration also involves Lesson Study, a teacher teaches a lesson as colleagues observe and take note of teacher’s approach and learners’ response. Teachers using Lesson Study work as a team, either by grade level, subject area, or as an interdisciplinary group, to examine an instructional problem and determine how to apply the solution to current teaching goals. As teachers participate in Lesson Study groups, they actively discuss instructional interventions and share knowledge about how students will respond. Culminating from those discussions, teachers produce a lesson plan that is the result of collective wisdom and experience.

Desire for self-evaluation with view to improving one’s teaching practices is an invaluable ingredient and ought to be the driving force towards effective collaboration among teachers. Friend (2000) points out that teachers themselves perceive collaboration as difficult and abhor the fact that little attention is paid to collaboration during their professional preparation. Teachers are normally prepared to be lone rangers in thought and practice and this explains why they normally flounder whenever they are asked to demonstrate their skills in the classroom (Friend, 2000). Teachers need specific training and practice in knowing “how to work, communicate, and collaborate with colleagues” (McCormick, Noonan, Ogata, & Heck, 2001). Teachers may not have learned this, because the most common practice for teachers is to work in relative isolation (McManus & Kauffman, 1991), and they are used to making decisions alone (Janney, Snell, Beers, & Raynes, 1995). According to Brownell, Yeager, Rennells, and Riley (1997), collaboration among school professionals can be developed and sustained, and positive outcomes are shown both for students and for teachers. Through their review, they determined that there are five fundamental characteristics of effective teacher-teacher collaboration:

- A shared vision for student learning and teaching,
- Common commitment to collaboration,
- Communities of care,
- Frequent, extended, positive interactions between school faculty and leaders, and
- Administrative leadership and power sharing.

From the foregoing, the benefits of teacher collaboration cannot be gain said. For collaboration to be meaningful, it must begin at the first step and this is planning of the lesson. At this stage, it is advantageous for the teacher has an opportunity to consult and involve colleagues in the planning of the subject matter, methodologies, learning activities and time allocation for each session for the benefit of the learners. Teachers who plan their lessons in a collaborative manner seek to satisfy the intellectual needs of their students and have no problem in accounting for their instructional time.

1.3 Statement of the Problem
Teacher preparedness is a vital step in the implementation of any curriculum as it gives the teacher an opportunity to reflect on the subject matter, collect additional information to fill the existing gaps, anticipate classroom challenges and strategize on the effective delivery methodologies. English is a very important subject in Kenyan education system because apart from being a social, business and educational language, it is used as the medium of instruction for all the other subjects from early childhood education to tertiary level of education except Kiswahili. To inculcate English language skills to learners, teachers ought to be not only qualified but also dutiful in preparation of lessons in order to have ample time for creativity required in the teaching of language. The Government of Kenya (GoK) through Teachers Service Commission (TSC) in collaboration with Inspectorate Depapartment of the Ministry of Education Science and Technology (MoEST) – State Department of Basic Education reminds teachers that they ought to dutifully prepare their lessons before teaching. Literature is not taught as a separate subject in Primary Teacher Training Colleges (PTTCs) in Kenya. Rather it is integrated into Primary Teacher Education (PTE) English curriculum to facilitate Communicative Language Teaching (CLT) of English. Towards this achievement, preparation of lessons by teacher trainer is critical. Whereas massive research has been done on the levels of teacher lesson preparation at primary and secondary schools in Kenya, little is mentioned about tutors in public PTTCs on this vital professional responsibility, hence the essence of this study.
1.4 Objectives of the Study
a. Determine tutors’ preparation of professional documents like schemes of work, lesson plans and records of work
b. Investigate whether tutors’ read literary texts prior to the lessons
c. Examine the challenges affecting tutors’ preparation of literature lessons

2. RESEARCH METHODOLOGY
The research design adopted for this study was evaluation study design. This design is used in research when the aim is to determine whether the program achieved the goals. Data was analysed using quantitative and qualitative techniques. Purposive and random sampling techniques were used to select respondents. Using Proportionate Stratified Random sampling technique, the study randomly sampled 16 teacher training colleges for study which provided 16 Heads of Subject - English and 52 teacher trainers teaching Literature. Questionnaires, interview schedules and lesson observation schedules were used to collect data from the target participants. A questionnaire was preferred for teacher trainers teaching Literature because it can be used to collect data simultaneously from several respondents within a short period of time. It also gave the respondents ample time to consider the questions and give accurate responses. An interview schedule was used for heads of subject English to afford the researcher an opportunity to probe more information from the respondents regarding the topic under study. Data was analysed and presented using descriptive statistics of percentages.

3. STUDY FINDINGS
The study found that all the 52 tutors who participated in the study had their schemes of work prepared by their Heads of Subject (HoSs) English. Schemes of work comprise of the subject topics and sub-topics to be taught in the term, the objectives to be achieved, class learning activities to lead to the achievement of the set objectives as well as the learning and teaching resources to be deployed. Asked why they preferred to scheme lessons for tutors as opposed to the latter scheming their own lessons, majority of HoSs English said that individual scheming was unnecessary as the same content was being taught in the term by all tutors. They also said the practice saved time and helped avert confrontation with their slow or reluctant colleagues in preparing professional documents. Teachers ought to personally prepare their lessons because rational method of planning requires teachers to set their own goals, formulate alternatives, predict outcomes, and evaluate the effectiveness of reaching those goals (Lenski & Caskey 2009). Having someone else come up with the subject matter to teach at what time, the class activities to utilize and the learning resources to deploy is off hand practise by teachers and only lead to ineffectiveness in curriculum implementation. As to whether or not HoSs English checked their colleagues’ designing and documentation of lesson plans as well as filing of work records, it was found that they had no definite way of ascertaining these practices. They majorly relied on the good will of their colleagues and hoped that the latter’s affirmative responses during subject meetings on whether they designed, documented and filed their work records were actually true. Having their lesson schemes by someone else and negligence of record keeping is a professional malpractice by tutors in teachers’ colleges. Best practices the world over demand that teachers design, organise, implement and evaluate their own lessons because teaching is essentially a personal endeavour. To bring about the envisaged outcomes from the learners, teachers should have a personal grip of their own lessons from preparation to evaluation so that they can be at a position to relate the levels of learning in their classrooms with the subject matter and the methodologies they deploy. This holistic personal experience will influence their future decisions on remedial teaching and the teaching of related subject matter.

The reading of literary texts by tutors prior to literature lessons at public PTTCs in Kenya was found to be haphazard. Of the 52 tutors surveyed, 24 (46.2%) submitted that they don’t read lesson areas of literary texts such as poems, novels, plays and short stories before going for the lessons. They said that they would rather read them with the students in their classrooms. However, of the same tutors, 37 (71.2%) said that reading literary texts with students in the classroom is a slow process, tedious and boring. They said that as much as they would like to read these texts with students, time allocated for each lesson was too little compared to the content to be covered before the students are presented for national examination. Majority of HoSs English revealed that many of the tutors preferred to assign students reading areas especially for voluminous texts like novels. Such tutors then assume the role of a lecturer during the lesson and expose the literary material they hope (just hope) that students read on their own. This distorts the role of literature in an English as Second Language (ESL) classroom, the Kenyan case. The advantage of literature in an ESL context is to provide contextual grounds upon which various concepts of language can be learnt. Research has shown that mere definition of words using the
dictionary does not enable students to fully understand words and knowledgeably transfer them to their speech and writing (Rhoder & Huerster, 2002). This is where teacher’s intervention becomes crucial. The voice of the teacher when reading any educational material is very important especially when that material is presented in a figurative form. Literature especially poems are termed as complex because they are presented in a language which requires piecing together various concepts in the text to understand the subject matter and the poet’s storyline. Prowess in this ability requires wide experience with literature and that is where the teacher comes in. Failure to read and analyse literary texts prior to using them to teach the students or worse, leaving students on their own to read them is complex as it is frustrating.

Tutors and HoSs English at public PTTCs in Kenya identified challenges which affect their preparation of literature lessons. Inadequate training of tutors on literature implementation topped with 63.6% of tutors identifying it as a literature lessons’ preparation challenge. Insufficient literature resource books (54.5%) followed with tutors’ non commitment to planning (45.5%) coming third. Training of teachers refreshes and broadens their knowledge on the subject matter and effectively sophisticates all their professional practices including lessons preparation. According to Rice (2003) training empowers teachers to bridge the gap between the learner’s world and the curriculum making the latter relevant and reliable in solving the problems faced by the learner. In the same vein, availability of learning resources can be a determining factor on how far the teacher can go in professional records necessary for implementing integrated literature in Kenyan public PTTCs, these problems must be adequately addressed.

4. CONCLUSION

It can be concluded that tutor preparation of professional records necessary for implementing integrated literature at public PTTCs in Kenya is piecemeal. Tutors’ ought to take personal responsibility on their lessons from preparation to evaluation. Tutors prior reading of literary texts as well as reading them with students in class was found to be lacking which greatly distorts the worth of literature in Kenyan English classrooms. Further it complicates literature for students hence demotivating them. Inadequate on-the-job training for tutors, insufficient learning materials as well as non-commitment of tutors in the preparation of literature lessons jeopardizes the teaching of integrated literature from the onset. Tutors greatly feel under equipped and non-commitment reduces them to mechanical implementers of curriculum. To achieve the intended goals in the teaching of integrated literature in Kenyan public PTTCs, these problems must be adequately addressed.

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Ellis’ (2005) Ten Principles for Language-Teacher Education: A Review from the Ghanaian Context
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ABSTRACT
Language learning is a multifarious activity. One reason owing to this multifarious nature of language learning is the fact that all languages have four skills of listening, speaking, reading, and writing. Therefore, mastery of language teaching and learning demands obligation on the part of both the learner and the facilitator, in terms of applying some rules and principles. Since principles for language teaching are essential in language education, several of them abound. Therefore, this paper is a review of Ellis’ (2005) ten (10) principles for language-teacher education. Specifically, the paper employed narrative review design which summarises selected texts on basis of the author’s experience, existing theories and models (Noguchi, 2006). There is no consensus on the standard structure of narrative review (Noguchi, 2006). Our review of the selected text – Ellis (2005) – was therefore, basically centred on the strengths and weaknesses of the 10 principles, as well as our perspectives of the principles from the Ghanaian context, since language teaching and culture are intertwined. The paper is segmented into three parts – introduction, the principles, and the conclusion. The introduction discusses various definitions, functions, and linguistic components of languages in general.

1. INTRODUCTION
Language is the core of humanity. Antique definition by Sapir (1921) states that ‘language is a purely human and non-instinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols.’ Thus, language is a complex human phenomenon without which communication is difficult. Language is perceived by Chomsky (1957:13) as ‘a set of finite or infinite of sentences, each finite in length and constructed out of a finite set of elements.’ This definition according to Chomsky is true for all natural languages because they have a finite number of phonemes (or letters in its alphabet) and each sentence is represented as a sequence of these phonemes (or letters).

Every language has functions. Five main functions of language have been identified by Leech (1974). These are informational, expressive, directive, aesthetic, and phatic functions. The informational function enables us deliver, describe entities, and give out information to target audience. The expressive function helps us to communicate our feelings, thoughts, dreams, aspirations, ideas to people. The direction function, which is a function of social control and interpersonal interaction, is used to induce certain actions or reactions (Leech, 1974). An example of such reaction is a command. Another characteristic of the directive function is that the response of a hearer is even more significant than a thought expressed by a speaker, since this reaction determines whether such a phrase achieved the target or not. The aesthetic function doesn’t have a specific purpose. The aesthetic function just enables us to use words as tools of poetic art, and as certain signs (Leech, 1974). Thus, the beauty of some selected words and phrases is more vital than the worth of the information. For example, when you are describing the dress code of female entity, you can use
adjectives such as beautiful, elegant, devastating, and stunning in series. This creates aesthetic atmosphere. The phatic function is used to maintain social relationships, and to initiate or continue a discourse (Leech, 1974). For example, when two individuals meet for social discourse, they may discuss politics, the economy of a country, work-life balance, health, weather, education and so on. Usually, the reason for such topical issues in our discourse may be centred on talking and maintenance of social relationships. The participants may not have interest in the topics for discussion.

Language learning efficiency is improved by the participant’s own comprehension of the entire process and the importance of embarking on such a process. It also involves the learner to be able to make choices about the process, and the learning aids which are important, meaningful and practical (Van Lier, 1996). The linguistic components of language facilitate systematic and methodical language teaching and learning. According to Freeman and Freeman (2004) the linguistic components the learner and the teacher need to delve into are syntax (sentence structure), phonology (sound system), lexicon (vocabulary), semantics (meaning), and pragmatics (usage).

Principles are essential in teaching and learning these linguistic components. A principle is as a basic rule that has received massive recognition as a basis for executing a course of action. Debates and developments about principles of language teaching and learning have been continuing. The intricacy of contexts and the greater appreciation of the subjects lead us to the conclusion that the solution of a single, universal, optimum method for teaching and learning contemporary languages does not exist (Quist, 2000). However, Ellis (2005) has propounded 10 principles for language-teacher education. This paper therefore reviews his 10 principles from the Ghanaian context.

2. LITERATURE REVIEW

2.1 Formulaic Expressions and Rule-based Competence

The first principle of Ellis (2005) states that ‘instruction needs to ensure that learners develop both a rich repertoire of formulaic expressions and a rule-based competence’. Thus, for learners to be proficient in a second language, acquisition of both prefabricated patterns of expressions and some grammatical rules is vital. As the use of the fixed or prefabricated patterns helps the learner to be fluent; that of rule-based enables the learner to develop basic editing skills which eventually assist the learner in achieving accuracy in both written and spoken L2 (Skehan 1998).

A number of authorities have recognized the role of both prefabricated patterns and grammatical rules in the teaching of the L2 learner. According to Foster (2001) formulaic expressions in language use has gained an extensive recognition to the extent that even native speakers have been shown to employ a much larger number of it (formulaic expressions) than even advanced L2 learners do. Ellis (1996) has suggested that learners learn grammar by first internalizing and then analyzing fixed sequences. Long (1991) on his part endorses rule-based competence and has accordingly referred to it as ‘focus-on-forms approach.’

Although both rule-based competence and formulaic expressions have received massive endorsement by great thinkers, they have some demerits. Myles (2004), for example, has warned curriculum designers and teachers about the fact that rule-based competence can lead to students learning rote-memorized patterns as in internalizing abstract rules.

To facilitate fluency in language teaching and learning, Ghanaian teachers of English and French language, can create prefabricated patterns and rule-based structures for their learners. Such structures may focus on registers used in specific contexts such as airport, financial institution, school, restaurant, just to mention a few. However, overdependence on rule-based and formulaic expressions could lead to rote-learning which eventually could succeed in killing the creative thinking ability of the learner. Consequently, Ellis (2002) has proposed that it may be important focusing on formulaic expressions at the initial stages of the L2 learner and that the teaching of grammar could be deferred until a later date.

2.2 Focusing on Meaning

The second principle states that ‘instruction needs to ensure that learners focus predominantly on meaning.’ Ellis (2005) categories this kind of meaning into two forms – semantic meaning (that is the meanings of lexical items or of specific grammatical structures) and pragmatic meaning (that is the highly contextualized meanings that arise in acts of communication). There is sense in this principle. Of course, if learners do not understand the text that they learn, it becomes an
abstract phenomenon. Thus, for L2 learners to understand the text they treat in class the facilitator should ensure that the key words are effectively treated. For example, at the lower level in Ghana, the facilitator’s use of codeswitching may lead to the attainment of semantic and pragmatic meanings of the target language.

Instructionally, the approaches required for semantic and pragmatic meanings should not be the same (Ellis 2005). With semantic meaning, the facilitator and the learners can treat language as an object (and by this the individual items in the language could be given the maximum treatment); but in the case of the pragmatic meaning, the two parties – the facilitator and the learner – need to view the L2 as a tool for communicating and to function as communicators. So pragmatic meaning is the contextual meaning that the learner derives from the text. If facilitators could therefore aid learners in focusing on both, semantic and pragmatic meanings, communication may be smooth.

2.3 Focusing on Form

In principle three, Ellis (2005) has suggested that ‘instruction needs to ensure that learners also focus on form.’ In SLA, this is to say that, giving attention to form is vital for acquisition. For instance, Schmidt (1994) has argued that learning cannot take place without conscious attention on form. Form in this context could be looked at from different dimensions. In the first place, it refers to a general idea of seeing language as a unit. Thus, to Schmidt (2001) there are some specific structures of the language that L2 learners are supposed to focus on. For example, the grammar, morphology and orthography of a language are all kinds of form. Again, form, could mean that learners need to attend to the graphic or phonetic instantiations of linguistic forms. Thus, the sounds of a language are also considered as form. Focus on form, moreover, might be assumed to refer to awareness of some underlying abstract rule.

To Schmidt (2001) instruction can cater to a focus on form in a number of ways: one, through grammar lessons which have been designed to teach certain grammatical features such as: word classes, phrases, clauses and sentences. Two, it can also be done through tasks that require learners to understand and process specific grammatical structures in the input, and/or to produce the structures in the performance of the task. An example of this grammatical structure is ambiguity and how they can be avoided in written and spoken English. Also, by means of methodological options such as (a) the provision of time for strategic and on-line planning (Yuan and Ellis, 2003; Foster and Skehan, 1996) and (b) corrective feedback (Lyster, 2004) attention could be given to form.

Our observation in the area of teaching and learning of English and French languages in most SLA classrooms in Ghana is that most teachers do their best to focus on form through the teaching of some grammatical rules; but there is a challenge in the application of some methodological options like using corrective feedback.

2.4 Implicit and Explicit Knowledge

In principle four, Ellis (2005) has argued that ‘instruction needs to be predominantly directed at developing implicit knowledge of the L2 while not neglecting explicit knowledge.’ In second language research, explicit knowledge refers to the ‘knowledge that is available to the learner as a conscious representation’ (Ellis 1994:355). With this knowledge, the learner is able to explain some concepts without the use of technical terms. Implicit knowledge on the other hand is where an L2 learner explains an error or a concept with the use of technical terms. This is known as ‘metalingual knowledge’ (Ellis 1994:355). For example, when a learner explains the error in the sentence below:

\textit{The Mr Osei was looking for you},

as this: 'Mr Osei cannot be used with the’, we say the learner has exhibited explicit knowledge. However, if the explains the error as: ‘Proper nouns should not be preceded by definite articles except under rare cases (for example, we have a rare case like the Gambia’), then we can conclude that the learner has exhibited implicit knowledge. By this, he or she has been able to use a particular jargon for cataloging linguistic conception.

In the teaching and learning of English and French languages in Ghana, especially at the second-cycle and tertiary levels, emphasis should first be placed on implicit knowledge since there are situations where some marking schemes of some examination papers
give credit to candidates who are able to employ some terms in cataloging linguistic conception. We believe that when implicit knowledge is well developed, it will automatically lead to explicit knowledge.

2.5 Instruction and Learner’s Built-in Syllabus

Principle five states that “instruction needs to take into account the learner’s ‘built-in syllabus’”. By built-in syllabus, Corder (1967) suggests that learners have their own natural order means for learning grammar as implicit knowledge. This idea is in consonance with early research into naturalistic L2 acquisition which showed that learners follow a ‘natural’ order and sequence of acquisition (Ellis 2005). Thus, they (L2 learners) learn different grammatical structures in relatively fixed and universal order and the overall mastering of each grammatical structure is achieved via sequence of stages of acquisition.

Ellis (2005) has proposed three ways through which instruction can take account of the learner’s built-in syllabus. First, teachers should adopt a zero-grammar approach. Thus, a task-based approach that makes no attempt to predetermine the linguistic content of a lesson should be employed. Learners will learn in a natural way. Second, teachers should ensure that learners are developmentally ready to acquire a specific target feature. This is possible if an approach to cater for individual differences is adopted. Third, teachers should focus while teaching on explicit rather than implicit knowledge. This is because explicit is not subject to the same developmental constraints as implicit knowledge.

Consequently, if teachers of English and French languages should learn to make room for individual differences while teaching, instruction could take into account the individual learner’s built-in syllabus.

2.6 The Relationship between Extensive L2 Input and Instructed Language Learning

Ellis’s sixth principle – successful instructed language learning requires extensive L2 input – is about the contribution of input in L2 acquisition. There has been a plethora of studies about the role that input plays in SLA. Gass (1997) has pointed out that second language (L2) learning cannot take place without input of some sort. According to Corder (1967) input is “what goes in” not what is available for going in. Ellis (2005:217) argues that ‘language learning, whether it occurs in a naturalistic or an instructed context, is a slow and laborious process.’ So, young learners acquiring an L1 usually use a maximum of five years before full grammatical competence is achieved. Ellis and Wells (1980) have revealed that there is relationship between the variation in speed of acquisition of children and the amount and the quality of input learners receive. This is not different in L2 studies. For L2 learners to be victorious in their lessons, input should be comprehensive. Thus, massive exposure of the target language leads to successful acquisition.

The question is how can the language teacher ensure that his or her students have access to extensive input? According to Ellis (2005:217) this can be achieved if (1) extensive use of the L2 inside the classroom is encouraged. By this, the L2 should be both the medium and the object of instruction. (2) The L2 teacher should create more opportunities for students to receive input outside the classroom. An example of this situation is the provision of a lot of reading programmes.

In Ghana, the English and French teachers could provide comprehensible input for the L2 learner by: (1) creating more exchange programmes for the learner; (2) using a lot of audio-visual aids (in the target language) in delivering of lessons; (3) encouraging the L2 learners to monitor the media being broadcasted and telecasted in the target language; (4) occasionally, asking for the services of a native speaker in terms of delivering a lesson or two to the L2 learners; and (5) if possible encouraging the L2 learners to take a vacation outside the country (Ghana) where they (the L2 learners) could interact with native speakers of the target languages of English and French.

2.7 The Relationship between Successful Instructed Language Learning and Output

The seventh principle states that ‘successful instructed language learning also requires opportunities for output.’ The output hypothesis holds that language learners will pay attention to phrases when they can attach meaning to (Swain 1985). Since, speaking the language is different from understanding it, the conditions under which the act of speaking and also writing take place can either facilitate or impede the process of second language learning.

Most researchers have in recent times, acknowledged the role of output in second language acquisition. For example, Skehan (1998) drawing on Swain (1995) has suggested that output can make a number of
contributions: one, it provides opportunities for learners to develop discourse skills; two, it is important for helping learners to have an authority in communication; and three, it facilitates automatization of existing knowledge (this enables the knowledge to become part of the learner).

Therefore, in developing the course of study for the L2 learner in Ghana, emphasis should be placed on activities such as: interaction within the classroom with teacher and peers, practising at home what has been taught at school, constantly encouraging learners to reflect upon the language learned and internalizing linguistic knowledge.

2.8 The Relationship between L2 Interaction and L2 Proficiency

The eight principle, says that ‘the opportunity to interact in the L2 in central to developing L2 proficiency. This principle talks about the role that interaction plays in fostering the acquisition of language in the L2 classroom setting. According to Long (1996), the Interaction Hypothesis holds the view that, ‘interaction fosters acquisition when a communication problem arises and learners are engaged in negotiating for meaning. Thus, interaction helps input to be understandable; it also provides corrective feedback, and pushes learners to modify their own output in uptake. Again, interaction serves as a form of mediation. This idea is backed by the sociocultural theory of mind hypothesis, which also avows that interaction serving as mediation enables learners to construct new forms and perform new functions collaboratively (Lantolf, 2000).

So, how can interaction facilitate acquisition? Johnson (1995) has identified four key requirements for interaction to create an enabling environment for acquisition to take place in the L2 classroom. These are: creating contexts of language use; providing opportunities for learners to use the language in expressing their own personal meanings; helping students to participate in taxing language-related activities; and offering a full range of contexts that cater for a ‘full performance’ in the language.

Consequently, the L2 teacher in the Ghanaian context, in his or her bid to achieve superior language performance in his teaching, could (1) allow his students to join debating clubs, and (2) encourage inter-personal, person to group, mass, and mediated forms of formal communication. The use of formal oral presentations, for example, can trigger massive L2 interaction which can lead to L2 proficiency in Ghanaian institutions.

2.9 Instruction and Individual Differences in Learners

According to Ellis’s ninth principle, ‘instruction needs to take account of individual differences in learners.’ Thus, Ellis believes that individuals differ especially when it comes to learning; therefore, the language teacher should create room for individual differences when teaching. Ellis (2005), again, argues that learning in particular, is more successful when: (a) the instruction is matched to students’ particular aptitude for learning, and (b) the students are motivated. What this means is that, a successful learning is dependent on the aptitude of the learner towards the subject matter being discussed. For this to happen, the instructor has to investigate the learner’s ability for a particular subject matter before planning his or her lessons. If this is not done, the likelihood of the learner not taking active part in the instruction process is very high.

Motivation is also another strong variable that has the propensity of affecting the learner and his or her learning. Motivation could be internally imposed (intrinsic) or externally imposed (extrinsic). If there is an external force that pushes the learner to learn, performance is not very encouraging. However, performance is high when the learner has an inner desire to achieve something or himself or herself.

On the issue of instruction being matched to students’ particular aptitude for learning, language aptitudes tests could be used to identify different learning styles. After that, the learner’s preferred approach to learning could be sought for (Wesche, 1981). Thus, those tests (aptitudes) could help the teacher to have a fair idea about how different learners learn so that this will inform the teacher’s decision about the kind of teaching that should be done in order to meet those learning styles. When these different learning styles are known by the teacher, he or she can vary his or her teaching style(s) so as to make room for varieties of learning activities. This is known as a flexible teaching approach. Moreover, the teacher can use simple learner-training materials (e.g Ellis and Sinclair 1989) specifically designed to make students aware of their
own styles of learning and to develop awareness of alternative approaches.

Alternative approaches are the different ways of teaching a subject or a topic. For example, in teaching reading, the alternative approaches could either take the form of the teacher himself reading the text aloud or asking the learners to read it aloud in turns, or asking them to read it silently or asking students questions after they had read a paragraph or two of the text. When these tasks are alternated, it makes it possible for the learners to learn better since at least their learning method(s) might have been used.

2.10 Assessment of Learners’ Proficiency

The 10th principle states that ‘in assessing learners’ proficiency it is important to examine free as well as controlled production.’ Norris and Ortega (2000) as cited in Ellis (2005) have identified four types of measurement: (1) metalinguistic judgement (e.g., a grammaticality judgement test), (2) selected response (e.g., multiple choice), (3) constrained constructed response (e.g., gap filling exercises), and (4) free constructed response (e.g., a communicative task).

Effective proficiency assessment of the L2 learner should include both free-based and controlled-based tasks.

In free production assessments, the L2 learner is at liberty to express his or her opinion on a subject matter in diverse ways. Consequently, there is nothing like one correct response in free production. Examples of free production language tasks that most Ghanaian examiners use in their classrooms are essay-based and letter writing questions. But, at the higher level of education, teachers may also explore critical review and mini-project tasks.

In controlled production, there is always one correct response to a question. So, the L2 learner does not have the opportunity of expressing his or her opinion on an issue. Examples of controlled production tasks that most language examiners in Ghana explore are: multiple-choice questions, fill-in questions, true or false questions, and short answer questions. If English and French teachers in Ghana employ an all-inclusive approach (both free and controlled production) in assessing students, students are likely to excel since the language teacher would have made provision for all categories of learners to experience a certain level of success in tasks given.

3. CONCLUSION

In conclusion, these 10 principles, though drawn on a variety of theoretical perspectives, have certain limitations. Ellis (2005) himself, had confirmed of its lack of social sensitivity: ‘it fails to acknowledge the importance of social context and social relations in the language learning process as propounded by Block (2003). This explains the reason why the current study reviewed the 10 principles from the Ghanaian context only. Because the 10 principles of instructed language learning as an area of study in L2 has become one of the most controversial areas in SLA studies, L2 researchers from diverse social and cultural contexts may review our current review and also review Ellis’s 10 principles from their perspectives. Such local studies can foster teaching and learning of L2 in diverse jurisdictions.

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Translation Comparison about Manner and Path of Emanation Fictive Motions in Moment in Peking
——illustrated by Two Versions Translated by Zhenyu Zhang and Fei Yu

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ABSTRACT

Fictive motion is a pattern of cognitive representation to describe the physically motionless phenomenon, which can depict the static scene more vividly. Based on Talmy’s motion event theory, this paper analyzes and compares the translation of the path and manner information from the perspective of emanation fictive motion in two versions of Moment in Peking. The results showed as follows: in regard to orientation path, Yu’s version is apt to omit vector morpheme of path, weakening the specific details of path, while Zhang is apt to add conformation in translation to emphasize spatial information; In regard to radiation path, Yu tends to open the medial and final windowing of attention to de-emphasize source of radiation. By comparison, Zhang tends to open initial and final windowing, and he often add the final windowing to stress environment because he adopts the perspective of third-person omniscient narration; In regard to shadow path, there is little difference between two versions since the phraseology of shadow is restricted; With respect to sensory path, both versions are inclined to convert [Motion+vector] into [motion+manner], and Zhang is prone to transform vector into conformation as orientation path.

KEYWORDS

emanation fictive motion; path and manner; translation comparison; Moment in Peking

1.INTRODUCTION

The research on motion event in language is a hot topic for scholars at home and abroad, and fictive motion event accounts for a large proportion in it. Leonard Talmy is one of the pioneers in the study of motion events in area of cognitive linguistics. According to Talmy (2000a), for two different representations of the same event, people represent the natural facts as the factive motion and the physically motionless phenomena as the fictive motion. In a manner of speaking, fictive motion is a kind of cognitive pattern to represent imaginary motion phenomena. It includes “emanation”, “pattern paths”, “frame-relative motion”, “advent paths”, “access paths”, and “coextension paths” (Talmy, 2000a, p.103). Many literary works, such as Moment in Peking, contain fictive motion event. Talmy classifies languages into two categories: verb-framed languages (V-framed languages) and satellite-framed languages (S-framed languages). In the former category, such as Romance Languages, Spanish, Japanese, etc., the path of motion is mainly expressed by roots of verbs. In the latter category, such as English, German, Korean, etc., the path of motion is expressed by verb particles or affixes (also called satellites). As for Chinese, there are different opinions on the classification of Chinese in the academic community. Talmy believes that modern Chinese is a typical S-language while Slobin then classifies modern Chinese into an equipollent-framed language (E-language), because he considers that the path and manner in Chinese which is serial verb construction are both verbs. But there is still no final conclusion so far.

From Talmy’s point of view, the internal semantic components of motion event include Figure, Ground, Motion, and Path, which are often combined with “Co-event” that relates to it as its Manner or Cause (Talmy, 2000a, p.9). The expression of motion events is a process of interaction and cooperation between motion and path (Like Fan, 2015, p.208) as well as between syntactics and semantics.
2. STUDIES ON EMANATION TYPE OF MOTION EVENT

Motion event in various languages have received extensive attention in cognitive linguistics and psycholinguistics since Talmy’s groundbreaking research. However, fictive motion event is not given enough concern, especially emanation fictive motion.

The emanation type includes four subtypes: “orientation paths”, “radiation paths”, “shadow paths”, and “sensory paths” (Talmy, 2000a, p.106).

Though Talmy laid a theoretical foundation for later scholars, there is not much research on emanation: Takahashi K (2000) focused on differences in sensory path of emanation and found that Thai perception emanations are language-specific on the part of their conventional conceptualizations. Suzanne Kemmer (2014) studied the systematic patterns of fictive motion, he extracted expressions about light and this empirical study verified accuracy of Talmy’s description about fictive radiation paths. Guofeng Zheng (2017) clarified the definite standard of emanation path in Chinese and found that prepositions are used less frequently in Chinese than in English.

This paper mainly focuses on the path and manner information in two versions of Moment in Peking, which is written by Yutang Lin in 1939, and translated by Zhenyu Zhang and Fei Yu in 1977 and 1991 respectively. By comparing the similarities and differences when translators dealing path and manner information in source text, this paper will find the deficiencies in two versions, as well as notice of translating fictive motion event texts. The measurement criteria of emanation fictive motion employ Talmy’s feature values (Talmy, 2000a, p.106):

a. Factive motion of some elements need not be present for the fictive effect.
b. The fictively moving entity is itself fictive.
c. The fictive effect is observer neutral.
d. What is conceived as fictively moving is an entity.

3. TRANSLATION COMPARISON OF ORIENTATION PATH

According to Talmy (2000a), orientation path is the conceptualization of linguistic forms, it is a continuous linear intangible entity which emerges from the suppository front of some object and moves steadily away from that object. Orientation paths cover another four types of fictive motion path: prospect path, alignment path, demonstrative path and targeting path, which will not be clarified specifically, but will be regarded as a whole category of orientation path in this paper. In Moment in Peking, there are some descriptions of the fictive motion of orientation path, but the two translation versions deal with these sentences dissimilarly, both manner and path.

3.1 Translation comparison of manner

Manner of motion gives a very detailed picture of how the motion of figure happens. Slobin (2004) classified manner into motor pattern, rate, rhythm, posture, affect, evaluative factor and so on. Many vivid depictions of manner are included in Moment in Peking, and two translators respectively process the texts following their own interpretation, for example:

(1) “Now the Cliff of the Occult Demon was really in the shape of a natural cave about fifty feet deep, formed by a single overhanging rock jutting out at an angle as its roof.

Yu: 秘魔崖实际上像个约五十尺深的天然洞穴，由顶上一块突出的岩石覆盖形成。

Zhang: 秘魔崖实际上是一个五十尺深的天然大山洞，上面一块巨大的石头由山上平伸过来。

The two versions translate the verb phrase “jutting out at an angle” quite differently: in Zhang’s version, he translated the verb “jut” into “平伸”，adding the angle and manner of verb: horizontally reaching out. The target readers will subconsciously simulate the motion of rock after reading Zhang’s translation. While in Yu’s version, he deconstructed the verb phrase, converting “jut out at an angle” into noun phrase, whose semantic meaning is the same with source text. However, there is no denying that Zhang’s version is more dynamic than Yu’s, and closer to Lin’s meaning from both semantic or dynamic perspective. As a result, in terms of the fictive motion event, Zhang’s translation is better.

3.2 Translation comparison of path

Talmy further decomposed path into three components, which is vector, conformation and deictic (Talmy, 2000a, p.344). Prepositions indicating departure, traversal and arrival, such as “from(从)”, “to(到)”, etc., are vector morphemes. The geometry location of objects after moving is conformation, and “conformational portion includes such concepts as ‘surface’ or ‘interior’ (Talmy, 2000a, p.340), such as on/onto/off the box. Namely the position relationship between figure and ground is conformation. Deictic is a kind of additional information with the speaker as the reference point, it is used to clarify the figure moving toward or away from the speaker. “come (来)” and “go (去)”, “this (这)” and “that (那)” are typical
deictics. But Talmy also pointed that deictic is only a special implementation of vector, conformation and background information, without independent semantic distinction.

In the two versions of *Moment in Peking*, some information of orientation path, especially vector and conformation, is processed in various ways. For example:

(2) By its side was a pine lowering its limbs, as it were, toward the water across a pile of rocks and fine shrubs.

**Yu:** 边上有棵松树, 低垂的松枝仿佛要越过假山石堆和茂盛的小树丛伸向池水。

In Lin’s source text, the path information is composed of the satellite word “toward” and “across”, which are vector morphemes. The twigs “move” from its front to water, and have to go across many “rocks and fine shrubs” which sit in the middle. The relative location between the figure--pine twigs and ground--water, as well as motion path, is distinct. If readers draw a picture in mind on the basis of two versions. The motion of two descriptions is probably like the two pictures below:

![Figure 1: Comparison of orientation path in two versions](image)

Yu transformed vector preposition into [verb+preposition], “越过” and “伸向”, bringing the path of translated sentence into correspondence with the source one. He also used vector morphemes “过” and “向” as the vector in source text, accurately restoring the trajectory of twigs. While Zhang adopted different tactics, he changed the vector “across” into conformation “以外”, replacing path vector with spatial expression, the inserted spatial word complicating and cutting off original motion path. In particular, the relative position between water and rocks is indeterminate, and the direction to destination is also uncertain. Readers have to take another second to figure out the position between figures and ground, also motion path. Therefore, in the respect of path information, Yu’s version is more coherent, also more consistent with source text.

### 3.3 Statistical comparison of orientation path

<table>
<thead>
<tr>
<th>Orientation path</th>
<th>Motion</th>
<th>Vector</th>
<th>Conformation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source text</td>
<td>30</td>
<td>31</td>
<td>13</td>
</tr>
<tr>
<td>Yu’s translation</td>
<td>28 (93.3%)</td>
<td>14 (45.2%)</td>
<td>12 (92.3%)</td>
</tr>
<tr>
<td>Zhang’s translation</td>
<td>28 (93.3%)</td>
<td>23 (74.2%)</td>
<td>15 (115.4%)</td>
</tr>
</tbody>
</table>

Table 1 showed that two versions do not translate path information of source text completely, which is the imparity between English and Chinese. One Chinese word can express both manner and path information synchronously, such as the word “跨越”. Beyond that, Yu and Zhang adopt different translation strategies and chose different emphasis in the face of orientation path. Yu is apt to omit vector morpHEME of path, consistency rate of vector is only 45.2%, lower than Zhang’s 74.2%. He highlights the process of motion. By comparison, Zhang is apt to add conformation in translation, highlighting spatial information as example (2) revealed. In consequence, Zhang’s translation tends to be more dynamic and Yu’s tends to be static relatively.

### 4. TRANSLATION COMPARISON OF RADIATION PATH

Radiation path is second type of emanation fictive motion, as the name implies, it refers to the motion of light in general. Radiation path includes three entities: the radiator (light), the radiation itself, and the irradiated object. Radiation path is distinctive compared with orientation path. Because the line in the
motion of orientation path can not be observed by human’s eyes while the ray of light can be perceived by human body.

4.1 Translation comparison of manner
This novel contains lots of environmental descriptions of light, which reflect characters’ innermost emotions. Two translators consequentially adopt different approaches when dealing with sentences of radiation path. For instance:

(3) The soft light of the late afternoon permeated that end through the window papers and serried shells.

**Yu:** 下午已迟，窗纸和小眼的窗格里透进黯淡的光线。

**Zhang:** 下午向晚，温柔的阳光由窗纸和密集的贝壳窗台上穿射进来。

In source text, the sunlight emanates from the sun and moves equably as a beam along a straight path through window papers, then it continues to move into that room. In this scene, Mannia catches sight of the light beam and feels its temperature, the description of light mirrors Mannia’s inner peace. The manner of motion is translated into “透进” and “穿射”, the light intensity of latter is slightly stronger, but considering Mannia’s spirit in this scene, Yu’s version is more appropriate.

Due to the radiator is confined to various lights, manner verbs are limited accordingly, such as “照射”, “洒落”, “shine”, “shed” and the like.

4.2 Translation comparison of path
In Talmy’s view, windowing of attention is about whether the writer puts part of the scene in the background or foreground. If the part is explicit and put in the foreground, it is windowed, in reverse gapped. In addition, Talmy termed the three parts of path, beginning, middle, and end portion as initial, medial and final windowing/gapping. Different radiation paths can reflect different windowing of attention, and it should be translated in accordance with that of the original. Taking the following two sentences for example:

(4) Old Yao was lying in his bed, and the light of the late spring sun coming in through a window cast sharp shadows into the deep lines of his face.

**Yu:** 姚老先生躺在床上，暮春的阳光从窗子透进过来，把他脸上深的皱纹照出清晰的影子来。

**Zhang:** 姚老先生正躺在床上。暮春的太阳从窗子外面照射进来，把影子照在姚老先生脸上的皱纹上。

From the above sentence, it is discovered that two versions translated “coming in through a window” quite differently, reader’s perspective is divided into “窗里” and “窗外”. The following picture is drawn on the basis of contextual content:

![Figure 2 comparison of radiation path in two versions](image)

Figure 2 shows that in source text, the radiation path is complete, the sunlight emits from the sun persistently, passing through the window paper in a straight line and arrives at the room (face). But in two translations, a portion is gapped. Yu had the medial and final windowing of fictive path, initial gapped, while Zhang had the initial and final windowing, medial gapped. But readers’ cognitive competence will make up the lacking portion in mind subconsciously. The following example (5) is different from example (4), because the source text specifies initial and medial windowing:

(5) It seemed as if she had hardly fallen asleep before she was wakened by voices and saw pale light breaking in through the crevices of the window panels.

**Yu:** 人声闹醒了她，她看到窗缝里透进曙光，觉得似乎一夜未睡。
Unlike example (4), the radiation path of source text is not complete, but Zhang still supplement final windowing, which shows that he is inclined to underline the whole radiation path, especially initial windowing, he always adds “从/自外” part to make the path intact.

Comparing the radiation paths of the full text in the two versions, it can be found that translators have their own tendency when dealing with texts of radiation paths, which is testified in Table 1:

<table>
<thead>
<tr>
<th>Windowing of attention</th>
<th>Initial windowing</th>
<th>Medial windowing</th>
<th>Final windowing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source text</td>
<td>14</td>
<td>8</td>
<td>12</td>
</tr>
<tr>
<td>Yu’s translation</td>
<td>9 (64.3%)</td>
<td>8 (100%)</td>
<td>12 (100%)</td>
</tr>
<tr>
<td>Zhang’s translation</td>
<td>14 (100%)</td>
<td>5 (62.5%)</td>
<td>14 (116.7%)</td>
</tr>
</tbody>
</table>

Table 2 illustrates that Yu tends to open the medial and final windowing of fictive path, omitting some information of initial windowing and de-emphasizing source of radiation, its proportion is 64.3%, lower than Zhang. In contrast, Zhang tends to open initial and final windowing and he will add the final windowing, the consistency rate of final windowing with source text is 116.7%. Yu always stand in protagonist’ perspective to describe radiation path, translating medial windowing into conformation “里”, making the radiator implicit.

Significantly, in the case of two scenes in source text, Yutang Lin adopted the perspective of third-person omniscient narration (Huimin Jiang, 2012), putting himself out of the story and telling it as an onlooker. Therefore, the perspective in translation should be objective. In Yu’s version, he put himself in the protagonist’s (Old Yao, Mu Lan) shoes. By contrast, Zhang’s version is a close approximation to source text.

5. TRANSLATION COMPARISON OF SHADOW PATH

Shadow path is the third type of emanation fictive motion, generally speaking, the shadow itself is figure, the object that produces shadow is source, the surface where shadow exists is ground. There is a certain resemblance between shadow path and radiation path, they are light dependent. Since the path of shadow is simple and monotonous, there is little difference between two versions, they differ only in manner of shadow path.

(6) The colanut tree cast its shade over the entrance, and a driver was sitting on a low stone tablet sunk into the ground.

**Yu**: 梧桐树影恰恰落到大门上。一个骡夫正坐在安在地上的一块方厚的石头上。

**Zhang**: 梧桐的树荫罩盖着门前。一个骡夫正坐在安在地上的一块方厚的石头上。

In this sentence, the shadow fictively moves from the front of trees to the entrance, the path verb “cast” and satellite word “over” constitute the path of shadow. It is observed that Zhang converted conformation, which is path information, into manner verb “罩盖”, exactly depicting the scale of shaded area. Yu adopt literal translation strategy, but he translated “over the entrance” into “落到大门上”, fixing shaded area on the space above the gate, which results in a discrepancy from source text. So Zhang’s version is more accurate.

6. TRANSLATION COMPARISON OF SENSORY PATH

Sensory path is used to express human’s perception, including visual, auditory, olfactory and other organoleptic fictive motion. The sensory path contains the conceptualization of two entities, the experiencer and the experienced. In the lexicalization of sensory path, the experiencer is usually the source and subject while the experienced is the direct object after the path preposition. In Moment in Peking, many visual and auditory fictive motions are depicted graphically.

6.1 Translation comparison of manner

Sensory path fictive motion can be bidirectional, the experiencer can emit a line (line of sight) to the experienced, while the experienced can also emit a stimulus, which will gradually move towards the experiencer. The following example can illustrate it.

(7) The wave of roaring voices rolled toward them and echoed from the cliffs.

**Yu**: 欢呼的吼声像波涛一样翻滚到他们面前，
又从峭壁上反射出来。

**Zhang:** 如洪波巨浪起伏相续的欢呼声，向他们涌近，又由巨的峭壁将声音传回。

(8) Just then Mulan heard laughter **coming across the water**, which gave the voices a rippling quality.

**Yu:** 这时木兰恰好听到水面上飘过来笑声夹杂了微波荡漾的声音。

**Zhang:** 这时木兰听见水对面传来笑声。笑声之中竟有微波荡漾之音。

In the metaphorical source text (7), the voices (Chinese soldiers’ voices in context) can be regarded as a line, it moves away from those soldiers to the experienced (refugees in context), but obstructed and reflected by the cliffs. The manner verb “roll” is translated diversely. "翻滚" and "涌" both describe voice’s motion lively. But in example (8), Yu translated “come” into “飘” while Zhang employed "传", and the sound volume in the latter version is stronger, besides, its path is also longer than the former. But combining the context with manner verb, Yu’s version can express the faint sound more vividly.

Notably, from above examples, it can be found that English and Chinese are different in expressing the path of emanation fictive motion. Chinese needs to use several verbs or serial verb to express each path component separately, while English can use a single verb with many prepositions to describe path or the information of path is mostly conveyed by prepositions; verbs tend to depict motion manner.

### 6.2 Translation comparison of path

Talmy proposed the agent-distal object pattern, which was translated into Chinese “施事者远端物体模型” by professor Fuyin Li in 2017, as the basis of the conceptualization of fictive motion. This pattern is similar with sensory path, in the pattern, “the more active or determinative entity is the Source from which fictive motion emanates through space until reaching the less active or determinative entity, the distal object” (Talmy, 2000a: 120). Similarly, in visual sensory path, the experiencer who is more active as the figure in pattern also projects a line (fictive) of sight from himself to the distal object, the difference is that in agent-distal object pattern, the motion tends to be factive. The following sentence is an appropriate example of this pattern.

I saw you from the distance.

**Yu:** 我老远就瞧见你了。

**Zhang:** 我在远处望着你来着。

(9) “The young monk! Is he behind me?” Pingya **looked over** her shoulders. “There is no one,” he said.

**Yu:** “那个小和尚!我后面有没有?” 平亚从她肩头看过去。“没有人。” 他说。

**Zhang:** “那个年轻的贼秃驴!他没在后头追我吗?” 平亚回头看了看。 他说: “没有人。”

In example (9), Zhang’s translation weakens the motion of visual path, it’s less dynamic than Yu’s version. As the image schema shows, “I” is the experiencer and agent, “my” line of vision moves from head towards the seen entity, which is less determinative. With the entity moves, “my” line of vision moves accordingly. Whereas, in Zhang’s version, it is hard for readers to imagine that the seen entity and line of vision are moving relatively. In example (10), Zhang may carelessly make a mistake, in source text, Pingya is hugging frightened Mannia who is stalked by a young monk. Hence, “look over” should not be “回头看”, Zhang may mistake “looked over her shoulders” for “looked over his shoulders”, resulting in wrong path of visual motion.

### 6.3 Statistical comparison of sensory path

Table 3 Comparison of information conversion in sensory path

<table>
<thead>
<tr>
<th>Radiation path</th>
<th>Motion</th>
<th>Vector</th>
<th>Conformation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source text</td>
<td>29</td>
<td>30</td>
<td>13</td>
</tr>
<tr>
<td>Yu’s translation</td>
<td>28 (96.6%)</td>
<td>19 (63.3%)</td>
<td>15 (115.4%)</td>
</tr>
<tr>
<td>Zhang’s translation</td>
<td>25 (86.2%)</td>
<td>14 (46.7%)</td>
<td>18 (138.5%)</td>
</tr>
</tbody>
</table>

Table 3 suggests three points: firstly, two translators both apply conversion strategy to make verb manner prominent. They convert [Motion+vector] into [motion+manner], for example, they translate “look across” into “远望”, and translate “look through” into
盯着看”，path information is overshadowed and manner information is underlined. Secondly, in terms of path, both intend to stress the conformation instead of vector. Hence, their translations are not as dynamic as source texts due to weakening motion process and highlighting position. Thirdly, Zhang is prone to transform vector into conformation as he translating texts of orientation path, the vector he keeps in translation is only 46.7%, but add conformation to 138.5%.

7. CONCLUSION
From the perspective of emanation fictive motion analysis, this paper compares and contrasts the translation of manner and path information in two versions of Moment in Peking. Results show that in regard to orientation path, Yu is apt to omit vector morpheme of path while Zhang is apt to add conformation in translation to emphasize spatial information; In regard to radiation path, Yu tends to open the medial and final windowing of attention to de-emphasize source of radiation. By comparison, Zhang tends to open initial and final windowing, and he often add the final windowing to stress environment; In regard to shadow path, there is little difference between since the phraseology of shadow is restricted; With respect to sensory path, both versions are inclined to convert [Motion+vector] into [motion+manner], and Zhang is prone to transform vector into conformation as orientation path.

Therefore, when dealing with text of emanation fictive motion, translators should pay more attention to the path, manner, and windowing of source text, and adjust strategies according to emphasis in it. Combining scenarios with motion will be more conducive to make translation texts as dynamic or static as source texts. Besides, according to the manner verb, translators can transform path information into manner to depict fictive motion accurately.

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REFERENCES
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ARTICLE INFO

ABSTRACT

The Language Learning Strategies Enhancement training focuses on the use of varied strategies to aid and assist the learners in the success of their language learning. The use of varied strategies in language learning will greatly assist the learners to develop and improve their proficiency and task performance. While enhancing the learners’ use of varied strategies in language learning, this training will also develop their personality to help them become holistic language learners.

KEYWORDS

training design personality enhancement language learning strategies

1. INTRODUCTION

As an offshoot of the previous research on interlinking personality and language learning strategies, this personality development and enhancement typically mean improving and grooming learners’ outer and inner selves to bring about a positive transformation into their lives. Since in the study there were least ranked personality traits of students, these will be developed and refined while simultaneously enhancing their predominant personality traits in bringing about holistic language learners. The process includes boosting one’s confidence, improving communication and speaking abilities, broadening one’s scope of knowledge and expertise, developing certain skills, talking and walking and overall imbibing one’s self with positivity, proactive attitude and peace.

This language learning strategy enhancement training through personality development is intended for AB English and BSE English students to train them to use all the language learning strategies to be better language learners while developing their least ranked traits while enhancing their predominant personality traits. This training will be conducted before their English Proficiency Training (EPT) and be measured and gauged with the results of their EPT performance. Thus, this proposed training design shall be implemented on the first month of the first semester where they will be trained to use all language learning strategies in the belief that employing these strategies will aid them in their language learning and equally considering the contention that this training will help them become holistic learners, learners who are being original and conscientious, independent and rule conscious, perfectionist and open to change, assertive and empathetic, rational and decisive, socially confident and sensitive, and communicative and cautious language learners. This paper therefore answers this research question:
1. What training can be proposed to enhance the language learning strategies and personality traits of the ESL learners?

2. LITERATURE REVIEW
Personality traits and language learning strategies used by language learners have been a subject of research projects for decades. Research results proved that success in language learning can be achieved if the language learning strategies matched the personality traits of the learners (Griffiths et al., 2001; Tandoc & Juan, 2014; Obralic & Mulalic, 2017). In this study, it was revealed that there are predominant personality traits which are directly and positively related to their most preferred language learning strategies. However, results of the study also indicated that there are personality traits which are ranked the least and language learning strategies used by the learners which are equally and substantially important to achieve best results in their language learning. Thus, a training design was conceptualized for the learners to have holistic personality and balanced used of language learning strategies to produce the most desired outcomes in their language learning.

Nunan (1997) and O'Malley and Chamot (1990) mentioned that better strategy users who display a greater variety of strategies and employ them more frequently, make better language learners. Also, Flavell (1979) specified that using one or more or even combination of learning strategies often had best impact than single strategy use. This claim was highly considered in the conceptualization of this training mainly because the results of this study showed that most language learning strategies used by both AB English and BSE English students were Metacognitive, Social, Memory and Cognitive and the least used strategies were Compensation and Affective language learning strategies. This indicates that these students seldom guess intelligently from the context, overcome limitations in their speaking and writing, lower their anxiety, encourage themselves, and being emotionally stable which are important facets of language learning. Hence, less successful students can improve their language performance if they become more strategic in their learning approach and develop an appropriate repertoire of learning strategies. It is also the aim, therefore, of this training to make students successful language learners by using all the learning strategies.

O’ Malley et al. (1985) and Oxford (1990) supports the belief that learners who receive training, generally learn better than others who do not. Furthermore, Wakamoto (2000) proposes that there should be a training of learning strategies for students in which all the useful strategies for effective language learning should be taught. Hence, this training is conceptualized.

3. METHODOLOGY
The descriptive survey type of research was used in this paper. It was used to describe the training needs of second language learners.

4. RESULTS AND DISCUSSION
This 5-day training-workshop on Language Learning Strategies Enhancement Training through Personality Development provides language learners a thorough learning and understanding of their own language learning strategies and personality traits.
Through the input of the resource persons, instead of just using language learning strategies, the learners will be adept in using all these strategies to better facilitate their learning and to achieve the desired results in language learning. Similarly, the language learners’ least ranked but important personality traits will be developed while enhancing their predominant personality traits. As for the learning outputs, these will serve as an evaluation tool/ evidence of learning of all participants.

**Objectives**

The general objective of the training program is to develop the least preferred language learning strategies and least ranked personality traits of the learners while enhancing their most preferred language learning strategies and predominant personality traits. Specifically, it aims to:

1. provide participants a good grasp of the content, overview, and significance of the training;
2. orient participants about the nature and requirements of the training program;
3. offer activities that will build rapport among the participants;
4. discuss the recent trends and issues on Language Learning Strategies and Personality Traits;
5. explain the concepts of language learning strategies and how these strategies help learners in their language learning;
6. discuss the importance of improving one’s empathy, rationality, and perfectionism especially for to-be teachers;
7. discuss the advantages of using Compensation language learning strategy;
8. explain the value of possessing self-confidence and high self-esteem to achieve rationality;
9. recognize the impact and importance of Affective learning strategy in second language learning;
10. explain the importance of achieving adaptive perfectionism;
11. discuss the importance of Empathy trait as a mantra thru positive re-affirmation;
12. evaluate the teaching demonstration of BSE participants and AB English participants’ Public Service Announcement;
13. discuss the lessons learned from the training.
## Tandoc’s Design for Language Learning Strategies Enhancement Training through Personality Development

<table>
<thead>
<tr>
<th>Objectives of the Training</th>
<th>Learning Outcome</th>
<th>Learning Methods/Activities</th>
<th>Materials</th>
<th>Evaluation/Tool/Evidence of Learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>To…</td>
<td>Participants are able to…</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Day 1

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
<th>Learning Outcome</th>
<th>Learning Methods/Activities</th>
<th>Materials</th>
<th>Evaluation/Tool/Evidence of Learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:00-12:00pm</td>
<td>Registration</td>
<td>provide participants a good grasp of the content, overview, and significance of the training</td>
<td>lecture/sharing</td>
<td>ppt</td>
<td>video presentations</td>
</tr>
<tr>
<td>12:00-1:00pm</td>
<td>Lunch</td>
<td>demonstrate respect with other participants and show active participation in all sessions and activities</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1:00-1:05pm</td>
<td>Opening Prayer</td>
<td></td>
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<tr>
<td>1:05-1:10pm</td>
<td>Lupang Hinirang</td>
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</tr>
<tr>
<td>1:10-1:20pm</td>
<td>Opening Number</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>1:20-1:30pm</td>
<td>Welcome and Opening Remarks</td>
<td></td>
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</tr>
<tr>
<td>1:30-1:35pm</td>
<td>Introduction of the Keynote Speaker</td>
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</tr>
<tr>
<td>1:35-1:50pm</td>
<td>Keynote Speech</td>
<td></td>
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</tr>
<tr>
<td>1:50-2:00pm</td>
<td>Show of Talents/Intermission Numbers</td>
<td></td>
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</tr>
<tr>
<td>2:00-2:20pm</td>
<td>Orientation and Rationale of the Training</td>
<td>orient participants about the nature and requirements of the training program.</td>
<td>input discussion</td>
<td>ppt</td>
<td></td>
</tr>
<tr>
<td>2:20-3:00pm</td>
<td>Rapport Building</td>
<td>offer activities that will build rapport among the participants</td>
<td>group dynamics</td>
<td>materi als for GD</td>
<td>video clips</td>
</tr>
<tr>
<td>3:00-3:05pm</td>
<td>Introduction of Plenary Speaker 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3:05-5:00pm</td>
<td><strong>Plenary Talk 1: Language Learning</strong></td>
<td>discuss to the participants the recent</td>
<td>input discussion</td>
<td>ppt</td>
<td>list of language learning</td>
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<tr>
<td><strong>Day 2</strong></td>
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<tr>
<td>7:00-8:00am</td>
<td>Attendance Checking</td>
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<tr>
<td>8:00-8:30am</td>
<td>Morning Rites</td>
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<tr>
<td>8:30-8:35am</td>
<td>Introduction of Plenary Speaker 2</td>
<td></td>
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</tr>
<tr>
<td>8:35-9:35am</td>
<td><strong>Plenary Talk 2. Learning to learn: Strategies for Effective Language Learning</strong></td>
<td>explain the concepts of language learning strategies and how these strategies help learners in their language learning</td>
<td>demonstrate appreciation and realize the significance of using LLS in language learning</td>
<td>brief introduction of language learning strategies</td>
<td>brief introduction of the psychological constructs under study</td>
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<tr>
<td>9:35-10:00am</td>
<td>Coffee Break</td>
<td></td>
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</tr>
<tr>
<td>10:00-10:05am</td>
<td>Introduction of Plenary Speaker 3</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>10:05-11:30am</td>
<td><strong>Plenary Talk 3. Empathy, Rationality and Perfectionism: Personality Traits for Holistic Learning and Teaching</strong></td>
<td>discuss the importance of improving one’s empathy, rationality and perfectionism especially for to-be teachers</td>
<td>prove the value and importance of enhancing one’s empathy, rationality and perfectionism</td>
<td>brief introduction of the psychological constructs under study</td>
<td>video presentations on social experiments on empathy, rationality and perfectionism</td>
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<tr>
<td>11:30-1:00pm</td>
<td>Lunch Break</td>
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</tbody>
</table>

384
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:00-1:05pm</td>
<td>Introduction of Lecturer 1</td>
</tr>
<tr>
<td>1:05-3:00pm</td>
<td><strong>Session 1. Guess What?: Using Intelligent Guesses for Effective Learning</strong></td>
</tr>
<tr>
<td></td>
<td>discuss the advantages of using Compensation language learning strategy</td>
</tr>
<tr>
<td></td>
<td>apply Compensation strategy in language learning</td>
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<tr>
<td></td>
<td>input discussion</td>
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<tr>
<td></td>
<td>lecture notes</td>
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<tr>
<td></td>
<td>ppt</td>
</tr>
<tr>
<td></td>
<td>video presentations</td>
</tr>
<tr>
<td>3:00-3:15pm</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>3:15-5:00pm</td>
<td>Open Forum and Workshop</td>
</tr>
<tr>
<td></td>
<td>have an open discussion and clarify issues on using Compensation strategy</td>
</tr>
<tr>
<td></td>
<td>practice Compensation strategy through miming games and definition activities</td>
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<tr>
<td></td>
<td>individual sharing</td>
</tr>
<tr>
<td></td>
<td>Q&amp;A</td>
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<td></td>
<td>group activities</td>
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<tr>
<td></td>
<td>games</td>
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<tr>
<td></td>
<td>score board/sheet</td>
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<tr>
<td></td>
<td>rewards</td>
</tr>
<tr>
<td>Day 3</td>
<td></td>
</tr>
<tr>
<td>7:00-8:00am</td>
<td>Attendance Checking</td>
</tr>
<tr>
<td>8:00-8:30am</td>
<td>Morning Rites</td>
</tr>
<tr>
<td>8:30-8:35am</td>
<td>Introduction of Lecturer 2</td>
</tr>
<tr>
<td>8:35-10:00am</td>
<td><strong>Session 2. The Decision-Making Wheel: Enhancing Rationality by Positive self-talk and Attitude Control</strong></td>
</tr>
<tr>
<td></td>
<td>explain the value of possessing self-confidence and high self-esteem to achieve rationality</td>
</tr>
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<td></td>
<td>display self-confidence and high self-esteem to achieve rationality</td>
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<td>input discussion</td>
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<td>ppt</td>
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<tr>
<td></td>
<td>video clips</td>
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<td></td>
<td>steps in developing rationality</td>
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<tr>
<td>10:00-10:15am</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>10:15-11:30am</td>
<td>Open Forum and Workshop</td>
</tr>
<tr>
<td></td>
<td>have an open discussion and clarify issues regarding rationality and self-confidence</td>
</tr>
<tr>
<td></td>
<td>project self-confidence and rationality</td>
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<tr>
<td></td>
<td>input-discussion</td>
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<td></td>
<td>individual sharing</td>
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<td></td>
<td>clarify issues</td>
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<tr>
<td></td>
<td>activity worksheets</td>
</tr>
<tr>
<td></td>
<td>ppt</td>
</tr>
<tr>
<td></td>
<td>decision making wheel</td>
</tr>
<tr>
<td></td>
<td>decision making wheel rubric</td>
</tr>
</tbody>
</table>
### Day 4

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:25-10:00am</td>
<td>Attendance Checking</td>
</tr>
<tr>
<td>8:30-10:30am</td>
<td>Session 4, Introduction of Lecturer 4</td>
</tr>
<tr>
<td>10:30-10:35am</td>
<td>Morning Rites</td>
</tr>
<tr>
<td>10:35-11:00am</td>
<td>Session 4, How Perfect is Perfect? Visualization and Imagery</td>
</tr>
<tr>
<td>11:00-11:30am</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>11:30-1:00pm</td>
<td>Lunch Break</td>
</tr>
<tr>
<td>1:00-1:05pm</td>
<td>Introduction of Lecturer 3</td>
</tr>
<tr>
<td>1:05-3:00pm</td>
<td>Session 3, The Affective Learning Strategy and its impact to language learning</td>
</tr>
<tr>
<td>3:00-3:15pm</td>
<td>Coffee Break</td>
</tr>
</tbody>
</table>

#### Session 3, The Affective Learning Strategy and its impact to language learning

- recognize the impact and importance of affective learning by having an open discussion and clarify issues regarding affective learning strategies
- regulate emotions, motivation and attitude toward input by discussion and input presentation
- differentiate between adaptive and maladaptive perfectionism as well as project perfectionism

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:15-5:00pm</td>
<td>Session 4, How Perfect is Perfect? Visualization and Imagery</td>
</tr>
<tr>
<td>5:00-11:00am</td>
<td>Lunch Break</td>
</tr>
</tbody>
</table>

### Day 4

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00-8:30am</td>
<td>Attendance Checking</td>
</tr>
<tr>
<td>8:30-8:35am</td>
<td>Morning Rites</td>
</tr>
<tr>
<td>8:35-10:00am</td>
<td>Session 4, Introduction of Lecturer 4</td>
</tr>
<tr>
<td>10:00-10:05am</td>
<td>Morning Rites</td>
</tr>
<tr>
<td>10:05-10:30am</td>
<td>Session 4, How Perfect is Perfect? Visualization and Imagery</td>
</tr>
<tr>
<td>10:30-10:35am</td>
<td>Introduction of Lecturer 3</td>
</tr>
<tr>
<td>10:35-11:00am</td>
<td>Session 4, How Perfect is Perfect? Visualization and Imagery</td>
</tr>
<tr>
<td>11:00-11:30am</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>11:30-1:00pm</td>
<td>Lunch Break</td>
</tr>
</tbody>
</table>

#### Session 3, The Affective Learning Strategy and its impact to language learning

- recognize the impact and importance of affective learning by having an open discussion and clarify issues regarding affective learning strategies
- regulate emotions, motivation and attitude toward input by discussion and input presentation
- differentiate between adaptive and maladaptive perfectionism as well as project perfectionism

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:00-1:05pm</td>
<td>Introduction of Lecturer 3</td>
</tr>
<tr>
<td>1:05-3:00pm</td>
<td>Session 3, The Affective Learning Strategy and its impact to language learning</td>
</tr>
<tr>
<td>3:00-3:15pm</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>3:15-5:00pm</td>
<td>Session 4, How Perfect is Perfect? Visualization and Imagery</td>
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<tr>
<td>5:00-11:00am</td>
<td>Lunch Break</td>
</tr>
</tbody>
</table>

### Day 5

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00-8:30am</td>
<td>Attendance Checking</td>
</tr>
<tr>
<td>8:30-8:35am</td>
<td>Morning Rites</td>
</tr>
<tr>
<td>8:35-10:00am</td>
<td>Session 5, Introduction of Lecturer 5</td>
</tr>
<tr>
<td>10:00-10:30am</td>
<td>Introduction of Lecturer 5</td>
</tr>
<tr>
<td>10:30-11:00am</td>
<td>Lunch Break</td>
</tr>
</tbody>
</table>

#### Session 5, The Affective Learning Strategy and its impact to language learning

- recognize the impact and importance of affective learning by having an open discussion and clarify issues regarding affective learning strategies
- regulate emotions, motivation and attitude toward input by discussion and input presentation
- differentiate between adaptive and maladaptive perfectionism as well as project perfectionism

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00-11:30am</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>11:30-1:00pm</td>
<td>Lunch Break</td>
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</tbody>
</table>

### Day 6

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00-8:30am</td>
<td>Attendance Checking</td>
</tr>
<tr>
<td>8:30-8:35am</td>
<td>Morning Rites</td>
</tr>
<tr>
<td>8:35-10:00am</td>
<td>Session 6, Introduction of Lecturer 6</td>
</tr>
<tr>
<td>10:00-10:30am</td>
<td>Introduction of Lecturer 6</td>
</tr>
<tr>
<td>10:30-11:00am</td>
<td>Lunch Break</td>
</tr>
</tbody>
</table>

#### Session 6, The Affective Learning Strategy and its impact to language learning

- recognize the impact and importance of affective learning by having an open discussion and clarify issues regarding affective learning strategies
- regulate emotions, motivation and attitude toward input by discussion and input presentation
- differentiate between adaptive and maladaptive perfectionism as well as project perfectionism

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>11:00-11:30am</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>11:30-1:00pm</td>
<td>Lunch Break</td>
</tr>
<tr>
<td>Time</td>
<td>Session Details</td>
</tr>
<tr>
<td>--------------</td>
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</tr>
<tr>
<td>10:00-10:15am</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>10:15-11:30am</td>
<td>Open Forum and Workshop</td>
</tr>
<tr>
<td></td>
<td>have an open discussion and clarify issues regarding adaptive perfectionism</td>
</tr>
<tr>
<td></td>
<td>display creative thinking and aim for perfection and quality outputs</td>
</tr>
<tr>
<td></td>
<td>mix and match</td>
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<tr>
<td></td>
<td>art project (group work)</td>
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<td>critiquing of presentation</td>
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<tr>
<td>12:00-1:00pm</td>
<td>Lunch Break</td>
</tr>
<tr>
<td>1:00-1:05pm</td>
<td>Introduction of Lecturer 5</td>
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</tr>
<tr>
<td>1:00-3:00pm</td>
<td>discuss the importance of Empathy trait as a mantra thru positive re-affirmation</td>
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<tr>
<td></td>
<td>discuss the importance of Empathy trait as a mantra thru positive re-affirmation</td>
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<tr>
<td></td>
<td>validate participants’ view of themselves in the eyes of others and show an</td>
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<tr>
<td></td>
<td>increased interest in others and appreciate the value of feeling how others</td>
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<tr>
<td></td>
<td>feel</td>
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<tr>
<td>3:00-3:15pm</td>
<td>Coffee Break</td>
</tr>
<tr>
<td>3:15-5:00pm</td>
<td>Open Forum and Workshop</td>
</tr>
<tr>
<td></td>
<td>have an open discussion and brainstorming activity regarding empathy, self-</td>
</tr>
<tr>
<td></td>
<td>Show and model empathy, self-affirmation and attitude control</td>
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<tr>
<td></td>
<td>input-discussion and brainstorming activity regarding empathy, self-affirmation</td>
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<tr>
<td></td>
<td>individual sharing and brainstorming activity regarding empathy, self-affirmation</td>
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<tr>
<td></td>
<td>input-discussion individual sharing and brainstorming activity regarding</td>
</tr>
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<td></td>
<td>empathy, self-affirmation and attitude control</td>
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<tr>
<td></td>
<td>group activity</td>
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<td>ppt</td>
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<tr>
<td></td>
<td>5-minute skit presentation showing empathy</td>
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<td>rubric for art project</td>
</tr>
</tbody>
</table>

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**Language Learning Strategies Enhancement Training through Personality Development: A Training Designed for ESL Learners**

### I. Introductions and Training Overview

**Objective**

To provide participants a good grasp of the content, overview, and significance of the training.

**Rationale**

The Language Learning Strategies Enhancement Training through Personality Development is designed for language learners to aid, assist, and train them to use all the language learning strategies to effectively learn the language. Likewise, it is intended to develop their least ranked personality traits while enhancing the predominant ones.

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<table>
<thead>
<tr>
<th>Time</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:00-11:00am</td>
<td>Demonstration Teaching/ Public Service Announcement: demonstrate and show the participants’ learnings from the training, evaluate the demonstration teaching of BSE participants and AB English participants’ public service announcement.</td>
</tr>
<tr>
<td>11:00-12:00am</td>
<td>Overview of the Lessons Learned: discuss the lessons learned from the training, demonstrate competency among the lessons learned from the training.</td>
</tr>
<tr>
<td>12:00-1:00pm</td>
<td>Evaluation of the Training/ Lunch Break: share the participants’ learnings from the training, demonstration teaching, PSA presentation, critiquing of presentation.</td>
</tr>
<tr>
<td>1:00-3:00pm</td>
<td>Closing Program and Awarding of Certificates to Lecturers and Participants</td>
</tr>
</tbody>
</table>
It is important for the participants to grasp the whole concept, specifically the aims, objectives, and structure of the training for them to gain an in-depth understanding of the importance of having a holistic personality and using varied strategies in language learning.

Activities

1.1 Workshop Overview
1.2 Rapport Building

Activity 1.1. Training Overview

Objective
To orient participants about the nature and requirements of the training program.

Rationale
An overview of the training and discussion of its salient points to the trainees will help them gain a better sense of the training objectives, goals and outcomes. Likewise, the program coordinator will discuss to the participants the background of the training in consonance with the results of the study on Personality and Language Learning Strategies conducted. This will enable the participants to fully grasp the purpose of the training.

Activity
1. Present the aims and intended learning outcomes of the training to the participants.
2. Relate the training aims and intended learning outcomes to the result of the study conducted on Personality and Language Learning Strategies.
3. Present the training requirements and clarify participants’ concerns.
4. Participate in setting house rules that will ensure the smooth conduct of the training.

Activity 1.2. Rapport Building

Objective
To offer activities that will build rapport among the participants.

Rationale
Building rapport with other participants is developing connections and relationships which will help them in attaining the best outcome of the training especially it is designed to develop their least rank personality traits while enhancing their predominant traits. It tends to be the most important start of an acquaintanceship or working relationship. Thus, this activity will help them improve more their communicative skills and be social learners. Moreover, socialization, starting conversations, and sharing experiences with other participants will make the training lively and gratifying.
Procedure

1. Request the participants to form a circle.
2. Tell the participants to remember their names and think of an adjective, starting with the same letter as their names and that characterize who they are. They should then take turns to say their name and introduce it with an adjective (e.g. Jolly Jong, Bouncy Beth, Voracious Vina).
3. Once finished, ask the participants to put blank papers on their back and let other participants write a word or a phrase that best describes him/her.
4. Let each participant remove the paper on their back and read aloud the words or phrases written on the paper.

Plenary Talk 1. Language Learning Strategies and Personality Traits: Its role in 21st Century Learning

Objective
To discuss to the participants the recent trends and issues on language learning strategies and personality traits.

Rationale
The role of learners’ personality is vital in shaping and influencing the learners’ behavior in learning a second language. On the other hand, learning strategies are factors that make students “good” learners. While recent studies proved that there is a positive correlation between learners’ personality and language learning strategies, its role in the 21st century educational setting should always be introduced and discussed so that they may have a good understanding of its significance in their language learning.

Activities
1. Presentation and discussion on Language Learning Strategies and Personality Traits and its role in the 21st century learning environment.
2. Presentation of research results and findings.

Notes to lecturers:
1. Use PowerPoint presentations that contain images and video clips to capture the interest of the participants towards the topic.

Plenary Talk 2. Learning to Learn: Strategies for Effective Language Learning

Objective
To explain the concepts of language learning strategies and how these strategies help learners in their language learning

Rationale
Language learning strategies proved to be helpful to students’ language learning. Research results prove that the use of varied learning strategies will greatly help learners achieve significant results in their field. The purpose of
this session, therefore, is to give students a deeper background on the different language learning strategies. Recent and current research findings will be presented, and ways to use these strategies will also be discussed.

**Activities**
1. Presentation and discussion on Strategies for Effective Language Learning.
2. Presentation of research results and findings.

**Notes to lecturers:**
1. Use PowerPoint presentations that contain images and video clips to extend the interest of the participants towards the topic.
2. Emphasize the importance of using all the strategies in participants’ language learning.

**Plenary Talk 3. Empathy, Rationality, and Perfectionism: Personalities for Holistic Learning and Teaching**

**Objective**
To discuss the importance of improving one’s empathy, rationality and perfectionism especially for to-be teachers.

**Rationale**
Success in language learning has been correlated to the personality traits and characteristics possessed by learners. Absence of the most important personality traits in an individual may lead to their failure not only in language learning but also in language teaching. In the study conducted, empathy, rationality, and perfectionism were the least ranked personality traits of both AB English and BSE English students. These personality traits are very important to be possessed by these learners because they will be dealing with their students or learners in the near future. The purpose of this session, therefore, is to imbibe the significance of these traits to the language learning of the participants and its importance to their future career.

**Activities**
1. Video presentation and discussion on Personality traits but emphasizing on the importance of Empathy, Rationality, and Perfectionism.
2. Presentation of research results and findings and other similar studies.

**Notes to lecturers:**
1. Use PowerPoint presentations that contain images and video clips to engage the interest of the participants towards the topic.
2. Emphasize the importance of individual differences and having one or more than one dominant personality trait.

**Session 1. Guess What?: Using Intelligent Guesses for Effective Learning**

**Objective**
To discuss the advantages of using Compensation language learning strategy.
Rationale

Compensation strategies are communication strategies used by learners to compensate for limitations in their language. Oxford (1990) mentions that in using this strategy, the learner finds synonyms from the context of the reading and relying on non-verbal communication, such as gestures, to communicate meaning when the exact meaning of a statement is not understood.

In this session, the participants will be taught of using Compensation strategy vis-à-vis the different learning strategies. Hence, this will develop the students’ use of Compensation strategies, one of the least preferred LLS, in their language learning.

Activities
1. Presentation and discussion of Compensation learning strategy.
2. Video Clips on how to apply Compensation learning strategy while also using other strategies in second language learning.

Enhancement Activities
1. Hot Seat
2. Guess Who?

Session 1.1 Hot Seat

Objective
To apply compensation language learning strategy to the given tasks.

Rationale
This activity will help learners use of synonyms, antonyms, definition, non-verbal cues, etc. to guess the word given by the trainer. This will aid the learners in applying compensation strategy in their language learning, and this will also address their least ranked personality trait- Rationality.

In this activity, Independence, Communicativeness, and Rationality traits will also be enhanced along with their use of metacognitive, cognitive, memory, affective and social strategies.

Language Content
Impromptu Speaking

Procedure
1. First, split the group into different teams.
2. Ask the students to sit facing the board.
3. Take an empty chair (these are the ‘hot seats’) one for each team. Facing the team members, put the chair in front of the class.
4. Facing their teammates, one member from each team will have to sit in the ‘hot seat’.
5. As the facilitator, have a list of words or terms that you want to use in this game.
6. Choose words from the list and write it legibly on the board.
7. The person in the ‘hot seat’ cannot see the word written on the board, so their team members will describe the word using synonyms, antonyms, definitions, non-verbal cues, etc. Out of these descriptions, the person in the hot seat will try to guess the word being described.

8. The first student in the “hot seat” who correctly guessed the word wins a point for their team.

9. The next team member will sit on the hot seat then guess the next word written on the board.

Session 1.2 Guess Who?

Objective
To apply compensation language learning strategy to the given task.

Rationale
This activity will help learners use of non-verbal cues, descriptors, synonyms, antonyms, etc. to guess the person being described by their group member. This will aid them in applying compensation strategy in language learning. Aside from having impromptu speaking, in this activity, participants’ vocabulary skills will also be honed. Through this activity, their use of metacognitive, cognitive, memory, affective and social strategies will also be enhanced, as well as their communicativeness, independence, and rationality traits.

Language Content
Lexical Accumulation

Procedure
1. First, split the group into 2 teams.
2. Give each team 7 pictures of well-known linguists. Give them 2 minutes to view each of the images, then collect it back.
3. Ask one from each group to start the task.
4. From a fishbowl or box, let the 1st player from the first group pick a name of the linguist he/she will describe.
5. The seven pictures must be guessed for 3 minutes. The group with the highest score will be the winner.

Session 2. The Decision-Making Wheel: Enhancing Rationality through Positive Self-talk and Attitude Control

Objective
To explain the value of possessing self-confidence and high self-esteem to achieve rationality.

Rationale
Rationality is the state of being rational and logical. People having this trait tend to check the logic of their thinking, weigh up different options before making decisions and approach things in a logical manner. Since the participants are future teachers, they should take decisions seriously and avoid making steps without establishing facts and gathering enough information. Thus, this session will develop the participants’ rationality trait, one of their least ranked traits, through positive self-talk and attitude control.
Activities
1. Presentation and discussion on Rationality.
2. Video Clips showing how to build self-confidence and high self-esteem.

Enhancement Activity
1. Decision Making Wheel

Session 2.1. I WHEEL decide!

Objective
To project self-confidence and employ rationality to the activity.

Rationale
The activity will help the learners boost their self-confidence and develop their rationality trait, one of the least ranked personality traits revealed in the study conducted, by making their own decisions and taking risks. Likewise, the decision-making wheel is a convenient tool that can help participants make difficult decisions, and help them find out the most suitable option for them. It helps them make wise and effective decisions.

In this activity, their metacognitive skills will also be enhanced because they are required to plan before deciding and acting, then monitor and evaluate their decisions at hand. Likewise, it will also develop their empathy and perfectionism traits, and enhance their communicativeness, independence, originality, and conscientiousness traits.

Language Content
Functions of language

Procedure
1. Project the Decision Making Wheel diagram on the screen while the facilitator gives a printed diagram to each participant.
2. Divide the group into 3 smaller groups.
3. Give different scenarios to each group.
4. Let them write their answers on the printed diagram.
5. Make the participants individually share their answers to their group.
6. Let them brainstorm and fill out the decision-making wheel.
7. Give Manila papers and markers to each group and let all of the group members present their answer.
8. Evaluate the output using the Decision-Making Wheel Rubric.

Session 3. The Affective Learning Strategy and its Impact to Language Learning

Objective
To recognize the impact and importance of affective learning strategy in L2 learning.
Rationale

The research study conducted revealed that one of the least used language learning strategies of both AB English and BSE English students is the Affective strategy. Affective strategies are learning strategies concerned with managing emotions, both negative and positive. This session will help reduce the participants’ anxiety and stress, enhance self-encouragement, and monitor their own emotions through varied enhancement activities to enhance their performance in L2 learning.

Activities

1. Presentation and discussion on Affective Learning Strategies.
2. Video clips showing students using Affective learning strategies in L2 learning.

Enhancement Activities

1. Language Meditation Technique
2. A “Bottle” to Share

Session 3.1. Language Meditation Technique

Objective

To reduce stress and anxiety in the language learning environment and guide the participants to focus and improve their concentration.

Rationale

Emotions play an important role in language learning. Getting comfortable in the place of learning will greatly help learners to do better in their language learning. Thus, this activity will assist the learners to focus and improve their concentration in their language learning.

In this activity, aside from developing their use of affective learning strategies, their empathy and independence traits will be developed and enhanced, respectively.

Language Content

Desuggestopedia in language learning.

Procedure

1. Students should choose a comfortable position either sitting, standing, lying, etc, and let them relax.
2. With their eyes closed, ask them to take a deep breath. As they breathe, remind them to “breathe in relaxation and breathe out tension”.
3. Let them imagine that they are in a room learning the English language.
4. With eyes still closed, let them imagine the feeling of being calm, confident, and eager to learn the language, feel the joy of succeeding in language learning.
5. Ask them to allow the words that best describe their feelings of excitement and joy to flow on their minds and let these words flow like soft music through their minds.
6. Let them silently run these words to sentences on their minds.
7. With eyes still closed, let them repeat these statements on their minds. As they breathe in, repeat the sentence.
   As they breathe out, repeat the sentence.
8. Feeling deeply relaxed, calm, and confident, for the last time repeat the phrase.
9. Let their thoughts drift for a moment, then let them imagine that after finishing this meditation they are being filled with a feeling of eagerness, excitement, and readiness to learn.
10. Give them moments to reawaken their minds and body. As they inhale, ask them to slowly stretch their arms.
    As they exhale, ask them to bring their arms on their sides.
11. Ask them to slowly open their eyes and reorient themselves with the surroundings.

Note to Facilitators
   You can play a soft calming music while doing this activity.

Session 3.2. A “Bottle” to Share

Objective
   To enhance participants’ performance and reduce their stress in language learning

Rationale
   Like the game Spin the Bottle, in this activity, the participants will take turns to ask personal questions to their peers. This game encourages the participants to have an enjoyable and exciting conversation with each other without necessarily being corrected for grammatically incorrect utterances, thus, gives a stress-free environment to the participants.

   In this game, the students’ communicativeness trait will further be enhanced, and their empathy trait will be developed.

Language Content
   Natural Approach in language learning/ communication skills.

Procedure
1. Divide the participants into 3 groups and make them sit comfortably on the floor forming a circle.
2. Place a bottle at the center of the circles.
3. The first player spins the bottle.
4. Once the bottle stops, the person pointed by the base of the bottle will ask a personal question to the person pointed by the orifice of the bottle.
5. The person who answers the question takes turn to spin the bottle.

Note to Facilitators
1. The participants must use the target language.
2. Let the students speak without grammar correction, interruption, etc.
Session 4. How Perfect is Perfect?: Visualization and Imagery Projecting Perfectionism

Objective
To explain the importance of achieving adaptive perfectionism.

Rationale
Perfectionism is a trait of a person who is determined to aim for faultlessness and flawlessness in all his/her doing. This trait is accompanied by aiming and setting high quality performance standards, critical self-evaluation, and concerns regarding others’ evaluations. In the study conducted, it was revealed that this trait was one of the least ranked personality traits of both AB English and BSE English students. Since both courses are geared toward the teaching profession, this perfectionism trait is important for these soon-to-be teachers not only to be successful in their language learning, but also for them to set high but reachable and realistic goals for their future students.

In this session, adaptive perfectionism which is focused on personal achievement and self-improvement will be the emphasis of the lecture-discussion part.

Activities
1. Presentation and discussion on Perfectionism as a personality trait.
2. Video clips showing the adaptive vs. maladaptive perfectionism.

Enhancement Activities
1. Mix and Match
2. If you build it…perfectly

Session 4.1. Mix and Match

Objective
To improve learners’ concentration and focus to attain perfectionism in the tasks given.

Rationale
This activity was based on the divided attention activity published on-line via posit science (2015); however was modified for use in this activity. This activity was conceptualized to train participants how to ignore things that do not matter and to pay close attention to what is more important at the moment.

The students’ communicative, conscientiousness, and originality traits will further be enhanced. Likewise, their use of metacognitive and compensatory language learning strategies will be improved.

Language Content
Abstract reasoning and comprehension

Procedure
1. A pair of images with different colors (red, pink and orange) and shapes (square, trapezoid and rectangle) will be presented to the participants one at a time. Colors red, pink and orange and the shapes square, trapezoid and rectangle were chosen since these colors and shapes may appear the same at a glance. These will serve as distractions to test attention of the participants. The viewing phasing for each image will be 2 seconds.
2. Give participants a pen and sheets of paper already numbered from 1-10 (as this is the number of each category). Ask them to place their response on the image presented, where:
   one (1) dot means correct if the image presented matches the solicited category;
   two (2) dots mean incorrect if the image presented do not match the solicited category.

   The categories are: the same color; same shape; same color and shape and same color but different shape.

3. The total number of correct responses over the total number of items means the ability to remain focused is high.

Session 4.2. If you build it…perfectly!

Objective

Demonstrate creative and critical thinking to achieve nearly perfect output on the given task.

Rationale

In this activity, aside from developing the perfectionism trait of the participants, their metacognitive skills like organizing, planning, and evaluating the outcome of the task will be enhanced. This group activity will enhance their social skills and rule consciousness trait.

Language Content

Metacognitive skills

Procedure

1. Divide the participants into 4 groups.
2. Explain the objective of the game.
3. Show a modern house diorama or model.
4. Give the materials they need to build the modern house (e.g. sticks, glue, card, etc.)
5. Give the instructions and let them build the modern house for 2 hours.
6. Remind them that they should produce an exact copy of the model modern house.
7. Present the output to the class.

Session 5. Who am I? The Self-Awareness Model: Empathy as a Mantra thru Positive Re-affirmation

Objective

To discuss the importance of Empathy trait as a mantra thru positive re-affirmation.

Rationale

Understanding feelings of others and being aware and sensitive to experiences, thoughts and experiences of other people are the main concerns of Empathy trait. Like rationality and perfectionism, empathy was also in the least ranked traits of both AB English and BSE English students. Considering that the participants in the study conducted
will soon be dealing with young learners with varied personality traits, it is important that they should understand the behavior of their students to effectively help them in their language learning.

Activities
1. Presentation and discussion on Empathy as an important personality trait.
2. Discussion on JOHARI window and positive re-affirmation.

Enhancement Activity
1. 5-minute Skit showing empathy.

Session 5.1. An “Act” of Empathy

Objective
To present a 5-minute skit showing empathy.

Rationale
In this activity, the participants will be divided in groups and will be given a time to prepare for a skit showing empathy in a school setting.

Since this activity deals with emotion, it also addresses their Conscientiousness, Perfectionism, and Independence traits. As they conduct this activity, their skills in planning, organizing, and monitoring will be enhanced, hence, their metacognitive skills will be improved, and their use of Affective learning strategies will be developed.

Language Content

Macro skills

Procedure
1. Divide the group into 4 smaller groups.
2. Ask them to prepare a 5-minute skit showing empathy.
3. Present the skit.

Note to Facilitators
1. Students must use the target language in their dialogues.
2. The topic of the skit should revolve around school setting activities, issues or scenarios.

Breakout Sessions

Objective
To evaluate the teaching demonstration of BSE participants and AB English participants’ Public Service Announcement.

Rationale
In this session, participants will be divided into two groups. One group for BSE English and another group for AB English learners. To monitor their success in using all the learning strategies and to see if they already developed their least ranked personality traits, the BSE English participants will be tasked to present a demonstration.
teaching while the AB English participants will present a Public Service Announcements (PSA) with the use of multimodal devices.

**Enhancement Activities**

1. Demonstration Teaching
2. Public Service Announcement

**Demonstration Teaching**

**Objective**

To demonstrate and apply the participants’ learnings from the training to actual teaching.

**Rationale**

The results of the study revealed that BSE English learners’ least ranked personality traits were rationality, empathy and perfectionism. Likewise, results also showed that they used the least preferred language learning strategies which are compensation and affective learning strategies. It is the aim, therefore, of this demonstration teaching to assess if the BSE English participants already possess these traits and effectively use the mentioned language learning strategies not only in their language learning but also in their future teaching career.

**Procedure**

1. Divide the BSE English learners to 4 groups.
2. Give them topic related to the target language.
3. As a group, teach the topic to the other participants.
4. Assess their demonstration teaching using a rubric.

**Note**

Students should show that they have developed their least ranked personality traits and least preferred language learning strategies.

**Public Service Announcement**

**Objective**

To demonstrate and apply the participants’ learnings from the training to actual task.

**Rationale**

A public service announcement (PSA) is a message in the public interest disseminated without charge, with the objective of raising awareness of, and changing public attitudes and behavior towards, a social issue. In this activity, the AB English participants will be required to present their own PSAs to inform the public and other participants about different social issues. They will be presenting their PSAs through the use of multimodal devices.

This activity will act as a form of evaluation for the learners if they are already using all the language learning strategies from the planning stage to the actual presentation of their outputs. This will also serve as a tool for trainers
to evaluate if the learners have already developed the least ranked but important personality traits and if their predominant traits were enhanced as well.

**Procedure**

1. Divide the AB English participants to 4 groups.
2. Show the video clip “How to make a PSA” ([https://www.youtube.com/watch?v=eywBa0xfQFw](https://www.youtube.com/watch?v=eywBa0xfQFw))
3. Assign social issues to each group.
4. Assess their presentation using a rubric.

**Note**

Students should show that they already developed their least ranked personality traits and least preferred language learning strategies.

**Overview of the Lessons Learned**

**Objective**

To discuss the lessons learned from the training.

**Rationale**

An overview of the lessons and values learned from the training will enable the participants to determine what they have gained from the training conducted. This will also help the training provider if the aims of the training were attained or not and make appropriate modifications if needed.

**Activity**

1. Diagram of Holistic Language Learner
2. Diagram of all-inclusive and effective Language Teacher

**I am a Holistic Language Learner!**

**Objective**

To present and draw a diagram showing the personality traits of a holistic language learner.

**Rationale**

The diagram presents not only the lessons and values they have gained but also their realizations on the training conducted. This activity allows them to critically think of what personality traits should a holistic language learner possesses.

**Procedure**

1. Divide the participants into 4 groups.
2. Give Manila Paper and Marker to each group.
3. Ask them to draw a diagram or a picture showing the personality traits of holistic language learner.
4. Let them present the diagram.
I am an All-inclusive Effective Teacher!

Objective
To present and draw a diagram showing the personality traits of an all-inclusive effective language teacher.

Rationale
The diagram presents not only the lessons and values they have gained but also their realizations on the training conducted. This activity allows them to critically think of what personality traits should an all-inclusive and effective language teacher possesses.

Procedure
1. Divide the participants into 4 groups.
2. Give Manila Paper and Marker to each group.
3. Ask them to draw a diagram or a picture showing the personality traits of an all-inclusive language teacher.
4. Let them present the diagram.

Evaluating the Training

Objective
To evaluate the workshop as a learning experience.

Rationale
This evaluation will help the training provider to monitor if the set training objectives were fully met.

Activity
Fill in the Training Evaluation form and submit the accomplished form to the workshop facilitator at the end of the session.

Graduation Ceremony

Objective
To acknowledge the individual and collective achievements, and award certificates of completion to the trainees.

Rationale
The certificate of completion signifies that the trainees have successfully met the requirements of the training and have already enhanced the necessary personality traits and are ready to use all the language learning strategies to better help them in the success of their language learning.

Activities
1. The master of ceremonies will start the closing program and call on guests to give closing speeches.
2. The participants will receive their certificate of completion.
3. Picture taking.
5. CONCLUSION
This training design is intended for AB English and BSE English students with various personality traits and language learning strategies. It is an attempt to develop their use of their least preferred language learning strategies while enhancing their most preferred LLS. It will also develop their least ranked but important personality traits while enhancing their predominant traits. Thus, its effectiveness will be known if this design is implemented.

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Revisiting the Morphological Features and Syntactic Constituents of Ibanag Literary Texts: A Meta-Synthesis of Related Literature

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ABSTRACT

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Researches on the Ibanag language and literary texts have long been explored by researchers. This paper deals with the meta-synthesis of published and unpublished papers dealing with the grammatical constituents of Ibanag literary texts focusing specifically on its morphological features and syntactic constituents. Using a systematic review of literature employing the inclusion-exclusion criteria, this paper reviewed and assessed the evidence for the existence of these morphosyntactic patterns through explicit review of the accessible documents and information. Hence, it was found that in terms of morphology, vowel loss, vowel change and reduplication were found among the literary texts. As to syntax, it was revealed that in non-verbal clause, the nominal clauses, adjectival clauses, the existential clauses, the locative clauses, and the prepositional clauses are present. As for the verbal clauses, intransitives and transitives are evident. Furthermore, intransitives have monovalent and divalent or bivalent, whereas transitives have divalent and trivalent.

KEYWORDS

Morphosyntax
Linguistics & Literature
Systematic Review of Literature
Metasynthesis

1. INTRODUCTION

The relationship of language and literature has long been explored by several researchers (Fischer-Starcke, Bettina, 2010; Carter, 2004; Mahlberg, 2009) and attempts to discover the grammatical patterns existing in literary texts have been the subjects of research by linguists (Stone, 2012; Biber, 2004; McCarthy & Carter, 2006) for several years. Thus, the question if linguistics can be applied in literary analysis have long been answered most specifically using stylistics. However, the rise of the question whether these patterns exist in all languages and in all literary texts gave birth to several researches and several of those focused on the Ibanag language and Ibanag religious and literary texts (Verstraelen, 2014; Tagumasi, 2014; Dita, 2010, 2011; Verstraelen, 2002).

From the northeastern island of the Philippines, the Ibanag people lived in the provinces of Isabela and Cagayan. Within the low ranges of Sierra Madre is on the east, Cordillera Central on the west, and Caraballo on the South, Ibanags are harmoniously living. Ibanag, sometimes Iban, Ibanak or Ybannag, literally used to mean the river, and over time Ibanag eventually became the term by which to refer to the people living along its banks. Hence, the earliest Ibanag speakers are the settlers along Cagayan River who have eventually spread throughout the province. Reid (1974, 2006) classifies Ibanag as a member of the Cagayan Valley sub-group of the Northern Cordilleran Group of Northern Luzon. Older generation resource speakers narrate that Ibanag speakers then enjoyed some sort of supremacy over the non-speakers of the language, specifically, the Itawes group. Ibanag was then considered the prestige language in the province (Dita, 2010). Additionally, it was the 18th most spoken language in the country (Gordon, 2005).

Ibanag is spoken by approximately 500,000 people who come mainly from Cagayan and Isabela. McFarland (1980) reports that Ibanag is the dominant language in Santa Maria and Cabagan and the minor language in San Pablo, Tumauini, Santo Tomas, Reina Mercedes, Ilagan, San Mariano, Angadanan, Gamu, Naguilian, and Magsaysay (Dita, 2010). With the status of Ibanag as a prestige language, it has been taught in school for quite some time. The language was then added as one of the languages being taught...
and learned in the Mother-tongue based multi-lingual education subject in the K12 curriculum of the Department of Education, specifically in the towns where the language is widely spoken. This inclusion again made noises on the field of linguistics and literature as experts question the validity of the material and texts being used in the academe. Thus, researchers carried out various studies regarding its background.

2. LITERATURE REVIEW
Various studies on the Ibanag language has always been conducted. From phonology, articles, and pronouns (Blake, 1906; Conant, 1908, 1912; Viray, 1941; Tharp 1974; Brandes and Sheerer; 1927-28; Dita, 2016); coordinators (Ellis, 2012); sentence patterns (Constantino, 1965; Llamzon, 1968); grammatical patterns (Tsuchida, Yamada, Constantino, and Moriguchi,1989; Bugarin, 1854; McFarland, 1970a, 1970b; Tsuchida, 1962; Tagumasa, 2014); to morphosyntax (Verstraelen, 1973; Bauza, 1972; Bauza, 1996). Likewise, besides the linguistic aspect of Ibanag, the folk and religious literature has also been the subject of studies of theses and dissertations. Bangan (1976) and Del Rosario (2000) explored Ibanag and Cagayan folk literature in general. Dayag (1993), on the other hand, deals with the form and metaphors of pasyon, a Filipino Lenten song that depicts the sufferings and death of Christ. Likewise, these works append authentic Ibanag literary pieces in their papers which yield possibilities for investigation of their grammatical features (Dita, 2010).

This study, therefore, is designed to provide a comprehensive systematic review of available data on the morphological features and syntactic constituents of Ibanag literary texts. This paper reviewed and assessed the evidence for the existence of these morphosyntactic patterns through explicit review of the accessible documents and information. This paper therefore answers the following questions: (1) What are the morphological features of Ibanag literary texts; and (2) What are the syntactic constituents found in Ibanag literary texts? Answering these will contribute to the growing literature on Ibanag grammatical features, properties and categories. Likewise, this will answer to the need of uncovering the relationship between linguistics and literature focusing mainly on Ibanag written literature. Thus, it will provide readers, researchers, administrators, teachers and students with a comprehensive background on the linguistic categories most specifically the morphological features and syntactic constituents of Ibanag literary texts.

3. METHODOLOGY
The study focuses on the available literature concerning morphological features and syntactic constituents of Ibanag literary texts. To do so, a wide search range was accomplished. Studies, research articles, theses, and dissertations published in peer-reviewed and reputable journals from the year 2000 to present were reviewed and analyzed. These papers were found in search engines like JSTOR, ResearchGate and IJERN. Papers that do not explicitly state Ibanag literary texts were included as long as there was a clear focus on Ibanag as established in the paper. But the study was limited only to the Ibanag language spoken in the provinces of Isabela and Cagayan. Furthermore, to gather sufficient background on the Ibanag language and its literary texts, researchers conducted and published even in the olden times were also reviewed and analyzed.

Moreover, descriptors (*Ibanag; *Ybanag linguistics and literary analysis; *Grammatical Features of Ybanag texts; *Ibanag Grammar; *Ybanag Orthography; *Ybanag Grammatical Patterns) were encoded and searched in various databases to identify relevant studies. More than thirty (30) articles, research, theses and dissertations were identified by the search engines. To select the best studies suited for the systematic review, the following were considered in the inclusion-exclusion criteria:

1. Primary research published in peer reviewed journals, scientific papers, theses and dissertations;
2. Research articles, scientific papers, theses and dissertations that dealt with the Ibanag language and Ibanag literary texts/pieces;
3. Research articles, scientific papers, theses and dissertations published/ conducted from 2000-2018;
4. Research articles, scientific papers, theses and dissertations which focus on the Isabela and Cagayan’s Ibanag language and literary pieces;
5. Research articles, scientific papers, theses and dissertations that made use of English as a medium of writing; and
6. Google Scholar, ERIC, EBSCO, Science Direct, Scopus and other databases accessible to the researcher.

After selecting and accessing the literature following the inclusion-exclusion criteria, the need to trim down the searched and downloaded articles was done; the quality of literature included in the review was assessed. From the thirty-five (35) articles, only four (4) met the inclusion-exclusion criteria guidelines.
Since this paper aimed to thoroughly and systematically analyzed existing literature on the morphological features and syntactic constituents of Ibanag literary texts, the publication year was modified from 2000-2018 to 1990 to 2016. Thus, twenty (20) papers were analyzed and synthesized to answer the questions posed in the study. Since the available literatures were also found in search engines like JSTOR, ResearchGate and IJERN, these were also included as references and databases of the study. Additionally, qualitative type of research articles and papers were only included in the systematic review.

The studies and results were then thematically coded as to morphological features and syntactic constituents. The morphological features were also categorized into subthemes. These subthemes were vowel loss, vowel change and reduplication. Likewise, the literary texts were categorized as short story. With these, meta-synthesis was employed. Polit and Beck (2006) defined Meta-synthesis as the non-statistical technique used to integrate, evaluate and interpret the findings of multiple qualitative research studies (Polit and Beck, 2006).

4. RESULTS AND DISCUSSION
Studies reported that Ibanag language shows remarkable morphological, features as proved by the results of the studies of Whittle and Lusted (1963); Davis, Baker, Spitz, & Baek (1998); Healey (1960). These reports were greatly supported by the researches focusing on the morphological features found in Ibanag literary texts.

Morphology in Short Stories
Vowel loss was found in the Ibanag literary texts. The researches of Verstraalen, 2016; Dita, 2010; & Bauza, 1972 proved these findings. When prefixes like ma- and ipa- are attached to base words that begin with the vowel a-like ma- + ari ‘remove’ = mari ‘to be removed’ and ipa + ala ‘get,fetch’ = ipala ‘to have something fetched’ vowel loss begins as explained by Bauza (1972). This was affirmed by Dita (2010) and mentioned that vowel loss happens in the words ma- + awag ‘need’ = mawag ‘needed’ and ipa + alsal ‘remove’ = ipalsa ‘to be removed’.

Moreover, vowel change is also prevalent in Ibanag texts. Though it is more prevalent in spoken rather than the written (Dita, 2010), evidence can be seen on the words used in the stories (ma- + itoli ‘to return’ = metoli ‘to be returned’; ma- + illaw ‘drunk’ = mellaw ‘to be drunk’). According to Dita (2010; 2016), this happens when prefixes ma- and ipa- are attached to a word base which begins with the vowel i-, the combination of a- and i- thus becomes e-. Additionally, according to Tagumasa (2014), Bangan (1976) and Del Rosario (2000), this also happens when the prefixes ma- and ipa- are attached to a word base which begins with the vowel u-, the combination of a- and u-becomes o-(ma- + ulaw ‘dizzy’ = molaw ‘to become dizzy’; ipa- + ufu ‘consume’ = ipofu ‘have something be consumed’). This was also confirmed by Dita (2016) who added words found in the text like ipa- + ulug ‘bring down’ = ipolug ‘have something brought down’; ma- + uli ‘change’ = moli ‘to be changed’.

Furthermore, Dita (2010; 2016), Tagumasa (2014) and Trask (1993) claimed that reduplication is common but a distinct characteristic of Austronesian languages. Reduplication is a morphological process that repeats some parts or patterns of a morpheme to form the plural features of a word (Crystal, 2000). Thus, reduplication suggests frequency and plurality. In the two (2) Ibanag texts, reduplication is evident as analyzed by Verstraalen, 2016; Dita, 2010; 2016; Verstraalen, 1973; Bauza, 1972; Bauza, 1996. According to them, nouns like tolay ‘person’ when duplicated as totolay it becomes ‘people’ and balay ‘house’ when duplicated becomes babalay ‘houses’. In terms of adjectives, reduplication is used to encode plurality, intensity, moderation, and superlativity. For example, abbabba ‘short’ (plural) and baddi ‘small’ baraddi ‘small (plural)’.

Syntactic Structure of Ibanag Literary Texts
Bangan (1976), Tsuchida, Yamada, Constantino, and Moriguchi, 1989; Del Rosario (2000); and Dayag (1993) studied the grammatical constituents and syntactic structure of the Ibanag language. They found out that Ibanag is basically a VSO (verb-subject-object) language. Dita (2010) confirmed and explained this by presenting two (2) types of clauses found in the two (2) texts. These clauses were non-verbals clauses and verbal clauses.

She (Dita, 2006) further confirmed that since Ibanag sentences constitute subjects and objects that are not
single words, but sometimes phrases or clauses, the term “word order” is inappropriate to use and “constituent order” is more encompassing.

**Non-verbal Clauses**

In Ibanag, the form of what seems to be a copula verb is *ay* (Dita, 2006) which is patterned to the view of Liao (2004) that it is a topic linker, but Reid (1978) contends that it is an inversion marker. Dita (2006; 2010) proved further that the use of *ay* by the Ibanags is really as a topic linker.

As what were discussed in their papers, the sentences are introduced by *ay*. *Ay* apparently links the previous topic to the present one. This implies that Non-verbal clauses in Ibanag are headed by a constituent which does not belong to the category of verbs. This result was seen by researchers (Reid and Liao, 2004) which was explained by Dita (2006) using the five types of non-verbal clauses namely nominal predicate, adjectival predicate, existential predicate, prepositional predicate and locative predicate.

Furthermore, research findings along this line as was already been confirmed by researchers like Constantino, (1965); Llamzon (1968); Tsuchida, Yamada, Constantino, and Moriguchi (1989); Bugarin (1854); McFarland (1970a, 1970b); Tsuchida (1962); Tagumasa (2014). Thus, the issue on these copula verbs in Ibanag literary texts has long been resolved but because of the need again to revisit the grammatical constituents present in the literary texts gave birth to this subject again.

**Verbal Clauses**

Clauses headed by verbs occupying the initial position of a sentence are called Verbal Clauses. As Reid and Liao (2004) argue, what determines the transitivity of a verb is the type of the complement, not the number of the complement. Similarly, Ruffolo (2004) stresses that “complements determine the transitivity of a verb”. But, Dita (2006) contends that the highly complex affixes of Ibanag denotes the aspects and transitivity of the verbs. To prove her claim, she analyzes the following clauses found in the text which was also scrutinized by Tsuchida et al. (1989:37).

With these analysis and contentions by experts, Dixon and Aikhenvald (2000) then mentioned that verbal clauses in Ibanag are either transitive or intransitive, that intransitive constructions can have two types of valency and these are referred as monovalent (monodaic) intransitive and bivalent or divalent or dyadic intransitive.

5. CONCLUSION

Experts on the field of linguistics and literature looked closely in the salient morphological features and syntactic constituents of Ibanag literary texts. Though they have contrasting ideas regarding the morphological features and syntactic constituents present in the analyzed literary texts, they exposed harmonious result after scrutinizing the literary texts.

In terms of morphology, vowel loss, vowel change and reduplication were found among the literary texts. Thus, in teaching the Ibanag language and literary texts to the students especially in their Mother Tongue Based Multilingual Education (MTB-MLE) subject, it is deemed appropriate and necessary to introduce first the spelling, pronunciation and formation of the original word and explain how the in the present times the word is spelled, pronounced and formed to avoid confusion among the students.

As to syntax, researchers explained it using grammatical constituents present in the literary texts. The result was interspersed in two (2) types of clauses. It was revealed further that in non-verbal clause, the nominal clauses, adjectival clauses, the existential clauses, the locative clauses, and the prepositional clauses are present in the short stories. As for the verbal clauses, intransitives and transitives are present. Furthermore, intransitives have monovalent and bivalent or bivalent, whereas transitives have divalent and trivalent. Hence, in order to address the growing
need to ensure the preservation of the Ibanag culture, its language, folk literature and culture, it is then but fitting to discuss these syntactic categories to young learners and not to teach the literature as springboard to grammar.

Along with the systematic literature review conducted poses several possibilities for future studies. It was mentioned that Ibanag language share the same characteristics with other Cordilleran languages, it is therefore recommended that a systematic review of literature following intertextual studies on other languages like Yogad, Agta, Itawes and Ilocano may be pursued. Likewise, since the focus of this paper is on morphology and syntax, literature reviews may be conducted along phonology, semantics and pragmatics. Finally, a literature review may also be conducted focusing on poems and songs of Ibanags.

5. ABOUT THE AUTHOR

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Postmodern Social Simulation and Alienation through ‘Cloning’ in A Number
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This article focuses on Jean Baudrillard’s tenets in analyzing postmodern social simulation in Caryl Churchill’s A Number. In this play ‘cloning’ becomes a final solution provided by technology for subjects living in hyperreal circumstances that cause the subject’s alienated identity in postmodern society. The play echoes the author’s attitude towards scientific evolution that is the result of cloning, and its impact on social and moral values and relationships. It also explores the influence of technology in the post-human age in A Number. The introduction of technologies in society is something that should be questioned and tested not only to prove the theories, but to move forward into new potential realities; hyperreality through technology and its impact on postmodern society will be well-traced in A Number. B1 and B2 are the main characters of A Number that suffer from missing their identity. They leave in a hyperreal situation in which cloning, which is the result of technological development, makes a kind of detachment from their real identity. In this play characters have hyperreal experience of simulated images. Hyperreality is born with the third order of simulacra in which the real absorbs the image. It is an important continuation of the idea of alienation. Today it is the matrix of acquired traits that clones one culturally under the sign of mono thought. It is all the innate differences that are annulled by ideas, by the ways of life, and the cultural context that make different subjects. When singular beings become identical copies of one another the subjectivity of them gets perilous. This kind of social cloning and the industrial reproduction of things and people make the biological conception of the genome and also genetic cloning possible.

1. INTRODUCTION
A Number is considered as a breakthrough in Churchill’s career. It was performed on 23 September 2002, and it deals directly with the subjects of identity and technology. It takes place in the future in which the human cloning is apparently a common event in the society. A Number, echoes the author’s attitude towards scientific evolution that is the result of cloning, and its impact on social and moral values and relationships. Churchill is known for issues of social modernity in some of her plays; she attempts to employ technological improvement and modern life. The process leaves them with a sense of alienation from their real identity by experiencing the hyperreal situation. The identity problems raised by cloning, makes clash between uniqueness and serial and a number of confusions that makes the situation worse than it used to be. Knowledge, ideas, and perceptions are produced by each order of simulacra which duplicate the power relations of that order and also functions as a tool of power. Technological development and knowledge of ‘cloning’ is a way through which the original body is lost in process of multi-production. It could be considered as a crime to lose the identity. Like a map that determines who men are, it precedes the territory or their destiny. In the third order the dominant scheme is the simulacra which is related to present era and is dominated by technological forms and cloning which is called “the genesis of simulacra” (Symbolic Exchange and Death p.8). Hyperreality and the idea of alienation is born with the third order of simulacra in which the real
absorbs the image. Baudrillard clarifies the replacement of reality by “hyperreality” in this way: “Reality found itself in hyperrealism, the meticulous reduplication of the real, preferably through another reproductive medium” (Poster, p.143). Technology in the first step makes reality disappear and then reproduces it through simulation. Cloning which is the multi-reproduction of the same is a process in which DNA molecule, which stores all the information relative to the given body, allows this body to be extended and duplicated this infinite series of prosthesis. “Human beings have long time dream of something similar to clones which Baudrillard calls an ‘imaginary figure’ just like the soul, the shadow or the mirror image. Frightening cloning of the individual which takes priority over the body” (Lane, p.32). In fact “Cloning is a genetic code of manipulation, which will fail to its purpose if the cloning test leads in becoming the non-human, immortal or infinite series of clones” (ibid). Alienation is the result of dialectical progression and social and political revolution. Alienation theories identified traumatic loss in a world that stood against the subjects, in such a case, otherness is a constitutive condition for their identity. The attempt to erase otherness and constitute pure identity ends up by self-destruction. Differences are regulated exchange and the simulation of otherness that destroys the real one.

Developments in science and culture, as denials of otherness will have destructive effects on identity. Scientific evolution can imply that once the process began, it can no longer be controlled or stopped. It also shows that the alienation problem is a relative one, as it is closely related to the social and cultural background of the individual experiencing alienation. B1 and B2 who evolved within a false and traditionally unwrapped context cannot cope with the situation and accept the clone, to live and do the same things like them. Michael Black, another clone who is educated and also brought up the same as B1 and B2 as a clone, accepts the technological evolution that makes him a number. He complies with the social rules and does not reveal intense emotions. His acceptance of his serial existence results in what Salter considers trivial identity, and a number without anything special. B2 accuses his father of ruining his life for creating B1.

B2. We ended as I mean to go on with me running away, I was glad we were meeting in a public place, if I’d been at home you can’t run away in your own home and if we’d been at his I wonder if he’d have let me go he might put me in a cupboard not really, any way yes I got up and left and I kept thinking had he followed me. (AN 2.1.20)

These lines show the depth of B2’s anger and resentment from his father and his tendency to kill B1.

By breaking moral and social rules, Churchill’s characters become alienated and confused about their identity. Besides the characters’ alienation in relation with themselves and with the fictional world, leading characters as variants of personalities can be taken into consideration.

Having only male characters in this play may either imply man’s inability to master his creation, and to overcome difficulties. On the other hand, it may suggest the negative effects of woman’s absence in child’s or a family’s development. The idea of multiple personalities hosted by the same individual becomes visible, as the clones are actually parts of the original one, and have grown up from a cell of him, like being stolen from him, which seems to have amputated his psychic potential while making parts of it manifest in the clones. The result, eventually is that characters do not know each other and refuse the familial relationships.

2. LITERATURE REVIEW

The objective of this article is to read Churchill’s play under the light of Baudrillard’s tenets. Since there has been many books and articles published on Churchill’s works, the researcher would like to present those that are helpful and applicable to the purposes of the article; among which are books, articles, and M.A. theses.

In The Theatre of Caryl Churchill, Darren Gobert thoroughly explores the themes and conflicts of Caryl Churchill’s plays. Published in 2014, it analyzes the major plays and productions of Churchill’s theater elaborating on how she has shattered the boundaries of dramatic aesthetics while posing urgent political and theoretical questions. The way it goes through her plays are helpful enough for the researcher. The book truly confirms Churchill’s status as the most prominent contemporary playwright of the time.

“The Dramas of Caryl Churchill: The Politics of Possibility” is an article written by Helene Keyssar. It asserts that in each one of her plays, Churchill directs her understanding particularly and vehemently to the acknowledgment of ourselves as sexual beings; in the world she offers that we are obliged to be erotically present not only as men or women but as distinct human beings. This article truly explores the very connections of man and woman along with the identity looked upon in the real and dream world.
“Fractal Theory: Baudrillard and the Contemporary Arts” is an interview of Jean Baudrillard by Nicholas Zurbrugg which was done on April 13, 1989. Many of Baudrillard’s important notions are illustrated by him. In it, he speaks about his interests in the “non-aesthetic objects, the banal objects, or the metaphysical objects” (p.285). This interview can be useful for this research because of Baudrillard’s attempts to clarify what he has meant by his theories.

“(In)Visible Bodies in Churchill’s Theatre” is another article on Caryl Churchill to which the researcher strives to pay attention. Written by Elin Diamond, this article argues that Churchill’s own work of the mid-1970s Light Shining in Buckinghamshire, Vinegar Tom, and Cloud Nine place historical contradiction, class ideology, and sexual politics at the center of action and rhetoric.

The thesis “The Irigarian Reading of Churchill’s Top Girls and Cloud Nine” accomplished by Mahboubeh Farrokhi is about the most substantial aspects in Churchill’s plays with the feministic approach on her works.

Self-explanatory as the title is, it explores two of her famous plays considering the ideas of Luce Irigaray, a French feminist philosopher. In this survey, it is argued that the women in these plays use their body as a weapon to conduct the issues of the absence of the female subjectivity.

Another thesis “Gibson’s selected works in the light of Baudrillard’s notions” basically employed Baudrillard’s ideas on William Gibson’s trilogy Conducted by Hanieh Zaltash. It suggests that the technological world depicted in Gibson’s works is not merely the world of dreams and fantasy but also the world of simulacra where everything is simulated and based on hollow copies without any origins.

About eighteen years ago, one of the earliest theses on Churchill’s works was submitted in Islamic Azad University. Entitled as “Female Identity: A Feminist Approach to Churchill’s Cloud Nine, Top Girls, Vinegar Tim, and A Mouthful of Birds,” it was accomplished by Eileen Shahnazari and bases the argument on Churchill’s feministic aspects and the notion of being a woman in a patriarchal society.

3. METHODOLOGY AND THEORETICAL BACKGROUND
The French postmodern social theorist and philosopher, Jean Baudrillard was born on July 27, 1929 in Northern town of Reims. He was politically under the influence of Jean-Paul Sartre. His early life was influenced by Algerian war of the 1950s and 1960s. He was the first in his family to attend university. He studied German literature and sociology in Sorbonne and translated some of the German literary works. He developed influential postmodern theories and preferred to indicate his position as a theorist on intellectual thought rather than having a traditional systematic training; therefore, he was more connected with culture rather than literature or philosophy (Lane p.14).

For Baudrillard writing was provocative, persuasive, and enlightening. He found the world full of reality and was influenced by Sigmund Freud, Karl Marx, and also encountered with Marchal MacLuhun and Roland Gérard Barthes that influenced him on his first book The System of Objects (1968). Philip K. Dick, George Bataille, and Georg Wilhelm Friedrich Hegel were also the source of inspiration for him. Simulacra and Simulation is his first full-length translated book in English that is an essential work of postmodernism. The publication of Simulacra and Simulation in 1981 was his first important step toward theorizing the postmodernism, Moving away from the Marxist/Freudian approaches that had concerned him earlier, Baudrillard developed in this book a theory of contemporary culture that relies on displacing economic notions of cultural production with notions of cultural expenditure. In this book, Baudrillard introduces the concepts of the simulacra (a copy without an original) and simulation. These terms are crucial to an understanding of the postmodern society, which address the concept of mass reproduction and reproducibility. Baudrillard’s writing represents a unique and original effort to rethink of a new concept of cultural materialism, one that radically redefines postmodern formulations of the body. Following the notion of reality, Baudrillard tried to outline the stages of frustration in evolution of reality in western culture that draw out the famous notion of hyperreality and virtual reality. Baudrillard argues how the lacks in human subject could delve in to object. In the recent years, he becomes a pioneer in implosion of the meaning in postmodern condition by seeing postmodernity in terms of disappearance of meaning, and implosion of image and reality that no longer a real, to which signs can be referred exists (Smith p.150).

Baudrillard mostly deals with the ideas such as hyperreality: “the generation by models of real without origin or reality: a hyperreal” (Simulacra and Simulation p.1). Hyperreality, which refers to a reality
without origin, is the result of the emergence of new technologies such as virtual reality in people’s life. In this kind of reality one is unable to distinguish between what is real and what is the simulation of the real. Reality is almost faded by imagination. In A Number characters have taken distance from the reality of their life and their distinctive identity and the play depicts alienation of a father being afraid of future without a family.

Simulation and hyperreality could be traced as the most important ideas of Baudrillard which means that imitation of the reality comes along with suspicion. “The difference is always clear, it is simply masked whereas simulation threatens the difference between the true and the false, the real and the imaginary” (ibid 4). Therefore, the reality is hidden “the real is no longer what it was” (ibid 6). According to Baudrillard man has “blind quest to possess great knowledge”. Thus he follows his quest to reach the immortal fantasy of human beings to be eternal. He tries to use science and cloning technology to seek his fantasy of everlasting life (Baudrillard, The Vital Illusion p.17).

Hyperreality is a reality without origin. Having taken something real, it exaggerates it in a way that it becomes inherently fantastic and far-fetched to the origin. Arguably, hyperreality is the third level in the simulation of reality that produces a reality of its own without special bit of the real world. Baudrillard also suggests that hyperreality is as a result of the emergence of new technologies such as virtual reality in people’s life in which one is unable to distinguish between what is real and what is the simulation of the real. This eventually induces one to consider a hollow source of reality as authentic and therefore sink into a world of nothingness. Baudrillard proposes this idea as “a critique of the way the world is understood in the postmodern life which relies upon the superficiality of things rather than its original form” (Lane p.30). Hyperreality could be a fantasy of imagination is detached us from any real emotion. In speaking of the Hyperreality of communication and meaning, he refers to what is “more real than real, that is how the real is abolished” (Simulacra and Simulation p.56).

Cloning is “materialization of body.” The Perfect Crime is realization of the world by actualizing all data, the transformation of all our acts and all events into pure information. The final solution of the world to go out of time is cloning of reality and the extermination of the real by its double (ibid 25). According to Baudrillard perfect crime is a technological form through which the original body is lost. The process of what happens to original body in cloning is as though each cell of the body becomes an embryonic prosthesis for that body. The idea of cloning is considered as a solution for liberation from lineless. Simulation of human body by cloning leads to destruction of the real identity of the subjects.

According to Baudrillard technological forms such as cloning alter the state of human beings by giving them the ability to fulfill their potentialities and go beyond their own limitations. He delineates, “by ending natural selection, humankind contravenes symbolic law, and in so doing effectively risks its own disappearance” (The Vital Illusion p.17).

Cloning, which is a genetic code of manipulation, will fail to its purpose if these tests lead to becoming the non-human, immortal or infinite series of clones (Lane P.33). In A Number, the main theme revolves around cloning and emulation which is a discovery of modern life and the way technology leads to simulation of power and alienated identity of B1 and B2, the protagonist of play. Whereas cloning radically abolishes the Mother, but also the Father, the intertwining of their genes, but above all the joint act that is procreation. He sprouts from each of his segments. One is never the ideal or mortal mirage of the other, they can only be added to each other, and if they can only be added, it means that they are not sexually engendered and know nothing of death (Simulacra and Simulation p.67).

Cloning Human being through cells makes capability of again becoming the matrix of an identical individual. The Father and the Mother have disappeared, not in the service of liberty of the subject, but in the service of a matrix called code without mother and father. The mirror stage is abolished in cloning; or parodied in a monstrous fashion. There is nothing to fear from engineered cloning, because whatever happens, culture will continue to differentiate people. Culture alone will preserve men from the hell of the same. In fact, exactly the reverse is true. It is culture that clones men, and mental cloning anticipates any biological cloning. What individuals are left with is a virtual reality– a manifestation of a code signified by the body. And if the human can be simulated from a predetermined model (genetic information), this invariably leads to the prospect of cloning (The Vital Illusion p.28).

Baudrillard’s works mostly propose the issues of the contemporary era such as the effect of technology on social life. He mostly deals with the ideas such as hyperreality: “the generation by models of real without origin or reality: a hyperreal” (Simulacra and Simulation p.1). Hyperreality, which refers to a reality without origin, is the result of the emergence of new technologies such as virtual reality in people’s life. In this kind of reality one is unable to distinguish between what is real and what is the simulation of the real.
Reality is almost faded by imagination. In A Number characters have taken distance from the reality of their life and their distinctive identity. A Number depicts alienation of a father being afraid of future without a family.

A Number depicts a dystopian fantasy of a father who has lost his wife and because of the fear of loneliness instead of pursuing a natural reproductive process for having children, follows an illegal way of cloning. This is a new technological method that questions the function of human body through an unusual way of mass production. After death of his wife, Salter seeks for fulfillment of his inner self; thus, he decided to have more sons by cloning B1. The play uses the genetic codes to picture some characters getting far away from their origin. The researcher claims that through advancement of technology subjects are doubtful about their origin, believing themselves to be “just a copy [...] not a real” (AN 146). According to Baudrillard, “Simulation is no longer a territory it is the generation by models of real without origin or reality: a hyperreal” (Simulacra and Simulation 3).

Salter’s decision to replicate children via the lab and illegal cloning put them in a dangling condition in which they are not able to distinguish between their origin and the independent identity that they seek for.

When B1, B2, and Michael Black recognized that they are copies, their present identity is shattered and makes them seek for their original self to discover whether they are useful beings as before or not. A Number shows the threat of cloning process on Salter’s children, the fear that prosthesis of their body, similarities in their external appearance, and usual activities alienated them from their real self. The subjects’ detachment from their selves and each other is represented by Salter’s wife’s suicide. By studying this play, the researcher reviews the situation of the two characters, Bernard1 and Bernard2, and their parents closely to argue that in postmodern society subjects do not know what is original and what is not. Consequently, the opposing poll of determination vanishes by cloning making subjects nameless and undistinguishable. This study demonstrates how technology challenges the real world to be changed into hyperreality. In defining simulation he asserts “the simulacrum is never what hides the truth, it is truth that hides the fact that there is none. The simulacrum is true” (ibid 3). In fact, the overabundance of reality leads to disappearance of real, and the world is bombarded by the reproduction of real. Simulation and hyperreality could be traced as the most important ideas of Baudrillard which means that imitation of the reality comes along with suspicion. “The difference is always clear, it is simply masked whereas simulation threatens the difference between the true and the false, the real and the imaginary” (ibid 4). Therefore, the reality is hidden “the real is no longer what it was” (ibid 6). According to Baudrillard man has “blind quest to possess great knowledge”. Thus he follows his quest to reach the immortal fantasy of human beings to be eternal. He tries to use science and cloning technology to seek his fantasy of everlasting life (Baudrillard, The Vital Illusion p.17). The problem of postmodern world is signifiers without signified. Through repetitions of the signifiers we take a new form of signified for the real one; this consequently makes a simulation of the reality. In this way we enter a “system of conditioning” (The System of Objects p.182).

4. DISAPPEARANCE of HUMAN BODY

Baudrillard believes that behind every image or virtual reality something has disappeared. His idea of disappearance, is the disappearance of real. According to him technological forms such as cloning alter the state of human beings by giving them the ability to fulfill their potentialities and go beyond their own limitations. He delineates, “by ending natural selection, humankind contravenes symbolic law, and in so doing effectively risks its own disappearance” (The Vital Illusion p.17).

At first cloning that is building from parts, and contains all of an individual’s genetic codes, appears to be the end of totality, and since clones do not need male and female parents, it could be considered as an end of sexual difference. Since both Freud and Lacan rely on relationships with one’s absent parents, it would be the end of psychoanalytical theories of developmental stages (Freud’s Oedipal stage), and Lacan’s mirror stage.

Cloning becomes a final solution to the long time deserved human fantasy which is the desire for immortality. The cloned individual will live forever in the endlessly reproduced copies of himself or herself. It could be a kind of liberation from nightmare of death and disease. The clone is like one of those cancerous cells, endlessly proliferating, and in the process going beyond what it currently means to be human (ibid 39).

Human beings have long time dream of something similar to clones which Baudrillard calls an “imaginary figure” just like the soul, the shadow or the mirror image. A clone is not a double: it is the multi-reproduction of the same. He focused on the monstrous and frightening cloning of the individual which takes priority over the body (Lane p.32). Cloning, which is a genetic code of manipulation, will fail to its purpose if these tests lead to becoming the
non-human, immortal or infinite series of clones (ibid 33).

Baudrillard produced a sociological analysis of the status of the body in consumer society long before “the sociology of the body” was established as a major topic within the discipline. The body is central to an understanding of consumer society and the form of gender relations and of sexuality that it promotes. For Baudrillard the body is understood as “cultural fact” not as a biological or natural fact (Pawlett p.129). In other words, the ways in which men understand their bodies, or their embodiment, depends upon the culture in which they live. The body is understood as being the private property of the individual (ibid 130). That is to say in process of cloning human beings lost their real body and originality which leads to missing their real identity.

5. SIMULATION of POWER

Baudrillard perceives power as a property of the system not an attribute of the individual which is quite unjust. For him power is considered as a model of simulation. He believes that power does not succeed in producing and reproducing itself as the real and immediately changes to hyperreal and vanishes. Indeed, the death of real power and obsession with power leads to demand for signs of power. Therefore, the absence of real power results in “hallucination of power” and brings it to a cycle in which the position of what is dominated and the dominator is exchanged (Simulacra and Simulation p.17). Salter, the father, to escape from loneliness, asks the laboratory to make a colon of his child but they mistakenly made several colons of him. As Salter behave and sympathize in a paternal manner his children take distance from him and see him as a greedy man and believe that “he’s more a power. He’s a dark power” (AN 145). Salter is the one who seeks for power and existence rather than being a father. Salter’s deeds were criticized and accused by his son leading to his non-acceptance by his son. After death of his wife, Salter seeks for fulfillment of his inner self; thus, he decided to have more son by cloning B1. The play depicts the genetic codes and pictures some characters that are getting far from their origin. The researcher claims that through advancement of technology subjects are doubtful about their origin, believing themselves to be “just a copy […] not a real” (AN 146)

Knowledge also functions as a tool of power. That is to say ideas, knowledge, and perceptions are produced by each order of simulacra which duplicate the power relations of that order. Knowledge and power evaporated throughout the system. Power operates within a system or order of discourse with the power to represent, to construct knowledge; in this sense power is knowledge. Baudrillard’s power is almost different from Foucault’s analysis of power that was inspired by Nietzsche. Baudrillard’s critique of Foucault’s theory of power could be discussed through the third order of simulacra. Baudrillard explores the limitations imposed through the system of consumption and then he argues that power relations are abolished in the third order of simulacra through codes that are more efficient means of control. He believes that we live in a world where there is more and more information, and less and less meaning (Simulacra and Simulation p.55). Michel Foucault and Jean Baudrillard are both the critics of power for the society, but to clarify the notion of power there are some differences between them. Foucault considers power as a doomed value that will disappear due to the fluctuation of politics and he believes that the mechanism of power is multidimensional which control the individuals by observing them, while Baudrillard claims that in the new era everything can be simulated even the power and the position of dominator and dominated is not distinguishable; therefore, this is “the end of panopticon” (Simulacra and Simulation p.20). Baudrillard in Forget Foucault (1977) asserts that for Foucault “power is distributional that could operates through relays and transmissions” (52). According to him circularization of power put an end to “any localization of instances and poles” (Simulacra and Simulation p.29).

He believes that all discipline turned around Knowledge of man. On the other hand Baudrillard considers power as a model of “simulation” that he believes in death of real power. The disappearance of real power leads to the ‘hallucination of power’. While he argues about the end of panoptic the borderline between real and hyperreal is broken and there is no more power. This idea stands in direct opposition to Foucault’s theory of power which is believed to be omnipresent in the society. Power itself has for a long time produced nothing but the signs of its resemblance.

Power play is the critical obsession with death of power, which increases while it disappears. When power has totally disappeared, one will logically be under the total hallucination of power. A simulation of power that can last indefinitely could be distinct from “true” power, which is the object of a social demand. The power is no longer subject to violence and death. Power plays a simulation role by breaking all the contradictions and producing equivalent signs.

In A Number Salter who has lost her wife in an accident has a fear towards loneliness that left him with a kind of emptiness, hence he started to simulate
the productivity of female by making clones in laboratory which provides him with a kind of power that was rather simulation of power.

6. ALIENATION
Baudrillard locates classic Marxist theories of alienation in the phase of second order simulacra when societies were marked by the threat of dialectical progression. Hyperreality that is considered as a social and political revolution is born with the third order of simulacra in which the “real absorbs the image” (Smith p.53). It will lead to the continuation in the idea of alienation. Alienation theories identified traumatic loss in the world. Baudrillard considers the contemporary problem as a result of belonging to the different orders. For Baudrillard otherness and difference are not the same. He declares that difference is the simulation of otherness and has been produced in the postmodern culture, and also destroys otherness. According to Baudrillard, differences mean “regulated exchange” (ibid 28). Considering difference, exchange is regulated through principle of equivalence in which differences and their values can be compared. Otherness changes to difference which is exchangeable. In Baudrillard’s characterization of contemporary culture in which everything is exchangeable for everything else, otherness is being faded by virtue of this very exchangeability (Lane p.148).

The attempt to erase otherness and make pure identity ends up in self-destructiveness. Baudrillard cleverly identifies the recent developments in science and culture, from age of development and cloning considered as denials of otherness and have destructive effects on identity, to the less important issues. The one which is cloned, rejects the constitutive otherness. In the present and fatal situation of sex’s hyperreality, femininity is also gripping, not in a way as it was yesterday, but in direct contrast, irony and seduction” (Seduction p.6).

Cloning in this play has been introduced as a solution by the technology for solving the loneliness of subjects dwelling in a hyperreal society. Yet, this solution has consequences such as breaking the father-son relation and leading the sons to deeper levels of frustration and alienation from their real self. The process leaves them with a sense of alienation from their real identity by experiencing the hyperreal situation. The identity problems raised by cloning, makes clash between uniqueness and serial and a number of confusions that makes the situation worse than it used to be. Therefore, cloning fails as a resolution to solve the alienation phobia of the subjects as it leads to further complications. People are dealing with alienation in different ways through illustration of the ideas such as simulation, disappearance of real power, and human body which leads to loss of identity and erosion of reality.

7. CLONING AND LOSS OF IDENTITY
According to Baudrillard perfect crime is a technological form through which the ‘original body’ is lost. The process of what happens to original body in cloning is as though each cell of the body becomes an ‘embryonic’ prosthesis for that body. The genetic formula inscribed in each cell becomes the true modern prosthesis for all bodies. A prosthesis, as normally understood, is an artifact which replaces a defective organ, or an instrumental extension of the body.

The DNA molecule stores all the information relative to the given body which is the ultimate prosthesis in body that allows the body to be extended by itself and make this infinite series of prosthesis. The progress of technology in postmodern society leads to lack of determinacy in creation of reality. The reality in such a society is “produced and reproduced by simulation” (Baudrillard, The Perfect Crime p.14).

In other words this is the end of the body when all the information that is contained within cells, could infinitely reproduce the body that leads to loss of the significance of the body, so the original body disappears. Cloning is materialization of body. The Perfect Crime is realization of the world by actualizing all data, the transformation of all the acts and all events into pure information. The final solution of the world to go out of time is cloning of reality and the extermination of the real by its double (The Perfect Crime p.25).

Technology becomes a marvelous adventure and becomes the art of disappearance. It might be seen as aiming not so much to transform the world as to a fully achieved world, from which one could at last withdraw. Now, there can be no perfection of the natural world, and the human being in particular is a dangerous imperfection. Moreover, if the human being wishes to attain immortality, he must produce himself from its own self into an artificial orbit in which he will circle forever (ibid 39).

Everyone can dream his life of a duplication or multiplication of his being, but such copies destroy when one attempts to force the dream into the real. The same is true of the (primal) scene of seduction: it only functions when it is phantasm, remembered, and never real. It belonged to current era to wish to exorcise this
phantasm like the others, that is to say to want to realize, materialize it in flesh and bone, and in a completely contrary way, to change the game of the double from a subtle exchange of death with the Other into the eternity of the Same (Simulacra and Simulation p.65).

Whereas cloning radically abolishes the Mother, but also the Father, the intertwining of their genes, but above all the joint act that is procreation. He sprouts from each of his segments. One is never the ideal or mortal mirage of the other, they can only be added to each other, and if they can only be added, it means that they are not sexually engendered and know nothing of death (ibid 67).

Cloning Human being through cells makes capability of again becoming the matrix of an identical individual. The Father and the Mother have disappeared, not in the service of liberty of the subject, but in the service of a matrix called code without mother and father. The mirror stage is abolished in cloning; or parodied in a monstrous fashion. The clone is the materialization of the double by genetic means, that is to say the abolition of any imaginary item. In other words while technology enhances the human body, at the same time make it disappear. Furthermore, the truth of the body is challenged through technological progression and boundaries manipulated through merging with technology (Lane p.66).

Considering the new technology, one’s life is full of reproduction of the real. The reproduction of the real is caused by the desire to own the nostalgia which increase in the process of reproduction and does not end till the time that real is replaced by hyperreal, and at the “conclusion of this process the real become always already reproduced: the hyperreal” (Poster p.145-46).

When desire is entirely on the side of demand, and when it is operationalized without restrictions, it loses its imaginary and it appears everywhere (Seduction p.5). Simulation is the ghost of desire that haunts the defunct reality of sex (ibid). Individuals buy a group identity and a metaphysical order with over-determined purchase. They have been swamped by so much meaning that they have lost all meanings and their identity. Symbols, signs, and simulations have become all covering the identity.

The question concerning cloning is the question of immortality. All people want immortality and struggle for the possibility of immortality. It is our ultimate fantasy that works through technologies. Ordinarily, a cell is destined to divide a certain number of times and then to die. People are in the process of building a perfect clone, an identical copy of the world, a virtual artifact that opens up the prospect of endless reproduction (The Vital Illusion p.6).

In cloning the temptation to return to an indifferent immortality which “arises from the depths of a past time, we pine for a state that is long gone but that will be possible again by virtue of our technologies, becoming eventually an object of the fascination, nostalgia, and desire” (ibid 15). If one discovers that not everything can be cloned, and simulated then whatever survives could truly be called “human”. In this case, some inalienable and indestructible human quality could finally be identified. Of course, there is always the risk, in this experimental adventure that nothing will pass the test that the human will be permanently eradicated. They are threatened by the hegemony of the human. It might be argued that whatever the genetic destination of the clone may be, it will never be exactly the same as the original (ibid 24).

There is nothing to fear from engineered cloning, because whatever happens, culture will continue to differentiate people. Culture alone will preserve men from the hell of the same. In fact, exactly the reverse is true. It is culture that clones men, and mental cloning anticipates any biological cloning. What individuals are left with is a virtual reality– a manifestation of a code signified by the body. And if the human can be simulated from a predetermined model (genetic information), this invariably leads to the prospect of cloning (ibid 28).

According to Baudrillard, cloning puts an end to the notion of the human as an individuated and autonomous subject. Without a mother or father, it is possible for the clone to undergo the psychical processes through which the subject differentiates the self from the other. Consequently, one can no longer speak of the human at the point where otherness is eradicated, relying instead on a simulated otherness and humanness (Smith p.17).

Behind every fragment of reality, something should be disappeared in order to ensure the continuity of the nothing. However, yielding to the temptation of annihilation, for disappearance has to remain a living disappearance, and the trace of the crime a living trace (Simulacra and Simulation p.3). What men have forgotten in modernity is that force which comes from subtraction and power from absence. Because people are no longer capable of coping with the symbolic mastery of absence, they are immersed in the opposite illusion, the disenchanted illusion of the proliferation of screens and images (ibid 4). In this play both B1 and
B2 cannot cope with this situation and they feel that their originality and uniqueness is lost. Because the other clones have all vital signs they eats and walks and exists somewhere. B2 asks Salter whether he gave him the same name as B1 which means that they do not have even their own independent personality. B1 believes that not only his body “chopped through like a worm and grow the other” but also their identity has been crashed by making an “indistinguishable from” of him.” (AN 2.1.25).

7. PHYSICAL AILIANATION IN A NUMBER

Baudrillard is concerned with the erasure of otherness and its subordination to the same in contemporary western thought and culture. In his view “Our society is entirely dedicated to neutralizing otherness, to destroying the other as a natural point of reference in a vast flood of aseptic communication and interaction, of illusory exchange and contact” (Baudrillard, The Transparency of Evil p.121). Baudrillard claims that otherness cannot be liberated and if men attempt to do so, they have to get prepared for its consequences. The individualization continues to exist as far as the Otherness is not violated. In other words, the subjects enter the realm of simulation and hyperreality if otherness is abolished. Therefore, eradication of the difference is a threat for otherness as it leads to the sameness. This idea could be traced by looking at the number of actors coming on the stage in this play; only two actors appear on the stage, Salter – the father and one of his identical sons. The difference between the sons and the situations is revealed through dialogue. Consequently, once there is no otherness, characters become the same. Sameness in the play is interpreted as a threat for the audience.

Salter’s duplicitous nature strengthens the sons’ incertitude and creates a sort of discomfort with themselves as they have no fix center to hold on. This situation is the outcome of ambiguous genealogy and of physical alienation. Bernard is surprised at his having been cloned. In the play each cell encompasses an individual and can evolve independently into one. Thus, the play suggests the idea of a multiple mirroring of the individual in him/herself, of deconstruction and alienation.

The next issue is regarding a person’s rights over his/her own. Bernard is alienated since he has no right over his body and reproduction of identical people.

In other words, B2 and Michael Black are concrete examples of physical alienation. One of the consequences of losing one’s over his/her body is depicted as the violation of family relations in this play. The biological father of Bernard feels alienated since the father-mother-child relation is shattered in the play. Being born in a laboratory, B2 cannot stand the difference he has with other people. This leads to his entrance in the realm of uncertainty. The situation gets critical as B1 gets aware of B2 so he decides to kill B2:

B2. You called them things. I think we’ll find they are people.
Salter. Yes of course they are, they are of course.
B2. Because I’m one.
Salter. No
Salter. Because they are copies.
B2. Copies? They’re not
Salter. Copies of you which mad scientist has illegally
B2. No that I’m not real which is why I’m saying they are not things, don’t call them things. (AN 1.1.2)

The idea of having a copy is not bearable for B1: on the other hand B2 is having the same traumatic experience since he thinks that he is different from everyone and just a copy. Salter, representing an alienated self, in postmodern society, tries to convince each one that they are unique in their own ways; however, this attempt could be interpreted in different ways. It can stand for his selfishness, horror of loneliness, guilt after the suicide of his wife, etc.

Salter assumes himself as a person who has the right to control and rule over his son and the clones of him. He treats his sons as objects or commodities. Although Salter does not reveal any awareness about it, by cloning, his son abandoned his physical ability to be the father and he got physically alienated, too. The irony of the play rests in the fact that the “empowerment induced by scientific discovery cancels both the authority and the power to create the father through externalization” (Anghel p.150). That is to say, the science has failed to preserve the father-son relation while multiplying the number of the sons.

8. PSYCHIC AILIANATION IN A NUMBER

Psychic alienation is related to the multiple personalities as a result of the contrast between the sons’ physical similarity and their psychic dissimilarity. This implies the fact that any individual encompasses latent personalities or sides which may be manifested or not, depending on the situations s/he experiences. Alienation is also obvious through alteration of feelings and emotions within the same individual: B2 chooses to leave the house when he realizes he is a number. Caryl Churchill proposes a
paradoxical change of values: alienation as a feeling of not being part of a group appears here as a result of the characters’ suspicion of belonging to another group.

B1 and B2 are physically the same, yet their otherness lies in their distinctive psychic characteristics. It is due to this psychic characteristic that B2 stands as the other to B1. Baudrillard defines otherness as “not difference; Difference is the simulation of otherness, produced in our (post)modern culture because there is so little genuine otherness left. Otherness reduced to difference is exchangeable, substitutable, negotiable, comprehensible, tolerable, reconcilable and useful” (Smith p.140). The simulation of Otherness in this play is taking place in the B1 and B2’s psychic realm since they have the same appearance. If one’s sense of self is perceivable by identification with the other, then this goal is fulfilled on the psychic level for the clones. Being aware of the reality of the selves, subjects leave destructive effects on their identity. Contrary to B1 and B2, Michel neither becomes frightened nor angry he thought what the father did was funny and delightful. He did not think that he loses his life and is not angry. He thought that he still got his life:

Michel: “we’ve got ninety-nine per cent the same genes as any other person. We have got ninety percent the same as a lettuce. Does that cheer you up at all? I love about the lettuce. It makes me feel I belong.” (AN 3.1.35)

B2’s experience has alienated him from people and from his family, he starts reconsidering his life by other criteria: real versus not real; normal versus artificial; facts versus verbal reassurance. When his father tells him “I’m your father”, B2 cannot believe him. Unable to answer who he is and what he is, feeling insecure in the street and at home because of B1’s aggressiveness, B2 resorts to isolation.

Michel’s reaction to the reality is in a different way; he shows indifference towards what is important for the primary clones. The character’s alienation is the result of a shocking discovery of having lived in a lie, which raises the problem of his identity, not only physical, but also cultural. Brought up within a traditional context, though incomplete as his mother had died, B2 feels his identity threatened by the existence of the others because of two reasons: first, he may be one of them, a clone, which means that his father is not his biological father and his mother is just an invention, he has no family as he was conceived in a laboratory; second he may be the original and, in this case, his uniqueness has been altered and stolen apparently without his father’s consent. He does not know whether he should blame his father, the scientists or both. He remains without bearings: confused and scared at the beginning.

B2. no it was stupid, it was shock, I’d known for a week before I went to the hospital but it was still
Salter. it is, the shocking thing is that there are these, not know how many but at all
B2. even one
Salter. exactly, even one, a twin would be a shock.
B2. a twin would be a surprise but a number
Salter. a number any number is a shock
B2. what if someone else is the one, the first one, the real one and I’m
Salter. no because
B2. not that I’m not real which is why I’m saying they are not things, don’t call them things
Salter. just wait, because I’m your father
B2 you know that? (AN 1.2.11-12)

Salter, as a more complex character, yet not fully developed in the play, bridges the past with the present: from a common family with a single parent to a harmonious and uninteresting new family – Michael’s. Although at the source of the tragedy, Salter remains passive pretending bafflement, he avoids telling the truth and continuously adjusts the speech to respond the interlocutor. When he speaks with B2, Salter is domineering and manipulative, distracting B2’s attention from his identity problem.

B2. yes I know what you mean, I just, because of course I want them to be things, I do think they’re things, I don’t think they’re, of course I do think they’re them just as much as I’m me but I. I don’t know what I think, I feel terrible. (AN 1.2.12)
and lying to him. The conversation is fragmentary and repetitive suggesting the characters’ groping for a meaning and Salter’s obvious effort not to directly contradict B2. What really baffles him is related to money: he sees the clones as a source of money because the scientist produced more than one. He tries to convince B2 and B1 to sue the hospital for having damaged their uniqueness. Salter turns out to be an alienated father, insensitive to his sons’ needs, and ready to accept new discoveries and experiments without pondering on the possible consequences: what he did was not a trivial thing. Salter also represents the father who feels threatened by his son B1, who is very demanding, and abandons him, which is a substitute to killing him.

As Poster claims, “for each form of the mental alienation there is a particular order in the succession of symptoms, of which the simulator is unaware and in the absence of which the alienist is unlikely to be deceived” (p.172). Henry Lefebvre, the French Marxist philosopher and sociologist, argued that alienation is a “fixing” of human activity in a material and abstract sense. What this means is that human beings in industrialized Capitalist nations no longer understand their “social relations”, which were stable within older societies (qtd. in Lane p.70). Therefore, subjects in postmodern society are entangled with material and abstract alienation that targets their social relations and leads to failure of understanding their self.

9. CONCLUSION
In this article one can trace Baudrillard’s beliefs that people are dealing with alienation in different ways through illustration of the ideas such as simulation, disappearance of real power, and human body which leads to loss of identity and erosion of reality. He declares that real power no longer exists and it is simulated through hallucination of power. Progress of technology in postmodern era and making benefit of it in order to reach the human beings’ far-fetched dreams, such as cloning in which copying DNA, makes them capable of mass production of similar populations of identical individuals, alters the boundaries of reality and hyperreality.

The author explored the influence of technology in the post-human age in A Number. Cloning in this play has been introduced as a solution by the technology for solving the alienation of subjects dwelling in a hyperreal society.

Yet, this solution has consequences such as breaking the father-son relation and leading them to deeper levels of isolation and frustration. The issue of “simulation” of human body by cloning and the way it leads to destruction of the real identity of the subjects. The physical and psychic alienation of the major characters has been discussed to prove that the idea of cloning as a solution for liberation from loneliness has failed and lead to further problems such as violation of the father-son relation.

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In this work characters have hyperreal experience of simulated images. Hyperreality is born with the third order of simulacra in which the real absorbs the image. It is an important continuation of the idea of alienation. Today it is the matrix of acquired traits that clones one culturally under the sign of mono thought. It is all the innate differences that are annulled by ideas, by the ways of life, and the cultural context that make different subjects. When singular beings become identical copies of one another through school systems, media, culture, society, and mass information, the subjectivity of them gets perilous. This kind of social cloning and the industrial reproduction of things and people make the biological conception of the genome and also genetic cloning possible.

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The Effect of Using Authentic Texts on Iranian EFL Learners' Incidental Vocabulary Learning: The Case of English Newspaper

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ABSTRACT

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This study intended to investigate the effect of using authentic texts on Iranian EFL learners' incidental vocabulary learning. To this end, a population of 52 Iranian female EFL learners aged 15 to 17 was selected. They were two intact classes; experimental group (25 students) and control group (27 students). Both groups received a pretest at the first session. Regarding the treatment, the authentic reading texts selected from World News for students of English, Level1 was taught to the experimental group while the texts selected from book 1 was taught to the control group. After a month post-test were run among all of the participants in both control and experimental groups to find out the possible effects of the treatment on the participants' vocabulary improvement. The analysis of data paired samples t-test and independent samples t-test showed that there was a significant difference between the post-tests of experimental and control groups. The experimental group outperformed the control group on the post-test.

KEYWORDS

Authentic Text, English Newspaper, Incidental Vocabulary Learning, Iranian EFL learners

1. INTRODUCTION

In the world of language, words play a fundamental role. Words are the building blocks of languages because they help their users convey their desired meaning (Lotfi, 2007). Richards and Renandya (2002) held that the core component of language proficiency is vocabulary and it makes the basis for how well learners of a language speak, listen, read, and write (Ghanbari, Esmaili, & Shamsaddini, 2015). In the mid-1970s, communicative approaches to language teaching mentioned that language learners needed skills to be able to encounter the real world. Most language institutes and teachers tried to make their teaching communicative in order to be suitable for real situation. To this end, students needed to have an adequate knowledge of vocabulary in addition to other language skills. The use of authentic texts in EFL classes started in 1970s as a result of the spread of the Communicative Language Teaching Approach. Authentic materials became the main part in syllabus design, task-based approaches, materials development and the main Communicative Language Teaching (CLT) (Bax, 2003). Freeman (2000) stated that one of the characteristics of communicative language teaching is using authentic materials.

The best offers for dissolving the problem is that authentic texts instead of simplified ones are used because authentic texts transfer a message by a real author to a real audience, such as newspapers, letters, and books (Gilmore, 2007). Moreover, authentic texts can increase the interest among the learners (Gilmore, 2007; Hosseini, Nasri, & Afghari, 2017). The purpose of authentic texts is that the readers engage in meaning and content and "learners feel that they are learning a target language as it is used in social setting" (Berado, 2006, p. 62). Berado (2006) takes the newspapers, magazines, TV programs, movies, songs, literature and internet into account as some examples of authentic sources. One of the disadvantages of the authentic texts is that learners do not know meaning of new words. Therefore, it is important to pay attention to the text readability and proficiency level of the learners related to this issue. Harmer (2001) states that materials which aren't opted carefully decrease students' motivation because...
the learners can't comprehend that is caused by applying these materials (Marzban & Davaji, 2015; Namaziandost, Abedi, & Nasri, 2019).

Nowadays it is stressed that teachers apply authentic texts in the classroom instead of simplified texts because they can engage the learners in "real language" (Berado, 2006, p. 60). It is also believed that using authentic texts in the classroom will lead to"... the enhancement in learner participation in learning, promoted learner grammar and lexicon knowledge levels through self-discovery, and the development of learner awareness about language and differences between written and spoken mediums (Murdoch, 1999, p. 2).

Authentic materials are an effective way to language acquisition and vocabulary acquisition as well. According to Lewis (1993), "vocabulary is often described as the cornerstone of language learning" (p. 50). Without vocabulary, learners can't make the simplest of utterances and it is near impossible for them to communicate at even elementary level. Knight (1994) also discussed that vocabulary acquisition is often prioritized in the learning process by students and teachers. Today many teachers utilize authentic materials such as magazine, newspapers and advertisements, written notes and messages for vocabulary acquisition (Hashemifardnia, Namaziandost, & Shafee, 2018).

Vocabulary knowledge seems to be one of the most important language components that Iranian students need to achieve to be able to communicate well. It is supposed that the lack of vocabulary knowledge can cause communication failure.

It is believed that vocabulary knowledge plays a significant role in daily communication and educational process. This study aimed to contribute to the literature on material development in EFL classes. It focused on teaching vocabulary with the use of authentic materials and its influence on learner achievement and improvement of vocabulary. Hopefully, this study could present a framework for vocabulary teaching in EFL classes (Ghanbari, et al., 2015; Namaziandost, Nasri, & Keshmirshekan, 2019).

2. REVIEW OF THE LITERATURE
The authentic text was defined as a text that was created to fulfill some social purpose in the language community in which it was produced (Little & Singleton, 1988). The term authentic has been used as a reaction against the prefabricated patterns of the textbooks while authentic texts were the non-pedagogical texts used to help learners improve not only their communicative but also their cultural competences. Authentic materials - also known as realia - can be described as anything created for native speakers of a language, we can use for our teaching purposes. With the changing linguistic boundaries, it is now widely known as materials that include ideas, words, phrases and expressions that are heard and read in real-life situations (Mirshekaran, Namaziandost, & Nazari, 2018).

In accordance with the tendency to develop not only the communicative but also the cultural competences in language teaching, there was a need to clarify the notion of authentic text and communicative authenticity. It has been debated in Europe (Breen, 1985) and The United States (Nostrand, 1989).

According to Widdowson (1990), authenticity does not lie in the text but in the way speakers and readers make use of it, namely in their response. Taking also into account that the link between a certain language and its social community can be very changeable, we believe that cultural and communicative competence means understanding the social conventions of the target language speech community while preserving one’s own. Learners can mimic the behavioral patterns of that community derived from the authentic text to a certain extent since the first goal is to communicate and not to behave like someone else which means somehow losing one’s social and linguistic identity (Tahmasbi, Hashemifardnia, & Namaziandost, 2019). The learner can behave both as an insider and an outsider of the target culture if he understands the cultural situation. Consequently, teachers should be concerned more about authentic language learning which require communication and meta communication in the language education (Keshmirshekan, Namaziandost, & Pournorouz, 2019).

Nostrand (1989) raised the issue of cultural competence which include to a certain extent the obligation to behave in accordance with the social conventions of a given speech community. Students should mimic linguistic and patterns of behavior of observed in the authentic texts as a good way of understanding the culture of the target language. Additionally, Nostrand (1989) recommends separate knowledge about the culture and experience of the culture through what they called cultural competence and cultural performance (Namaziandost, Nasri, & Ahmadi, 2019).

Ultimately, Breen (1985), speaking about the ability of the learner to behave both as an insider and an outsider to the speech community whose language he/she is learning suggests that the learner will redefine any text against his own priorities, precisely
because he is a learner. Such critical understanding becomes an educational issue of pedagogic effectiveness while he concludes that “perhaps all other questions of authenticity in language teaching may be resolved if the potential of the classroom is fully exploited” (Kramsch, 2010, p. 183).

Several definitions of the term authenticity and authentic materials have been given in the field of language teaching. One shared element among all such definitions as is given by Kilickaya (2004) ‘exposure to the real usage of the everyday life language’, and how native speakers use for their daily lives purposes. Kilickaya (2004) also indicated that something in common in all definitions of authentic materials is exposure to real language and its use in its own community.

Bacon and Finnemann, (1990), for instance, defined authentic materials as texts produced by and intended for native speakers for non-pedagogical purposes. Polio (2014) expresses the same feeling toward authentic materials, in which she stated that despite the many definitions of authentic materials, they are not created for educational language purposes. Authentic materials are designed for real-life goals and native speakers’ communications. Also, she refers to spoken and written materials as samples of authentic materials. Kramsch (1993) presented another definition in which she emphasized the non-pedagogical communication, the same as was given by Bacon and Finnemann, (1990). Rogers (1988) refers to the quality and suitability of goals, objectives of the materials to learner needs and interests and their relationship to the real world.

Regarding the effects of authentic materials on learning English language some studies were conducted, for example, Noralkan (2013) investigated the effect of exposure to authentic and computer assisted language learning-based English materials on learners’ metaphorical competence and conceptual fluency in Iranian foreign/second language (L2) classrooms. For this research 53 Persian learners of English were divided into two groups with different experiments. The control group used textbook-based materials whereas the experimental group used authentic materials and instruction by trained native speakers as online teachers through the mediation of computer assisted language learning techniques (Nasri, Namaziandost, & Akbari, 2019). Qualitative and quantitative data were collected based on questionnaires as well as pre-, post- and delayed post-tests. Both control and experimental groups improved in their English language proficiency based on the statistical main effects. The results of the study at the post-test stage also indicated that L2 learners' written and oral discourses had improved more compare to the conceptual skill and metaphorical structure after being exposed to the authentic materials compared to the control group. This claim was based on the significant difference between the textbook-based and authentically-based approaches reflected in the data analyses. Delayed post-test data analysis showed differences between oral and written discourses. Oral discourse metaphorical density felt back to a limited extent though still degrees of improvement were visible. Participants in the experimental group produced less marked discourse with a higher metaphorical density. Also, the study showed that conceptual fluency and metaphorical competence were two related phenomena and the development of one affects the other (Abedi, Keshmirshekan, & Namaziandost, 2019).

Mousavi and Iravani (2012) examined the impact of the authentic versus non-authentic listening materials on the listening comprehension of Iranian EFL subjects. After random selection, 80 upper-intermediate students from among all language institutes in Khoramshahr and Abadan cities, in Khuzestan province, Iran, took part in this study. The participants participated in two experimental treatment groups. During one semester, they were instructed in listening to authentic radio-tapes and non-authentic listening materials taken from the assorted sources. The results revealed that the participants who were instructed on the basis of authentic radio-tapes had gained a higher degree of listening comprehension and proficiency than non-authentic groups. Given the results of this experiment, the tentative extrapolations could be that some of the assumptions about the futility of teaching authentic listening materials should be rigorously re-examined. That is, the use of aural authentic listening materials in EFL classrooms improves learners’ listening comprehension, and has positive effects on EFL learners.

This study tried to examine the following research hypotheses

HO1. Using authentic texts does not significantly affect language learners’ incidental vocabulary learning.

HO2. There is not any difference between using authentic texts and the traditional way of teaching vocabulary among Iranian EFL learners.

3. METHODOLOGY

3.1 Participants

In this study, two intact classes including 52 students were selected. First class included 25 students and
second involved 27 from Farzanegan high school in Dezful city. The first class was experimental group and the second class was control group. All participants were first grade high school students and English was their foreign language. The participants were female and their range age was from 15 to 17. They attended in high school 5 days a week.

3.2 Material

3.2.1 World News for Students of English

To conduct the study, the researcher went through the news and found favorable texts including some target words that were nearly in the same line with the course book (English book 1). World News for Students of English included three levels. The researcher selected level 1 because this level was in harmony with the level of the participants in the present study. The selected authentic material was news in levels. The passages in this news were authentic with a variety of topics and the target words were highlighted. The chosen passages had an eye-catching topic that was interesting for the learners at the first look. The researcher provided copies of them and they were presented to the participants in experimental group.

3.2.2 The Textbook

English book 1 was English course book in first level high school. Learners used it to learn and develop their English. It focused largely on speaking, language production and interaction. Each level provided materials to help learners progress from one level to another in all 5 skills; reading, writing, listening, spoken interaction and spoken production. This book consisted of 4 units and researcher selected units 3 and 4 in the level of this book.

3.3 Instruments

The first instrument for gathering information was a researcher-made vocabulary pre-test, which was designed, based on the students' textbook. The test included the words that were found in the students' textbook and World News for Students of English as well. This test included 40 objective items. Reliability and validity of the mentioned test were tested. After constructing the test, it was checked by three experts for its face and content validity. That was, to get sure about the Content Validity Index of the test items, three English teachers read through the tests and made some changes regarding the clarity, simplicity and the representativeness of items if necessary. Subsequently, the test was modified and then piloted on a similar group in another institute whose course book and level were the same. After applying validation and piloting, the necessary changes and modifications to achieve item characteristics, i.e., item facility, item discrimination, and choice distribution was made in the test. Finally, the test was prepared to use. Its reliability was calculated through KR-21 formula.

The second instrument which was used in the current research was a researcher-made vocabulary post-test-the modified version of the pre-test. It included 40 items. It was administered to determine the effects of authentic materials on the participants' vocabulary learning. All characteristics of the post-test were similar to the pre-test in terms of time and the number of items. The only difference was that the order of questions and alternatives were changed to wipe out the probable recall of pre-test answers. This test was regarded valid and reliable since it was the modified version of the pre-test.

3.4 Data Collection Procedure

To conduct the present study, the researcher selected two intact classes and assigned them as control and experimental groups. Then, a list of 80 unknown target words to the participants were selected from textbook1, which were found in World News for students of English, Level1. To identify the target words for this study, a pre-test was administered 5 days before treatment sessions. The pre-test was consisted of 80 items in which each vocabulary item included two questions: 1) whether the word was familiar to them; 2) if the words were familiar, translate them into Persian? According to participants’ responses, 45 words unfamiliar to at least 90% of participants were selected as target words for this study. Of After that, the researcher administered the treatment. The treatment lasted 6 sessions, each session 50 minutes. Regarding the treatment, the authentic reading texts selected from World News for students of English, Level1 was taught to the experimental group while the texts selected from book 1 was taught to the control group. Five texts were taught to each group; each session one text was taught. In each text, there were some new words that were taught to the students. These new words were common in book1 and World News, level1. This procedure continued until the last session. The treatment lasted 6 sessions of 50 minutes each under the guidance of the supervisor. Finally, the post-test was given from the participants. The researcher-made vocabulary post-test was a modified version of the pre-test. It included 40 items. It was administered to determine the effects of authentic materials on the participants' vocabulary learning. The data on pre-test and post-test were collected and analyzed to answer the questions of the present study.

3.5 Data Analysis

In order to analyze the collected data based on the objectives of the study, SPSS 19 was used. Statistical techniques including paired samples t-test and an
The Effect of Using Authentic Texts on Iranian EFL Learners' Incidental Vocabulary Learning: The Case of English Newspaper

Independent sample t-test were used to measure the impacts of the using authentic texts on vocabulary learning of the participants. In addition, different tables and charts were used to present the detailed results.

Table 1.

One-Sample Kolmogorov-Smirnov Test (Groups’ Pre and Post-tests)

<table>
<thead>
<tr>
<th></th>
<th>Experimental pretest</th>
<th>Experimental posttest</th>
<th>Control pretest</th>
<th>Control posttest</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>25</td>
<td>25</td>
<td>27</td>
<td>27</td>
</tr>
<tr>
<td>Normal Parameters(^{a,b})</td>
<td>Mean</td>
<td>14.4800</td>
<td>18.6400</td>
<td>15.1852</td>
</tr>
<tr>
<td></td>
<td>Std. Deviation</td>
<td>3.01552</td>
<td>7.07625</td>
<td>3.08890</td>
</tr>
<tr>
<td>Most Extreme Differences</td>
<td>Absolute</td>
<td>.173</td>
<td>.384</td>
<td>.242</td>
</tr>
<tr>
<td></td>
<td>Positive</td>
<td>.168</td>
<td>.384</td>
<td>.242</td>
</tr>
<tr>
<td></td>
<td>Negative</td>
<td>-.173</td>
<td>-.263</td>
<td>-.189</td>
</tr>
<tr>
<td>Test Statistic</td>
<td>.173</td>
<td>.384</td>
<td>.242</td>
<td>.194</td>
</tr>
<tr>
<td>Asymp. Sig. (2-tailed)</td>
<td>.152(^c)</td>
<td>.172(^c)</td>
<td>.131(^c)</td>
<td>.110(^c)</td>
</tr>
</tbody>
</table>

a. Test distribution is Normal.
b. Calculated from data.
c. Lilliefors Significance Correction.

Table 1 shows that the statistics of scores is normal as the results obtained from using SPSS 19. In this case, the parametric statistics like independent samples t-test and paired samples t-test can be used to get the final results.

Table 2.

Group Statistics (Pre-test of Both Groups)

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pretest</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>experimental group</td>
<td>25</td>
<td>14.4800</td>
<td>3.01552</td>
<td>.60310</td>
</tr>
<tr>
<td>control group</td>
<td>27</td>
<td>15.1852</td>
<td>3.08890</td>
<td>.59446</td>
</tr>
</tbody>
</table>

In Table 2, the descriptive statistics of both groups is presented. The means of both groups are almost equal. The experimental group's mean score is 14.48 and the control group's mean score is 15.18. This means that the both groups are somehow similar since they are homogeneous at the beginning of the treatment.

Table 3.

Independent Samples t-test (Pre-test of Both Groups)

<table>
<thead>
<tr>
<th></th>
<th>Levene's Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>Sig.</td>
<td>T</td>
</tr>
<tr>
<td>Pret est variances</td>
<td>.019</td>
<td>.890</td>
</tr>
</tbody>
</table>

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In Table 3, an independent samples t-test was used to show the scores of both groups on the pre-test. Since the Sig (.409) is greater than 0.05, the difference between the groups is not significant at (p<0.05). In fact, they performed the same on the pre-test.

Table 4: Group Statistics (Post-test of Both Groups)

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Posttest</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experimental</td>
<td>25</td>
<td>18.6400</td>
<td>7.07625</td>
<td>1.41525</td>
</tr>
<tr>
<td>Control</td>
<td>27</td>
<td>15.9000</td>
<td>3.24674</td>
<td>0.62484</td>
</tr>
</tbody>
</table>

Table 4 reveals the descriptive statistics of both groups on the post-test. The means of the groups are different. The experimental group's mean score is 18.64 and the control group's mean score is 15.90. This means that the experimental group outperformed the control group.

Table 5: Independent Samples t-test (the Post-test of Both Groups)

<table>
<thead>
<tr>
<th>Levene’s Test for Equality of Variances</th>
<th>t-test for Equality of Means</th>
</tr>
</thead>
<tbody>
<tr>
<td>F</td>
<td>Sig.</td>
</tr>
<tr>
<td>Posttest</td>
<td></td>
</tr>
<tr>
<td>Equal variances assumed</td>
<td>.15</td>
</tr>
<tr>
<td></td>
<td>.69</td>
</tr>
<tr>
<td></td>
<td>2.29</td>
</tr>
<tr>
<td></td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>.026</td>
</tr>
<tr>
<td></td>
<td>3.45481</td>
</tr>
<tr>
<td></td>
<td>1.50794</td>
</tr>
<tr>
<td></td>
<td>.4260</td>
</tr>
<tr>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>6.4836</td>
</tr>
<tr>
<td>Equal variances not assumed</td>
<td>2.23</td>
</tr>
<tr>
<td></td>
<td>33.10</td>
</tr>
<tr>
<td></td>
<td>.032</td>
</tr>
<tr>
<td></td>
<td>3.45481</td>
</tr>
<tr>
<td></td>
<td>1.54705</td>
</tr>
<tr>
<td></td>
<td>.3077</td>
</tr>
<tr>
<td></td>
<td>6.6019</td>
</tr>
</tbody>
</table>

Table 5 indicates that the difference between the both groups is significant at (p<0.05). In fact, the experimental group outperformed the control group on the post-test.

Table 6: Paired Samples Statistics (Pre and Post-tests of Both Groups)

<table>
<thead>
<tr>
<th>Pair</th>
<th>Mean</th>
<th>N</th>
<th>Std. Deviation</th>
<th>Std. Error Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>18.6400</td>
<td>25</td>
<td>7.07625</td>
<td>1.41525</td>
</tr>
<tr>
<td></td>
<td>14.4800</td>
<td>25</td>
<td>3.01552</td>
<td>.60310</td>
</tr>
</tbody>
</table>
The Effect of Using Authentic Texts on Iranian EFL Learners' Incidental Vocabulary Learning: The Case of English Newspaper

<table>
<thead>
<tr>
<th>Pair 2</th>
<th>Control posttest</th>
<th>15.9000</th>
<th>27</th>
<th>3.24674</th>
<th>.62484</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Control pretest</td>
<td>15.1852</td>
<td>27</td>
<td>3.08890</td>
<td>.59446</td>
</tr>
</tbody>
</table>

Based on the descriptive statistics in the above table, the mean scores of the experimental group on the pre and post-tests are 14.48 and 18.64, respectively. The control groups' mean scores on the pre and post-tests are 15.18 and 15.90, respectively.

Table 7.
Paired Samples Test (Pre and Post-tests of Both Groups)

<table>
<thead>
<tr>
<th>Paired Differences</th>
<th>t</th>
<th>df</th>
<th>Sig. (2-tailed)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mean</td>
<td>Std. Deviation</td>
<td>Std. Error Mean</td>
<td>95% Confidence Interval of the Difference</td>
</tr>
<tr>
<td>Mean of posttest-experimental pretest</td>
<td>4.16000</td>
<td>7.54255</td>
<td>1.50851</td>
</tr>
<tr>
<td>Mean of control posttest-control pretest</td>
<td>.00000</td>
<td>.55470</td>
<td>.10675</td>
</tr>
</tbody>
</table>

In the above table, a paired samples t-test is used to compare the pre and post-tests of each group. The difference between the pre-test and post-test of the experimental group is significant since Sig (.011) is less than 0.05. Since Sig (.152) is greater than 0.05, the difference between the pre-test and post-test of the control group is not significant.

RQ1. Do using authentic texts significantly affect language learners' incidental vocabulary learning?
The results showed that after teaching authentic materials through newspaper, students of the experimental group outperformed the control group on the post-test. It could be also observed that participants got better scores and had better performance after the treatment-teaching authentic materials. The outcomes additionally showed that authentic materials improved vocabulary learning of the respondents. Therefore, the first null hypothesis of this study “Using authentic texts does not significantly affect language learners' incidental vocabulary learning” is rejected. In fact, authentic materials are beneficial to language learning, the results of this study confirm the outcomes of the previous empirical studies. The findings of other researches indicated that authentic materials can improve English language learning.

The findings of this study are supported by Ghanbari et al., (2015) who investigated teaching vocabulary through authentic materials. The analysis of data indicated that the vocabulary knowledge of the participants developed in both groups but the experimental group significantly outperformed the control group.

In addition, the findings of this study are in line with Karimi and Dolatabadi (2014) who examined the impact of authentic materials on listening comprehension of lower intermediate Iranian learners. They conducted a survey of 50 Iranian students at Arak University, Iran. The results revealed that that implementing authentic materials in EFL listening class improved the students' attitudes towards language learning. Moreover, the listening comprehension in EFL students improved after they listened to authentic listening materials in class.

The improvement of the students on the post-test is due to using authentic texts. Authentic texts can be motivating since they are proof that the language is applied for real-life purpose by real people. Widdowson (1990) believes that exposing learners to authentic materials is indispensable, because of the rich language input they provide. Exposing students to such language forms will enable them to cope with genuine interaction, whether it is inside or outside the classroom. Researchers claim that when authentic materials are used with the purpose of students’ learning, students will have a sense that the real language for communication is being learnt, as opposed to classroom language itself.
Authentic texts will bring them closer to the target language culture, and therefore this will result in them making the learning process overall an even more enjoyable and thus, motivating. There are a lot of linguists, who encourage the use of authentic materials in teaching because of their positive effects on learners. According to Carter and Nunan (2001), authentic materials are the kind of "texts" that are not designed for "teaching" aims. Authentic materials are a useful means, to bridge the gap between classroom and the real world. Researchers have proven that the language taught in the classroom must be linked to its functions in the real world. In addition, Richards (2001) states that the language which the learners are engaged with in classroom, must represent the language used in the real world.

RQ2. Is there any difference between using authentic texts and the traditional way of teaching vocabulary among Iranian EFL learners?

This study compared the effects of teaching authentic and non-authentic materials on vocabulary learning of Iranian EFL students. After analyzing the data, the results showed that there was a significant difference between students' performance in non-authentic group and authentic group. In fact, authentic group outperformed the non-authentic group. The second null hypothesis of this study "There is not any difference between using authentic texts and the traditional way of teaching vocabulary among Iranian EFL learners" is rejected. The gained results may be due to the fact that authentic reading texts have a positive effect on learners' motivation, provide authentic cultural information, provide exposure to real language, relate more closely to learners' needs, and they support a more creative approach to teaching.

Authentic materials enable learners to interact with the real language and content rather than the form. Learners feel that they are learning a target language as it is used outside the classroom. Considering this, it may not be wrong to say that at any level authentic materials should be used to complete the gap between the competency and performance of the language learners, which is a common problem among the nonnative speakers. This requires the language patterns being put into practice in real life situations. The obtained results of the current study agree with Barekat and Nobakhti (2014) who compared the effects of authentic-based materials and non-authentic-based materials on improving the learners' different parts second/foreign language learning. Like the findings of the present study, they concluded that there was significant difference between authentic-based materials and non-authentic-based materials in improving language skills. In other words, teaching authentic-based materials in comparison with non-authentic-based materials have better effects on enhancing learners' ability in L2 learning.

Considering the results obtained from the analysis of the related data, it can be argued that the authentic-based materials used in teaching vocabulary in our setting were effective in the authentic group. The authentic reading comprehension passages containing vocabulary were interesting for the language learners. After reading authentic texts, students became more motivated to learn about their own favorite topics and new things. This study proves the fact that readers not only read the texts for themselves, but also have motivation to deliver the new information they got from the texts to other people. Here, the focus of reading is on the content in which readers make an interaction with the text, and not on the linguistic features of the text.

Authentic materials can motivate students toward English learning as Gilmore (2007) believed that authentic materials can generate greater interest among teachers, students and even publishers than do traditionally structured materials. Authentic materials should be incorporated in the students' course books; Floris (2008) pointed out the necessity for incorporating authentic materials in the course design because they are more motivating, and engaging, and relevant to students' lives.

The findings indicated that authentic materials instruction enhanced Iranian students' English achievement. The results of this study confirm the outcomes of Mousavi and Iravani (2012) who examined the impact of the authentic versus non-authentic listening materials on the listening comprehension of Iranian EFL subjects. Their results revealed that the participants who were instructed on the basis of authentic radio-tapes had gained a higher degree of listening comprehension and proficiency than non-authentic groups.

Authentic materials from various media connect students with the real world and keep them informed as well as keep their attention on task. Authentic materials are beneficial in terms of initiating learners' motivation because learners tend to have positive educational attitudes toward such materials and learners also attach more language-related values to authentic materials. Authentic materials may generate meaningful and interesting learning which helps to sustain learners' motivation and encourage the development of autonomy. Authentic materials are more likely to lead learning toward long-term retention.
5. Conclusion
After going through the related literature, it is obvious that the use of authentic materials in language teaching is supported by many researchers. They regard the use of this type of materials as a useful means to motivate learners, arouse their interest and expose them to real language they will face in the real world. In addition, authentic materials encourage learners to learn a particular language successfully, because they notice they are dealing with the language in real life. According to Guariento and Morely (2001), authentic materials help to motivate learners learn the language by making them feel they are learning the real language.

In addition, Hyland (2003) stated that one of the most important advantages of using authentic materials is that they increase learners' motivation and reflects positively on their learning process. Still, some researchers are against the use of authentic materials in the classroom, because they believe that they might be too culturally biased and contain complex words and structure. This might frustrate learners. In spite of this negative view, the advantages of using authentic materials in teaching learners in ESL/EFL classrooms outweigh the disadvantages, and they are still a vital approach which should be utilized by EFL teachers, in order to support their learners' language learning process, as proven by a number of researchers such as (Otte, 2006). In a nutshell, it is now quite obvious from the results of this study that authentic materials have positive effects on the learners' language improvement and they can lead to English achievement.

5. CONCLUSION


An Analysis of the Grammatical Features and Lexical Features that the Hearing-Impaired Learners Use in Writing to Achieve Cohesion
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ABSTRACT
Competence in both spoken and written English is very important for all learners regardless of their hearing ability. Previous studies reveal that hearing-impaired learners face several challenges in their written English. These challenges affect their communication, which is likely to affect their education and career aspirations. The thrust of this paper, therefore, was to identify the grammatical features and lexical features that the hearing-impaired learners use in writing to achieve cohesion. The study confined its investigation to the nature of cohesion in the hearing-impaired learners’ English written texts. The data for the study was collected from the written texts of Form Three hearing impaired students sampled from three secondary schools located in Nyeri County, Nakuru County, and Machakos County in Kenya. The written texts were picked from written assignments from different subjects as well as from one free composition. The study was guided by Halliday and Hasan’s theory of Cohesion to identify, describe and categorize cohesive devices in the texts. In the final analysis, this paper found out that all the cohesive devices posited by Halliday and Hasan were present, but at varying frequency. Reference had the highest frequency of occurrence and ellipsis the least. The hearing-impaired learners had challenges in writing cohesively.

1. INTRODUCTION
Although several studies have shown that the English writing skills of deaf individuals are usually inferior to those of normal-hearing peers (Wamae, 2003; Ayoo, 2004; Mangóka, 2009; Antia, Reed & Kreimeyer, 2005; Kuntze, Golo, & Enns, 2014), there is a need for information on the exact nature of their difficulties and of the effects of different linguistic elements on writing success (Paul, 2010). A study on how the hearing impaired learners compose their texts cohesively will add more knowledge to their language acquisition as well as use. In the current study, the researcher examined how hearing-impaired learners use cohesive devices in their writing. Cohesion is concerned with the ways in which the components of a text are mutually connected within a sequence and it is important in the identification of what does and does not constitute a text. According to Halliday & Hasan (2013:5), cohesion is expressed through the three stratal organization of language. These are semantics, grammar and vocabulary, and orthography. Meaning is realized or coded as forms, while the forms are realized as expressions. Halliday & Hasan (2013:5), treat cohesion as a set of semantic resources that link sentences with what has gone before. Since cohesion is a semantic relation between the elements in a text and some other elements that are important for interpretation, sentence boundary may not limit the cohesiveness in a text. Semantics, therefore, plays a big role in cohesion. Halliday & Hasan (2013) further claim that it is through grammar and vocabulary that users of a language can write cohesively.

Halliday and Hasan (2013) consider cohesive ties in terms of reference, substitution, ellipsis, conjunction and lexical items. Reference tie is used to presupposed and subsequent elements within the same text. They include personal references such as pronouns, demonstratives, and determiners. Substitution creates cohesion by replacing one item with another. A substitution tie within a text is used to replace one word for another, where the latter word in the text serves as the replacement and is used
in lieu of repeating the former word or clause in the text. Ellipsis ties maintain cohesion within a text by allowing a writer to omit an item, which Halliday and Hasan call substitution by “zero.” A conjunction tie forms semantic relations by systematically connecting what is to follow with what has gone before. Conjunction ties include; additives, causal, adversative and temporal conjunctions. Lexical ties have two sub-domains: reiteration and collocation. Reiteration creates cohesion when an item is repeated later in the text as the same word, a synonym or a new synonym of the referent, superordinate or a general word. Collocation is the inclusion of two or more words that are likely to occur within the same context. It creates cohesion through the association of lexical items that regularly co-occur (Hellalet, 2013).

2. LITERATURE REVIEW

The hearing-impaired learning needs to be given a lot of importance because education is a human right and an essential tool for achieving the goals of equality development and peace (Gatakaa, 2009). Article 3, sub-article 54 (1) b of the Kenyan Constitution (2010) provides that persons with disability are entitled to access educational institutions and facilities with persons with ability. Education ensures that persons with a disability such as the hearing impaired can compete favourably for whatever opportunity exists. As Mwenda (2010) observes, the hearing impaired follow the same curriculum with the sound in hearing hence, they sit for the same national examinations, Kenya Certificate of Secondary Education (KCSE) and compete with them for places in institutions of higher learning such as polytechnics, colleges, and universities.

Deaf children follow the same course as their hearing peers with regard to early childhood literacy (Mayer, 2007). The hearing-impaired learners are expected to continue to develop literacy abilities proportionate with the normal hearing counterparts. Mayer (2007) adds that this has, however, not been the case because the hearing impaired learners have always trailed behind the normally hearing learners in national examinations.

Learning for the deaf in Kenya is fraught with obstacles. Studies by Ayoo (2004) and Mangóka (2009) show that they have not acquired grammatical competence and therefore write incoherently. They have not mastered many of the basic grammar rules and parts of speech in English. Wolff (2011) claims that hearing children’s vocabulary is delayed and restricted. Field (2004) and William & Mayer (2015) observe that the deaf encounter literacy problems because they do not have a strong basis of spoken language. The hearing impaired writing is characterized by the use of a limited number of sentence structure and grammatical system. Their writing is also defective because of delayed language development compared to their hearing peers (Antia, Reed & Kreimeyer, 2005; Antia & Kreimeyer, 2015). The hearing-impaired learners begin their formal school lacking the necessary language skills and general knowledge of normal language development among their age peers (Wilbur 2000; Toth 2002).

In Kenya, most of the hearing impaired learners are segregated from the normal children. They get their education in special boarding schools for the deaf, special units attached to regular schools, and in integrated settings (Kimani, 2012). There are about 200,000 deaf children across the country (Kibiwott, 2014) but only 12,000 deaf children in 118 Special Needs schools, from primary to tertiary level in Kenya (Omulo, 2018). Most of the secondary schools are nearly established from deaf units or primary schools. Omulo (2018) and Kibiwott (2014) observe that most of these schools lack teachers and teaching aids. The scenario is made worse by the fact the Karen Technical College for the deaf is the only post-secondary institution for the deaf.

Very few deaf children go beyond standard eight because they lack the necessary communication ability to compete with their hearing counterparts (Omulo, 2018). NgaO (2005) further notes that hearing-impaired children often enter school later than their hearing counterparts and also spend more years than some of the hearing learners because they repeat several classes. Matthew (2014: 2) claims that ‘low literacy levels of graduates with HI have been seen as an element of educational wastage. This is a great loss, for a developing nation like Kenya.’

Education for the deaf is further complicated by the fact that the teachers lack sufficient proficiency in Kenya Sign Language, which is the language of instruction. Kimani (2012) observes that the lack of enough teachers affects dialogue in teaching. Although learning and teaching take place in sign language, the hearing impaired learners are assessed through reading and writing in English. Kimani (2012) agrees with Marschark (1977) that it is fundamentally wrong to judge deaf children’s cognitive abilities based on the ability to read and write. Marschark (1977), as quoted in Mang’oka (2009), further observes that the hearing impaired learners have superior language production skills in sign language as compared to their skills in written English.
In spite of the fact that the hearing impaired share the same syllabus and have to compete for the same opportunities as the normal hearing learners, the hearing impaired face unique problems in their English written texts. Studies by Wilbur (1997); Quigley and Paul (1984); Wamae (2003); Ayoo (2004); Mangóka and Mutiti (2013); and Mang’oka and Somba (2016) have highlighted the writing challenges faced by the hearing impaired learners albeit these studies have focused mainly on grammar and lexical aspects hence the need to explore semantic aspects in order to understand the hearing impaired learners literacy levels. This would help the researchers to know if semantic aspects of writing are delayed in the same manner as in syntax, morphology, and phonology (Marshark, 1994). Such semantic aspects are like the ability to use cohesive features accurately and the ability to generalize semantic relations in writing.

3. METHODOLOGY

Descriptive research design was adopted for this study. This design establishes the existence of phenomena by explicitly describing them (Babbie, 2010; Dawson, 2002; Given, 2008). The design involves a systematic collection of data to give a clear picture of a certain situation or determine the status of the phenomenon under study. Data was collected from the written texts of hearing-impaired learners in Form Three. Halliday and Hasan model of Cohesion was used in identifying, and describing the grammatical features and cohesive features used by the learners to write cohesively. The written texts were read and the grammatical features and lexical features that create cohesion identified. A brief description of each was given.

4. RESULTS AND DISCUSSIONS

This section of the paper identifies the grammatical features and lexical features that the hearing-impaired learners used in their writing to achieve cohesion. The basic concept used in the analysis of text for cohesive devices is the tie. In this paper, the tie includes both the cohesive element and the item that the cohesive element presupposes. Halliday and Hasan (2013) describe a tie as a relation between two elements. It is worth noting that some sentences may have more than one tie as will be shown in the sentences identified in this paper. In some other cases, the presupposed item may not be in the preceding sentence but in the sentence in a distant past. It is also possible that the presupposed item may itself be cohesive, presupposing another item as observed in other studies (Aldera, 2016; Ahmed, 2010).

Several extracts from the hearing impaired learners’ class assignments (SAC) and free compositions have been given as examples in the analysis. Most of the written texts from both categories were incoherent or incomprehensible. Those that were analyzed had a varying degree of coherence coupled with very many grammatical and structural errors. My locus of enunciation in this section will be to identify the possible lexical features and grammatical features used by the hearing impaired learners to mark cohesion in their writing.

Below are examples from the students’ written texts. Example 1 is an extract from the hearing impaired assignment (SAC).

(1)

SAC 1

The water and mineral salts which drop from root and soils.¹ The concencent salt by leave had a water from temperature and carbon (iv) oxide.² Then water had a salts from mineral drop move to roots from by leaves had a salt higher.³ The roots had a tree from leaves had a water seals and carbon (iv) oxide of conernation.⁴ To know how to make of seals move to the root later crop from mineral and leave then crop had a leave temperature which by salt of the air.⁵ When move to the water had a drop from mineral later crop roots had a power of the tree and root than weakness.⁶ The grow had a air from leave of the branch and stem later crop to move roots up to water from drop mineral.⁷ That is why because had a water drop mineral.⁸ That is why because had a water drop a lot then roots be become big later crop of the leave from salts move to air.⁹ The leave had a air of the water move to roots from mineral get of the salt concentration higher.¹⁰ The water drop of the roots there is soil a lot use of root with water from mineral out of the salts from get salt it.¹¹ to know how to make by salts from the roots is power from soil and leaves.¹² The grow from mineral example how you know tree is tall from down search get mineral from slats.¹³ The water search get of salt how to crop from root of the air which by carbon (iv) oxide. The water had a temperature on the leave salts with water and air.¹⁴ The branch of the leave crop of roots had a strong from mineral get how to do search salts a lot from roots. The easy mean that salt move to water of root get mineral search had a find salt higher.
As seen in the extract, the sentences in the above Biology assignment hardly make sense. None of them is grammatically correct. The learner lacks competence in the use of grammatical structures to construct meaningful sentences. The hearing-impaired learners were supposed to answer the question ‘Describe how water and mineral salts move from the roots to the leaves’. As a result of their grammatical incompetence, the hearing impaired learner repeated the keywords in the question. The keywords such as mineral, water, roots, leaves, move and roots have been repeated in almost every sentence, hence raising their frequency in the text significantly. The above text, therefore, has a high frequency of reiteration. Reiteration is a type of lexical cohesion that is characterized by the repetition of lexical items, use of general terms, use of synonym, near-synonym or use of superordinate words (Halliday & Hasan 2013:278). When similar or related words are used in successive sentences, connection in both far and near positions is created (Halliday & Hasan, 2013). This repetition is given the term reiteration by Halliday and Hasan (2013). Reiteration achieves cohesion when one word refers back to another to which it is related by having a common referent.

Similar words have been repeated in example (1). There is same word repetition of the word water in SAC 1, sentence 2, 3,4,7,8, 9 and 16. This same word repetition creates lexical cohesion in the text. Other forms of same word repetition are in the repetition of the words; salts (sentences- 3, 4,5,8,10,11,12,13,14,16); higher (9) crop (5,6,7,8,13,15); move (6,7,9,16); Know (sentence-12); mineral (sentences 3,5,6,7,9,10,12,15,16); temperature (sentences- 5,14) and drop(sentences-3,4,6,8). The word root has been repeated in sentences-3,6,7,8,9,11,12,13,15,16 while leaves has been repeated in sentences 2,3,4,5,9,14,15 of text SAC1. Carbon (IV) oxide has been repeated in sentences 4 and 13 to create cohesion within the text. The words power, (sentence 11); concernment, which the learner may have wanted to mean concentration (sentence 9) have been repeated in the text. This enhances cohesion in the text.

The hearing-impaired learners also used words that co-occur in the text to create lexical cohesion in the text. The use of co-occurring words is called collocation. Collocation according to Halliday & Hasan (2013) describes the relationship between words that appear in a similar context or words that tend to co-occur. They refer it as a cover term for cohesion that results from the co-occurrence of lexical items that are in some way typically associated with one another because they tend to occur in a similar environment (Halliday & Hasan, 2013:287). The collocations in example 1 are in most cases, only applicable in the context in which the words have been used. Leave collocates with trees and roots in sentences 4 and 5. Crop collocates with tree, leaves, and roots in sentence 5. Branch and stem collocate with leave, and tree in sentence 7. Air collocates with temperature as used in the context of the text in sentence 6. The verb drop collocates with the word move in sentence 6 and 10. The noun stem collocates with root, leaves and tree in sentence 7. Soil collocates with roots, air, and leaves in the context they have been used in sentence 10.

Another lexical feature that enhances lexical cohesion in example 1 is the use of superordinate term and synonym. A Superordinate term is a name for a more general class. It is a cohesive tie between elements by pointing to the original referent with a different lexical term while expressing the same or expanded meaning (Halliday & Hasan, 2013). The word salt has been repeated to presuppose mineral salts in sentence three. Salt is a superordinate of mineral salts. Another use of the superordinate term is in the word mineral in the third sentence to presuppose mineral salts. Synonym on the hand is a word that means exactly or nearly the same as another word. The word strong is a synonym of the word power in sentence 16.

Present in SAC 1, is the use of words that create grammatical features that enhance cohesion. A good example is the use of pronouns that create reference ties in the text. According to Halliday & Hasan (1976; 2013), grammatical cohesion includes the use of reference ties, conjunction ties, ellipsis, and substitution. The student has used the demonstrative reference the roots in sentence 4, 5(SAC 1:4-5). The use of a definite article before a noun establishes cohesion in a text by reference. The definite article connects identity of reference with something mentioned before. The noun roots refer to the word roots used in the previous sentence hence creating cohesion. The use of the definite article the before the noun water in sentence 6,10, 11, 13 and 15 ; and before leave in sentence 9, and before branch in sentence 15 help in creating cohesion. The nouns point backward to a lexical item mentioned earlier. The demonstrative pronoun then in the third sentence does not create a cohesive tie because it lacks a presupposed item. It is therefore erroneously used.

Another grammatical feature that creates cohesion, in example 1 (SAC 1) is the use of conjunctions. Some
of the conjunctions have erroneously been used. For example, then in sentence 3 and later in sentence 5 and 7 do not have a presupposed item. The same case applies to when in sentence 6. The clause that is why because (sentence 8) has been misused as a temporal conjunction, though it functions as a causative conjunction. The presupposed item is sentence number 7, though not clear. All these conjunctions have been used erroneously. Example 2 gives another text written by the hearing impaired learner.

(2)

SAC 3

1The mineral salt move to roots. 2How to grow about same water mineral salt. 3Transport absorption of water and mineral salts cell sap of hair roots different between the cell sap in the water and mineral salt pressure down root hairs. 4The water molecules across the cell wall and cell membrane into the root same tree by the leave making less it. 5Because have not water and mineral salt They are pressure osmotic force by the absorbing cell. 6The root hair to osmotic same move water from the mineral salt by the leaves. 7Due to osmotic gradient water move from the roots to the leave. 8Because of pressure down roots grow by the leave which is the soil water and mineral salt plants for their growth and cell sap in the root hairs is greater than that in the soil. 9Transpiration is the process by which plant loose water and mineral salt with the vapour into the low from the plant.

Example 2 is derived from the students’ Biology assignment. Just like in example 1, the same words pertinent to the topic have been repeated raising lexical features considerably. The words do not combine to form a meaningful unit. This agrees with the view that the presence and frequency of cohesive ties is not an indication of good writing in all cases as observed in other studies such as Wolff (2011). The hearing-impaired learners have not acquired enough grammatical structures to write coherently. The learners, however, demonstrate a greater understanding of the topic, thus a greater variety of related words increasing collocation ties and other forms of lexical cohesion.

There are several lexical cohesive ties and few grammatical cohesive devices in example 2.

Among the markers of cohesion in example 2 are words and phrases that create lexical collocation. Similar to example 1, several keywords collocate in example 2. The word transport collocates with mineral salts, roots and water in sentence 3, and move in sentence 3. The phrase the water molecules collocates with cell sap, and water in sentence 4. The phrase Cell membrane collocates with the phrase cell wall and cell sap in the same sentence. Tree collocates with root, and cell sap while leave collocates with root in sentence 4. The word absorbing in sentence 5 collocates with absorption in the same sentence. Cell collocates with cell wall and cell membrane in sentence 5. Leaves collocate with root in sentence 6. Other examples of collocation are in sentence 7; osmotic gradient and osmotic force, roots and leaves; sentence 8; soil and root, plants and root, growth and grow; sentence 9; transpiration and leave absorption, plant and roots, and vapor and water. The above examples are a clear indication that lexical items have a tendency of co-occurring. It is this co-occurrence that creates cohesion. For example, the occurrence of cell and cell wall in sentence 5 creates cohesion.

Several words and phrases have also been repeated in example 2 to create lexical cohesion. There is same word repetition of the word water in sentences 3, 5, 6, 7, 8, and 9. Other forms of same word repetition are: mineral salts (sentences-3, 4, 5, 6, 8, 9); root (sentences 4, 8, ); pressure (sentence -5, 8); root hair (sentence 6, 8); osmotic (sentence 6) move (sentence 5); and grow (8). The learner begins sentence seven and sentence eight with causal conjunction due to and because respectively creating cohesion within the sentence but not in the text. It is worth noting that despite all the above lexical ties, the text is not grammatical. The learner’s grammatical incompetence is evident in the use of the word osmotic without a noun. It should be used with a noun as a premodifier.

(3)

FCC 1

1Our principal, teacher and my followed student good afternoon, I wanted to write to this happiest day in school have problem. 2First one some students were noticed a lot because the food were poor same waste time of money. 3Our class 3N have just one P.E for sports some teachers were lazy to teach us the time lessons. 4Many students want school uniform suffered and they steal to each other.

5Other things about the dinning hall that some student complained the group tables are poor because students come late same the food are few small and very poor. 6Many
students are very sad and hungry because they want the shopping in school and possible we pay it.\textsuperscript{7} Other students in the dormitory some are lazy to do your duty and ignored all he perfect to call his or her students.\textsuperscript{8} Some they steal their money from student dormitory and they suffered a lot.\textsuperscript{9} The class lesson assignment have more and students feel sad or tired during the teacher come late all the time accepted to tell you during the teacher come late all the time accepted to tell you that the bell rings some student were staying outside with permission on teacher duty feel sadness.

\textsuperscript{10}Our girls dormitory some students waste time of water they not using their buckets, they just waste all time 10:00 pm at night they ignored.\textsuperscript{11} We accepted to obey our school programmes and in Saturday night that we free true but on Sunday some student sad and angry because they want to watched television at night.\textsuperscript{12} Some student dormitory steal the school uniform everytime because I suffered a lot because we waste of time and their parent pay school fees and not find it.\textsuperscript{13} Thankful for writing this topic of my happiest day in our school

Example 3(FCC 1) is derived from the students’ free composition. The free composition gave the learners an opportunity to write freely. The students were supposed to write a composition on the topic My Happiest Day in School. Most of the free compositions were incoherent. The level of incoherence was very high in some text. The researcher could therefore not trace any links between them apart from the occasional repetition of the same word in several sentences. The above example is among the few that were slightly coherent but with many grammatical mistakes.

Several words that create cohesion are present in FCC1. One of the cohesive devices utilized is the use of words that collocate. As earlier mentioned, the use of collocation in data analyzed was not an indication of quality writing because the hearing-impaired learners repeatedly used the same words. A good example of repetition is in sentence 2 where the noun phrase some students collocates with the noun students. These two words are collocating because they share semantic relations. Collocation can occur in two ways. First, there is the bound collocation which involves constituents that cannot be separated such as lost and found. Secondly, there is semantic cohesion collocations which are mutually selective (Panahifar, 2013). In sentence 4, school uniform collocates with students while in sentence 6, school collocates with principal, teacher and students. Other forms of collocation are dormitory and school (sentence 7); prefects with school or students; lesson and school, students; bell and lesson, school, students; teacher and students (sentence 9); girls’ dormitory and dormitory (sentence 10); sad and angry; sad and suffer; (sentence 12) school fees and students, same student and student in sentence 12.

The hearing-impaired learner has used reiteration in example 3. There is same word repetition in the text. The word teacher has been repeated in sentences 2, and 9. The phrase some students has been repeatedly used in sentence 5 and 10. There is a repetition of the phrase many students in sentence 6. Other forms of same word repetition are in the repetition of the words student (sentence 5, 7); perfect (the learner meant prefect) in sentence 10; steal, school uniform, suffered, waste (sentence 12); and school in sentence 13. The hearing impaired learner has also used antonyms which Halliday and Hasan (2013:285) classify under reiteration. The words sad and happiest are in opposition. Antonyms are related by a particular type of opposition; hence they contribute to the structure of a text. Halliday and Hasan (2013:285) claim that there is a possibility of cohesion between any pair of lexical items which are in some way associated with each other in language. Reiteration is a subcategory of lexical cohesion. This helps in creating cohesion in the text.

The hearing-impaired learner has used several grammatical cohesive devices in example 3(FCC 1). Sentence two begins with the temporal conjunction first one. This has a similar meaning with the phrase to begin with. This links the earlier statement in sentence one with sentence number two. The causative conjunction, because, links the clauses in sentences 2 and 11 in example 3, hence creating cohesion within the sentences but not within the text. Other conjunctions used to create cohesion within the same sentence are and and but.

FCC 1:2 \textsuperscript{2} First one some students were noticed a lot because the food were poor same waste time of money

FCC 1:11 \textsuperscript{11} We accepted to obey our school programmes and in Saturday night that we free true but on Sunday some student sad and angry because they want to watched television at night
We decided to adhere to our school programme and on Saturday night we were free but on Sunday some students were sad and angry because they wanted to watch television at night.

There is an error in the use of the additive conjunction and to link the two clauses in sentence 8: ‘Some they steal their money from student dormitory and they suffered a lot’. The learner should have used the causative conjunction because to link the two clauses: Some stole money from students in the dormitory because they suffered a lot. The learner may have wanted to give the reason why the student stole money from others.

There is the comparative reference in example 3(FCC 1). Comparative reference involves a comparison with regard to identity, similarity, difference, quality or quantity. The comparative other things (another thing) in sentence five presupposes the preceding paragraph. The phrase other students and phrase some students have been used as comparative references in sentences 7 and 10 respectively. Other students presuppose some students while some students in sentence 10 presuppose students. There is only one personal reference we in sentence 11 which presupposes the speaker and the fellow students. There is also use of ellipsis in sentence 8. Some they steal their money from student dormitory and they suffered a lot. This is the nominal ellipsis of the word students which can be recovered from the previous sentence.

Example (4), FCC 5, is not coherent but has a few lexical items that create cohesion. There is an erroneous use of the personal reference they in sentence two. The personal pronoun has no presupposed item, hence not cohesive. There is, however, good use of personal reference they in sentence 3 and 5. The pronoun they in both sentences presupposes teachers, hence creating cohesion within the text. The rest of the cohesive devices are in form of collocation and reiteration. Several words have been repeated in the text, generally creating cohesion within the text. Some examples are the repetition of the word school in sentence number 2 and sentence number 6, and teacher in sentence number 5. Collocation occurs in sentence two where both teacher and lesson collocates with school; in sentence 3 where the words student, education and learning collocate with teachers and school; and finally in sentence 5 where subject and student collocate with learning and teacher respectively.

(4)

FCC 5

This school is fine and also best but problem with food and tourism, uniform for school miss a lot tell something about food have a lot dirty with stone small thing, miss tourism buy are a lot money. They are not happy in school please our principal some teacher are lazy to teach but miss lesson, able next time must be to best way teach a lot. They are not focus to student about education but teacher think about clothe why not education and please stop next using learning never force about clothe best using learning never force about clothe best way education your meaning making our school. They are marking happy a lot improve education. They are teacher to teach very poor sign language to teach but not understand from tell about subject also best way sign language know who best making student understand fast from subject. May be our school next time change feeling in school control follow about it.

(5)

FCC 17

They were not happy because was assignment work lesson waste? The lesson my class lesson waste on assignment lesson. They other class P.E two any other P.E one game why we are all not happy. The class same free two P.E day but oppress one my class only PE games day not good. It was perfect asked teacher is not good, my class lesson assignment waste is time subject all not same last. The class form 3 other deaf school. The teacher said is patient was student all but I am small happy but go to dining hall time waste last service wait of in back class soon bell in here last same continue food but then because fast in the class my class wanted must be teacher is Sign language is like tortoise do not understand teaching everything must sign well all know must subject today please, let obey teacher same student.

The student were all happy some small please you teacher same student value action show discipline was smart. They were my happy nice is reaching action improved but wanted help teacher. The principal good development building and
The above text, example (5) FCC 17, is poorly written with many grammatical errors. It should be noted that the hearing impaired learners have not acquired enough grammatical structures to write cohesively and coherently. There is a high frequency of repetition and collocation. Very few grammatical ties are used in the above text. This may be due to the inability of the hearing learners to manipulate grammatical structures to achieve cohesion. The learners lack a basic grasp of English syntax. The high frequency of the same word occurring more than once in the same sentence is an indication that the hearing impaired learners have a deficiency in vocabulary.

Several words used in example (5) FCC 17 collocate. The word class collocates with the word lesson in sentence three, and subject in sentence five. The noun phrase the class collocates with the word class in sentence four. The word teacher collocates with the word lesson, while the word assignment collocates with lesson in sentence five. The noun student collocates with the noun teacher, while the noun phrase sign language collocates with the noun deaf in sentence number 7. Other examples of collocation have been used in sentence 9 (reading and student); sentence 10 (principal and school; form three and class; exam and school; class and school); and in sentence 11 (lesson and class; assignment and class). These collocation ties play an important role in creating cohesion in the text, though there may many grammatical errors. As said earlier, the occurrences of lexical items that belong to the same semantic field create cohesion. For example, the presence of lesson, assignment, and teacher presuppose lesson and are therefore cohesive. Sign language and deaf when used in close proximity create cohesion since the two words co-occur.

The other highly used cohesive tie in example (5) FCC 17 is same word repetition. The words lesson and waste have been repeated in sentence two while the noun phrases the class, the teacher, and the noun phrase the student have been repeated in sentence 6, 7 and 8 respectively. The word teacher has also been repeated in sentence 7, 8, and 9. Other same word repetitions occur in sentence 10 (school, student); sentence 11 (class); sentence 12 (student, teacher, read, education, assignment, lesson and revision). The repetitive use of these words creates cohesion in the sentences as well as in the text in general.

(6)

SAC 30

1Many youths leave their land with old people. 2Where old people cannot cultivate shamba. 3Youth get more harvest if they cultivate shamba. 4The same shamba feed everyone. 5More food for everyone. 6The youth need go back home because crime in city.

SAC 30 was extracted from short answer questions in a History assignment. The learner has repeated several words in their writing. There is same word repetition of the verb cultivate and the noun shamba in sentence two and sentence four. This makes the text cohesive. The word more has been repeated in sentence four and six while everyone has been repeated in sentence five and six. Repetition has also taken the form of synonyms. The Noun phrases many youths and young people are synonymous with the word youth. There is also use of the conjunction because in sentence 7 that links the first clause with the second clause. This creates cohesion within the sentence. Comparative reference has been used in sentence three and four. These cohesive ties contribute to creating of cohesion in the text.

(7)

FCC 19
It was on Monday morning when my parents broke the news to me and told me that I was expected to report in school the following day which was on a Tuesday. As I hard that I was happy as a king even tears of joy started rolling down my shabby cheeks.

After my father had told me that, I started preparing myself by washing clothes, polishing my shoes and washing my bag. I also neat my bedroom so that mother would not have much to do. I started imagining about life in anew school with new friends, teachers and a new class. It sounds very enjoyable as I compared with that life in primary school high school sound more enjoyable than ever been.

That night I hardly slept a wink I kept on tossing myself on my bed praying that morning to approach faster so that I can go to a new school wearing new school uniform and new black shoes. After sometimes I was carried away and slept without knowing it.

As morning approach I woke up early than usual and I rushed to take a shaver, I took my towel and run out my bedroom without noticing that it was around 4:30am. My mother hard me rushing from there to the other room, she woke up too. “oh! “my dear, it’s very early now” she said. I assumed and go on with my business, at about twenty seconds I had finished to have a shaver I rushed back to my bedroom and opened my wardrobe and I took out my school uniform and I put on. Then I moved near were the mirror was and I started admiring myself I looked pretty.

As I was still looking myself on a mirror, I hard mother calling me to go and have my breakfast. So I just moved and worked out of my room walking as proud as a peacock.

After having our tea then me and my father went out of the house and left mother alone. We started our journey at five thirty am. We arrived early enough I was able to see everything and I really felt very happy, the school was clean teachers were friendly and loss students were very happy when they saw me.

I was admitted in form one and I enjoyed that day because I found my old school girls who welcomed me as a prodigal son. I felt loved, cared and I had no worries. This school what I like most is when teachers came in our class and teach as different things in every days lessons. Am always proud of my teachers because they always motivate us and guide us in a good way.

From when I was in form one upto now what I have learnt is very important in my daily life am now in form 3 but I never fail to respect my teachers. I will always respect them in my all my life because if it was not hem I would have not succeed upto to hear am. I will love my school and teachers for ever in my life. Never forget my school and teachers.

Example 7(FCC 19) is the best-written composition though it has some grammatical errors. The learner tackled the subject of the composition well. Several cohesive devices are evident in the above text. The learner used several conjunctions to enhance cohesion in the text. Several temporal conjunctions have been used. The conjunction as has been used in sentence 2 and it presupposes the preceding sentence. The third sentence begins with the temporal conjunction after which presupposes the preceding sentence. After my father had told me that, I started preparing myself by washing clothes, polishing my shoes and washing my bag. Though there are a few spelling mistakes (e.g. preparing, hard, approach, business, shaver), they do not affect the cohesive link in this sentence. Other temporal conjunctions used in FCC 19 are after (sentence 8); then (sentence 13) as (sentence 14); after having tea (sentence 16); and the clause from when I was in form one (sentence 23). These temporary conjunctions presuppose the preceding sentences. The clause from when I was in form one functions as a temporal conjunction because it shows when the writer learnt the importance of respecting teachers. There was only one casual conjunction used in this text (so in sentence 15) which presupposes the preceding sentence. Also has been used as an additive conjunction in sentence 4. It links what has been said to what had been mentioned earlier in the previous sentence, hence creating cohesion.

Another grammatical feature creating cohesion in FCC 19 is the use of pronouns. The pronoun it in sentence 3 presupposes life in a new school. This is personal reference used as a cataphoric reference because it points forward in the sentence for its interpretation. Another pronoun is used in sentence seven (that night) to presuppose when my parents told me that I was expected to report to school the
The personal pronoun we has been used in sentences 17 and 18 to presuppose the writer, mother and father. It creates cohesion within the text. Another personal reference is the pronoun them used in sentence 24 to presuppose the noun my teachers mentioned in a previous sentence.

*I this school what I like most is when schoolers came in our class and teach as different things in every days lessons.*

The demonstrative pronoun this used in sentence 21 presupposes school. This is an example demonstrative reference that helps in identifying the referent by verbal pointing.

There are several lexical features in example 7(FCC 19) that enhance lexical cohesion in the text. Lexical cohesion utilizes vocabulary to create cohesion (Halliday & Hasan, 2013). The lexical features in example 7(FCC 19) are words that are repeatedly used and other words that co-occur in the same semantic field. There is same word repetition of the nouns school, teachers, my teachers, and class throughout the text (sentences 5, 18, 21, 22, 25, and 26). Other words that have been repeated are father, mother, my father, my bedroom (sentence 12, 16, 18, 21).

Several words collocate in the context of example 7(FCC 19). The words high school, primary school (sentence 6), and new school, new school uniform, my school uniform collocate with the word school (sentence 6). Other collocating words are my bedroom, my towel, my shoes (sentence 8); mother, my mother (sentence 16); and our class, our lesson, school (sentence 21). Collocation helps a text to achieve cohesion when lexical items co-occur. The lexical items share a semantic filed.

5. CONCLUSION

The thrust of this paper was to identify the grammatical features and lexical features that the hearing impaired learners use in writing to achieve cohesion. Several words and phrases created cohesiveness in the writing of the hearing impaired learners. However, the hearing impaired written texts were poorly written. In some cases, it was difficult to make sense of what they wrote. The words and phrases used fall under three cohesive devices, namely, reference, conjunction, reiteration, and collocation. The last two falls under lexical organization. There was no explicit use of substitution and ellipsis in the written text. We, therefore, conclude by observing that only three out of the five cohesive devices posited by Halliday and Hasan (1976) and Halliday and Hasan (2013) were available in the hearing impaired learners’ written texts. Halliday and Hasan (1976) posit that references, conjunction, substitution, ellipsis, and lexical-organization create cohesion in texts.

There were more lexical cohesion ties than grammatical cohesive devices used by the hearing impaired learners. Collocation ties had the highest frequency followed by same word repetition. Thirdly, was synonym, followed by general term, and the superordinate term. Reference had the highest frequency in the grammatical cohesion. This was closely followed by conjunction and substitution. Ellipsis was the least used cohesion device in the grammatical cohesive category. The high frequency of lexical cohesion was as a result of repetition of words and collocation. The hearing-impaired learners demonstrated lack of competence in the use of vocabulary. As such, and following from the discussion in this paper, lack of grammatical and lexical competence affects the writing of learners studying English as a second language.

REFERENCES


[7] Gatakka, K (2009), Constraints to the inclusion of students with hearing impairment for training at


