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Educational Radio Broadcasting During the Covid 19 Lockdown: Attitudes and Challenges Faculty of Arts and Humanities Sais-Fez Students as a Case Study

Dr. Sekkal Khadija

Associate Professor, English Department, Faculty of Arts and Humanities, Sais-Fez Sidi Mohamed Ben Abdellah University, Morocco

Corresponding Author: Dr. Sekkal Khadija, E-mail: sekkalkhadija2018@gmail.com

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ABSTRACT

This paper sheds light on a primeval medium of distance learning, educational radio broadcasting. It explores the attitudes of English Department students of Faculty of Arts and Humanities, Sais-Fez, Morocco, and probes its impact on them knowing that the majority of these students idealize computers and the internet as natural, necessitous components of their lives. This paper also seeks to find out the challenges that students encounter using radio broadcasts in their learning during the Covid 19 lockdown. Based on an online-questionnaire administered to 158 students, the study shows that though university students have an inextricable relationship with technology, they hold favorable attitudes towards educational radio broadcasts aired on two radio stations of Fez, namely Radio SNRT and Radio Plus. The findings also reveal that students consider radio educational broadcasts as a learning aid, but not a real substitute for in-class education, that has an effective impact on students' learning during the Covid 19 lockdown. As for the challenges encountered by students, most of them are overcome as the audios are available on the faculty's platform, and students can replay them any time according to their time and pace of learning.

1. Introduction

After the first case of Coronavirus (Covid 19) appeared in Casablanca on March 2, 2020, Morocco has taken precautionary measures to safeguard citizens' health. One of these measures is the government's decision that all schools, universities, and other educational and vocational training institutions be closed on March 16, 2020. Accordingly, in-class/traditional learning has been substituted by distance learning/education, a method of teaching in which students along with their teachers are physically separated by geography and time (Kentnor, 2015, p. 22). For about a century, distance education has tremendously evolved in tandem with the advancement of telecommunications and information technologies, namely radio, television, computer, and the internet. Despite the diversity of distance learning tools and technologies, researchers have concurred that each medium, be it traditional or new, has never supplanted the other as every medium has found its own niche (Passerini & Granger, 2000; Olumorin, Aderoju & Ochay, 2018).

Distance learning dated back to 1728, in which Caleb Phillips, a university teacher, taught short-hand by correspondence (Battenberg, 1971; Holmberg, 1977). This form of distance education proved to be successful as people who were corresponded were perfectly instructed as those attending the class (Holmberg 2008). In the same line of argumentation, various studies have stipulated that there are no significant differences between distance education and in-class learning as per students' level of knowledge and learning outcomes (Schramm, 1962; Alghazo, 2005; Stack 2015). Some studies have even highlighted that the results of distance learners outdo those of traditional learners (Shachar and Neumann, 2003; Lapsley, Kulik, Moody & Arbaugh, 2008).

The present study probes educational radio broadcasting, a pioneer of educational technology, as a configuration of distance learning. It explores the question whether educational radio broadcasts, during the Covid 19 lockdown, are, in actual fact, a strong instructional tool positively influencing tertiary students given that the latter are, to a greater extent, centennials and millennials, described by Prensky (2001) as “digital natives”. Put differently, this paper scrutinizes the impact of radio lessons, as a primeval medium, on university students idealizing computers and the internet as natural, necessitous components of their lives. It aims at determining the attitudes of English department students of Faculty of Arts and Humanities Sais-Fez towards the educational radio lessons aired on two local radio stations of Fez. It also examines the challenges that militate against students’ listening to and understanding audio lessons. All in all, it is an assessment of the appropriateness and effectiveness of radio lessons in an attempt to find adapted, well-founded solutions to students’ hindrances pertinent to using and understanding educational radio broadcasts. Subsequently, his study is set out to answer the following questions:

- 1- Are students motivated to listen to educational radio broadcasts?
- 2- Does educational radio broadcasting affect their learning positively?
- 3- Do students hold positive attitudes towards this form of learning, though it is not new if compared with the internet?
- 4- What are the challenges that students encounter deploying educational radio courses?

Many studies have accentuated the importance of educational radio broadcasting as a distance learning tool for tertiary education (Berman, 2008; Olakulehin, 2016; Sarmah & Lama, 2017). In fact, this method was used by Sidi Mohamed Ben Abdellah University, Faculty of Arts and Humanities Sais Fez for the first time during the Covid 19 crisis. For this reason, this paper tries to assess the experience of students as per this distance learning tool.

2. Review of the Literature

Besides playing an important role in informing, entertaining and instructing the public (Nwaerendu, 1994; Hugellus, Adams, & Romo-Murphy 2019), radio is deployed around the globe as an effective educational tool for formal education (Sweeney & Parlato, 1982; Nwaerendu & Thompson, 1987; Das, 2003). It was very popular as an educational medium during the early twentieth century before the emergence of the internet and other educational mediums based on advanced technology (Sarmah & Lama, 2017). It was taken up first in the United States in 1922. Three universities, namely the Salt Lake, Wisconsin and Minnesota, were the pioneers to use the radio to broadcast courses (Farenga & Ness, 2015). Then, educational broadcasting grew in other countries, including the United Kingdom in 1924, Canada in 1925, Japan in 1933, India in 1935, and Australia in 1948. By the 1930’s radio was regarded as “the medium that would revolutionize education (Reiser 2001, p. 56) since it immensely boosted the field of distance learning. It offered programs based on school curriculum to supplement and improve the existing educational programs tutored in schools and universities (Bagley, 1930; Ackerman, 1945). Between 1950’s and 80’s, radio broadcasting served throughout the world as an important distance education medium. At that time, it was a valuable resource for teaching and studying languages and social sciences at all levels of education (Garfinkel, 1972; Burnell, 1973).

Educational/instructional radio or educational/instructional broadcast is "the term given to the medium’s use in formal learning systems, whether primary or higher education"(Berman, 2008, p. 2). It is a one-way transmission of course material distinguished by the absence of technical constraints. It overcomes the impediment of space to reach a wider audience and, consequently, does not disregard rural and isolated people of having the advantage of learning outside the classroom (Guarrera, 1972; Jamison & Mcanany, 1978; Berman, 2008). Thanks to its immediacy, it “remains a viable medium that has proven educational worth in terms of both pedagogical importance and geographical reach” (Hammond, Asemanyi, Okae-Anti, & Wornyo, 2016, p. 16) as it brings ready-made lessons to students living in remote regions. Besides annihilating distance, radio broadcasting is economical with low or no educational costs (Chandar & Sharma, 2003).It improves access to different educational inputs and to a large population previously separated by geography and/or income. Ostensibly removing all feelings of distance, educational radio stands as an important distance education medium that, in a single broadcast, reaches hundreds of miles and therefore serves residents of rural areas and students from low-income families.

From the outset of its emergence, educational radio broadcasting has great potential in directing students to fully understanding their courses as many studies have revealed the positive impact of radio broadcasts on the performance and achievement of distance learning students. Sarmah & Lama (2017) confirms that educational radio is enormously crucial for both developed and developing countries in the field of education, with special emphasis on its primordial role reflected in students’ achievement in a variety of developing countries in Africa and Asia. Hammond, Asemanyi, Okae-Anti, & Wornyo

(2016) maintain that radio lectures enhance learning and provide information on various issues critical for students. For them, educational radio remains an effective way of complementing what is tutored in face to face, in-class lectures. In the same vein, Olakulehin (2016) points out that the use of instructional radio along with lectures enhances effective teaching-learning process; accordingly, he encourages lecturers to deploy it in tertiary education programmes. Burnell (1973) talks about the great potential that educational radio has in teaching foreign languages and social sciences as well as the great impact it has on students since it directs them to problem-solving techniques in attempting to fathom complex ideas. Odera (2008, 2011) likewise postulates that radio broadcasts help create a more solid, thriving learning environment as they encourage active engagement of students and motivate them for their progress). She also stresses the role of educational broadcasting in developing confidence to communicate effectively in English.

Though it has some drawbacks including lack of interaction between teachers and students, unavailability of feedback, and students' lack of control over the lesson pace, educational radio is "devoid of visual distractions which require students to engage both the eyes and ears attentively within a particular instructional period" (Hammond, Asemanyi, Okae-Anti, & Wornyo, 2016, p. 23). It is traditional and often downgraded by other educational technology mediums, namely television and the internet; however, it has survived as a useful distance education medium that aids students to receive educational programming based and/or expanded on their classroom learning. In a nutshell, radio is, as pointed out by Todorova (2015, P. 53), "an old and 'dusty' technology, but it is a powerful, accessible, and affordable tool to teach students".

In Morocco, educational radio broadcasting started in the mid of 1960's for primary level. Then, it has been progressively extended to other levels including tertiary education. During the Covid 19 curfew, Sidi Mohamed Ben Abdellah University (USMBA) Fez, Morocco, resorted to educational radio broadcasting as a distance learning medium to deliver courses to 89650 students belonging to various USMBA colleges. The university opted for this medium to reach remote, rural areas to avoid any possible digital divide that might be triggered off by other educational technology mediums such as the internet. Subsequently, USMBA banked on two regional radio stations: Radio SNRT and Radio Plus. Five different faculties, including Faculty of Arts and Humanities, Sais-Fez, belonging to USMBA benefited from 172 hours of broadcasting on the two regional stations with 112 hours of broadcasting on Radio SNRT, and 60 hours of broadcasting on Radio Plus starting from April 6 to May 22, 2020. The courses were aired on Radio SNRT every day for 2 hours from 2 to 4 pm. and replayed from 6 to 8 pm.. They were also aired on Radio Plus from 2 to 4 pm. and replayed from 9 to 11 pm. from Monday to Friday. In the last two weeks of broadcasting, Radio SNRT accentuated the broadcasting from two hours to four hours.

According to the minutes of a pedagogical meeting held on May 8, 2020 at Faculty of Arts and Humanities Sais-Fez, the faculty received 236 audios from different professors belonging to different departments. Actually, English department students belonging to the faculty benefited from 60 audio lessons stratified as follows: 36 audios directed to Semester 2 students, 10 audios to Semester 4 students, and 14 audios to Semester 6 students. These audios were posted at the faculty's platform, but not all of them were aired, only 34 audios, on Fez radio stations as different departments of the faculty benefited from 90 course lessons broadcast on both stations.

3. Methodology

The present study made use of descriptive survey design including both qualitative and quantitative analysis. The survey was selected as an appropriate method to collect data related to the problem under investigation. Data were collected via questionnaires, and the participants belonged to the Department of English of Faculty of Arts and Humanities Sais-Fez.

3.1 Population and Sample

The population for this study was made up of English Department students of Faculty of Arts and Humanities, Sais-Fez. However, only a sample size of 158 students was received as the majority of them had network connection problems or without network coverage at all. Other students did not have smart phones or laptops to access the Faculty's platform on which the questionnaire was posted.

The respondents were 90 females and 68 males. Composition of respondents with regard to age was as follows: 46 students were under the age of 21, 92 students were between 21 and 26, 16 students were aged between 27 and 36, and only 4 students were older than 36. As per to their academic level, 32 students belonged to Semester 2, 40 students to Semester 4, and 86 students to Semester 6.

3.2 The Questionnaire

An online questionnaire was deployed as an instrument for the study to gather as many responses as possible from a reasonably large number of students belonging to Sais Faculty English Department. Apart from the basic demographic information about participants' gender, age and academic level, the questionnaire included nine questions.

Questions 1 and 2 were yes/no questions. Questions 3 and 5 were multiple choice-questions in which the 'other' option was added. Questions 4 and 6 were Likert scale questions. Ultimately, Questions 7, 8 and 9 were open-ended questions. Hence, these nine questions of the questionnaire generally ranged from closed-ended questions to obtain quantitative data to open-ended questions to obtain qualitative data.

All the respondents were asked to answer Questions 1 and 2. Question 3 was required to be answered only by the students who did not/could not listen to radio broadcasts. However, only the respondents who had succeeded to listen to audio lessons via radio were asked to answer questions 4, 5, 6, 7, 8, and 9.

4. Data Analysis and Discussion

Data collected were analyzed by using descriptive statistics. This included the use of frequency counts, percentages, and graphs.

1. With the Covid 19 lockdown, Semester 2, Semester 4 and Semester 6 radio lessons of different courses are being broadcast on the local radio station of Fez, are you aware that they are aired?

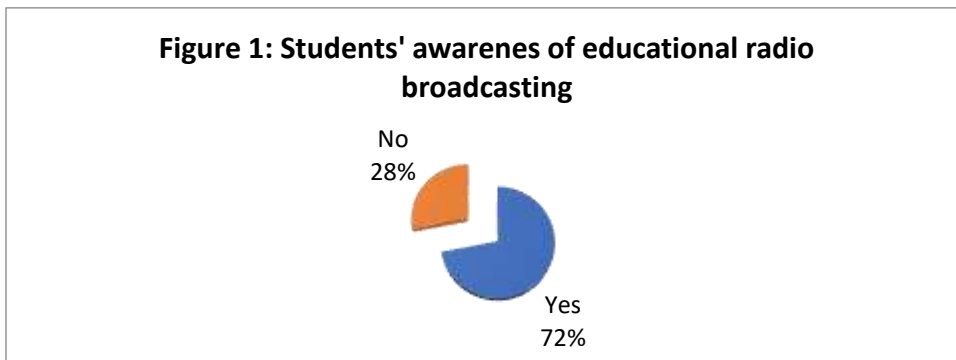
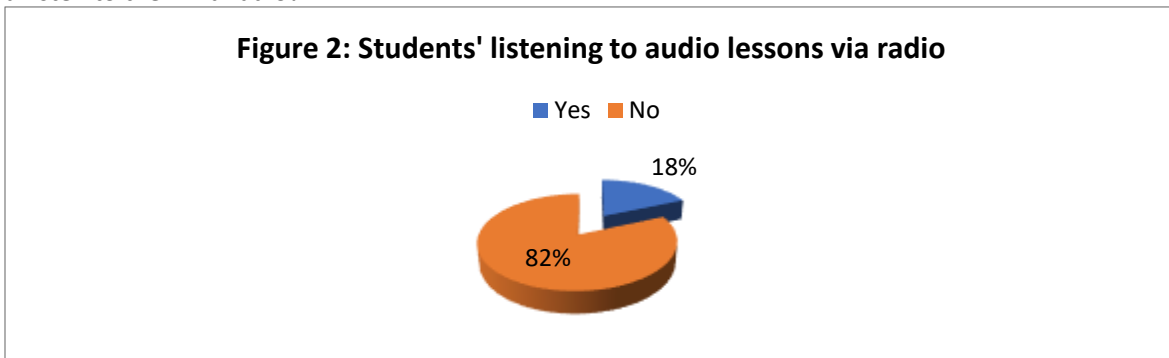


Figure 1 shows that the majority of students were aware of the educational radio broadcasting aired on the two radio stations of Fez with the average of 72%. Yet, only 28% of the respondents did not have any idea about it.

In fact, most students were in the know, which is a testimony that USMBA, more specifically Faculty of Arts and Humanities, Sais-Fez, was instrumental in sensitizing students to tune in different courses. Proper sensitization made USMBA students up-to-date regarding their distance education mediums during the Covid 19 crisis.

2. Do you listen to them via radio?



As revealed in Figure 2, only 18% of the respondents listened to audio lessons via radio. However, 82% did not. This shows that though students were aware of educational broadcasts, the majority did not use radio as a distance learning medium.

The respondents who did not succeed to listen to audio lessons via their receiving sets were required to answer the next question to find out the obstacles that militated against their listening.

3. If not, what are the obstacles that impede against your listening to the radio lessons? The technical problem of inadequate power, inappropriate time of airing radio lessons, the insignificance of radio lessons to listen to, the availability of radio lessons at the distance learning platform of the faculty, or 'other'.

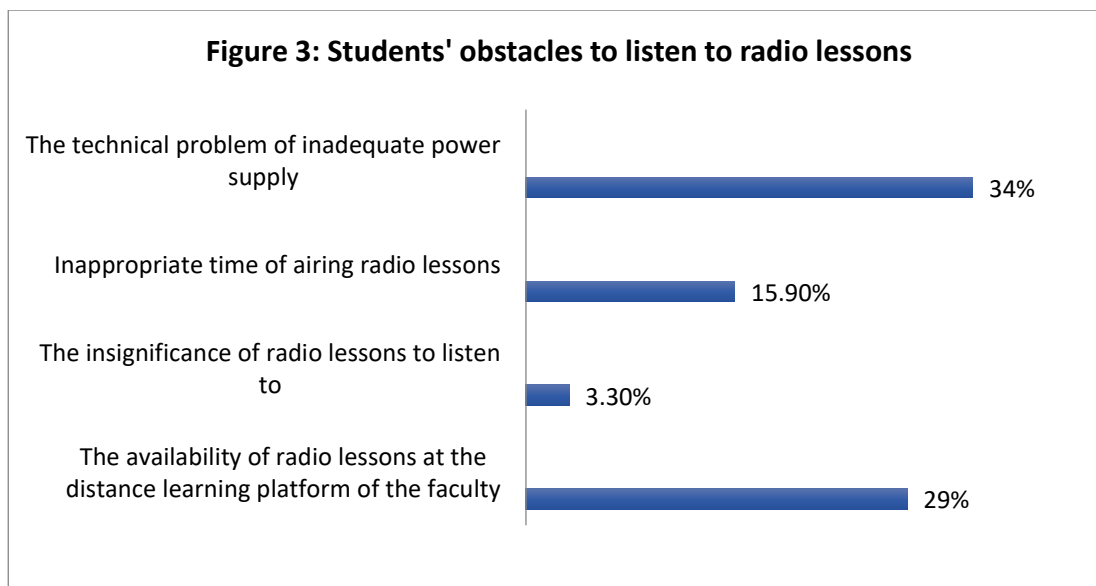


Figure 3 shows the obstacles that impeded against students' listening to radio broadcasts. 34% of the respondents indicated that 'the technical problem of inadequate power supply' was the most prominent problem. Closely followed by 29% of the respondents who stated that the availability of the same audio lessons aired on Fez radio stations at the faculty's distance learning platform was one of the reasons why they did not draw upon their radio sets. 15.90% acknowledged that the timing of airing educational broadcasts did not suit them. Yet, only 3.30% expressed their lack of interest in educational radio broadcasts.

Further obstacles expressed by respondents were related to receiving sets. While some respondents declared that they did not own radio sets, others assumed that theirs (or their parents') were decrepit and unserviceable.

Accordingly, the challenges students encountered were mainly technical. They were connected to reception problems including weak signal, interfering signal and students' failure to find the exact radio station frequency. For the respondents (15.90%) who claimed that the airing time was inconvenient, they might not be aware that those who missed the broadcasts could listen to them replayed during weekdays on Radio SNRT and Radio Plus. In so doing, USMBA aimed to ensure that all students access to diverse audios at different times of the day.

The availability of radio lessons on the faculty's platform was a hurdle and a solution at the same time: a hurdle as it made students not eager enough to follow directly their lessons via radio and a solution as they could listen to what they had missed according to their learning time and pace. On the whole, a large majority of students, either those who could tune in these audios or those who could not, showed their positive attitudes towards radio broadcasts as only 3.30% revealed their unconcern about these broadcasts.

4. How often have you encountered problems in understanding lessons via radio broadcasts? Always, very frequently, occasionally, rarely, very rarely, or never.

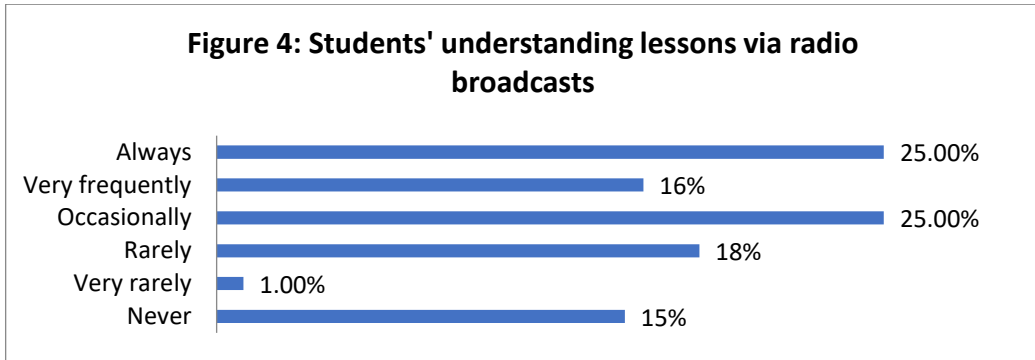


Figure 4 indicates how often students encountered problems in understanding lessons via broadcasting. The majority of the respondents claimed that they, to a certain extent, suffered from problems of comprehension. 25% stated 'always, 16% 'very frequently' and 25% 'occasionally'. 18% and 1% of the respondents respectively declared that they 'rarely' and 'very rarely' faced problems regarding intelligibility. Yet, 15% of the respondents revealed that they could understand the audios without any problem. To understand the source of their unintelligibility, students were asked about the nature of the problems they encountered.

5. Are the problems encountered related to the content of audios, unfamiliar vocabulary, little control over the pace of delivery, or other?

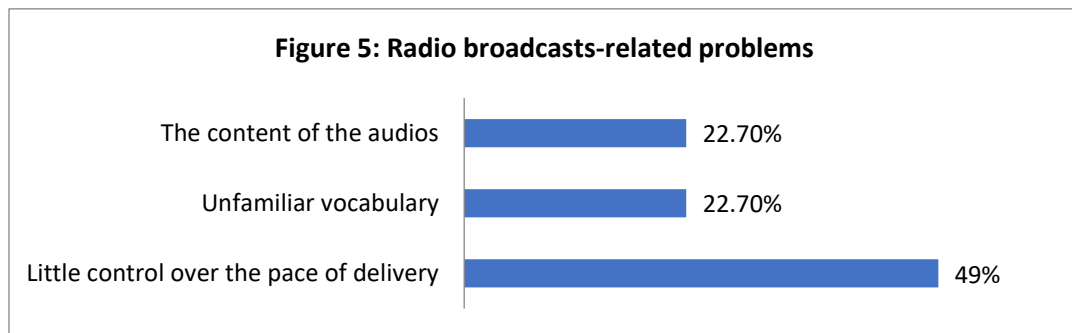


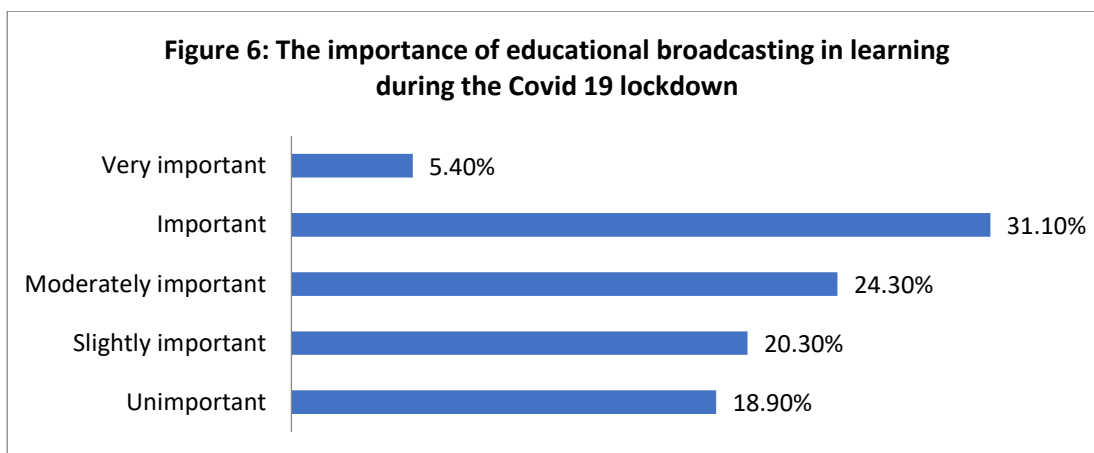
Figure 5 illustrates the nature of the problems encountered by students. Approximately half of the students (49%) claimed that the main source of their unintelligibility was that they had little control over the pace of delivery. 22.7% found difficulty in understanding the content of audios, and a similar rate (22.7%) encountered vocabulary problems. In the 'other' option, some respondents expressed that the lack of interaction between professors and students, the length of the audios, especially those exceeding 20 minutes, and the sound quality of some audios impacted their comprehension.

The biggest problem with understanding radio lessons was that respondents were not able to control how quickly some professors delivered their audios. The majority of students could not follow the audios to copiously concentrate and take notes. The second problem was 'unfamiliar vocabulary' that students faced. This problem made them miss the meaning of some sentences or a part of the audio, especially when they could not guess the meaning of some key words. 'The content of the audios' was also a problem, especially for the students who had no prior idea about their courses. To overcome these obstacles, students should have an idea about their courses and study specific-related terms (jargon) of each course. In fact, this could be realized by reading booklets of different courses available at the Photocopy Center of the faculty before the lockdown. After the lockdown, they were posted on the faculty's distance learning platform weeks before the airing of radio lessons.

Students also mentioned lack of interaction as an obstacle to their intelligibility. In fact, the audios were one-way and no feedback and/or questions could be provided or asked. In this context, interactive radio broadcasts could be considered as a distance learning solution as they emphasize interactivity. Opposed to conventional educational radio broadcasting, interactive radio broadcasts require professors to react verbally to questions asked by students. Moreover, audios should not

exceed 15 or at most 20 minutes to ensure that all students could concentrate on the content of the broadcasts. The quality of sound was also a problem that students suffered from. Due to the Covid 19 lockdown, many professors were compelled to record courses at home, mostly with their cell phones, which resulted in the fact that some of the audios were not of a high sound quality.

6. Based on your experience, are educational radio broadcasts in learning during the Covid 19 lockdown very important, important, moderately important, slightly important, or unimportant?



As revealed in Figure 6, the majority of the respondents acknowledged the importance of instructional radio broadcasting during Covid 19 crisis. 5.40% of the respondents claimed that it was 'very important', 31.10% affirmed that it was 'important', 24.30% indicated that it was 'moderately important'. However, 20.30% stated that it was 'slightly important', and only 5.40% were convinced that it was 'unimportant'.

The majority of the respondents admitted the importance of radio lessons. In fact, these lessons ought to be considered a means to boost students' listening competencies as they motivate them to deeply understand the gist of the lesson depending on their listening skills only, without getting any visual support such as non-verbal cues. Furthermore, thanks to these audios, students develop autonomous learning, promote thinking as well as problem-solving skills.

7. Could these radio broadcasting lessons always, often, sometimes, rarely, or never be a substitute for in-class lessons?, why?

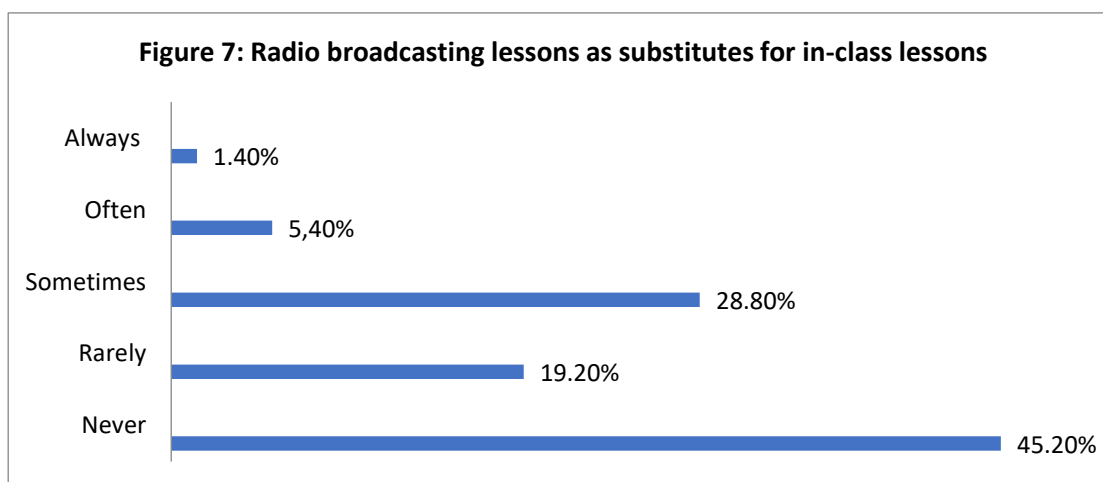
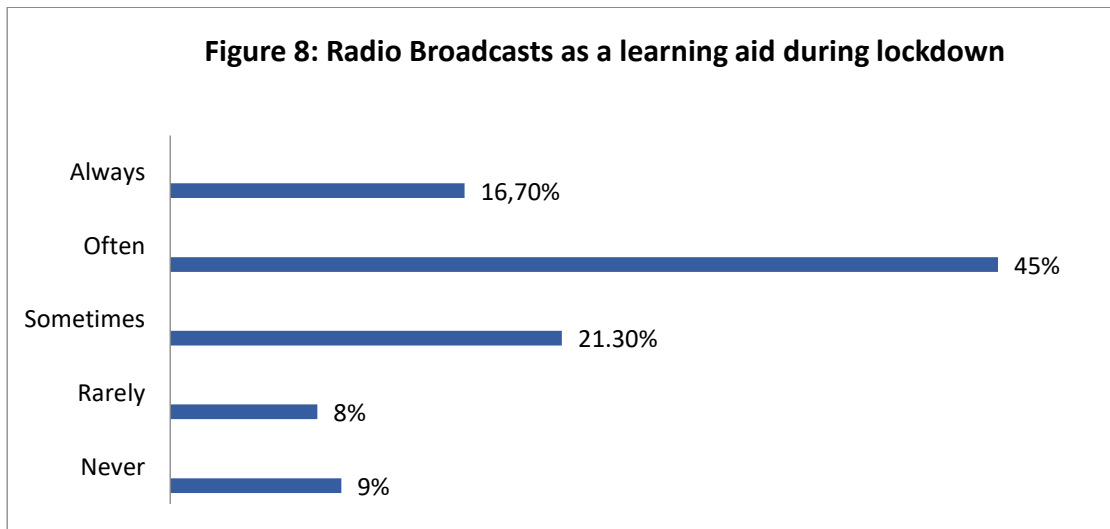


Figure 7 shows whether radio broadcasts could substitute in-class lessons or not. Approximately, half of the respondents (45.2%) pointed out that in-class lessons could never be substituted by educational radio lessons. 19.20% acknowledged that they could rarely substitute them, 28.80% asserted that sometimes they could be a substitute. 5.40% of the respondents

admitted that they could often be a substitute. However, only 1.40% said that radio broadcasting always offset in-class lessons.

Many respondents stated that in-class lessons generally could not be compensated by radio broadcasts. They maintained that being in contact with professors and classmates motivated them to participate, discuss and ask questions to get a full understanding of the lesson. Others regarded educational radio broadcasting as a generally boring way of learning lacking face-to face interaction. This finding underlines that this mode of instruction could not offset in-class, face to-face learning.

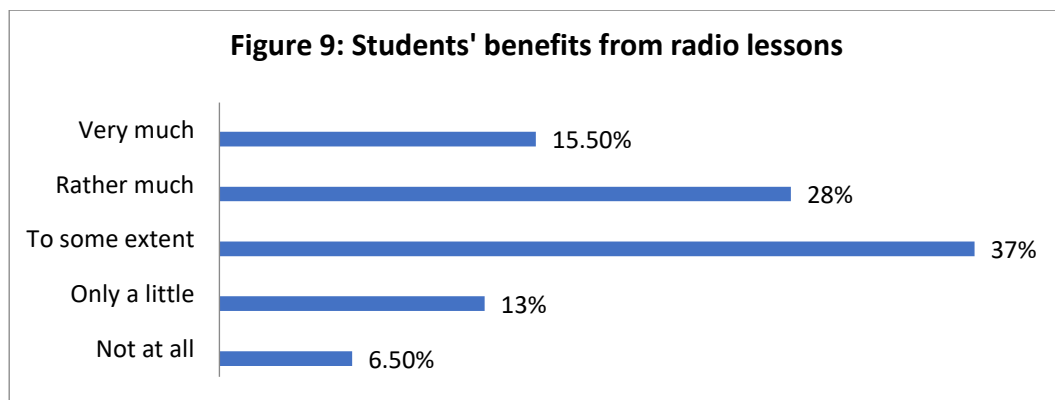
8. Have audio lessons helped you with learning during lockdown? Always, often, sometimes, rarely, or never, say why?



As shown in Figure 8, the majority of the respondents stated that radio lessons helped them in a way or another with learning during lockdown. 16.70% claimed that they ‘always’ helped them, 45% ‘often’, 21.30% ‘sometimes’ and 8% ‘rarely’. Yet, 9% affirmed that they were not of any help at all.

Many respondents affirmed that audio lessons supported them since they complemented the online course booklets. Some of them stated that oftentimes they encompassed more details, and they were shorter and more concise than online booklets. For the students who considered radio lessons as not a source of help, they regarded online booklets sufficient as they were more comprehensive. On the whole, instructional radio broadcasting was admitted to be a learning aid during the Covid 19 crisis.

9. To what extent have you benefited from these radio lessons? Very much, rather much, to some extent, only a little, or not at all, say why?



The majority of the respondents, as illustrated in Figure 9, declared that they benefited from radio courses. 15.5% of them benefited ‘very much’, 28% ‘rather much’, and 37% ‘to some extent’. Yet, 13% of the respondents revealed that they benefited ‘only a little’ and ultimately 6.5% stated that they did not benefit at all.

A large majority of students considered radio broadcasts as simplified versions of online booklets. They claimed that these broadcasts even contained some extra information about different courses. Some respondents affirmed that, thanks to these audios, they honed their listening skills and corrected some of their constant mispronunciation. In fact, though some students found difficulties fathoming the content of some audios as reflected in Figure 4, they proclaimed that radio broadcasts were of help during the Covid 19 crisis.

All in all, besides being a means of instruction, educational radio broadcasting helped students become autodidactic and self-regulated learners as they tried to customize with the lesson pace of different audios delivered by different professors. For this reason, it is recommended that Moroccan universities incorporate radio lessons, in a better way, interactive radio broadcasting, in teaching and learning along with lectures. For this reason, a national educational radio broadcast should be set up to include different courses of different universities so that students can thoroughly benefit from this tool of learning.

5. Conclusion

Being an assessment of the effectiveness of radio lessons during the Covid 19 lockdown, study reveals that students have demonstrated favorable attitudes towards educational radio broadcasts aired on two radio stations of Fez, namely Radio SNRT and Radio Plus. A large majority of Sais Faculty English Department students are millennials and centennials whose relationship with technology is inextricable. However, they approve of radio lessons by and large described as an outdated configuration of distance learning. Students consider radio educational broadcasts as a learning aid, but not an actual substitute for in-class education, that has an effective impact on students' learning during the Covid 19 lockdown. Though students sometimes faced problems in understanding the audios, they show their motivation towards this medium of distance learning.

With the introduction of instructional radio broadcasts as a new method for students during this crisis, it is evident that they would face difficulties to listen to and understand radio lessons. The challenges students encountered are twofold, technical and contentual. But, generally, these obstacles are overcome as the audios are available on the faculty's platform, and students can replay them any time according to their time and pace of learning.

It is note-worthy to mention that many students couldn't answer the questionnaire posted online at the faculty's platform as a large number of them live in remote and rural areas lacking reliable internet access or devices during the period of lockdown. Many of these students have benefited intensively from educational radio broadcasting which is a learning solution that does not serve to widen digital divide. Therefore, during these circumstances of lockdown, audio lessons are an added value which aids students in their learning process. This study has the limitation of the number of the students investigated. In fact, more respondents could enrich the data and the findings of the study. However, since the questionnaire was online, many students, especially those in remote regions, could not have access to it as they had network connection problems. Subsequently, further studies are needed to shed more light on this topic, with more emphasis on teachers' attitudes towards educational radio broadcasting.

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(Re)reading Acculturation Process in Multicultural Space of Zadie Smith's NW

Maryam Shokouhi^{1*}, Kaihan Bahmani² & Leila Baradaran Jamili³

¹PhD Candidate in English Language and Literature, Islamic Azad University- North Tehran Branch, Department of English Language and Literature, Tehran, Iran

²Assistant Professor, Department of English Language and Literature, Danesh Alborz University, Qazvin, Iran

³Assistant Professor, Department of English Language and Literature, Borujerd Branch, Islamic Azad University, Borujerd, Iran

Corresponding Author: Maryam Shokouhi, E-mail: Maryam.shokouhii@gmail.com

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ABSTRACT

The present study seeks to delineate the impact of the Other on the acculturative options of the diasporic minorities in the multicultural space of Zadie Smith's NW (2012). The extent to which the selected characters can be successful in acculturation process to experience conviviality and escape from ethnic absolutism will be discussed by taking an ethico-socio-cultural approach. The interdisciplinary approach includes ethical philosophy of Emmanuel Levinas, Paul Gilroy's socio-cultural critique of contemporary multiculturalism in Britain, and John Widdup Berry's acculturation theories. This article attempts to demonstrate not recognizing the Other's difference can be the main cause of the failure of multiculturalism. Time in its philosophical and temporal sense is associated with race to evoke the way past can lead to the present inter-subjectivity breakdown; moreover, the role of ethical responsibility in the subjects' acculturation process will be addressed.

1. Introduction

Zadie Smith (1975) is a contemporary British novelist, essayist, and short story writer associated intimately with London. She articulates a narrative of marginality reflecting her personal experiences in the area she grew up. Her works represent consequences of the growing increase in migration of people with different racial, ethnic and cultural backgrounds in multicultural British society. The increase in the number of refugees and the position of minorities and their influential role on the governing politics of inter-subjectivity relations can be traced in most of her works. It seems that in her works, if a healthy process of acculturation is not pursued, it can lead to disorder and controversy.

Smith's *NW* (2012) is more character based rather than plot based (more psychological than incidental). Each character is dangling between "rout and root" and therein lies the significance of time in relation to the place (Gilroy, et al., 2019, p.174). The novel demonstrates the life of four main characters: Leah Hanwell, Natalie Blake, Felix Cooper and Nathan Bogle, along with some minor characters living in the North West (NW) London. The narrative techniques used by the author and multiple problems existing in each subject's life reflect the polyphonic nature of contemporary urban life. *NW* is divided into different sections to make the reader conscious of being located at the heart of a fiction and an active reader able to investigate the subjects' problems in a multicultural society.

Application of Emmanuel Levinas's philosophy on Paul Gilroy's views paves the way to depict the inter-subjectivity breakdown, and different acculturative options in the multicultural space. In Gilroy's view, "it now appears as though any desire to combine cultural diversity with a hospitable civic order...must be subjected to ridicule and abuse; [however]...the briefest look around confirms that multicultural society has not actually expired" (2004, p. 1). Consequently, the idea of expiration of multicultural society has only political reasons in service of abolishment of plurality and solidarity.

Gilroy opposes "the dry dogma of a ready-mixed multiculturalism, [and] offers an unorthodox defense of this twentieth-century utopia of tolerance, peace, and mutual regard" (2004, p. 2). Subjects can survive only if they can live with difference

in an increasingly divided society. Once a minority group settles down in a multicultural society with different ethnic or racial groups, they may witness different acculturation strategies. The more they are successful in integrating with 'the Other', the less they will enter the realm of stress and isolation in their social and private relations. In Berry's view, there is a one-to-one relation between how well the subjects adapt at individual and group levels and the level of acculturative stress they experience.

The researchers will elaborate on the interdisciplinary approach utilized in this study to make the grounds for examining the extent of the characters' success in the acculturation process. Through an ethico-socio-cultural approach, this study attempts to extend the current theories of multiculturalism. Therefore, in the theoretical framework, Levinas's philosophy of ethics and its application on Gilroy's concepts of ethnic absolutism and conviviality will be studied. Then, the impact of 'the Other' on the acculturation process of the subjects in multicultural context will be dealt with. The present study addresses the role of 'the Other' and time in the acculturation process of the subjects in multicultural *NW*. This article aims to answer two questions: first, how can Levinas's time and Otherness be utilized to approach obsessions of racial and ethnic minority subjects and/or those surrounding them? Second, what is the role of responsibility of 'the Other' on the acculturation process of the subjects in multicultural world? In answering the first question ethical philosophy of Levinas will be discussed. And, in answering the second question, the impact of the lack of responsibility of 'the Other' and its consequences on the acculturation options will be enumerated.

2. An Ethico-socio-cultural Approach to Multiculturalism

In this study, Paul Gilroy's socio-cultural reading of race and politics of racial and ethnic minority settlement in multicultural London have been considered under the light of ethical philosophy of Emmanuel Levinas. It is attempted to show that Gilroy and Levinas's works are dedicated to end racism, each in their own way. Gilroy endeavours to prove future generations are not sprung from pure racial identity. His rejection of ethnic absolutism to the researchers' view has an ethical root that will be associated with the thoughts of Levinas. Ethnic absolutism in this way is the cause of the worst atrocities of modern era and culture. To stand against it is possible only if "members of the dominant social group in a racialized society need not imagine themselves to be superior: they need only assert unbridgeable difference to awaken fascist solidarity" (Gilroy, 2000, p. 90). Therefore, fascism has its roots in the attempt to view the society in a holistic way without any difference.

Today's problem is the inability of the subjects to locate "the Other's difference in the commonsense lexicon of alterity" (Gilroy, 2004, p. 137). Gilroy's rejection of ethnic absolutism refers to the idea that humans belong to different ethnic compartments, with biological race regularly taken to be the basis of human differentiation. He writes extensively about ethnic absolutism, because he is consistently opposed to it. On the other hand, Levinas finds much of the atrocities of modern world in 'totality'. He asserts, "men, their misery and despair, their wars and sacrifices, the horrible and the sublime are all resolved and summed up in an impassive order of the absolute and the totality" (Levinas, 1998, p. 54). Consequently, the horrors of race-thinking and fascism in Gilroy's thoughts are rooted in Levinas's concept of 'totality.' As Levinas stands against 'totality' to emphasize the individuality of the subjects, the heterogeneous origin of Britain could be read as an attempt to celebrate ethnic difference.

In Gilroy's view, conviviality is "the processes of cohabitation and interaction that have made multiculturalism an ordinary feature of social life in Britain's urban areas and in postcolonial cities elsewhere" (2004, p. xi). Hence, conviviality is a process in which people with different backgrounds accept their difference as a facet of daily life. One of the characteristics of conviviality that distinguishes it from multiculturalism is the dynamism and openness to 'the Other'. Conviviality is the result of living with 'the Other' while accepting its difference. The "radical openness" in the concept of conviviality stands in opposition to the "closed, fixed, and reified identity" making the concept of identity dynamic (Gilroy, 2004, p. xi). The researchers believe that "the always-unpredictable mechanisms of identification" is a proof on the ethnic minority subjects' freedom to choose among the acculturation options (Gilroy, 2004, p. xi).

The inter-subjectivity relationship has been demolished in *NW* due to the subjects' failure in spontaneous openness to the new while being able to recognize the old. Corporate multiculturalism stresses equality; at the same time, it acknowledges that every member of society should have their "separate, unmixed culture acknowledged" (Gilroy qtd. in Williams 670-1). In culturally plural societies, subjects face different options in their relation to other groups and people in the same group they are dwelling with. There is a relation between 'the Other' and the successful acculturation process of the subjects. In "Acculturation and Adaptation in a New Society" Berry explains assimilation, integration, separation and marginalization as follows:

Assimilation option is defined, namely, relinquishing one's cultural identity and moving into the larger society... The *Integration option* implies some maintenance of the cultural integrity of the group (that is, some reaction or resistance to change) as well as the movement to become an integral part of a larger societal framework (that is, some adjustment). When this strategy is widely adopted, there are a number of distinguishable ethnic groups, all cooperating within a larger social system...[*Segregation or Separation* occurs] [w]hen there are no substantial relations with the larger society, accompanied by a maintenance of ethnic identity and traditions, another option is defined. [Finally] *Marginalization* takes place [when] groups lose cultural and psychological contact with both their traditional culture and the larger society (either by exclusion or withdrawal). (p. 72)

In assimilation, the subject is willing to welcome the new culture and be part of a "larger society" (Berry, 1992, p. 72). In integration process, the subject remains to some extent loyal to the cultural and social traditions and resists complete change leading to creation of ethnic minority groups. Next, segregation or separation is the outcome of extreme resistance to change and adaptation. Ultimately, if the subjects are alienated from their traditional culture and current society, marginalization takes place. As diversity is an inevitable part of multicultural societies, the subjects' success lies in their ability to adapt.

Root is always a place of question for the blacks; the lack of reference to the origin is discussed by Gilroy to highlight the process rather than the origin as the end point. The concept of diaspora in this study is based on Gilroy's view as "a very particular kind of diaspora...that can't be reversed" (Gilroy qtd. in Williams, 2013, p. 115). Therefore, the first initiative to continue with the concepts of acculturation process and difference among minorities is assumed to be accepting the importance of root and the anti-holistic view of the ethnic and racial minorities. Levinas defines responsibility "as responsibility for the Other, thus as responsibility for what is not my deed, or for what does not even matter to me; or which precisely does matter to me, is met by me as face" (1982, p. 95). Hence, this idea gives the space to Gilroy to set up a decisive change of standpoint in the relation between place and identity to define culture.

3. Politics of Time and Otherness in *NW*

Time has a significant claim on the present life of the subjects in *NW*. Leah and Natalie have been brought up together and share a good understanding of each other's dreams and worries. The colour of their skin makes them different from outside whereas they share many of each other's interests. Leah is a white social worker who is content with her lifestyle and does not show much interest in changing her social class; she shows little interest in the upper-class lifestyle while Natalie is completely the opposite. Though a great share of the novel is dedicated to the two female characters, other characters like Michel, Felix and his father Llyod, and Nathan will be addressed in this article as well.

Leah is a married woman in her thirties who seems interested in having baby but is afraid of getting pregnant, so she takes birth control pills without her husband's consent. Her fear of having baby could be approached by Levinas's thoughts on time and death. In Levinas's view, "the future that death gives, the future of the event, is not yet time. In order for this future, which is nobody's and which a human being cannot assume, to become an element of time, it must also enter into relationship with the present" (Levinas, 1961, p. 79). Leah is believed to be a symbol of death, since she cannot 'enter into relationship with the present' (Levinas, 1961, p. 79). She is got stuck in the past and is reluctant to relate to Michel or Natalie.

While technology helps Michel break the racist border, it has a destructive role for Natalie. Leah teases Natalie and calls her "coconut" since in her mind she is black outside but white inside (Smith, 2012, p. 56). Leah cannot get along with Natalie's supernumerary effort to change her social class and live like upper-class whites. It seems that being the only white person justifies Leah's inactive lifestyle. However, regardless of skin colour what makes the distinction between the black and white characters of the story is that for the black ones "[t]his past that is already past is attested to in *anxiety*" whereas for Leah future signifies 'death' and is the port of much anxiety (Levinas, 2001, p. 59). Leah enjoys spending time with Natalie since she is "the only person [she] can be all of [herself] with. Which comment made Natalie begin to cry, not really at the sentiment but rather out of a fearful knowledge that if reversed the statement would be rendered practically meaningless" (Smith, 2012, p. 167). There is one common shared characteristic relating all the three black characters: though Leah feels close to them and has no mask on her face to conceal her feelings, they are not true to her.

Same rights in married life is one of the main problems of Leah. She cannot reduce herself to the framework of a female character in married life. Though, Michel is breadwinner of the family, Leah cannot move to the next step in their married life by giving birth. The main question to be answered is the motivation of this decision. Levinas believes that "the situation of the face-to-face would be the very accomplishment of time; the encroachment of the present on the future is not the feat of the subject alone, but the intersubjective relationship. The condition of time lies in the relationship between humans, or in

history" (Levinas, 1961, p. 78). So, Levinas artistically relates the concept of time to 'the Other' that can be meaningful only in "intersubjective relation" (Levinas, 1961, p. 78). In other words, all the obstacles Leah experiences with time is a consequence of not positing time in its place and failing to face the Other in an "intersubjective relation" (Levinas, 1961, p. 78).

Leah is against the social definition of a family and tries to rewrite it. Wells states, "Smith's narrational style in the first section of the novel, 'visitation', underscores Leah's separateness not only from Michel but also from others in her life: her mother Pauline, her co-workers, and even Natalie, with whom her bond of intimacy has eroded over the years as they have grown in different direction" (2013, p.104). Unlike Natalie's attempts to welcome the mainstream norms of the white society regarding a wife's role, Leah tries to separate herself from others. Consequently, the gap between her and her family becomes deeper.

In the relationship between Michel and Leah one of the main obstacles in growing the love between them is the concept of 'death' permeating in Leah's thoughts throughout her life. As a student, she studies philosophy for the simple reason that "[p]hilosophy is learning how to die" (Smith, 2012, p. 33). Also, that philosophy bounds one to a deeper understanding of place and time and "[i]t is wishing yourself anywhere else, in a different spot somewhere in the multiverse which is a concept you will never truly understand. In the end, only one idea reliably retained: time as a relative experience, different for the jogger, the lover, the tortured, the leisured" (Smith, 2012, p. 33). The researchers believe that the relation between time and death is significant in studying the role of Michel as 'the Other' in the life of Leah. But in Levinas's words, "vanquishing death is to maintain, with the alterity of the event, a relationship that must be personal" (1961, p. 81). The problem with Leah is that she cannot see that "death is not, then, the ending of a duration made up of days and nights but an ever open possibility" (Levinas, 2001, p. 47). In other words, she does not see any positivity or "open possibility" in death (Levinas, 2001, p. 47).

Leah's obsession with death is implied in recreation of her dead father. Due to her fear of future, in an imaginary speech with her dead father "she starts to make her father say things, directing him, moving his arms and manipulating his expressions, first innocently, and then with deliberation." (NW 47). In her imagination, she tries to force her father to express his love and affection to her; this can be an attempt to convince herself of a positive view of death. The main motivation behind this picture is the fear of death and, consequently, future.

Speaking of the ethics of Emmanuel Levinas, "in ethics, in responsibility for another, it is a question of the nearness of the other who obsesses me without measure, to the point of placing in question my in-itself and my for-itself" (Levinas, 2001, p. 140). In responsibility towards 'the Other', there is a 'relationship that is never finished with the other' (Levinas, *God* 160). So speaking of Levinas's concept of responsibility, a relation is hidden that is not time-bound. In other words, in reviewing the inter-subjectivity breakdown of the major characters, the problem can be traced in the lack of constant care toward 'the Other'.

No matter how devastated Leah is in her personal life, she plays the role of 'Other' to the people encountering her. The word play on Leah's name is noteworthy as "Leah is an anagram for heal, and reaching out to others—especially those who need help" (Custer 76). Leah's problem can be that there is no one to take the role of a healer for her. Race is a significant notion for the black characters including Michel. He tells Leah, "you know what is the true difference between these people and me? They don't want to move forward, they don't want to have nothing better than this. But I'm always moving forward, thinking of the next thing" (Smith, 2012, p. 30). Michel is so concentrated on his own personal success that does not care about Leah, the white, living with him. Michel's sole goal in life is "climbing the ladder" as if his marital union with Leah has been part of the plan to facilitate the process for him (Smith, 2012, p. 30).

To unravel the secret surrounding the subjects, their past and the extent of its influence on their present life in multicultural space of London should be observed. Beings relation with the past is significant in shaping the present subjects' responsibility in encountering "the faults or the misfortune of others" (Levinas, 1998, p. 54). The freedom that Levinas believes in is not the same for 'the Other' and oneself; therefore, neither side has a demand over the other's decisions. Natalie is a married and highly successful lawyer who could ascend the success ladder and, consequently, be welcomed by the upper class. She has two identities living hand in hand; one is Keisha with Gmail address: KeishaNW@gmail.com that belongs to Caldwell where she used to live as a child. Keisha is a pervert person lacking appropriate sense of responsibility. The second face of her is the successful Natalie whose name has been given to her at her college years and is an exemplar of high-class woman with a family who is very caring and loyal to her husband and two kids. But, upon revelation of her secret, the final station at the life of the only happily married couple of the story takes place.

The concept of time gets mysterious by the disorienting method Smith uses in depiction of the events. By demystifying the time for Felix and his father Llyod, Nathan and Frank, who are the focal characters in this section, the reader can reveal the secret each one conceals. Due to colonization and migration it seems that time has lost its natural flow for the black characters. Levinas discusses “temporalization” of time as “falling out of phase” according to which time loses its “temporal flow” (Levinas, 1998, p. 9). The researchers argue that as the ethnic and racial minorities have a different experience of time, they experience different acculturation options as well.

Felix is first introduced to readers on TV news when Michel watches a report on Felix’s death news in Albert Road. Further details are discussed in a section named ‘guest’. Felix’s father is a Jamaican migrant and his mom’s root goes back to Ghana. Felix and his father came to London to start a new life; however, it turned out a catastrophe due to the lack of responsibility to the migrants by the society. The short life of Felix is a good example of failure of ethics in Smith’s multicultural space of London.

Lloyd, Felix’s father, lives in past and has imprisoned himself in his apartment. For him time has stopped moving forward and, consequently, by not going outside he tries to remember only the past as if it protects him from the current social injustices at work in the present time. In the past few years, Felix’s father had different experiences of ‘the Other’ and the world outside. After all, he has deepened the gap to feel safe. Past is a threat and bitter memory to Lloyd. Drabinski suggests, “in a global (or globally entangled) context, the enigma of beginning after catastrophe is especially central to the twentieth century and so many of its attendant anxieties” (2011, p. 131). Felix is very well aware of the past of his father and this knowledge is the root of much of his responsibility at the present. Felix’s father’s obsession with past leaves him void of any sense of responsibility.

The only gift Felix has got for his father in the visit is *The Autobiography of Malcolm X*. But the book revives the dark memories that his father calls “Hard times! You lot don’t even know. People now . . .” and remembers every person at the pictures (Smith, 2012, p. 90). However, Lloyd has too many troubles that cannot be a character to play ‘the face’ for Felix. The researchers believe that Smith intends to juxtapose the first and second generation diasporas to portray the failure of multicultural London.

Nathan has the smallest share of the story and is marginalized both by the author and in the society. But his short presence at the life of Natalie is worth mentioning to reveal different layers of multicultural space of London. When Natalie moves back to Caldwell Housing State, after the fight at home with her husband, the only person that recognizes her is Nathan calling her by her old identity ‘Keisha Blake’. Throughout the long dialogue between the two, Nathan takes the position of a saviour, since he knows her very well. He tells her “don’t pretend you’re a nice girl Keisha. I known you from time. Know your family. Cheryl. Suit yourself” (Smith, 2012, p. 241). Therefore, Nathan is ‘the face of Other’, one who Natalie can see herself at. He can stop time and thus death of Natalie. No matter how hard Natalie insists on being alone, he feels responsible to her and stays with her rescuing her from committing suicide. Nathan is the impeccable Other for Natalie at this stage making her “[find] self-awareness and self-presence *after* the creative work of the Other” (Drabinski, 2011, p. 129).

No matter how persistent Natalie and Llyod are to get away from Caldwell as the Old State, in Nathan’s words, “there’s no way to live in this country when you’re grown. Not at all. They don’t want you, your own people don’t want you, no one wants you. Ain’t the same for girls, it’s a man ting. That’s the truth of it right there” (Smith, 2012, p. 249). In other words, diasporic minorities have different experiences of time and place leading to different acculturative options and identities in the multicultural space of London.

4. Acculturation Options under the Influence of ‘the Other’ in NW

What links worries of the subjects is their place of living and their racialized background; however, they have different reactions to these two factors under the impact of ‘the Other’, ergo leading to different acculturation processes. According to Berry, “acculturation is a process of cultural and psychological change that results from the continuing contact between people of different cultural backgrounds” (Berry, 2006, p. 27). Consequently, the researchers argue that there is a one-to-one relation between ‘the Other’ and acculturation process that the subjects go through in time.

Leah seeks for “no substantial relations with the larger society,” therefore, it could be claimed that she has chosen ‘separation’ option (Berry, “Acculturation and Adaptation” 72). In Lynn Wells’ words, “Leah occupies the stereotypical

position of ambitionless under-achievement often assigned by mainstream British culture to immigrant and non-white Londoners" (100). Michel, her husband, as the closest person to her takes advantage of technology and tries hard to improve his business. He is an epitome of one who has chosen 'assimilation option' and succeeded in the acculturation process. However, it seems that there is a racist motivation behind Michel's use of technology, since he calls it as a means of being "anyone" (Smith, 2012, p. 30). It gives him the chance to enter a convivial life and get rid of the melancholia he finds in the real black neighbourhood outside. Whereas Leah's life is associated with death and melancholia, Michel is the happy person in their relationship. Therefore, it could be derived that the more subjects move from marginalization to assimilation, the better they distance from melancholic behaviours in multicultural space of London.

While technology helps Michel break the racist border, it has a destructive role for Natalie. When Natalie's secret online relationships are revealed, her husband Frank cannot accept her anymore and asks her out. The identity disorder that Natalie/Keisha suffers from leads to two distinct sets of acculturation options. In other words, Natalie oscillates between two options, because she has a double life. As Natalie, she is a good example of the 'assimilation' option "relinquishing [her] cultural identity and moving into the larger society" (Berry, 1992, p. 72). However, as Keisha, she fits the 'separation' option. The novel ends with Natalie's attempt to solve Felix's mystery of death by calling the police. The significance of the ending is that though Natalie calls the police, it is Keisha who speaks. To this end, once more, the identity disorder of diasporic minorities comes to the surface.

Felix has a short appearance in the novel yet due to his tragic life and death, he can be considered as one of the most memorable characters. His ex-girlfriend, Annie, and his father, Lloyd, fail to fulfil the role of 'the Other' casting him alone in multicultural world outside where he chooses 'separation' option; though some evidence of proceeding to 'integration' option is traceable after meeting his new girlfriend, Grace, yet his death never gives the reader any firm ground about this succession. Lloyd fails to play 'the Other' for Felix, but the readers feel pity for him due to his pathetic situation as a black migrant. It is assumed that Lloyd's entrapment in past is due to his alienation, loss of identity, and what has been termed "acculturative stress" that makes him embody 'marginalization' option (Berry, 1992, p. 73).

Hence Grace is the only person who plays 'the face' for Felix. Grace is a symbol of "the face of a neighbor signify[ing] an unexceptionable responsibility, preceding every free consent, every pact, every contract" (Levinas, 1998, p. 88). Grace helps Felix move from the 'marginalization' option to 'assimilation'. She tries to give his life a path, for example she encourages her by stating "Never. Ignorant. Getting. Goals. Accomplished" (Smith, 2012, p. 85). But her presence is such a short one that cannot stop Felix's bitter end.

Nathan is another minor character whose role as 'the Other' helps Natalie survive suicide. Nathan tries to remind her where and who she is. So, the images Nathan portrays make her finally get back home. No matter how successful Natalie or other racial and ethnic minority subjects are in the novel, they always suffer from a sense of lack. The researchers consider Felix and Nathan as two minor characters whose lives depict hidden layers of multicultural space of London represented by Smith. According to Gilroy, "since [England's victory over Hitlerism] the life of the nation has been dominated by an inability even to face, never mind actually mourn, the profound change in circumstances and moods that followed the end of the Empire and consequent loss of imperial prestige" (Gilroy, 2004, p. 97). Studying the role of 'the Other' in alleviating the sense of lack ends up to different attitudes of the subjects in acculturation options.

5. Conclusion

This study aimed to rewrite acculturation in multicultural context in the light of the ethico-socio-cultural approach by tracing the politics of Otherness on diasporic identity in Zadie Smith's multicultural space of *NW*. The application of Levinas's ethical philosophy on Paul Gilroy's critical thoughts on race and race-thinking aimed to locate the politics of abolishment of race and race-thinking in service of homogeneous society in multicultural context. Through the utilization of socio-cultural ideas of Paul Gilroy and ethical philosophy of Emmanuel Levinas, the study concludes that 'the Other' has a claim on the acculturation process of the diasporic minorities in multicultural space of London represented in *NW*. The dynamic identity of the subjects in relation to 'the Other' is argued to be against ethnic-absolutism that leads to different acculturation options. The selected characters in Smith's *NW* have a fluid identity, and, through their interactions, they experience various senses of belonging or non-belonging. If the role of 'the Other' is fulfilled, diasporic minorities can move from marginalization to assimilation, and, consequently, experience a convivial life. Hence, this study reflects on celebration of difference as an opposition to the totalistic view of subjects in a homogeneous multicultural society. Almost all characters have experienced post-colonial melancholia; the article showed that a melancholic multicultural space demands conviviality and hospitality achievable via ethical responsibility of 'the Other'.

NW can be explored from New Historical point of view to delineate the characters' motivations behind their actions from a historical perspective. This approach can provide a novel picture regarding the dynamics of race and identity. Moreover, as the novel is multi-layered, the writer's narratological techniques can also be taken into consideration for future studies. Moreover, the search of subjects in multicultural world can be read under Clifford Geertz insight on the scope of culture, to investigate the possibility of intelligible discourse among members of diasporic groups.

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The Use of Manipulative in Teaching Elementary Mathematics

Evangeline Bungao- Abarquez

Teacher – III, MaEd., Ed.D., Department of Education, Bohol Division, Bohol, Philippines

Corresponding Author: Evangeline Bungao- Abarquez, E-mail: vangeline101413@gmail.com

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ABSTRACT

The purpose of this study is to investigate the effect of manipulative (concrete learning materials) in teaching elementary mathematics. The study employed a pretest posttest quasi experimental design. The study was conducted in two grade 3 sections of San Agustin Elementary School in the school year 2016-2017. The experimental group was taught mathematics using the manipulative while the control group was taught mathematics using the conventional method. Data were collected and analyzed from both the experimental and control groups using T-test, Paired T-test, and standard deviation. As a result of the research, the pretest and posttest scores of experiment and control groups were found to differ significantly in favor of posttest in both groups. There was a significant mean gain difference in the pupils' pretest and posttest scores in mathematics exposed to manipulative and conventional method. Generally, the use of manipulative in teaching mathematics is more effective than the use of conventional method.

1. Introduction

The quality of teaching (NCTM 2000) is the key factor in the achievement of all children in mathematics. Teaching mathematics is challenging and animating because significant changes are taking place in mathematics education. New insights learned and children who are growing up in an ever-changing society command a different approach to the teaching of mathematics. According to Cathcart (2006), all children can succeed in mathematics if their teachers are aware of how to modify instructional experiences to meet their needs.

The National Council of Teachers of Mathematics admitted that much criticism had been leveled at school mathematics during the 1980's. International studies showed that children in the United States did not cope very well on tests of mathematics proficiency compared with children in some countries. This same condition is prevailing in the Philippines.

In the global arena, the Philippines ranked forty-second among the forty-five countries in the Trends in International Mathematics and Science Study (TIMSS) year 2003. The Philippines has not ameliorated its ranking since 1999 and did not participate in 2007 and 2011 TIMSS. This shows that the Philippine Education System is in dire need of improvement specifically in the learning area of mathematics.

Leongson (2003) discovered that Pilipino pupils excel in knowledge acquisition but fare considerably low in lessons requiring higher order thinking skills. This condition is disappointing in the performance of pupils in national and international surveys on mathematics competencies.

In present times, pupils in the Primary Level face this present challenge in school. They have to face the situation where Seat works, Assignments, Quizzes, and Quarterly Examinations are taken as a battlefield in a classroom. One of the subjects that pupils are having hard time to cope up with, is mathematics. Pupils on the average don't perform well in this subject because they find the problems difficult to solve. (Jones, 2014) said that pupils struggle most when asked to apply math knowledge, for example to problem solving. Ontario Education Minister Liz Sandals called the results "a problem" (Alphonso, C. & Hammer, K., 2014). This statement and results raised concerns for educators like the researcher and motivated to investigate

different instructional strategies to teach math more effectively. The use of manipulative as a teaching tool is very popular in most classrooms but how effective is it?

Quarterly Tests in Grade Three Mathematics reveal low performance of pupils of San Agustin Elementary School. Based on their first quarter grade this year, out of 40 pupils in one of the sections of Grade 3, 7 pupils got a very low grades that ranges from 68 to 71 average grade in mathematics. Apprehensive to the importance and relevance of the problem in Mathematics being pose, this study was conducted.

2. Review of Related Literature

Several researches in examining different types of concrete manipulative tends to focus on the perceptual richness of concrete objects and how details of an object may hinder or aid learning. Manipulative is categorized either concrete or virtual. This study tends to discover the effectiveness of using concrete manipulative in teaching elementary Mathematics.

Manipulative can come in a variety of forms and they are often defined as “physical objects that are used as teaching tools to engage students in the hands-on learning of mathematics” (“Using manipulative,” 2009). Manipulative can be purchased at a store, brought from home, or teacher and student made. The manipulative can range from dried beans and bottle caps to Unifix cubes and base-ten blocks. They are used to introduce, practice, or remediate a math concept. “A good manipulative bridges the gap between informal math and Journal of Instructional Pedagogies formal math. To accomplish this objective, the manipulative must fit the developmental level of the child” (Smith, 2009, p. 20). Kindergarten children should have individual counters, whereas older students could use colored wooden rods that represent different numbers. The manipulative must fit the mathematical ability of the child or it is useless. The simple act of moving manipulative is likely not sufficient for promoting learning as cited by Carbonneau, Marley, and Selig (2013). Without explicit instruction, children may not move objects in a manner that appropriately represents the mathematics concept being taught.

Manipulative can be used in teaching a wide variety of topics in mathematics, including the objectives from the five NCTM standards: problem solving, communicating, reasoning, connections, and estimation. The materials should “foster children’s concepts of numbers and operations, patterns, geometry, measurement, data analysis, problem solving, reasoning, connections, and representations” (Seefeldt & Wasik, 2006). Teachers could use counters, place-value mats, base-ten blocks, and fraction strips while teaching from the numbers and operations standard. The counters could be used to teach one-on-one correspondence, ordinal numbers, and basic addition and subtraction. The fraction strips could be used to add and subtract fractions or to show equivalent fractions. Pattern blocks, attribute blocks and scales could be used to assist students in the learning basic algebra. Student could use geo boards when trying to identify simple geometric shapes. They could also use geometric solid models when learning about spatial reasoning. Teachers could use standard and non-standard rulers and measuring cups to represent length or volume in measurement lessons. The students could also use tiles when trying to find the area or perimeter of an object. When it comes to data analysis and probability, students could use spinners to find the probability of landing on a designated area. They could also use number cases or dice to find the probability of rolling a certain number or combination of numbers (“Using manipulatives”, 2009). The numbers of ways that manipulative can be used are limitless.

The National Council of Teachers of Mathematics (NCTM, 2000) has recommended that students be provided access to manipulative in order to develop mathematical understanding. In addition, teacher education textbooks often contain sections suggesting that teachers use manipulatives during mathematics instruction (e.g., Billstein, Libeskind, & Lott, 2009; Copley, 2000). In the cases of national organizations and textbooks, when an instructional strategy is prescribed to a professional audience, an underlying assumption is that sound scientific evidence supports the recommendation.

The use of manipulatives is recommended by the NCTM because it is supported by both learning theory and educational research in the classroom. “Manipulatives help students learn by allowing them to move from concrete experiences to abstract reasoning”. When students manipulate objects, they are taking the first steps toward understanding math processes and procedures. “The effective use of manipulatives can help students connect ideas and integrate their knowledge so that they gain a deep understanding of mathematical concepts”.

In Carbonneau and Marley (2012) as cited by Carbonneau, Marley, and Selig (2013) emphasized that Math manipulative-based instructional techniques are approaches that include opportunities for students to physically interact with objects to learn target information. In the same study (Gürbüz, 2010)) mention that studies have found that using manipulative in math instruction, when compared with instruction that did not use manipulative, may benefit student.

Over the past few decades, researchers have studied the use of manipulative in several different grade levels and in several different countries. The majority of the studies indicate that mathematics achievement increases when manipulative is put to good use. Many studies also suggest that manipulative improve children’s long-term and short-term retention of math.

Cain-Caston’s (1996) research indicates that using manipulative helps improve the environment in math classrooms. When students work with manipulative and then are given a chance to reflect on their experiences, not only is mathematical learning enhanced, but math anxiety is also greatly reduced. Chang (2008) examined the work of research scientist Jennifer Kaminski and he found that children better understand math when they use concrete examples.

It is believed by Carbonneau, Marley, and Selig (2013) that instructional strategies that use manipulatives may be effective because of physical enactment. The use of manipulatives in teaching Mathematics may increase student’ retention because the encoding and subsequent retrieval of target information may occur via nonverbal coding or a motoric channel as concretized the same study.

Puchner, Taylor, O’Donnell, and Fick (2008) conducted a case study which analyzed the use of manipulatives in math lessons developed and taught by four groups of elementary teachers. There four researchers decided to study the way teachers use the manipulatives rather than studying the outcomes of the students. “The study found that in three of four lessons studied manipulative use was turned into an end in and of itself rather than a tool, and that in the fourth lesson manipulative use hindered rather than helped the student learning” (Puchner,2009)

Taylor, O’Donnell, and Fick (2008) believe that manipulatives may increase students’ performance because of the “deeply embedded focus in U.S. mathematics teaching on the procedure and the product”. In the study of Mayer (2004) as cited in Carbonneau, Marley, and Selig (2013) manifested that empirical research has provided evidence contradicting this notion with results indicating that providing learners with instructional guidance on topics rather than allowing them to work within a purely unstructured context results in higher levels of student performance.

Shaw (2002) also believes that using mathematics manipulatives and models offers many benefits. Just as a picture can be worth a thousand words, manipulatives can provide visual representations of ideas, helping students to know and to understand mathematics. Manipulatives enhance the abilities of students at all levels to reason and communicate. Working with manipulatives deepens understanding of concepts and relationships, makes skills practice meaningful, and leads to retention and application of information in new problem-solving situations. In turn, the valuable time spent on manipulative and model-based lessons has the sustained, long-term effect of building student confidence and deepening mathematics understanding.

3. Research Methodology

3.1 Research Design

This study utilized the quasi- experimental group designed to assess the use of manipulative in teaching Grade three pupils in Mathematics. The experimental group was subjected to treatment using the manipulative activities while the other group was exposed to the conventional method where the activities prepared by the teachers were customarily done to address the general needs regardless of the kind of learners they have.

Both the experimental and the control groups have the pretests to determine the academic performance of the pupils in Mathematics before the employ of the experiment. After which, the use of manipulative activities was employed in the experimental group for a span of one month. The conventional method alone was utilized in the control group.

3.2 Research Respondents

The respondents of this study were the grade three pupils of San Agustin Elementary School of Talibon, officially enrolled for the school year 2016-2017.

Table 1. Research Respondents

Section	No. of Students
Section 1	38
Section 2	42
TOTAL	80

This study was limited to the eighty pupils or two sections of the San Agustin Elementary School. They comprise 10 percent in

the school population of school year 2016-2017. One section was under the experimental group while the other was the control group. The pupils in all sections were heterogeneously grouped.

3.3 Research Environment

The study was conducted at San Agustin Elementary School, San Agustin, Talibon, Bohol. It is approximately six kilometers from the town of Talibon, during the first semester of the school year 2016-2017. The school is a Public-School Institution directed towards the development of her students such that each will be equipped with academic excellence, skills, abilities, and competencies that one can utilize in building communities in the province and beyond.

The department houses two classrooms for Pre-school: one for Pre-school and one for Kindergarten, as well as nineteen classrooms for Grades 1 to 6, with three sections for each level except for the grade level which has four sections. The said department is headed by one Principal who is assisted by a Master Teacher. There are 21 class advisers. Currently, six teachers are handling Math subjects. Moreover, teachers expose pupils to various competition such as the MTAP (Mathematics Teachers Association of the Philippines) which is held every year.

3.4 Research Instruments

The variables discussed in the preceding sections were measured with the use of this instrument:

A teacher-made test was designed. It contained forty multiple-choice items covering the second grading topics. The topics included in the test were Multiplication (Multiplication facts of 6,7,8,9, and 10, Properties of Multiplication, Multiplying numbers with and without regrouping, Solving one-two step word problems including money) and Division (Dividing numbers by 1-2 digit divisors, Dividing numbers by 10 and 100 divisors, Estimating quotient, Finding the average, Solving one-two step word problems including money). This was administered before the treatment and after the treatment. The test was used as pre-test and post-test. The test was to measure the students' ability to recall, relate, and apply any information received during the treatment. Moreover, it was used to test whether the students have acquired the needed skills in mathematics, specifically, problem solving skills, analytical skills and critical thinking skills. The instruments are based on various reference books and were presented to the academic coordinator, and to other Mathematics teachers in the school for comments and suggestions. The test was administered to the grade 2 pupils of San Agustin Elementary School and Grade 3 pupils in San Agustin Elementary School to validate the instrument.

3.5 Research Procedure

3.5.1 Gathering of Data

The research procedure consists of the following phases: 1) Preparation and Validation of Instruments. All the instruments needed were prepared prior to the conduct of the study. The pretest was validated in one of the grade 2 sections of San Agustin Elementary School, Talibon and two sections in grade 3 of San Agustin Elementary School, Talibon; 2) Preparation of Lesson Plans. The researcher prepared lesson plans for the experimental and control group. The curriculum guides and teaching guides in Mathematics 3 served as a guide in the preparation of the lessons. Sample lesson plans of the experimental and control group are found in appendices

Lesson plans will be subjected to evaluation by the Coordinator and some teachers in the school handling Math subjects. Comments and suggestions by the coordinator guided the researcher in revising the lesson plans. 3) the Experimental Teaching. Before the start of the study, the use of manipulative and conventional tests was administered to both experimental and control group. Pretest was given to both classes to identify the respondent's academic readiness. The results of the pretest were collated for analysis after the experiment. The experimental group was taught employing the use of manipulatives activity while the control group was taught using conventional method. After the discussion of every lesson, both the control group and experimental group were given posttest. The experimentation lasted for 1 month. Finally, the statistical treatment of data was executed to interpret the findings.

3.5.2 Treatment of Data



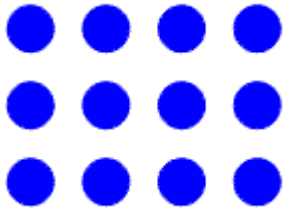

For the profile of the pretest and posttest, simple percentage, and mean are to be determined. To determine the difference between groups, the t-test of independent samples was used. Paired t-test and standard deviation were also used to analyze the data.

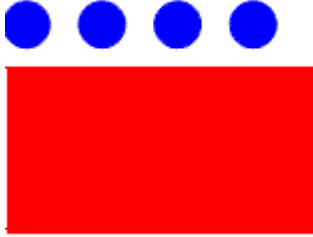




4. Presentation, Analysis and Interpretation of Data


This chapter presents the discussion, analyses and interpretation of the gathered data on the performance in Mathematics between the two groups of San Agustin Elementary School pupils exposed to the Use of Manipulatives and the Conventional Method of teaching the subject.

Table 2. Manipulatives Appropriate in Teaching Grade 3 Pupils in Mathematics

There are many types of math manipulatives available to teachers. Many can be used in multiple ways. It's a good idea to have a variety of types available in school or ready in a classroom to help with teaching the variety of math concepts.

Manipulatives	Lessons /Topics	Image
Tiles	<p>Multiplies 2-digit number by 2-digit numbers without regrouping. Group the class into 5 groups. Give each group an activity card. Each card should contain a word problem and 21 tiles. Problem: Jack, John and Jason gathered shells at the seashore. Each of the students gathered 14 shells. How many shells did the three of them gather? -Let them use the tiles in representing the number of shells each student gather. Example: Jack = 14 tiles; John = 14 tiles; Jason = 14 tiles -Each student represents a group of tiles. How do we read this? (3 groups of 14.) -Let them represent it in repeated addition: $14+14+14 = \underline{\hspace{2cm}}$ -How do we write it in multiplication form? $3 \text{ groups of } 14 = 3 \times 14$ -Have them add each group of tiles to get the final answer.</p>	
Base Ten Blocks	<p>I introduced first the base-10 blocks by explaining that single cubes represent the number one, the long bars represent 10 and the large squares represent 100. Students experiment with creating numbers using the blocks, such as using a 100 square, three bars and five single cubes to show 135. Practice exchanging smaller blocks for larger ones. Ten long bars turn into a 100 square, and 13 individual cubes turn into a 10 bar and three singles.</p> <p>For multiplication, students build groups of blocks and find the total. For 10 times three, they create either 10 groups of three or three groups of 10 to determine that the answer is 30.</p> <p>In a division lesson, students start with the large number and determine how many even groups they can make based on the divisor. For 87 divided by nine, they make groups of nine to see how many are left.</p>	
Counters	<p>I demonstrate the fact $4 \times 3 = 12$ using an array of counters, centicubes, dots or symbols as shown below. Use both array (3 rows of 4 items / 4 columns of 3 items) and equal groups (3 groups of 4 items / 4 groups of 3 items) so that students build links between previous 'equal groups' understandings and the powerful array model of multiplication.</p> <div style="text-align: center;">  </div> <p>Note that the array can also be rotated to appear as 4 rows of three, so that $4 \times 3 = 12$ and $3 \times 4 = 12$. Rearrangement does not change the relationship between the three numbers.</p> <p>Cover portions of the pictures or materials and ask questions such as "how many rows of four makes twelve?" ($? \times 4 = 12$) as a missing multiplication question and as a division question ($12 \div 4 = ?$).</p>	

		
<p>Student Rekenreks (Up To 10)</p> <p>Jelly Beans</p> <p>Egg Carton</p>	<p>You can also use beads or raisins or any small objects.</p> <p>Math seems to be more real when the pupils are able to tangibly touch and play with the concepts.</p> <p>They had fun! And it helped that when they were finished, they got to eat a bean or two.</p> <p>Pupils learned first,</p> <p>Skip Counting is the beginning of understanding multiplication. The pupils skip counted out their multiplication facts, creating a physical times table that they could see the quantities. They counted out the colors 3 x 3 was three groups of 3 each making nine beans in the cup. We used an egg carton lid to organize our counting.</p> <p>Multiplication Facts are easy to “get” when our pupils can “see” the groups. Your pupils can discover what 5 x 4 was by creating 4 groups of 5 and then counting out the number of beans that they collected. We used Easter Egg containers to help our kids “group” the beans.</p> <p>Division seems to be a harder concept for our pupils to get. So I counted out a pile of beans (ex: 21 beans) and asked them to split them equally into the three containers. After they split the beans up we discussed how $7 \times 3 = 21$ and $21 / 3 = 7$.</p>	  
<p>Dice</p>	<p>Instruct the pupils to roll the dice what number comes after, before ?</p> <p>What number is ten more, ten less</p> <p>Skip count by using two hundreds chart if needed</p> <p>Read and write the numbers</p> <ul style="list-style-type: none"> Tell pupils that each member of the group shall roll the dice twice and record it in the paper. Tell them that the first number is the multiplicand while the second number is the multiplier. <p>-After all the members of the group finished rolling the dice, tell them to multiply the numbers.</p> <p>-Let them post their papers on the board for checking.</p>	

<p>Cuisenaire Rods</p>	<p>After learning addition facts. Since each number represents one cubic centimeter, pupils can add up the rods by placing them side-by-side on a centimeter track. Pupils love this track!</p> <p>Next is teaching multiplication by having pupil place the number of rods side-by-side to see the total on the track.</p> <p>For example, a green rod equals six cm. So 4 green rods equal 24. $4 \times 6 = 24$</p> <p>An orange rods equals ten cm. So 3 orange rods equal 30. $3 \times 10 = 30$</p>	
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As indicated in table 2, there are appropriate manipulatives in teaching grade 3 pupils in Mathematics.

Manipulatives can come in a variety of forms and they are often defined as “physical objects that are used as teaching tools to engage students in the hands-on learning of mathematics” (“Using manipulatives,” 2009). Manipulatives can be purchased at a store, brought from home, or teacher and student made. The manipulatives can range from dried beans and bottle caps to Unifix cubes and base-ten blocks. They are used to introduce, practice, or remediate a math concept. “A good manipulative bridges the gap between informal math and formal math. To accomplish this objective, the manipulative must fit the developmental level of the child” (Smith, 2009). Kindergarten children should have individual counters, whereas older students could use colored wooden rods that represent different numbers. The manipulative must fit the mathematical ability of the child or it is useless.

The counters could be used to teach one-on-one correspondence, ordinal numbers, and basic addition and subtraction. The fraction strips could be used to add and subtract fractions or to show equivalent fractions. Pattern blocks, attribute blocks and scales could be used to assist students in the learning basic algebra. Student could use geo boards when trying to identify simple geometric shapes. They could also use geometric solid models when learning about spatial reasoning. Teachers could use standard and non-standard rulers and measuring cups to represent length or volume in measurement lessons. The students could also use tiles when trying to find the area or perimeter of an object. When it comes to data analysis and probability, students could use spinners to find the probability of landing on a designated area. They could also use number cases or dice, a small cube that is made of plastic, wood, etc. that has one to six dots on each side and that is used usually in pairs in various games in math, to find the probability of rolling a certain number or combination of numbers (“Using manipulatives”, 2009). The numbers of ways that manipulatives can be used are limitless.

Base Ten Blocks are a great way for students to learn about place value in a spatial way. The units represent ones, rods represent tens, flats represent hundreds, and the cube represents thousands. Their relationship in size makes them a valuable part of the exploration in number concepts. Students are able to physically represent place value in the operations of addition, subtraction, multiplication, and division.

Rods are used to develop a variety of math skills. Each rod’s color corresponds to a different length. The shortest rod, is 1 centimeter long; the longest, is 10 centimeters long. When the rods are arranged in order of length into a pattern commonly called a “staircase,” each rod differs from the next by 1 centimeter. This allows you to assign a value to one rod and then assign values to the other rods based on the relationships between the rods. With Cuisenaire Rods, pupils can explore spatial relationships by making flat designs on a table or by stacking them to make three-dimensional designs. They soon discover how some combinations of rods are equal in length to other, single rods. This understanding provides a context for investigating symmetry.

Since the early 1900s, manipulatives have come to be considered essential in teaching mathematics at the elementary-school level. In fact, for decades, the National Council of Teachers of Mathematics (NCTM) has recommended the use of manipulatives in teaching mathematical concepts at all grade levels.

The NCTM calls for manipulatives to be used in teaching a wide variety of topics in mathematics such as; sorting—a pre-mathematical skill that aids in comprehension of patterns and function ,ordering—a pre-mathematical skill that enhances number sense and other math-related abilities, distinguishing patterns—the foundation for making mathematical generalizations, recognizing geometric shapes and understanding relationships among them ,making measurements, using both nonstandard and standard units with application to both two and three-dimensional objects understanding the base-ten system of numbers, comprehending mathematical operation (addition, subtraction, multiplication, division)

The theory of experiential education revolves around the idea that learning is enhanced when students acquire knowledge through active processes that engage them (Hartshorn and Boren, 1990). Manipulatives can be key in providing effective, active, engaging lessons in the teaching of mathematics.

Manipulatives help students learn by allowing them to move from concrete experiences to abstract reasoning (Heddens, 1986; Reisman, 1982; Ross and Kurtz, 1993). The use of manipulatives helps students hone their mathematical thinking skills. According to Stein and Bovalino (2001), “Manipulatives can be important tools in helping students to think and reason in more meaningful ways. By giving students concrete ways to compare and operate on quantities, such manipulatives as pattern blocks, tiles, and cubes can contribute to the development of well-grounded, interconnected understandings of mathematical ideas.”

Manipulatives must be used correctly to help young children extremely. Children must understand the mathematical concept being taught rather than simply moving the manipulatives around. Smith (2009) stated that there are probably as many wrong ways to teach with manipulatives as there are to teach without them. The math manipulatives should be appropriate for the students and chosen to meet the specific goals and objectives of the mathematical program. “The complexity of the materials provided will increase as children’s thinking and understanding of mathematical concepts increase” (Seefeldt & Wasik, 2006).

It is also important for teachers to allow their students to have free time to play with the manipulatives. After the students have explored the manipulatives, “the materials cease to be toys and assume their rightful place in the curriculum” (Smith, 2009). Carol Seefeldt and Barbara Wasik also think that teachers should provide children with opportunities to work with materials with open-ended objectives that have no specific preset goals. These opportunities allow the children the chance to explore their own questions and generate a variety of answers. “These experiences help children think about their world in alternative ways and help them understand that there are multiple ways to solve problems. Generating multiple solutions to problems in an essential strategy in mathematics” (Seefeldt & Wasik, 2006).

Table 3. Performance Profile of the Two Groups

Groups	Passing Percentage Criterion (75%)	Mean Score	Standard Deviation	Computed t-value	P-value	Description
Control Group (n = 38)	30 (40 items)	11.500	5.646	20.198	0.000	<i>Below Average</i>
Experimental Group (n = 42)	30 (40 items)	14.643	5.373	18.523	0.000	<i>Below Average</i>

$\alpha = 0.05$ level of Significance

This table shows the mathematics pretest performance among grade 3 pupils in both control and experimental group where most students started the study with a failing score.

In Table3, it is shown that in each of the control and experimental groups, the mean score is far from the passing percentage criterion of 30 considering their respective standard deviations of 5.646 and 5.373 which are large enough. The mean score

of the control group (11.500) is 3.277 z's below the 30 points cut-off. Likewise, the mean of the experimental group (14.643) is 2.858 z's below the mean . Both are considered Below Average. Also, of importance are the computed t-values in each group. Both yielded a p-values (0.000) which is less than the 0.05 level of significance. This implies that the groups are truly Below Average and are therefore comparable.

Based on the result, instructional strategies that use manipulatives are often suggested as effective approaches to improve student mathematics performance (Gürbüz, 2010; Sherman & Bisanz, 2009). Math manipulative-based instructional techniques are approaches that include opportunities for students to physically interact with objects to learn target information (Carbonneau & Marley, 2012).

Table 4. Posttest Performance Profile of the Two Groups

Groups	Passing Percentage Criterion (75%)	Mean Score	Standard Deviation	Computed t-value	p-value	Description
Control Group (n = 38)	30 (40 items)	20.211	4.527	13.330	0.000	<i>Below Average</i>
Experimental Group (n = 42)	30 (40 items)	32.119	6.352	2.162	0.037	<i>Above Average</i>

$\alpha = 0.05$ level of Significance

When compared, the posttest mean performance of the two groups of pupils, yielded noted differences with the 30-point criterion.

The computed t-values gave p-values (0.000 and 0.037) which are less than 0.05 level of significance. This implies that there is indeed a difference between the mean performance of each group and the criterion score of 30. This time though the mean (20.211) of the control group is nearer the criterion score, its posttest mean performance is still Below Average. The pupils' in the experimental group got a mean (32.119) higher than the criterion. The scores of the group has a standard deviation of 6.352 with a z-value of 0.333. This proves that the posttest mean performance (32.119) of the pupils in the experimental group is higher (Above Average) in the posttest. This could potentially mean that concrete manipulatives have a positive impact on the grade 3 pupils' mathematical scores and performance. In addition to each pupil improving from pretest to posttest, it is interesting to understand that pupils scored dipped lower than the baseline after the conventional method was taught; after the manipulative approach was used, all scores increased. According to Carbonneau (2013), students who physically join blocks to make a larger block are expected to have a better conceptual understanding than those that use written and verbal learning (p. 10). "The process of moving systematically through the four stages of cognitive development is aided by the manipulation of concrete objects" (as cited in Carbonneau). According also to Dennis (2011), using manipulatives when solving math problems may enhance a student's ability to identify the correct operation to solve problems (p. 18). There's a need to explore manipulatives as a mean to teach math. "Efforts must be intensified by incorporating manipulatives as a learning resource" (Thompson as cited in Dennis, 2011).

Table 5. The Pretest-Posttest Improvement Profile

Groups	Pretest Mean (SD)	Posttest Mean (SD)	Mean Difference	Computed t-value	P-value	Description
Control Group (n = 38)	11.500 (5.646)	20.211 (4.527)	8.711	10.840	0.000	Significantly Improved
Experimental Group (n = 42)	14.643 (5.373)	32.119 (6.352)	17.476	18.598	0.000	Significantly Improved

$\alpha = 0.05$ level of Significance

Each of the control and experimental groups has significantly improved as seen in the t-test results on Table 5.

For the control group, the mean difference of 8.711 was found to be significant considering a computed t-value (10.840) which corresponds to a p-value (0.000) less than 0.05 level of significance. The same situation was found in the profile experimental group. The difference between the group's pretest and posttest means of 17.476 was found significant since its computed t-value also yielded a p-value less than 0.05. Thus the groups have significantly improved their mean performance.

As the results indicate on mean difference, the pupils showed improvement between the pretest and the posttest, after the lesson using manipulatives. The conventional method seemed to actually have a lesser effect on pupils scores, whereas the manipulative based approach showed a higher effect on pupil's learning and performance. There is hope that, with simple, cheap, improvised manipulatives, they could improve pupil's understanding and mastery and can easily be adapted in the classroom (Akkan, 2012)

A t-test was likewise done to know whether there is a significant difference between the mean gains derived from the pretest and posttest scores of the groups. Results are found in Table 6.

Table 6. Difference in the Mean Gains of the Two Groups

Groups	Tests	Mean Score (Description)	Mean Gain (SD)	Mean Gain Difference	Computed t-value	P-value	Description
Control Group (n = 38)	Pretest	11.500 (Below Average)	8.711 (4.953)	8.765	7.017	0.000	Significantly Different
	Posttest	20.211 (Below Average)					
Experimental Group (n = 42)	Pretest	14.643 (Below Average)	17.476 (6.090)				
	Posttest	32.119 (Above Average)					

$\alpha = 0.05$ level of Significance

Table 6 shows the t-test results of the hypothesis test verifying whether there is a difference in the mean gains of the groups. Difference in the mean gains in favor of the experimental group may imply effectiveness in the use of manipulatives in

teaching Mathematics. Mean gain also refers to the difference between the mathematics pretest and posttest means in each group. The results show that,

The difference of 8.765 between mean gains of 8.711 and 17.476 for the control and experimental groups respectively was then tested using the t-test. The test gave a t-value of 7.017 with 0.000 as its p-value. Since this p-value is less than 0.05 level, the null hypothesis of no difference in the mean gains was rejected. Hence the mean gains are significantly different. This result suggests that since the mean gain of the experimental group is higher than the mean gain of the control group, there is reason to believe that the use of manipulatives in the teaching of mathematics in Grade 3 is effective.

The findings showed that there was a significant difference between the pretest and posttest scores when pupils were taught in the conventional method and between the pretest and posttest score when the pupils were taught with manipulatives. The positive gains of the students using the concrete manipulatives show that concrete manipulatives really help pupils understand the concept of each lesson. According to Moyer-Packenham, Ulmar and Anderson (2012), both static and dynamic forms of pictorial representations can positively influence learning for low-achieving pupils when learning mathematical concepts.

It was revealed that the application of manipulatives effectively in the course of teaching process, contributes to increasing the mathematics exam grades of students, creating an outstanding performance of students in classes, decreasing anxiety against mathematics, rising cognitive flexibility and positively affecting their attitudes towards mathematics (Bullmaster, 2013; Clements, 1999; Driscoll, 1983; Ojose & Sexton, 2009; Raphael & Wahlstrom, 1989; Sowell, 1989; Suydam, 1986).

This result is supported by Munger (2007) that "Analysis of covariance revealed that the experimental group using mathematical manipulatives scored significantly higher in mathematical achievement on the posttest scores than the control group" Additional studies have shown that students who use "manipulatives in specific mathematical subjects are more likely to achieve success than students who don't have the opportunity to work with manipulatives".

Pupil's feedback in the use of manipulative in learning mathematics:

Pupils on the other hand, believed that learning is easy because they used manipulatives in solving. As P1 said that,

"Sayon raman sabton ang activity kay simple words man ang gamit ni maam. Inig buhat namo sa activity kay naa mi mga kauban. Mas ganahan ko makat.on sa math ug naa koy kauban mo.solve unya kami pa gyud ang mag.arrange sa mga popsicle sticks ug mga candy.hehe

Ug mag test si maam kay lisod pero ug amuang buhaton iyang gihatag nga ipa solve gamit ang popsicle sticks kay sayon ra.nindota!" (The activity was easy because our teacher used simple words, easy to understand. We have groupmates in doing the activity and we liked it when we solve it together especially that we were the one who will arrange the popsicle sticks and more. Very nice!)"

According to the studies of Cain-Caston (1996) and Heuser (2000), when students work with manipulatives and then are given a chance to reflect on their experiences, not only is mathematical learning enhanced, math anxiety is greatly reduced. Exploring manipulatives, especially self-directed exploration, provides an exciting classroom environment and promotes in students a positive attitude toward learning (Heuser, 1999; Moch, 2001). This statement was supported by P2, when he felt happy and enjoy and learned more in the activities given.

"Ganahan ko kaayo sa activity namo ganiha kay nakamao ko.na enjoy ko pag.ayu kay mag.tinabangay mi ug answer sa akong mga kagrupo.unya magshare sad mi ug mga answer .unya daghan mi ug namauhan kay tudluan man mi sa among leader unsaon ug sayop mi.unya mas dali mi makamao sa multiplication ug butang among gamiton inig solve.(I liked so much the activities a while ago.I enjoyed so much.We help one another in answering and solving the problem.and we learned a lot because we shared answer and our leaders coached us to get the correct answer if we did not know how to solve it. We learned more when we used things in solving math.)"

This feedback supports the idea of Reyes (2012) that group discussion allows the students to share and listen to the different views about a given problem, thus giving them confidence to solve problems correctly. This also confirmed the study of Elladora (2009) that group discussion and practicing problem solving enable students to develop a functional understanding of the subject matter, thus enhanced their problem-solving skills and critical thinking skills. This may suggest that students have learned and developed the essential skills needed in the 21st century.

P3 cited below, that a jelly beans activity was fun. Although it's about multiplication, the lesson where they find it hard, still they enjoy learning. They think the jelly beans candy as their motivation to finish the activity because they will eat the candies after.

"Ganahan man ko sa tanang activity ni maam pero mas ganahan ko atong find the product of 28x2 gamit ang candy ..lingaw kayo mi.unya gikaon namo ang candy pagkahuman. Salamat ma'am.(I liked all the activities but I liked this- a jelly beans in the egg carton-solve: 28x2- activity most , we enjoy it so much and after we got the answer we ate the candies.hehehe..thank you ma'am)"

Mastering multiplication is not easy. It takes a lot of dedication and practice, which as teachers, we all know can be hard for our students. Not all students are able to learn their multiplication tables by rote memorization. It's especially hard when they know they have to memorize the entire multiplication table.

At this point, Kelly (2006) underlines the need to provide the teachers with a sound basis of information about when, why and how to use manipulatives. It was also stated that teachers need to explain the objectives to the students explicitly and introduce the manipulatives, giving the necessary information, during the process of teaching. Thus, the manipulatives will go beyond being instruments of play and entertainment from the perspective of the students and will be transformed into materials contributing to their learning just like P4 said,

*"Wala ko kayo ganahi sa activity nga gamit ang cake kay wala namo kaayo ma.slice ug tarong maong nadugmok ang cake.hehehe
Pero bisan na dugmok siya na divide ghaon namo ang cake wala lang siya na sakto gyud ug slice, dili perfect ang pagka.slice namo sa cake kay among kutsilyo gigamit kay dili pang cake man gud.(I liked least with the activity using cake because we did not sliced it properly. The knife we used was not for cakes Its not perfect. But even if it was not properly sliced, we still divide it and we still got the correct answer.)"*

In the study by Enki (2014), the students pointed out that, as opposed to former traditional instruction methods, learning through activities including the use of manipulative gave them pleasure and increased their motivation and allowed them to learn while having fun. Positive feedbacks of this kind are indicators of a positive attitude towards the mathematics lesson and the usage of manipulative in mathematics instruction.

P5 rated the activity 1, the highest rating because the pupils liked and learned more from the activities. This was proved when he said,

"1 akong rating kay nindot man ang mga activity gihatag ni maam .mas ganahan ko maminaw ug mas ganahan ko mag solve sa math namo kay daghan ug kalaen laeng butang among gamiton labina gyud ug pagkaon.enjoy gamiton ang mga materials nga among gi,prepare kay colorful unya interesting kaayo among math challenge .(My rating is 1 because I like the activities so much. we enjoy solving. I like to solve math because we used different things in solving like foods. The math challenge was very interesting because of the materials we used in solving)"

Dr. Jean Shaw,2002 states that when small or large learning groups explore new ideas or explain understandings, they have something to talk about when they have manipulative and models to work with. Discussions and learning become more focused. Multisensory experiences provide access to ideas and concepts, and offer multiple entry points in discussions and reasoning, ensuring that all students in the group are active participants.

P6 suggested that there must be hands-on activities in teaching mathematics always, for it will help them a lot in solving mathematics problem.

"Unta kanunay ta nga mag.activity ug ingon ani para makamao mi ug dali unya sayunan rami sa math. Unya magkatawa katawaav sad mi sa among mga kagrupo kay sige raman mi ug lingkod nindot ug mubarog na sad mi muadto sa among grupo.mas nindot ug magtinabangay kay daghan mi ug idea unya naa sad mi focus kay naa man mi leader nga mag monitor (hopefully we will always use manipulative in solving math so that itwill be easy for us to learn.math and aside from that we like to learn with our groupmates because we always sit down whole day we want something new in a day. We learn more when

we solve together, we have more idea when we are many and we can focus because we have leader that monitor us.)

“This result was supported by Kelly (2006) which emphasizes that manipulatives should be used not occasionally but all along, as they enhance the conceptualization process of the students positively. As Ojose and Sexton (2009) put it, long-term application of manipulatives leads to assimilation of abstract mathematical concepts through observation of models and thus, to an increase in the achievement of students.

5. Summary, Concussion and Recommendations

This chapter presents the summary of the study, the conclusions, made on the basis of the findings and the recommendations. The main objective of this study is to determine the effects of the use of manipulatives In Mathematics of the grade three pupils in San Agustin Elementary School during the school year 2016-2017.

Two sections of the grade three level were chosen as the research participants, the control group and the experimental group. The control group was taught using the conventional method in teaching while the experimental group was taught using the manipulatives.

5.1 Summary

1. A number of pupils were considered below average during the pre-test. On the other hand, a number of pupils exposed to conventional method were also considered below average during the pre-test.
2. There was a significant mean gain in the pupils’ pretest and posttest scores in mathematics exposed to manipulatives and conventional method.
3. There was a significant difference in the students’ pre-test and post-test mean gain score in mathematics between those exposed to the use of manipulatives and conventional method.
4. The posttest showed a marked increase in the performance of the pupils in the experimental group after the given intervention. Like experimental group, the performance of the control group has increased after they were taught using the conventional method. The increase of the scores in the experimental group is higher than the increase in the control group. Generally, the use of manipulatives in Math has helped improve the academic performance of the pupils.

5.2 Conclusion

The use of manipulative in teaching mathematics is more effective than the use of conventional method. This method is useful in catering to the diverse learning styles and needs of learners.

It is important for children to have a variety of materials to manipulate and the opportunity to sort, classify, weigh, stack and explore if they are to construct mathematical knowledge. “In order to have opportunities to learn math, children need firsthand experiences related to math, interaction with other children and adults concerning these experiences and time to reflect on the experiences” (Seefeldt&Wasik,2006). Educational research indicated that the most valuable learning occurs when students actively construct their own mathematical understanding, which is often accomplished through the use of manipulatives.

5.3 Recommendations

Based on the findings and conclusion of this study, these are recommended by the researcher:

1. Teachers may provide the pupils more manipulative to be used for the different learning activities given to pupils.
2. Elementary Math teachers may include the use of manipulative in their repertoire of alternative classroom teaching strategies.
3. Replication of this study maybe made covering other topics in grade three mathematics.
4. The use of manipulative in the primary grade can be used in:
 - a. Teaching other fields of mathematics
 - b. Teaching students with learning disabilities
5. Teachers may adapt the lesson plan made on the use of manipulative in teaching grade three mathematics.
6. A further research about the use of manipulatives in teaching elementary mathematics.

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The Analysis of the Thematic Structure of the Standard Arabic Clause: A Special Focus on Verb-initial Structures

Maha El Biadi

Associate Professor, Faculty of Letters and Human Sciences Dhar Mehraz, CREDIF Research Laboratory, Sidi Mohamed Ben Abdellah University, Fez, Morocco

Corresponding Author: Maha El Biadi, E-mail: maha.elbiadi@usmba.ac.ma

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ABSTRACT

The objective of the present paper is to give a detailed presentation of how the thematic structure is expressed in Standard Arabic (SA) and how different it is from that of English language. SA is a language which displays different linguistic properties in comparison to English, the language around which the Systemic Functional Grammar theory (SFG) was first developed (Halliday, 1994). Very few studies have been carried out to study the thematic structure of SA and none of them deals with all types of sentence structures in this language. Abdul-Raof's study is a case in point (Abdul-Raof, 1998); he is mainly concerned with studying the thematic structure of nominal clauses i.e. clauses starting with nouns, despite the fact that Arabic is a language where VSO structures are frequently used. It is precisely at the level of VSO structures that the analysis of thematic structure in Arabic becomes problematic. Contrary to what previous studies in this area of enquiry say, I will mainly argue that the verb cannot be considered Theme in SA. It is also worth noting that the present work is part of a general endeavour to develop a Systemic Functional Grammar of SA.

1. Introduction

Compared to English, Standard Arabic (SA) is a language which displays major structural differences, with many implications for the applicability of the Functional Grammar method to analyse the textual function of Arabic texts. This is mainly due to the fact that it is a language, which does not only display greater flexibility as far as word order is concerned, but it is also an inflecting language. The aim of the present paper is to study the thematic function of the SA clause and to provide a systemic functional account of how this function is fulfilled in this language, which is structurally very different from a language such as English. For this to be achieved, it is essential to start first by analysing the structure of the Arabic clause in terms of the two major structural characteristics of SA which are of direct relevance to the study of the Theme as suggested by Halliday. The linguistic features in question are word order and verb inflection in the SA clause. The thematic structure of the Arabic clause will then be analysed, to see how it is differently expressed from that of the English language. I will most importantly argue against the view that the verb can be the topical Theme in VSO (Verb-Subject-Object) structures in the SA i.e clauses starting with a verb (Adul-Raof, 1998; Thalji, 1982).

2. Literature review

2.1 Textual function

Besides the experiential function, related to what discourse is about (the content of language), and the interpersonal function, which is concerned with "what the clause is doing, as a verbal exchange between speaker-writer and audience" (Halliday, 1994, p. 179), the textual function is related to the way discourse is organised and involves two systems: the system of Theme and the system of information. The first system, which is thematisation, is concerned with the way constituents making up the clause are ordered, whereas the second, which is the information structure, is about the way information units, which correspond to tone groups, are organised in the clause. The element of the clause which gets tonic prominence

is considered to be the new element whereas the part which is not as intonationally salient is said to be the Given element. (Butler, 2003; Eggins, 1994; Halliday, 1994; Halliday & Matthiessens, 2004; Martin et al., 1997).

In spite of the differences in the way these two structures are expressed, thematic structure and information structure can be conceived of as being the two sides of the same coin by being complementary to each other. The relationship between them stems from the generally held belief in Systemic Functional Grammar that the thematic structure is the grammatical resource through which information units are packaged in discourse (Martin et al., 1997, p. 53). In other words, although the information unit is realised through intonation; the New element is given tonic prominence whereas the Given element is less prominent in comparison to it; Theme corresponds to the Given element the clause in the unmarked case¹ (Butler, 2003, p. 113; Halliday, 1994, p. 296). The New element in the clause, on the other hand, normally corresponds to the Rheme. There are, however, cases which diverge from the rule and where the Theme corresponds to the New element in the information structure, creating a marked combination with a particular meaning (see section 2.3 on the notion of marking).

Since the aim of the present study is to investigate the thematic structure in SA, I will put the information structure aside for the present and start instead by briefly setting out Halliday's view of the thematic structure in English, providing by this the background against which the SA thematic structure will be compared and analysed.

2.2 Thematic Structure

The thematic structure finds its expression in the general ordering of the constituent parts of the clause and "gives the clause its character as a message" (Halliday, 1994, p. 37). At this level, the clause is seen as a communicative event made up of two elements whose status depends on where they are located in the clause. The element that the clause starts with has a special status and is called the Theme (Halliday, 1994, p. 37). The remainder of the message which is the part of the message located after the Theme, is the Rheme. For Example:

(1)	<u>Sugar</u>	<u>could be addictive</u>
	↑	↑
	Theme	Rheme

First position is, however, not the criterion relied upon in SFG for the definition of Theme (Halliday, 1994, p. 38). This is mainly because the latter does not necessarily take first position in other languages and still be the element that the clause departs from. Initial position is rather used for its identification, because Theme is realized through first position in the English language, it is however not defined by it (Halliday, 1994, p. 38).

The meaning conveyed by opting for a certain element to be placed in the Theme position rather than another one is that it is an element having a special status in the thematic structure (Halliday 1994:48) that should be 'prioritised' or 'foregrounded'. "Prioritising is intended to cover all and any means of indicating that a particular type of meaning is especially important" (Berry, 1996, p. 27). Thematisation, though by no means the only way used to foreground clause elements (Berry, 1996, p. 28), is one of the most important means that the textual structure puts at the disposal of language users to prioritise meaning.

The thematic structure enables the speaker to arrange clause constituents in different ways resulting in a different organisation of meaning potential. These various ways of organizing the clause is bound to result in a change in its meaning, thereby achieving different effects on the receiver (Eggins, 1994, p. 272; Thompson, 1996, p. 119; Lock, 1996, p. 219). The following examples, adapted from Thompson's 'Introducing Functional Grammar' (1996, p. 118-119), aim to clarify this point:

- a. For centuries, yellow canaries have been used to 'test' the air in mining.
- b. Yellow canaries have been used to 'test' the air in mining for centuries
- c. Miners have used yellow canaries to 'test' the air for centuries.
- d. In mining, yellow canaries have been used to 'test' the air for centuries.
- e. To 'test' the air in mining, yellow canaries have been used for centuries.
- f. The air has been 'tested' in mining for centuries by using yellow canaries.

Even though there is a slight change in the wording of some of the sentences above especially in sentences (c) where 'miners' is used instead of 'mining' to obtain the active form of the original sentence, the experiential content of the sentences remains intact as the constituents carrying lexical content are exactly the same in all sentences. The major difference one can speak of is at the level of the thematic structure, i.e. the way constituent parts are ordered. Each one of

the examples above has its own starting point or a different Theme from which the clause departs, prioritising by this a different meaning in each one of them. In other words, “the different choice of Theme...has contributed to a different meaning.” (Thompson, 1996, p. 119).

Clauses containing only one element before the predicate, which usually conflates with the grammatical subject of the sentence, are said to have a simple Theme (see example 1 above). “The Subject is the element that is chosen as Theme unless there is good reason for choosing something else” (Halliday & Matthiessen, 2004, p. 73). There are, however, some cases of clauses having in their pre-predicate position more than one element, creating ambiguity as to which element to consider Theme. For instance, clauses can have as their starting point, elements whose function is not ideational, but rather textual, like conjunctions or continuatives. For example:

(2) Mary ate her dinner. *Then, she* called her mother.

In example (2) above, even though both ‘then’ and ‘she’ in the second clause occur before the predicate, each one of them has a different role to fulfil. ‘Then’ serves the role of relating the clause to a previous one in the text, acquiring, by this, an attenuated thematic status which “may not exhaust the thematic potential of the clause” (Halliday, 1994, p.52). This leaves the next element ‘she’ still thematic in the clause. To solve this ambiguity, Halliday talks about multiple Themes: a clause can contain a topical Theme, an interpersonal Theme and a textual Theme.

The topical Theme is the type of Theme, which every clause (except for minor clauses) should contain. He identifies it as the element of the clause, which is: 1) placed initially in the clause and 2) to which a transitivity role can be assigned. In example (2), ‘The man’ is the topical Theme:

(3) *The man* was helping police inquiries.

In example (3) above, ‘the man’ is the element that the clause starts from and which has the transitivity role of the Actor in the clause.

The interpersonal Theme is identified as the element which takes the initial position and to which a Mood function can be assigned. Halliday talks about: vocative, modal, and mood marking. What is referred to as a vocative is an item used as a means of address and is typically a personal name. It can be called Theme if it is placed before the topical Theme in the clause (Halliday, 1994, p.53). In sentence (4), ‘ladies and gentlemen’ belongs to the category of interpersonal Theme, as it is a means of address:

(4) *Well, ladies and gentlemen,* the programme is about to finish.

Modal Adjuncts on the other hand are the items used to express the speaker's or writer's judgement, for example, the adverb ‘frankly’.

The textual is expressed by devices such as continuatives, conjunctions and conjunctive adjuncts. They serve the purpose of linking parts of text together and are considered Themes if they precede the topical Theme. In the example above, ‘well’ is a textual Theme. Not only is it a discourse marker signalling the end of what the speaker wants to say, but it also links the utterance with what has been said previously. But it does not say anything about what the clause is about, so has no topical role.

2.3 Theme in non-declarative clauses

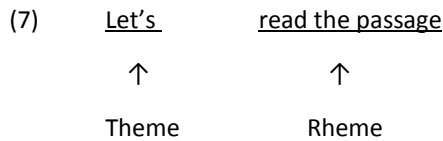
The freedom allowed in declaratives is no longer maintained in other clause types, which are restricted by structural pressures imposing a definite way to order constituent parts in the clause (Halliday, 1994, p.61). In interrogative structures, the WH-word is placed in the thematic position of the clause because it is the missing information that the question is seeking to find:

(5) *Where* did Mary go?

(6) *What* did they have for lunch?

“Indeed, the clause structure of WH-questions has evolved as different from that of declaratives precisely in order to allow the thematisation of the WH-element” (Thompson, 1996, p.122).

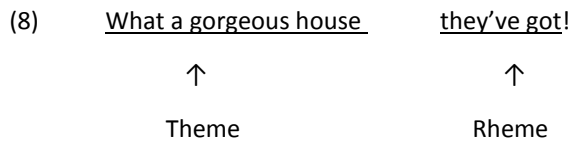
Imperatives is the only sentence type where the Predicator expressing the action is the topical Theme (Halliday & Matthiessen, 2004, p. 77). It is seen as the unmarked Theme choice in this type of structures and the main reason for this is the communicative aim of the message: "This is normally to get the other person to carry out the action, and the natural starting-point is therefore the Predicator, which expresses the action" (Thompson, 1996, p. 124). In the subcategory of 1st person imperatives, however, 'me and you' is said to be part of the topical Theme which is 'Let's':



This type of imperatives contains a notional subject in the objective case (us) which occurs after the verb (Quirk and Greenbaum, 1990, p. 242). And even if the clause is made up of the verb 'to let', followed by the subject, Halliday argues that 'let's' make one single thematic unit in the clause and the reason he provides in support of this is that 'let's' behaves like a Subject in sentences such as 'Don't let's go', where 'let's' can be easily replaced by 'you' to become: 'Don't you go' (Halliday, 1994, p. 87).

The Predicator together with the Subject 'us' form the Theme and not just the Predicator 'to let', like in 2nd person unmarked imperatives. This extends to yet another imperative structure, which is the marked negative imperative such as 'Don't you dare say that to me'. The Subject 'you' is interestingly included in the topical Theme area in spite of it being placed after the auxiliary verb, which is the element the clause starts with (Halliday, 1994).

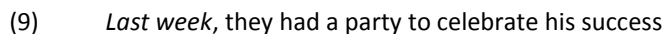
As far as exclamative clauses are concerned, only the ones containing a Predicator are said to have a thematic structure (Halliday, 1994; Thompson, 1996, p. 124). They can be analysed in the same way WH-interrogatives are, since they usually start with the WH element, which contains the entity that the exclamative clause talks about. Example (8) shows this:



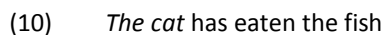
The status of verbless exclamative expressions such as 'how wonderful' 'great' 'cheers', does not rise to that of a grammatical clause and therefore do not have a thematic structure (Halliday, 1994).

2.4 Marked and unmarked theme

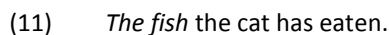
There are some elements in the clause, which, if placed in the Theme position, are considered to be in their 'normal' position because of their participant role in the clause. When, for instance, the Subject in the English language is chosen to be in the initial position of a clause, it is placed in its 'normal' position, and is said to be an unmarked Theme. However, there are some other constituents, like adjuncts, which frequently occur in the Theme position. Although these constituents are considered as thematically marked, they are still not as marked as complements when placed in the Theme position (Thompson, 1996, p. 120).



The subject and complement take, most of the time, fixed positions in the clause. And if, for instance, the complement is placed in the initial position, it is said to be a marked Theme. Sentence (10) exemplifies this:



The 'cat' in this instance is an unmarked Theme in the clause as it is the Subject. But if 'fish' is located initially in the clause, it will result in a marked Theme:



'The fish' is a marked Theme in clause (11) above: it is unusual for the complement to be placed in the Theme position, unless the writer/speaker wants to highlight it for some particular reason. In section 3, I will discuss some aspects where the SA

language differs from English, having some implications for the Thematic structure study of Standard Arabic texts as suggested by Halliday.

3. SA sentence structure

Because thematic structure is related to the ordering of constituent parts in the clause, it is of paramount importance to start considering the way elements are ordered in the Arabic clause. This will equally involve dealing with verb inflection, as it is another main characteristic of SA with a major impact on the way clause constituents are presented and therefore on the way information units are packaged in the message.

3.1 Word order

SA is a language which displays a higher level of flexibility as far a word order is concerned in comparison to a language such as English. While the normal word order in English² in verbal clauses is the Subject-Verb-Object (SVO) structure, a clause in Arabic can be structured in many different ways. It can have diverse structures, namely VSO, SVO, VOS, OVS. Although this flexibility in clause word order is usually encountered at its highest levels in old classical Arabic, more particularly in literary writing and poetry, it can also be found to a lesser extent in SA which is used in the mainstream media and other official institutions. However, VSO word order is considered to be the basic, most frequent and unmarked one in SA (Abdul-Raof, 1998; Fassi Fehri, 1993; Mohammad, 2000; Ouhalla, 1994)

Unlike English where the use of SVO is the unmarked word order, the SA norm is VSO. It is true that SVO structure is also used but not with the same frequency as VSO structures. The VSO word order is agreed by many Arab linguists to be the unmarked form in Arabic, while other ways of ordering constituent parts are considered derived structures, including the SVO (Abdul-Raof, 1998, p. 45, Thalji, 1982, p. 10). This is not to say that verb-initial word order is a rigid one. VSO word order is considered to be the basic one on the grounds that it is the structure frequently used in SA (Abdul-Raof, 1998, p. 46). It is also neutral and less ambiguous in some contexts (Abdul-Raof, 1998, p. 47).

There are very few studies whose main concern is the SA Thematic structure. Abdul-Raof's study (1998) is a case in point but it is restricted to clauses with a DO ('derived order' which is the SVO word order) and does not include the Thematic structure of clauses starting with the process. The thematic structure of basic word order clauses (VSO word order) was briefly talked about by Thalji (1982, p.11). He considers the verb to be the topical Theme in VSO structures, since it is the initial element that the clause as a message starts from. However, in FG, as formulated by Halliday for his analysis of English, the process in declarative sentences is not the Theme of the message, which has to be instead a participant in the clause. "...the Theme of a clause consists of just one structural element, and that element is represented by just one unit; one nominal group, adverbial group, or prepositional phrase." (Halliday, 1994, p. 39). The Predicator is considered Theme only in imperative structures or in highly marked clauses as explained earlier.

Another important characteristic of SA makes the analysis of the textual function of Arabic texts intricate is verb inflection.

3.2 Verb inflection

Although lexicalised subjects and objects are used and also freestanding pronouns, the use of inflected verbs is very frequent in SA. This can result in the absence of freestanding linguistic items fulfilling the function of the Subject and/or Object. Instead, Subject and/or Object most of the time, appear as enclitics annexed to the verb for the majority of persons. These enclitics express the person, number and gender of the participant they represent in the clause. The following example shows this:

- (12) خَاطَبَتِ النَّاسَ
 xa:tʕaba-ti n'a:sa
 addressed-NOM.3SG.F people
 she addressed people.

The enclitic –ti 'تـ' which is used for feminine third person singular is a pronoun which has to be attached to the verb forming one word. It cannot stand by itself in the sentence. When the third person masculine verb form is used, the pronoun appears neither as freestanding pronoun nor as an enclitic, as the following example shows:

(13) خَاطَبَ النَّاسَ

xa:tʔaba-∅ n'a:sa
addressed- NOM.3SG.M people.

He addressed people.

The pronoun, in clause (13) above, is present but is invisible. And despite its concealment in the verb, the receiver would still clearly understand that the masculine third person singular is the Subject of the sentence.

Freestanding pronouns can be used, but not all the time as it is the case in English, where freestanding Subject and Object pronouns are constantly used. SA uses them only in some particular cases to serve some pragmatic purposes in discourse (Holes, 2004, p. 180). The freestanding pronoun (see italicised items) in SA is used as:

- a subject of a verbless equational sentence:

(14) هُوَ الطَّيِّبُ

Huwa ʔatʔ'abi:bu
3SG.M the doctor

He is the doctor.

- a subject of a non-finite verb:

(15) هُوَ مُغْلِقُ الْبَابِ

Huwa muɓliqu lba:'bi
3SG.M (noun derived from verb 'to close') the door

He who closes the door.

- a complement of an equational sentence:

(16) الْفَائِزُ أَنْتَ

ʔalfa:ʔizu ʔanta iðan

The winner 2SG.M then

The winner is you then.

- a means to emphasise a preceding noun:

(17) الْأُسْتَاذُ هُوَ هَذَا

ʔalʔusta:ðu *huwa* ha:ða:

The teacher 3SG.M this.

This is the teacher.

- a means to contrastively stress an enclitic pronoun in complement or object position:

(18) نَادَيْتَنِي أَنَا

na:da-t-ni: *ana:*

called- NOM.3SG.F-1SG.ACC 1SG

It is me she called

- a 'pronoun of separation' to avoid a possible ambiguity in equational sentences:

- (19) هَذِهِ هِيَ الْبِنْتُ
 haḏi-hi hiya lbintu
 this-3SG.F 3SG.F the girl
 This is the girl.

In verbal sentences, the pronoun takes the form of a suffix as clause (20) illustrates:

- (20) أَكَلَتِ التُّفَّاحَةَ
 ʔakala-ti t'uf'a:ħata
 ate-NOM.3SG.F the apple
 she ate the apple

In example (20), the pronoun has the form of the enclitic -ti 'ت' which is the third feminine singular pronoun. Verb inflection allows the process to be placed in the initial position of the clause, whereas the agent of the process takes the form of a suffix attached to the verb. By contrast, in English, the use of a freestanding pronoun in the sentence would put the agent in the initial Theme position and the verb in the rhematic position:

- (21) She ate the apple
 ↑ ↑
 Theme Rheme

The thematic division of a clause in SA proves problematic if one follows the method suggested in FG. The following instance, which is in fact a complete clause containing Subject, Verb and Object and expressed in one single word, shows how complicated thematic division can be of some clause structures in SA:

- (22) أَكَلَتْهَا
 ʔakala-t-ha:
 ate- NOM.3SG.F-ACC.3SG.F
 She ate it

When the Theme takes the form of an enclitic attached to the verb, like in example (22), it does not mean that it cannot be retrieved. The reader or hearer can still unambiguously identify the element that the clause is talking about.

4. Thematic structure of SA

Being a language that has the VSO word order as the basic order raises the question of whether to consider the verb topical Theme in SA. As mentioned earlier, Thalji (1982) did just that and the reason he provided to support his claim is that it is the element which takes the initial position in the VSO structure. In addition, the English imperative clause discussed earlier, can be seen as providing a good argument in support of this claim. But, in a language such as SA, whose clauses predominantly start with the Predicator, this is not as simple and straightforward as the analysis will subsequently show. The position the present paper will defend is that the Predicator, in SA VSO structures, belongs to the Rheme part of the message, whereas the Theme is a participant in the clause rather than the process in VSO structures. In the following, I will proceed to providing the reasons for taking this position and for not considering the verb in VSO structures the Theme of the clause.

4.1 Theme is the element that the clause is concerned with and the orienter

The first reason is based on Halliday's idea which states that "the Theme is a function of the clause as a message. It is what the message is concerned with: the point of departure for what the speaker is going to say." (Halliday, 1985, p. 36). In non-imperative sentences, it "consists of just one structural element, and that that element is represented by just one unit - one nominal group, adverbial group, or prepositional phrase." (Halliday, 1994, p.39). Even though the verb that unmarked

imperative clauses start with, is considered topical Theme in English, the process in a declarative clause having the VSO structure in SA will still not be considered the topical Theme and one of the reasons is the following: The process, because of the function it serves within the clause, cannot be said to be the element that the clause is concerned with, despite the fact that, in these structures, it is the element that comes first by order.

Not only is the process not the element that the clause talks about, it is also not the element which provides the orientation which is one of the main functions of Theme. As Fries states, "Theme is the orienter to the message conveyed by the clause" (Fries, 1994, p. 234). The Predicator belongs to the part of the clause where Theme is developed, which often correlates with the new information (Fries, 1994, p. 233) (see more on information structure in section 4.2). The verb occurring initially in the SA clause is therefore not reason enough to consider it Theme or in Fries words, the orienter.

4.2 Information structure

Considering the process as being the Theme of the SA clause on the grounds that it is the element that the clause starts from is also problematic if one takes the information structure of the clause into account. The verb is the new information because it is the element that typically gets tonic prominence in VSO and VsO³ structure. Knowing that the Theme in FG typically coincides with the Given and the Rheme with the New, the process in a VSO structure will be considered as the Rheme of the message because it is intonationally stressed. "...the verb normally carries primary stress...and is therefore the Rheme, the nominal element acts as the theme" (Yowell, 1988, p.119).

4.3 Method of development

Another main reason why the process cannot be considered the Theme in SA is the method of development. It is important to point out that studying the thematic structure involves looking at the text as a single unit, not just at isolated clauses. By doing so, the analysis would uncover the pattern that a text displays through thematic choices: "...the information contained within the Themes of all the sentences of a paragraph creates the method of development of that paragraph" (Fries, 1981, p. 135). In other words, it is the pattern by which a text develops and which emerges from the way sentences are linguistically connected to the preceding discourse based on the element chosen to be Theme (Thematic choice), also called thematic progression⁴. The latter can be of three main types:

1) Linear thematic progression: it is the kind of progression which is carried out by selecting a Theme from the Rheme of the previous clause.

2) Constant thematic progression or what is also referred to as Thematic iteration consists of keeping the same Theme as the one in the preceding clause. The result of this type of thematic progression is the creation of chains of co-referential items (similarity chains can also occur).

3) Derived pattern is another type of thematic progression. It takes place when the text is about one notion or what is also called a hypertheme; the Themes selected for various clauses are derived from this general notion, although they are not identical (Fries, 1995, p. 320).

If the method of development of two texts takes different patterns, the two texts would be different even if their content is similar. (Fries, 1995, p. 323). A text expressing a simple method of development establishes its development by the use of just a few Themes containing a particular experiential content. "...if we change the experiential content of the Themes of a text, we will change readers' perceptions of how the ideas in that text are developed" (Fries, 1995, p. 324).

It is important to point out that in the present paper I adhere to the Hallidayan view that thematisation "plays a fundamental part in the way discourse is organized" (Halliday 1985, p. 62) and contributes towards making a piece of discourse coherent (Thompson, 1996, p. 117). It is true that the validity of the method of development as a useful concept in discourse analysis has been questioned by scholars such as Crompton. In his study, which is limited to argumentative prose only, he argues that most texts falling within this writing genre do not have a method of development. He, at the same time, mentions a number of studies which show that narratives do generally display a clear method of development emerging from constant thematic progression (Crompton, 2004). It is also worth adding that the unit of analysis that Crompton's study is based on is not the independent clause but the orthographic sentence (Crompton, 2004, p. 232) which is bound to have led to different results when compared to other studies by other scholars in SFL. It is, however, beyond the scope of the present study to go in depth into the extent to which the chosen unit of analysis affects the results of the method of development analysis.

Knowing that the SA clause basic word order is the VSO structure and that SA texts contain a frequent use of structures with the verb taking the initial position, a text will not have any particular method of development of the aforementioned types. This is due to the fact that processes would differ from one clause to another, not allowing any pattern, such as linear

thematic progression or reiteration to emerge. The following Arabic short narrative text entitled 'ʔalqamlatu wa lbarʕu:θu' (the louse and the flea)⁵ will clarify this point (see the Arabic text and its translation in the appendix):

ʔalqamlatu wa lbarʕu:θu'

The louse and the flea

a) Zaʕam-u: ʔan'a qamlatan lazima-t fira:ʃa rajulin mina lʔaʃra:fi zama:nan⁶

-claimed-NOM.3PL.M that a louse stayed-NOM.3SG.F⁶ in the bed of a man from the nobles some time

b) wa ka:na-t to-sʕi:bu min damihi wa huwa na:ʔimun,

- and was-NOM.3SG.F NOM.IPFV.3SG.F-sucking from blood- GEN.3SG.M and 3SG.M asleep

c) wa ta-dib'u ʃalay-hi dabi:ban rʕafi:qan,

- and NOM.IPFV.3SG.F-biting on-3SG.M biting light

d) wa ʔinna barʕu:tan ʔadʕa:fa-t-hu ḏa:ta laylatin fi: fira:ʃhi ḏa:lika ʃʕari:fi,

- and verily a flea invited-NOM.3SG.F-ACC.3SG.M one night in the bed of that nobleman

e) fa-laḏaba-∅-hu laḏkatan ʔayqaḏʕa-t-hu wa ʔatʕa:ra-ti nʕawma min ʕaynay-hi,

- and-bit-NOM.3SG.M-ACC.3SG.M a bite woke-NOM.3SG.F-ACC.3SG.M and

wiped –NOM.3SG.F sleep from eyes-GEN.3SG.M

f) fa-ʔamara-∅ rʕajulu bitafti:ʃi fira:ʃi-hi

- then-ordered-NOM.3SG.M the man to-checking bed-GEN.3SG.M

g) fa-nuḏʕi:ka fi:-hi

- and-checked-NOM.PASS.3SG.M in-3SG.M

h) fa-ḏʕahara-∅ lbarʕu:θu

- then-appeared- NOM.3SG.M the flea

i) wa far'a-∅

- and fled- NOM.3SG.M

j) wa ʔuxiḏa-ti lqamlatu

- and taken- NOM.PASS.3SG.F the louse

k) fa-qusʕi:ʕa-t

- and-crushed- NOM.PASS.3SG.F

4.3.2 Unit of analysis

Prior to studying the text above for its method of development patterning, a note on the unit of analysis on which the thematic analysis of the text above will be based should be made. Following the Systemic functional Grammar tradition, I have opted for Fries's method (Fries, 1981; 1995) by taking the independent clause, or what is also called the T-unit as the basic unit of analysis which is the independent clause. This means that clauses that are paratactically related will be analysed separately for their thematic structure. In cases of hypotactically linked clauses, if the clause starts with a subordinate clause, the latter will be considered the Theme of the entire independent structure. If on the other hand the subordinate structure does not occur sentence initially and is mentioned after the predicate, it will be considered part of the Rheme whereas the Theme is what the superordinate clause is about, which is generally the sentence initial element in English structure.

Focusing the independent clause, as a unit of analysis is deemed important in the present study. The first reason behind this choice is the one generally mentioned by Systemic Functional linguists: independent clauses allow for more thematic freedom in comparison to dependent ones as these are more constrained due to structural pressures (Halliday, 1985, p. 61). Language users are generally less free to make meaningful thematic choices in subordinate structures. Secondly, independent clauses' status in the text as superordinate structures make them more important in the overall structure of a given text, compared to dependent subordinate clauses, the role of which is less prominent in the text. Taking the independent clause as a unit of analysis would enable the study of the general pattern created by the method of development in a given text at the superordinate level. A third reason for taking it as a unit of analysis is that it would allow for comparable findings to be reached and therefore valid comparisons to be drawn between different studies into the method of development. Herriman shares the same point of view by stating that "What is used as the unit of analysis will, of course, affect the empirical results of the investigation and the comparisons that can be made between them." (2011, p.3). Finally, the independent clause is the unit of analysis that the majority of linguists use to investigate the method of development of texts (Thompson & Thompson, 2009, p. 46)

4.3.3 The method of development analysis of 'the louse and the flea'

The Arabic text above overwhelmingly contains VSO structures, as a simple clause count reveals: out of eleven independent clauses making up the text above, ten start with the process. If the latter is considered Theme, no discernible pattern will appear from the method of development analysis for the simple reason that we will have the process as Theme for the majority of clauses. What this might suggest is that the text above has no identifiable underlying coherence and this is, certainly, not the case.

It is well-known in SFG that thematic choice helps 'speakers construct their messages in a way which makes them fit smoothly into the unfolding language event.' (Thompson 1996: 117) A given sentence "functions as a coherent continuation" (Thompson, 1996, p. 117) of the one preceding it. All this happens through thematic choice which gives a text a particular method of development. The clauses contained in the Arabic text above certainly make a single coherent whole and thematisation has an important role to play in creating a clear pattern.

If Halliday's functional criteria are used to identify the topical Theme in the text in hand, the way in which the text is organised thematically will be clearly seen as the following shows ('T': Theme; 'R': Rheme):

(a) They (**T1**) → a louse... some time (**R1**)

↓

(b) It (**T2**) → was.... asleep (**R2**)

↓

(a) It (**T2**) → was biting...light bites (**R3**)

(d) a flea (**T3**) → it nobleman (**R4**)

↓

(e) It (The flea)(**T4**) → bit... him (**R5**)

↓

(f) The man (**T5**) → ordered...checking his bed (**R6**)

↓

(g) unknown subject (**T6**) → checked it (**R6**)

(h) The flea (**T7**) → appeared (**R8**)

↓

(i) it (the flea) (**T7**) → fled (**R9**)

(j) The louse (T8) → taken (R10)



(k) it (the louse) (T8) → crushed (R11)

Figure 1: The Thematic development of ‘?alqamlatu wa lbarʿu:θu’ (the louse and the flea) text. From clause (a) to (b): Linear progression; from (b) to (c): constant thematic progression; from (d) to (e): constant progression from (e) to (g): Linear thematic progression; from (h) to (i): constant progression; from (j) to (k): constant progression.

The method of development that the text above displays oscillates between constant progression (Thematic iteration) and the linear thematic progression, with a general tendency towards the constant thematic progression being predominantly used: The text starts with linear thematic progression, as ‘louse’ which is part of the Rheme of the first clause, is used as topical Theme for the clause occurring after it. In clauses (b) and (c), there is thematic iteration as the same topical Theme, which the pronoun standing for ‘louse’ is what the clauses are about. As for clauses (d) to (e), they contain constant thematic progression followed by the linear type of thematic progression which is, once again, found from clause (e) to (g). It is fulfilled by selecting the topical Theme from the Rheme of the previous clause. Interestingly, these clauses constituting the longest chain of clauses having the linear thematic pattern in the text belong to the part of the narrative where the short story reaches its climax. It is also noteworthy that in clause (g), the topical Theme conflates with the unknown subject and agent of ‘checked’ (*fanuḏʿiḅa* فَنظَرُ) which is in the passive form. It is linear progression since the Theme is selected from the doer of the action of the nominalised process of ‘checking’ (*tafti:j* تَفْتِيشُ), which is part of the Rheme of clause (f).

It is also worth pointing out that the last four clauses of the passage, thematisation happens in reverse order by selecting ‘the flea’ as Theme for clauses (h) and (i), and finally, ‘the louse’ for (j) and (k). By this, the thematic structure comes full circle drawing the narrative to a close. This effect is achieved by choosing ‘the louse’ as topical Theme for the last two clauses creating a textual link between the two first clauses of the text and the two last ones.

As can be clearly seen from the analysis, taking into account Halliday’s criteria to identify Theme in SA helps in revealing a definite pattern as far as the method of development is concerned. This would, otherwise, not have been possible if the process was taken as topical Theme. ‘what the clause talks about’, which is one of the definitions of Theme in FG, does not always take the initial position, especially when we know that participants in a SA clause do not occur initially most of the time. We come to the conclusion that Theme in SA, where the VSO structure is the basic order, is not necessarily what the clause starts from. Theme can be detached from initial position because it is defined as ‘pragmatic aboutness’ and is typically treated as ‘given’.

5. Thematic structure in SA

The definition of Theme in SA that the present paper provides will be based primarily on the criteria suggested by FG, although the definition of ‘what the clause starts from’ is not always valid for SA. Theme is ‘what the clause is about’ or ‘the starting point of the message’. And even if it is not always the element that takes the initial position of the clause, it does take a particular place in it: it is the element that most of the time occurs at the vicinity of the verb. SA, having a different and more flexible clause structure, allows the Theme to be pre-verbal, post-verbal and concealed and does not rigidly restrict it to clause initial position.

5.1 Post-verbal Theme

Theme in SA can take a post-verbal position and still fully remain what the clause is talking about, without necessarily being the sequential point that the clause starts from. In a clause like the following, the Theme is *lwaladu* الْوَلَدُ (the boy), although it is not the starting point of the clause:

- (23) ضَرَبَ الْوَلَدُ الْكَلْبَ
 dʿaraba-∅ lwaladu lkalba
 hit-NOM.3SG.M the boy the dog
 The boy hit the dog

The clause as a message is ‘pragmatically about’ the boy, not the ‘hitting’.

5.2 Pre-verbal Theme

The Theme is not always excluded from being in the initial position of the clause and can occur as a pre-verbal Theme in marked cases. The SVO structure occurs as well, although it is considered a more marked word order, marking the Theme in this case. The SVO structure is a derived word order and the subject in this type of structure is fronted (placed in the initial position of the clause), being by this marked. It is made prominent in discourse for some pragmatic purposes:

- (24) مَرِيْمٌ بَكَتْ
 Maryamu baka-t
 Maryam cried-NOM.3SG.F
 Maryam cried

Furthermore, cases of extraposed constituents⁸ also occur (Abdul-Raof, 1998, p. 65, 74) which make a participant part in the initial position of the clause. The difference between element fronting and extraposed elements is that the fronted constituent keeps its underlying grammatical category by retaining the same case ending corresponding to its grammatical function, while the extraposed constituent does not keep the same case marking if placed initially in the clause. It is definite, nominative, separated from the rest of the clause by intonation and have a resumptive coreferential pronoun in the clause (Abdul-Raof, 1998, p. 74). The attached pronoun -hu (it) in أَشْتَرَاهُ [ʃtara:-hu (bought it)], is the resumptive pronoun in the example below. The following are respective examples of extraposed (25) and fronted (26) elements:

- (25) الْمَنْزِلُ اشْتَرَاهُ الرَّجُلُ
 ?almanzilu ʃtara:-∅-hu rʿa ʒulu
 the house bought-NOM.3SG.M-ACC.3SG.M the man
 the house, the man bought it

- (26) الْمَنْزِلُ اشْتَرَى الرَّجُلُ
 ?almanzila ʃtara:-∅ rʿa ʒulu
 The house bought-NOM.3SG.M the man
 The house the man bought

If a clause contains two participants preceding the process, the topical Theme is the element that takes the initial position:

- (27) الْمَنْزِلُ الرَّجُلُ اشْتَرَى
 ?almanzila rʿa ʒulu ʃtara:-∅
 the house the man bought-NOM.3SG.M
 The house the man bought

The Theme in the case above is marked because it is unusual to have a Theme in the initial position preceding another NP which is rʿa ʒulu الرَّجُلُ (the man) in clause (27) above. There is a case where the initial NP in the Arabic clause is considered an unmarked Theme. This happens in equative clauses where there is no verb, making the first NP an unmarked Theme and the remaining part of the clause, the Rheme. The first element in this kind of clauses is called in Arabic *mubtadaʾ* مبتدأ (beginning) while the second is the *xabar* خبر (the news) (Abdul-Raof, 1998, p. 17).

It is also worth noting that structures with adverbial and prepositional phrases also take the initial position. Adverbial phrases can be intermediately marked if placed initially in the sentence, as it is common to have adverbial sentences occupying the initial position in the SA clause. They are however, more marked than adverbials placed at the end of the clause:

- (28) عَدَا سَيَسَافِرُ أَحْمَدُ
 ʔadan sa-yu-sa:firu ʔaħmadu

tomorrow	will-NOM.3SG.M-travel	Ahmed
Tomorrow Ahmed will travel		
(29)	سَيَسَافِرُ أَحْمَدٌ غَدًا	
sa-yu-sa:fir	ʔaħmadu	ħadan
will-NOM.3SG.M-travel	Ahmed	<u>tomorrow</u>
Ahmed will travel tomorrow		

5.3 Concealed Theme

Theme in SA can also take the form of an enclitic attached to the verb. In this case, it is inferred as the point of departure of the message or 'what the message is about'. It is retrieved even if it takes the form of an enclitic. This type of Theme does not have the same strength as a lexically independent Theme from the verb. It is an unmarked Theme because it is treated as given in discourse: the use of the enclitic indicates that the speaker considers the Theme as a given element in the information unit. The verb belongs to the Rheme and is a new element in the information unit. The following is an example of the concealed topical Theme:

(30)	ذَهَبَ إِلَى الْمَدْرَسَةِ		
ḏahaba-∅	ʔila:	Imadrasati	
went-NOM.3SG.M	to	school	
He went to school.			

In example (30), the Theme is concealed, as it is not freestanding in the clause and takes the form of a concealed pronoun in the verb. From this, one can see that the realisation of the topical Theme in SA is not consistent like English, where it takes the initial position of the clause. In SA, what constitutes the pragmatic aboutness of the clause does not necessarily coincide with the initial position of the clause. It is worth noting that the use of some particles in the SA clause restricts thematic choice.

5.4 Elements restricting thematic structure in SA:

The use of some particles such as ʔin'a إِنَّ (verily) introduces a clause starting with an NP as in ʔin'a ʕali:yan ḏahaba ʔila: s'u:qi إِنَّ عَلِيًّا ذَهَبَ إِلَى السُّوقِ (literally: verily Ali went to the souk). The complementiser ʔan'a أَنَّ used to introduce an embedded clause, requires a pre-verbal Theme. This particle ʔan'a أَنَّ is used in a factual clause which starts with an NP. There are two complementisers in Arabic, which are ʔan'a أَنَّ and ʔan اَنَّ are equivalent to 'that' in English. The main difference between the two complementizers is that ʔan'a أَنَّ is followed by a S(V)COMP structure, introducing a factual action/state either complete or incomplete (ongoing or habitual), whereas the complementiser ʔan اَنَّ precedes a VSCOMP structure (Holes, 1995). The latter is used for actions/states that are non-factual, or describing actions that are in the future relative to the main verb (Holes, 1995, p. 226). The embedded clause ʔan'a أَنَّ (that) introduces has to start with an NP.

Similarly, the adversative particle la:kin'a لَكِنْ (but), which is one of the sisters of ʔan'a أَنَّ, introduces a clause starting with an NP, and is a pre-verbal theme if the clause is a verbal one. The particles ʔam'a: أَمَّا (as to) as in ʔamma: ʕali, faʔatat ʔum'uhu

أَمَّا عَلِي فَاتَتْ أُمَّهُ (As to Ali, his mother came), also serves to introduce the topical theme initially in the clause before the verb and is also highly marked. The use of the adverb laʕal'a لَعَلَّ (probably) introduces an NP or a pronoun affixed to it as in laʕal'a ʕali ḏahaba لَعَلَّ عَلِيًّا ذَهَبَ (probably Ali went). The following section will move on to discussing the realisation of theme in SA non-declarative clauses.

5.5 Theme in SA non-declarative clauses

5.5.1 Interrogatives

The thematic structure of interrogative structures in SA is similar to their counterparts in English in the sense that the Arabic equivalent of the WH-element representing the missing information is put initially in the clause and is therefore the Theme. "The interrogative element (the one which requires an answer) is put in a 'privileged' position (i.e. initially)" (Abdul-Raof, 1998, p. 54). The following interrogatives exemplify this:

- (31) ماذا قال لك ؟
 ma:ða: qa:la-∅ la-ka ? (what)
What say-NOM.3SG.M to-you
 ↑ ↑
 Theme Rheme
 what did he say to you?

- (32) أين ذهبت ؟
 ʔayna ðahaba-t ? (where)
where go-NOM.3SG.F ?
 ↑ ↑
 Theme Rheme
 where did she go?

In questions where no interrogative particle is used and where only the tone of the voice is an indicator of it being an interrogative (Wright, 1980, II, p.306), the interrogative can take one of the following forms:

- (33) ذهبت هند؟
 ðahaba-t hind ?
 went-NOM.3SG.F Hind?
 did Hind go?
- (34) هند ذهبت ؟
 hind ðahaba-t ?
 Hind went-NOM.3SG.F?
 did Hind go?
- (35) ذهبت ؟
 ðahaba-t ?
 went-NOM.3SG.F ?
 did she go?

The missing information in this case is polarity. In the English equivalent of the interrogative above, it is the verbal operator in the finite, which is in the Theme position. However, the subject is also included in the Theme (Thompson, 1996, p.137). SA does not have the same mood structure as English. The interrogative clause above does not have an independent finite like the English 'did'. It is fused instead with the process, and takes the form of a suffix attached to the verb, which, in a declarative clause, expresses that the action is in the perfective.

The grammatical structure of the interrogative above is that of a declarative, the only difference is that the interrogative is said with a rising intonation indicating that it is a question. Unlike English where the verbal operator is placed initially to indicate that the clause is an interrogative, putting the verb first in SA is not to signal that the clause is an interrogative. The thematic analysis of this clause will be based on the thematic structure of declarative clauses as previously discussed. In the first example above (33), the Theme is post-verbal one, the second (34) is a pre-verbal and the last one (35) Hind takes the form of an enclitic attached to the verb and is a concealed Theme. The verb is the Rheme.

It is worth noting that the interrogative particle *hal* هَلْ can be added in the initial position to the interrogatives above. This particle is not a verb but can be said to replace the verbal operator of the English interrogative. If it is used, it is Theme in the interrogative clause. Similarly to English, where both the verbal operator and the subject are considered as topical Theme in interrogatives such as ‘Did Hind go?’ (Thompson, 1996, p. 123), ‘Hind’ will also be included as a topical Theme together with *hal* هَلْ .

5.5.2 Imperatives

The verb in the imperative in English takes only one form, regardless of the person, number and gender, of the addressee(s); whereas the form of the verb in the SA imperative changes depending on those grammatical categories. The addressee in this type of SA clauses appears as an enclitic attached to the verb and can take the following forms for verb *fa3ala* فَعَلَ (to do) for example: *ʔif3al* اِفْعَلْ (2nd masculine singular), *ʔif3al-a*: اِفْعَلَا (2nd dual), *ʔif3al-i*: اِفْعَلِي (3rd feminine singular), *ʔif3al-na* اِفْعَلْنَ (3rd feminine plural), *ʔif3al-u*: اِفْعَلُوا (3rd masculine plural).

As can be seen, the Subject is made manifest through the use of these enclitics. The SA imperative structure can be compared to the English subcategory of imperatives, which is ‘let’s’, where ‘us’ refers to the addressee and the speaker. As we have seen earlier, ‘us’, which, comes after the Predicator, is analysed as the topical Theme (Thompson, 1996, p. 124). In the SA imperative, similarly ‘let’s’ (see section 2.2 above), the enclitic will be considered part of the topical Theme which includes both the verb and the Subject.

5.5.3 Exclamatives

In SA, exclamatives having a thematic structure can be divided into two types verbal and verbless exclamatives. The first type consists of exclamatives containing a verb and can take two forms: exclamative sentences starting with the particle *ma*: مَا and imperative exclamatives. As far as verbless exclamatives are concerned, they do not include a Predicator as their name implies.

In verbal exclamatives, *ma*: مَا in SA is an indefinite particle which in the example below, stands for the subject referring to a nonhuman entity. It is followed by the verb *ʔaḥsana* (beautify) which is a verb in the past tense:

- (36) مَا أَحْسَنَ الْمُصْطَافِ !
ma: ʔaḥsana lmuṣtʔa:fa
 What beautified the camp
 what a beautiful camp.

Sentence (36) has the surface structure of an interrogative which is: ‘what a beautified the camp?’ and is one of the idiomatic ways used to express admiration in SA. As far as its thematic structure is concerned, it is not ‘The camp’ which is thematised but the indefinite particle *ma*: مَا, used to ask about the agent associated with the action of ‘beautifying’. When one takes a closer look at the communicative aim of the sentence in hand, however, it becomes clear that the real purpose of the utterance is not to ask the question about what beautified the camp, it is more to stress the idea that it is a beautiful place, hence the choice of this structure. So the particle *ma*: مَا does not really have an ideational role in the sentence, it rather fulfils an interpersonal role since it is used to exhibit the feelings of admiration. *ma*: مَا is then an interpersonal Theme followed by the action of ‘beautifying’ which is here the topical Theme since the main aim of the utterance is to talk about the beauty of the camp, being by this what the clause is about.

Imperative exclamatives is another way of expressing feelings of admiration:

- (37) أَحْبِبْ بِأَيَّامِ الصَّبِيِّ !
ʔaḥbib biʔaya:mi sʔiba:
 love days childhood
 Such beautiful childhood days!

In this instance, the clause starts with the 2nd person imperative verb ‘love’ is therefore thematised. The speaker, however, is not using this command to give a real order, as the surface structure might suggest, but rather to show appreciation and to reminisce about how beautiful childhood days were, hence asking the speaker to love them. The real function that the

imperative serves then is interpersonal, as it is used mainly, to emphasize the idea that those days were so great that they deserve to be loved and appreciated. This leads to the conclusion that both the interpersonal and ideational Theme are fused in the initial element which is the Predicator in the imperative form.

The following two verbless exclamative structures have a thematic structure even if they do not contain a verb. They are not minor clauses, because in Arabic, verbless structures having the status of a complete grammatical clause exist. Besides, the following exclamative can be turned into a declarative sentence keeping the same elements to have: ha: ḏa Imanḏʿaru zami:lun هذا المنظرُ جميلٌ , (this is a beautiful sight) which shows that the exclamative sentence (38) can be analysed thematically:

(38)	يا لجمالِ هذا المنظرِ !		
	ja:	lazama:li	ha: ḏa: Imanḏʿari !
	<u>EXCLA</u>	<u>beauty (of)</u>	<u>this sight !</u>
	↑		↑
	T h e m e		R h e m e
	What a beautiful sight this is !		

The Theme of the clause (38) is the exclamative particle ya: يا and it is of the interpersonal type since it is used purely to show the speaker's feeling of admiration and does not carry an ideational content in the clause. The element triggering the feeling admiration, which is the beauty, is placed immediately after it and is therefore topical Theme. Another exclamative structure starts with the interrogative particle kam كَمْ (how much):

(39)	كَمْ جَمِيلٌ هُوَ !		
	kam	zami:lun	huwa
	<u>EXCLA</u>	<u>beautiful</u>	<u>3SG.M</u>
	↑		↑
	T h e m e		R h e m e
	How beautiful it is !		

Sentence (39) starts with the quantifier kam كَمْ (how much) and it is by this thematised. This is in keeping with the communicative aim of the utterance since the clause is not about the beauty of the entity only, but also the extent to which it is beautiful. The speaker shows, through its use, the degree of admiration they feel towards the entity. Here again, kam كَمْ is related to the interpersonal feeling of the speaker because by using it, their real aim is not to quantify the beauty but to show how great the admiration they feel towards it. It will therefore be considered an interpersonal Theme. The adjective 'beautiful', on the other hand, is the topical Theme of the clause since this is the participant role that the exclamative is mainly about.

Not all verbless exclamatives in SA have a thematic structure though. There are some exclamative sentences which can be said to be minor clauses. This is because these cannot be turned into declarative sentences using their sentence components only:

(40) !	يَا لَهُ مِنْ رَجُلٍ		
	ja:	la-hu	min razulin !
	EXCLA	to-him	of man !
	What a man !		

5.6 Marked and unmarked theme

There is a scale of markedness as far as the SA thematic structure is concerned. The type of Theme that is located in the most unmarked end of the scale is the concealed Theme, whereas in the other extreme related to the marked theme, there are

extensively, reducing clause elements into enclitics attached to the verb. When SFG criteria for Theme identification were applied for the SA clause, not all of them proved to be always valid, especially the one pertaining to Theme realisation which is generally fulfilled by means of initial position in English. This is mainly due to the aforementioned structural differences that SA displays.

The criteria associated with how Theme is defined in English are the ones that the present study mainly took into account. They are the ones that are said to be more oriented towards looking at Theme as a functional element “in a particular structural configuration which, taken as a whole, organises the clause as a message” (Halliday, 1994, p. 38) and “locates and orients the clause within its context.” (Halliday & Matthiessen, 2004, p. 64). According to Halliday, it is not necessarily the element that takes first position and as there is “no automatic reason why the Theme function should be realised in this way” (Halliday, 1994, p. 38). Initial position is only the means by which finds its realisation and is not defined by it (Halliday, 1994, p. 38).

Based upon this, the solution I advanced in the present paper for the thematic structure of the SA clause is that the SA topical Theme can have a different realisation from its English counterpart by not always taking the initial position of the message. What the message is about, which represents the pragmatic aboutness of the clause is not tied to the initial position and can be pre-verbal, post-verbal, and concealed (see section 5). And in spite of having these three possible locations in the clause, Theme has a specific position whereby it is realised in the SA clause; it occurs at the vicinity of the verb, and is therefore also expressed by the order. This conclusion that the present paper reached was further confirmed by putting it to the test and using it to investigate the method of development of a short Arabic narrative, where it was shown to reveal a clear discernible thematic pattern. This would not have been possible, if the process in verb initial sentences is considered topical Theme in SA.

NOTES

Note that information is concerned with tone group and tone group equals one clause only in unmarked cases.

1. In marked cases, English can also reorder its elements. Besides, the use of the passive voice and cleft sentences allow reordering (Huddleston, 1988).
2. The small letter 's' is used in VsO to show that the subject is cliticised.
3. The concept of Thematic progression was first used by Daneš (1974) and then adopted by Fries in his studies of the method of development.
4. 'The louse and the flea' text is taken from 'The Book of Kalila wa Dimna'
5. Each clause of the Arabic text is transliterated, then glossed and translated.
6. In Arabic, 'louse' is feminine whereas 'the flea' is masculine.
7. Extraposition in this research refers to the process by which an element is placed initially in the clause without retaining the case marking corresponding to its grammatical function. It also has a coreferential pronoun in the clause (Abdul-Raof, 1998).
8. Communicative dynamism of clause elements refers to the extent to which it contributes to the process of pushing communication forward. The more the element is context dependent the less is its communicative dynamism. If the element is context independent, its communicative dynamism is higher as it contributes more to the development of the message by bringing new information (Firbas, 1992).

LIST OF ABBREVIATIONS

1SG :	1st person singular
2SG :	2 nd person singular
3SG :	3person singular
3PL :	3rd person plural
ACC :	Accusative
EXCLA :	Exclamative
F :	Feminine
GEN :	Genitive
IPFV :	Imperfective
M :	Masculine
NOM :	Nominative
PASS :	Passive
∅ :	No enclitic used (concealed pronoun)

A. APPENDIXE

The Consonants	Phonological Descriptions	Arabic Letters
/ʔ/	glottal stop	أ
/b/	voiced bilabial stop	ب
/t/	voiceless alveolar stop	ت
/θ/	voiceless dental fricative	ث
/ʒ/	voiced palatal affricate	ج
/ħ/	voiceless pharyngeal fricative	ح
/x/	voiceless uvular fricative	خ
/d/	voiced alveolar stop	د
/ð/	voiced dental fricative	ذ
/rˢ/	voiced alveolar flap	ر
/z/	voiced alveolar fricative	ز
/s/	voiceless alveolar fricative	س
/ʃ/	voiced palato-alveolar fricative	ش
/sˢ/	voiceless velarized alveolar fricative	ص
/dˢ/	voiced velarized alveolar stop	ض
/tˢ/	voiceless velarized alveolar stop	ط
/ðˢ/	voiced velarized dental fricative	ظ
/ʕ/	voiced pharyngeal fricative	ع
/ʁ/	voiced uvular fricative	غ
/f/	voiceless labiodental fricative	ف
/q/	voiceless uvular stop	ق
/k/	voiceless velar stop	ك
/l/	voiced (or voiceless) alveolar lateral	ل
/m/	voiced bilabial nasal	م
/n/	voiced alveolar nasal	ن
/h/	voiceless glottal fricative	ه
/w/	voiced bilabial semi-vowel	و
/j/	voiced palatal semi-vowel	ي
‘	stress mark	

Table A.1: Phonological descriptions of Arabic sounds

B. APPENDIXE

B.1 The translation of the Arabic short story entitled 'The louse and the flea'

There was a louse which stayed in a nobleman's bed for a long time. It was peacefully feeding on his blood while he slept. It used to bite him very lightly without him taking any notice of its act. One night, it invited a flea to the nobleman's bed, which bit the man so sharply that it woke him up and left him sleepless that night. The man, then, ordered that his bed be checked, something which was, at once, carried out. The flea appeared but jumped out and fled, the louse, on the other hand, was easily picked out and crushed.

B.2 The original story in Arabic

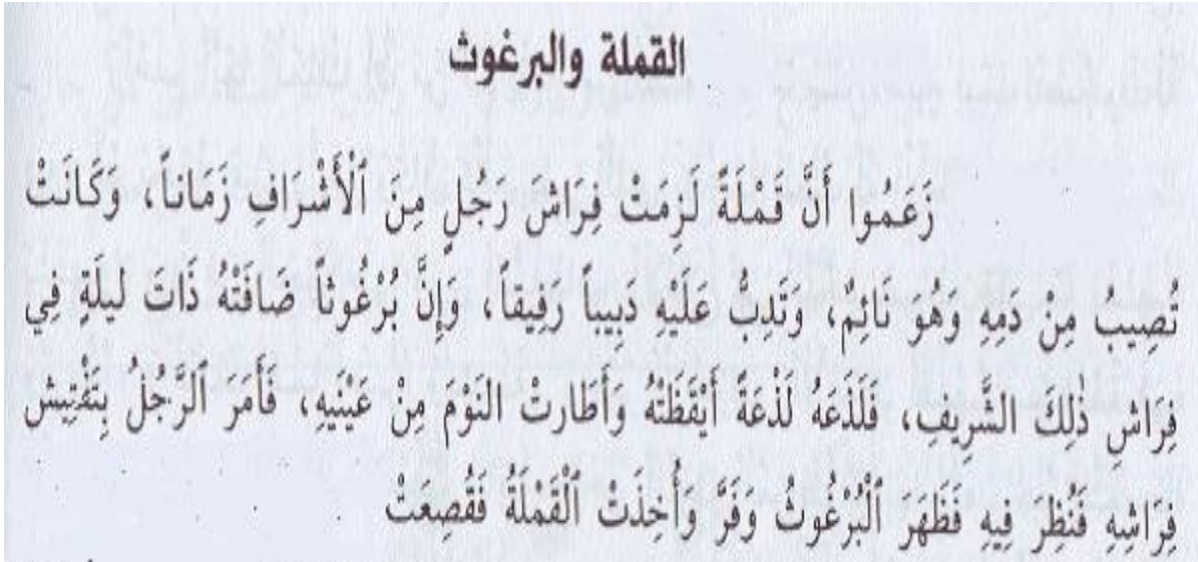


Figure B.1: The original Arabic text

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The Impact of Students' Proficiency in English on Science Courses in a Foundation Year Program

Mohammed Siddique Kadwa^{1*} and Hamza Alshenqeeti²

¹Language Specialist, Taibah University, Saudi Arabia

²Associate Professor, Taibah University, Saudi Arabia

Corresponding Author: Mohammed Siddique Kadwa, E-mail: dr.m.s.kadwa@gmail.com

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ABSTRACT

English plays a crucial role in determining a student's academic success and career path in Saudi Arabia. This is one of the reasons why Saudi universities offer mandatory foundation year programs to university entrants. The assumption is that if a student has high proficiency levels in the English language, the student will be able to meet the challenges and demands of other science courses that are taught in the English language in the first-year program as well as the subsequent bachelor's programs. In order to prepare students for academic success, the tendency at most Saudi universities is to use international, mostly US or UK, publishers to provide the resources for its curriculum which is based on the Common European Framework of Reference for Languages (CEFR) as a standard for designating language ability. This study investigates the relationship between university students' English language levels and their performance in science courses in a foundation year program at a Saudi university. Using Oxford University's Q: Skills Placement Test, quantitative data is used to establish the students' language levels according to the internationally accepted CEFR scales. The scores were then correlated with students' overall averages in the science courses. Data was gathered over a period of five academic years and statistical analyses were conducted using Pearson's Correlation Coefficient formula and scatter plots. The findings and conclusions have fundamental implications for curriculum designers at universities in Saudi Arabia as well as institutions of higher education in the Middle East and the Arab world.

1. Introduction

The role of English at universities in Saudi Arabia is a multifaceted phenomenon. On the one hand, learners have to change from Arabic as the language of learning and teaching in Saudi Arabian high schools to English at universities where it is widely adopted as a medium of instruction. This creates several linguistic and literacy obstacles for Arabic first language (L1) learners. Therefore, a foundation year of studies was formulated to prepare school leavers for academic studies in English. On the other hand, partial testing techniques at high-schools means that the learners' English-language abilities cannot be established with certainty (Siddiek, 2011). Moreover, research suggests that the curricula are incomprehensively designed, which is why teaching practices are ineffective and students' English language competencies are thwarted. Therefore, there is a genuine need for university programs to modify their curricula through evidence-based research.

2. Literature Review

Much of second language acquisition research is based on the categorization of world Englishes as advocated by Kachru (1985, 1986a, 1987). The issue with Kachru's circles of world Englishes, however, is that it is too simplistic. The word foreign is applied to all countries where English is not used as an official language creating the assumption that they are equal and what works in one context will work in another. This is not the case though. For example, Germany and Saudi Arabia are both categorized as countries within the expanding circle, but one may argue that it would be swifter for German adults to learn

English than Saudi adults. They differ drastically in terms of pragmatics, culture, orthography, textual norms, literary mechanisms, and linguistic genetics. However, the German language shares more of these commonalities with English than Arabic does. Therefore, it will be naïve to categorize German learners of English as having the same learning needs of Arabic-speaking students. Moreover, from a sociolinguistics perspective, the debilitating impact of contextual factors is ignored in the design of the curricula. For example, in a recent study that advocates against the use of a World Englishes view, contemporary English language teaching materials and approaches were found to represent Anglo-American cultural and linguistic standards and values while missing the complex essence of English today (Alshammari, 2015). Therefore, we argue that the oversimplified notion of classifying all languages where English is not used as an official language as one can be blamed for ineffective curriculums, teaching practices, and ultimately lacking English language competencies.

One of the reasons for the low standard of English in Arabic-speaking countries is that the Arabic language is not properly understood from an English language teaching standpoint. However, through comparative linguistics, it can be deduced that the Arabic language is very distant to the English language. Alasmari, Watson, & Atwell (2016) point out that this is not recognized in research as it ought to. The authors highlight the fact that the Arabic verb system is more complex than what it is currently made out to appear. By comparing words on Google translate, they were able to prove that word to word translations are not accurate when translating Arabic sentences into English. Alasmari, Watson, & Atwell's (2016) study exposes the notion that the Arabic language is not afforded much research attention by the English teaching fraternity as it is understudied. Furthermore, it shows that what research exists, is rarely applied to other linguistic contexts like translation studies and second language acquisition studies. This lack of proper recognition of the Arabic language in second language acquisition research has led to ineffective English language curriculums being designed for Arabic speakers and make the target language more challenging for Arabic learners.

The state of English in general has been a common theme among evaluative studies of English in Saudi Arabia. For example, Alfahadi (2012) and Alresheed (2012) attribute the sub-standard levels of English to perspectives held by students and challenges faced by teachers. In another study, Mahib ur Rahman & AlHalsoni (2013) focus on learners and identifies the five main reasons behind Arabic-speaking learners' low command of the English language as a result of teaching practices, teaching curricula, insufficient exposure to the English language, and demotivation. Additionally, Al Khairy (2013) considers peer pressure and course difficulty as major contributors to demotivated undergraduates at Saudi universities in their foundation year.

Recent studies carried out in Saudi Arabia have a recurrent theme calling for change. For instance, Alebeikan & Troudi (2010) investigated the implementation of blended learning at universities and concluded that universities face severe challenges when it comes to curriculum change. In another study by Khan (2011), that looked into teacher and student motivation, it was found that university courses had inappropriate target curriculums and barriers to learning were not taken seriously. The study further calls for proper diagnoses of learning barriers and changes to the design of curriculums. In a more recent study aimed at the preservation and protection of the Saudi Arabian educational context, it was found that curriculums were not sustainable (Alshuweikhat et al., 2016). Moreover, the researchers call for the adoption of sustainable approaches to university operations by enhancing research from a Saudi Arabian standpoint. This theme also reverberates in a qualitative study that advocates for change in the curriculums of Saudi Arabian universities whereby Yusuf (2017) identified ineffective curriculums as the chief obstacles towards achieving the demands of Saudi Arabia's Vision 2030 at universities. In addition, the research suggests that Saudi Arabian universities improve their scholarship in the area of sustainable operations within a Saudi Arabian framework using Vision 2030 as a starting point.

One of the major obstacles to proper curriculum design for Arabic learners is the Common European Framework of Reference (CEFR). It is the product of the European Nations (EU) and serves as a referent by many international English organizations. But this was not its original purpose. It was initially formulated to unite the EU's 14 European languages by establishing "a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc." (CEF, 2001: 1). What English language curriculum designers in Arabic settings fail to acknowledge is that the CEFR was not designed for Arabic learners. This is the main reason why Arabic L1 learners require more than the stipulated learning time of 80 to 100 hours to master the beginner A1 level on the CEFR scales.

Concerning inadequate or incorrectly constructed curricula, Leung and Lewkowicz (2006) claim that there is not much work being conducted on credibility checking and the definition of legitimacy. In debating the ethics of testing, Leung and Lewkowicz (2006) cite Lynch (1997) who questions whether it is morally acceptable to have a person involved in an action that he or she simply cannot perceive as being specifically linked to the skill supposedly being tested? This line of questioning

can be taken further by asking whether it is acceptable for language tests to place students at certain levels and not recognize this in the program of instruction. This was also questioned by (Author) and Sheik (2020) who found that although the CEFR based placement test was valid, it was unable to accurately discriminate between low level students. Moreover, it was found that the CEFR based curriculum was unable to provide the resources or direction for instruction to meet the linguistic needs of low-level students.

Although no studies were conducted in Saudi Arabia to expose the correlation and impact of the English language on other academic courses, recent studies in other foreign language settings provide valuable insight. For example, Kamrul Hasan and Akhand (2014) concluded that the English language was a good predictor of academic success for undergraduate purposes. In a Nigerian context too, Fakeye and Ogunsiji (2009) found that high school students' English proficiency levels portray a significant positive relationship with overall academic success. Moreover, the researchers recommended that attempts to improve academic success should be directed towards the strengthening of the English language curriculum. However, in the UAE, Dev and Qiqieh (2016) found contradictory results. The researchers compared data from both native and non-native speakers of English and found that students' performance on the IELTS test was found to have no direct impact on academic achievement. Furthermore, in a Somalian context, Addow, Abubakar and Abukar (2013) concluded that although the English language levels of Somali university students demonstrate a positive relationship with academic success, students' general study skills were a better indicator of academic success in higher education. This finding coincides with Khajavy, MacIntyre, and Hariri's (2020) assertion that in an Iranian context, the intrinsic cognitive factors of grit and perseverance are better predictors of academic success than students' language mindset. The above-mentioned studies expose the fact that context plays an important role in determining whether the impact of English on academic success is significant or not. Moreover, any decisions based on the predictive nature of English competencies on other courses have to acknowledge students' perseverance and general study skills.

The literature evidenced in this section exposes some serious flaws in English language curricula designed for Middle Eastern contexts. Moreover, previous studies that investigated the impact of English on academic success showed varied findings depending on the context. However, none of them were conducted from a curriculum design or CEFR perspective. The growing discontent by researchers with the current CEFR based syllabi was also brought to the fore. Moreover, the demands of Saudi Arabia's Vision 2030 call for a complete overhaul of English language practices by the Saudization of all aspects of the English curriculum by taking into account the difficulties faced by Arabic learners.

3. Theoretical Framework

This study is guided by the principles of the positivistic paradigm, which is also referred to as normative and is objective in nature. The positivistic school of thought's main thinkers includes philosophers such as Aristotle, Descartes, and Galileo (Mack, 2010). It is most notable for its ability to relate the social sciences with the natural sciences by applying the same scientific rigor (Cohen Manion and Morrison, 2007). Furthermore, it is data-driven and relies heavily on statistics. It seeks rules and generalizations by deconstructing phenomena to its basic components. Axiologically, it is etic. Research is conducted in a value-free manner whereby the researchers view the data from the outside. The researchers maintain objectivity and is independent of the phenomena under study. In terms of research methodology, positivists mostly employ quantitative methods to gather data (Wahyuni, 2012). The positivist paradigm is often criticized for its application of the scientific approaches of natural science research to the human and social science (Mack, 2010). Its critics argue that positivist researchers' obsession with numerical or statistical data reduces the complexities of human phenomena to mere digits, figures, and numbers. To counteract this criticism, a description of the foundation year program will be elucidated to paint a picture of the setting within which the findings are made.

4. Research Questions

1. How is the curriculum of the foundation year program at a Saudi Arabian university structured?
2. What are the language levels of Saudi Arabian university students in a foundation year program?
3. Is there a relationship between English language proficiency levels and performance on other courses in the foundation year program?

5. Method

In order to achieve its aims, three things need to be established. Firstly, a description of the structure of the foundation year program has to be provided. Secondly, the students' English language levels have to be ascertained prior to the academic

year and correlated against a similar test at the end of the program to establish its validity. Thirdly, the students' scores have to be correlated against their overall foundation year program averages.

This study uses data collated over a five-year period. In total, 42,378 students' scores were used. However, it has to be noted that each student's scores were obtained twice; once each semester. The subjects were foundation year students at a Saudi Arabian university. A point to note is that although education in Saudi Arabia is gender-segregated, this research is not gender-biased as the scores of both male and female students were used to establish whether the English language competencies impact other courses. Also, the Q: Skills Placement Test that was used in this study was the same for all the students throughout the study.

In terms of data analyses, this study interrogates the data through both statistical and graphical techniques to ascertain relationships, if any. The correlations are computed using Pearson's correlation coefficient formula. Statistically, once computed, a positive correlation would exist if the two variables approximate +1. Consequently, there would be no relationship between the two variables as the correlated coefficient nears zero (0). The results are complemented by scatter plots which graphically illustrate the extent of the relationships.

6. Limitations

Although this study is conducted from a quantitative perspective, in terms of generalizability, its findings cannot be readily applied to different settings without acknowledging the context of the study. The results would mostly be beneficial to foundation year programs in Saudi Arabia more than other locations. Another limitation of this study is that it does not recognize and expose the various interventions and changes in curricula and pedagogy throughout the five-year period within which this study was conducted. Lastly, a very small proportion of overall student scores have been inflated as students were either condoned or awarded scores based on different assessment methods as a consequence of being absent on examination dates.

7. Findings

The findings are categorized below in the order in which the research questions were posed earlier.

7.1. Description of the Foundation Year Program

The foundation year program at the university wherein this study takes place is structured into two plans which are offered in both the semesters. Plan A includes introductory courses in biology, physics, computer skills, university life skills, and English language skills. Plan B, on the other hand, includes Islamic studies, Arabic, introductory courses to mathematics and chemistry, as well as English language skills. It is worthwhile to point out that acceptance in the English course of the second semester is dependent on its prerequisite English course of the first semester. Moreover, the language of instruction, including textbooks and tests are in English for all the subjects except Arabic and Islamic studies which are delivered in Arabic. Students' cumulative performance scores are then used to determine whether they are eligible for bachelor programs in the medical, engineering, humanities, and commerce colleges.

In the analysis of the data, it will be interesting to note whether students' order of subjects according to their study plans have any significant impact on their overall grades. Another important factor to note is that the English language courses as well as the Q-Skills Placement Test in the foundation-year program are CEFR aligned. Both have been designed and published by Oxford University and its benchmarking and correlation to other tests can be seen in the table below.

Table 1: Oxford Q-Skills Placement Test Conversion Chart

Q: Skills Placement Level	Scores (%)	TOEFL (Paper)	TOEFL (iBT)	IELTS	CEFR Levels
Level 0	0-10	0-343	0-18	1-1.5	A1 (Breakthrough)
Level 1	11-30	347-393	19-29	2-2.5	
Level 2	31-50	397-435	30-40	3-3.5	A2 (Waypoint)
Level 3	51-70	437-473	41-57	4-4.5	B1 (Threshold)
Level 4	71-90	513-547	58-74	5-5.5	B2 (Vantage)
Level 5	91-100	550-587	75-90	6-7	C1 (Effective Operational proficiency)

Adapted from: http://www.relod.ru/files/files/tablitsa_urovnei_242.pdf

The publishers, Oxford University Press, claim that the Q: Skills Placement Test is on par with other internationally renowned tests such as the TOEFL and IELTS. However, there are two noticeable differences according to the conversion chart above. Firstly, the Q: Skills Placement Test divides the A1 level into Level 0 and Level 1. The rationale behind this division, however, is unknown. As such, this study will treat all scores under 30 as that of the A1 level. The other observation is that the Q: Skills Placement Test does not recognize the C2 level of the CEFR.

The aim of the foundation-year English program is to take students up to the B1 level. As such, students begin with the ENG101 course which begins at the A1 level and stops midway of the A2 level in the first semester. Upon successful completion of ENG101, students' progress into ENG102 in the second semester, which begins at the middle of the A2 level and finishes at the end of the B1 level.

7.2. Determining students' English Language levels

During the first week of each academic year, students' English language levels were established using the Oxford Q-Skills Placement Test. From a content validity standpoint, it is appropriate as the Oxford series is being used for the teaching of English courses in the first-year program. The table below shows the results of the placement tests according to the CEFR levels by using the conversion chart in table 1 above.

Table 2: Placement Test Results according to CEFR Levels and Gender

Year	Gender	CEFR LEVELS					Sub Total	TOTAL
		A1	A2	B1	B2	C1		
2014-2015	M	131	929	204	76	1	1341	2501
	F	74	822	196	68	0	1160	
2015-2016	M	8	159	142	177	10	496	884
	F	5	98	149	130	6	388	
2016-2017	M	171	1102	231	114	1	1619	2605
	F	53	681	180	69	3	986	
2017-2018	M	238	1193	258	112	6	1807	2912
	F	82	741	179	83	20	1105	
2018-2019	M	208	1005	231	161	18	1623	2439
	F	50	460	173	114	19	816	
		1020	7190	1943	1104	84	11341	11341
		8,99%	63,39%	17,13%	9,73%	0,07%		

According to the data in the table above, the majority (63%) of students are at the A2 level upon entry to the foundation year program. Although a sizeable proportion of students (17%) are at the B1 level, even smaller proportions of students are at the B2 and C1 levels respectively. What is worrisome though, is that a significant percentage (9%) of students are at the A1 level. Considering the amount of money and effort invested by the Saudi Arabian authorities in English language education in the primary, intermediate, and secondary schooling phases, this predicament is in urgent need of redress. From a probability standpoint, the data above indicates a normal distribution of scores where most of the observed scores cluster around a central peak and taper away from the summit relatively equally in both directions. Another important observation gleaned from the data is that there are no significant differences in the English language levels according to gender.

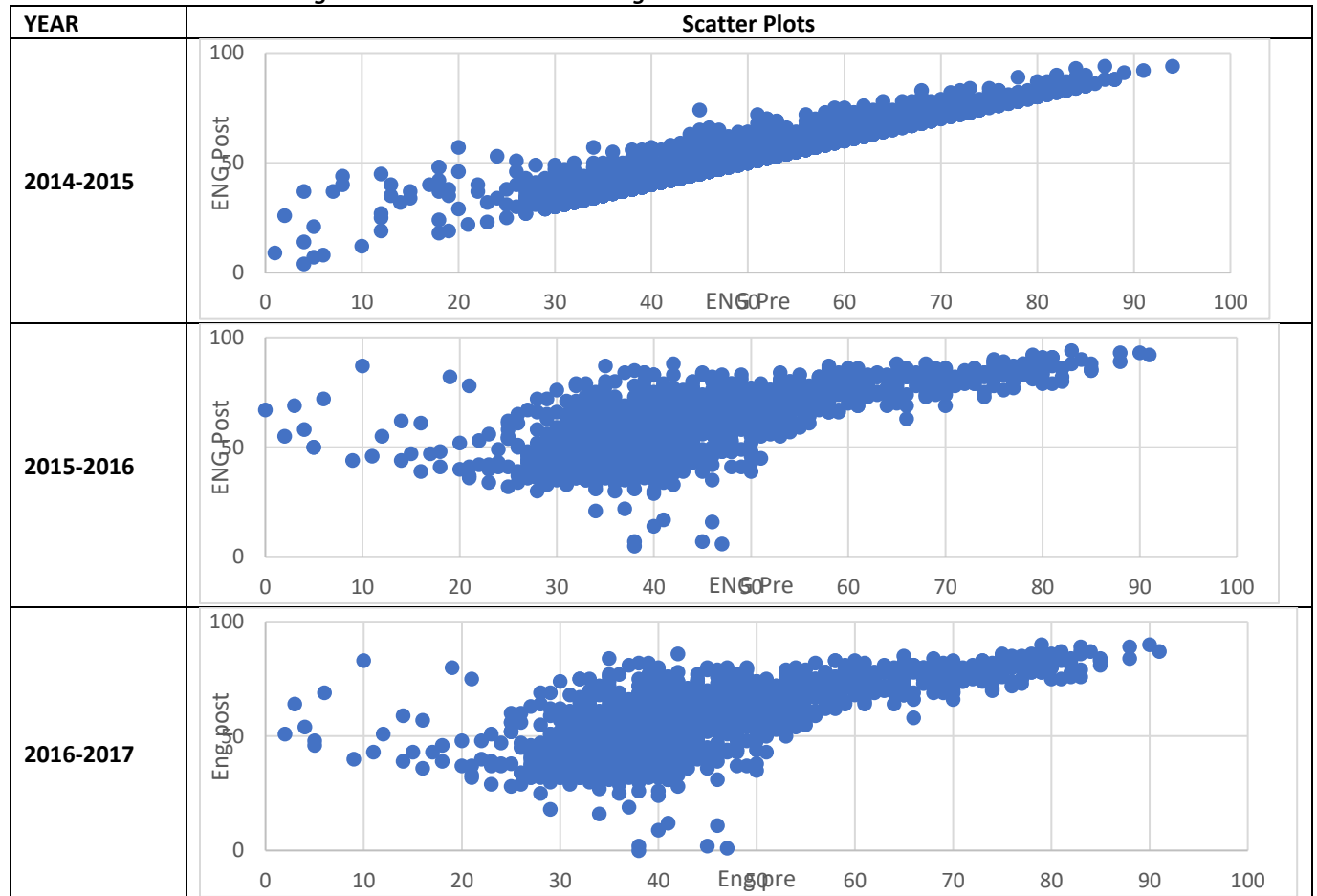
As a validation exercise, the students' English language scores were validated via the test-retest method. As such, the same test which was administered to students as a pre-course test was later re-administered to the students' as a post-course test. The data was then computed to determine whether progress was made, as well as to establish whether a positive correlation exists between the pre-course test and the post-course English test. These results of the correlation using Pearson's correlation coefficient formula are presented in the table below.

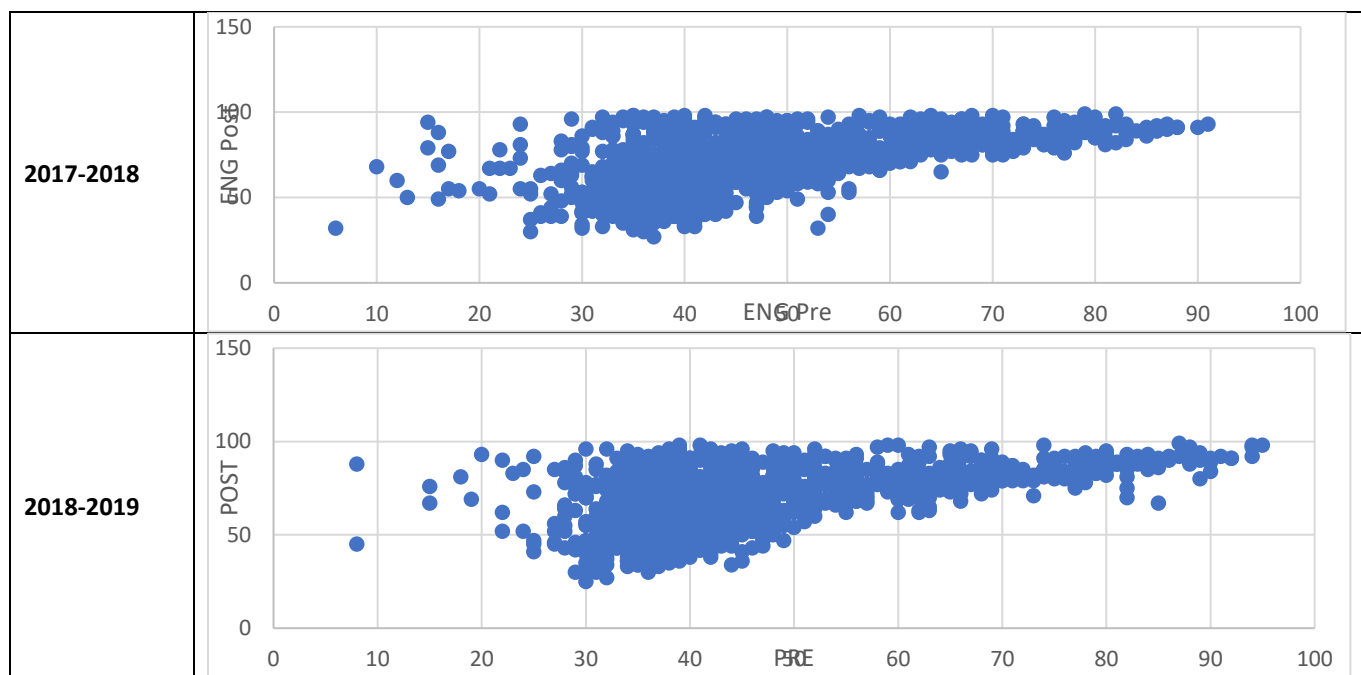
Table 3: Table of Correlations between the English Language Pre-Course and Post-Course Tests

YEAR	Number of Students	Correlations
2014-2015	1557	0.930
2015-2016	1444	0.691
2016-2017	1499	0.695
2017-2018	1149	0.537
2018-2019	1101	0.524

In terms of understanding Pearson's formula, the closer the output approximates one, the stronger the relationship between the two variables. Moreover, positive numbers indicate a positive correlation whilst negative integers indicate a negative relationship exists between the two tests. According to Table 3, the correlation between the pre-course test and the post-course test was much stronger in 2014-2015 than in the subsequent years. An explanation of this anomaly is that during the academic year 2014-2015, students were awarded up to 3 bonus marks for obtaining higher scores on the post-course test. However, this policy was abandoned in the subsequent years leading to a dramatic decrease in the correlation of the two tests. The data is also graphically illustrated in scatter plots below to provide visual indications of the strength of the relationships.

Table 4: Scatter Plots Showing Correlations between the English Pre-Course and Post-Course Tests





In comparing the data between the pre-course and post-course tests of English language skills, the scatter plots indicate that a positive relationship exists between the two tests. The horizontal axes show the results of the pre-course tests, whilst the vertical axes show the results of the post-course tests. As such, the data represented on the scatter plots show fairly straight diagonal lines which proves that a positive relationship exists between the pre-course and post-course tests.

From the data in Table 2, Table 3, and Table 4 above, it is evident that there is a positive correlation between the pre-course test and the post-course test. However, the relationships were stronger in earlier years and weakened during the latter years. This is not a negative attribute, however, as it shows that although a positive relationship exists, students' levels of English improved through the courses that were offered to them during the time spent in the program.

In summary, it can be deduced that the English language tests are valid and reliable as they show a positive correlation between the two tests. Moreover, the data shows that there is a trend that represents the improvement of students' performance from earlier years towards more recent years. However, what is of tremendous concern, is the fact that a large number of students do not reach the desired level of 70% or the completion of the B1 level according to the CEFR scales.

7.3. Correlating students' English language competencies to overall academic performance

The third part of this study correlates students' English language skills that were determined using the pre-course test with the students' overall averages in all the courses offered in the program. The data is presented below in both tabular and graphical modes. The table shows the statistical correlation co-efficient, whilst the scatter plots in the appendix show the same correlation graphically.

Table 5: Correlations between the English Language Pre-Course Test and Overall Averages

Year	Sem	Semester	N	Correlation	Avg-Sem	Avg-Year
2014-2015	SEM1	SEM1-PLAN A	1921	0.763	0.791	0.801
		SEM1-PLAN B	2122	0.819		
	SEM2	SEM2-PLAN A	1730	0.790	0.811	
		SEM2-PLANB	1653	0.831		
2015-2016	SEM1	SEM1-PLAN A	1959	0.766	0.803	0.831
		SEM1-PLAN B	2231	0.839		
	SEM2	SEM2-PLAN A	1829	0.845	0.859	
		SEM2-PLANB	1580	0.872		

2016-2017	SEM1	SEM1-PLAN A	2235	0.843	0.863	0.839
		SEM1-PLAN B	2309	0.882		
	SEM2	SEM2-PLAN A	1910	0.796	0.816	
		SEM2-PLANB	1868	0.836		
2017-2018	SEM1	SEM1-PLAN A	2322	0.772	0.816	0.819
		SEM1-PLAN B	2411	0.860		
	SEM2	SEM2-PLAN A	2098	0.816	0.823	
		SEM2-PLANB	2056	0.829		
2018-2019	SEM1	SEM1-PLAN A	2822	0.785	0.821	0.867
		SEM1-PLAN B	2821	0.857		
	SEM2	SEM2-PLAN A	1986	0.842	0.912	
		SEM2-PLANB	2515	0.982		

From the table above, it is evident that there is a positive correlation between the pre-course English language test and the overall student averages at the end of the academic year. However, the relationships were slightly weaker in earlier years and strengthened during the latter years. This is not a negative attribute, however, as the changes are minuscule and insignificant at most. The data is also presented graphically in scatter plots (appendix 1) to provide visual representations of the power of the relationships.

By comparing the data from the pre-course test of English language skills and students' overall averages on the foundation year program, the scatter plots reveal that a positive relationship exists between the two tests. They show fairly straight diagonal lines from the bottom left to the top right which proves that a positive relationship exists between the pre-course English test and students' overall scores on the scientific courses.

Therefore, it can be deduced that the English language placement test is a fairly strong indicator of students' potential academic performance in the foundation year program. Moreover, it can be used as a predictor of students' overall performance in the foundation year program. In addition, the data suggests that whether students were in Plan A or Plan B in the first semester is insignificant as the results are fairly similar for both options.

8. Discussion and recommendations

The elaboration of the findings, their interpretations, implications, and recommendations in this section address four key themes. The first deals with the administration of the Q: Skills Placement Test. The second theme deals with the predictiveness of academic success through English language competencies. The third theme discusses the implications and recommendations in terms of curriculum design. The fourth theme explores the challenges faced by using a Eurocentric frame of reference in the design of Saudi Arabian curricula.

Although the placement test can be validated using the test-retest method, the results of students did not show much improvement between the two tests. This finding can be understood through an explanation of the structure of the program though. Since all students are required to take both ENG101 and ENG102, students who were already at the A2 level at the beginning of the academic year made no substantial improvement to their language level according to the CEFR scales. This implies that the structure of the program needs to be modified so that students who are at the required A2 level should be exempted from the ENG101 course and proceed directly into the ENG102 course. Also, the English pre-course test should be administered prior to students receiving their schedules. In this way, students can be streamlined into learner-centered courses. Such a diagnostic function of the test would also strengthen the purposefulness of the test, which currently only serves as a measurement of progress.

Moreover, the data evidenced in this study suggest that the English language placement test has a high degree of predictiveness. This coincides with Kamrul Hasan & Akhand (2014) and Fakeye & Ogunsiji's (2009) studies where they concluded that proficiency in the English language has a strong positive relationship with academic success in foreign language settings where English is used as the language of instruction. However, there are some serious implications if we are to accept the predictive nature of the English language test. This means that students who enter the program at the A1 level or obtain a score less than 30 on the English pre-course test are almost certain to fail the program. This needs to be carefully addressed from a curriculum perspective as the same group of students would also contribute to the high drop-out rate if this

trend continues without redress. Given the predictive power of English language skills on academic success, it would be prudent to create a basic pre-A1 level course wherein students focus entirely on honing their basic English language skills without taking other courses from the foundation-year program.

Another important theme that emerges is that the program, in its current state, adopts a one-size-fits-all mentality, whereas the data shows that such an approach is ineffective for the group of students who fall in the under 30% bracket. Moreover, the data indicates that students of sub-standard English at the onset are overawed by the program which is mostly delivered in English. Therefore, a different approach is necessary. Perhaps, a starting point would be to heed to the calls of previous studies such as Alebeikan & Troudi (2010), Alshuweikhat et al., (2016), Khan (2011), and Yusuf (2017) by developing their own standards for English in education. This will also tie in with the dictates of the country's Vision 2030 which calls for the Saudization of the various sectors of the economy for sustainability.

A significant finding that emerges through the interrogation of the data pertains to the CEFR. Although the CEFR can be used to benchmark tests and provide instruction (Author & Sheik, 2020), the categorization of levels is in pressing need of redress. Considering the fact that students study English in the primary, intermediate, and secondary school stages, a sizeable portion of students still enter university at the A1 level. The inability of students to progress to the A2 level can be understood through a comparative linguistics approach. European languages, such as German, for instance, have similar literacy foundations that are easily transferable to the English language and allow such first language learners to enter at the current A1 level. However, Arabic has different orthographic, grammatical, lexical, and literary norms which are ignored in the current CEFR framework. Therefore, this study echoes Author and Sheik's (2020) sentiments by noting that the CEFR, in its current form is incomplete and discriminatory against Arabic speakers. A potential solution would be to include a band below the current A1 level by outlining the standards and Can-Do-Statements for early literacy.

9. Conclusion

This study makes three important findings that are of benefit to university level curriculum designers in Arabic-speaking countries and Saudi Arabia in particular. Firstly, there is a definite need for the foundation year program to prepare students for academic studies in the English language. Secondly, the Q: Skills English language placement test is both valid and predictive. Its predictive power can be used to identify vulnerable students and tailor the curriculum in a way in which their peculiar linguistic and literacy needs are met. This can be achieved by creating a prerequisite semester program for students who score below 30 on the placement test or are at the A1 level on the CEFR scales. However, this study also recommends that the CEFR scales be expanded to include a level as a prerequisite to the A1 level. Keeping Saudi Arabia's Vision 2030 in mind, this study also proposes that a body be established for the purpose of setting English language standards for education in Saudi Arabia so as to be self-sufficient and not dependent on external or foreign entities who might ignore local contexts and challenges. Such a team of researchers would need to collaborate with the relevant stakeholders in the Ministry of Education as well as university-level curriculum designers. This would be a watershed moment in the evolution of the English language in Saudi Arabia and would allow it to charter its own course rather than being restricted in part to that of the CEFR.

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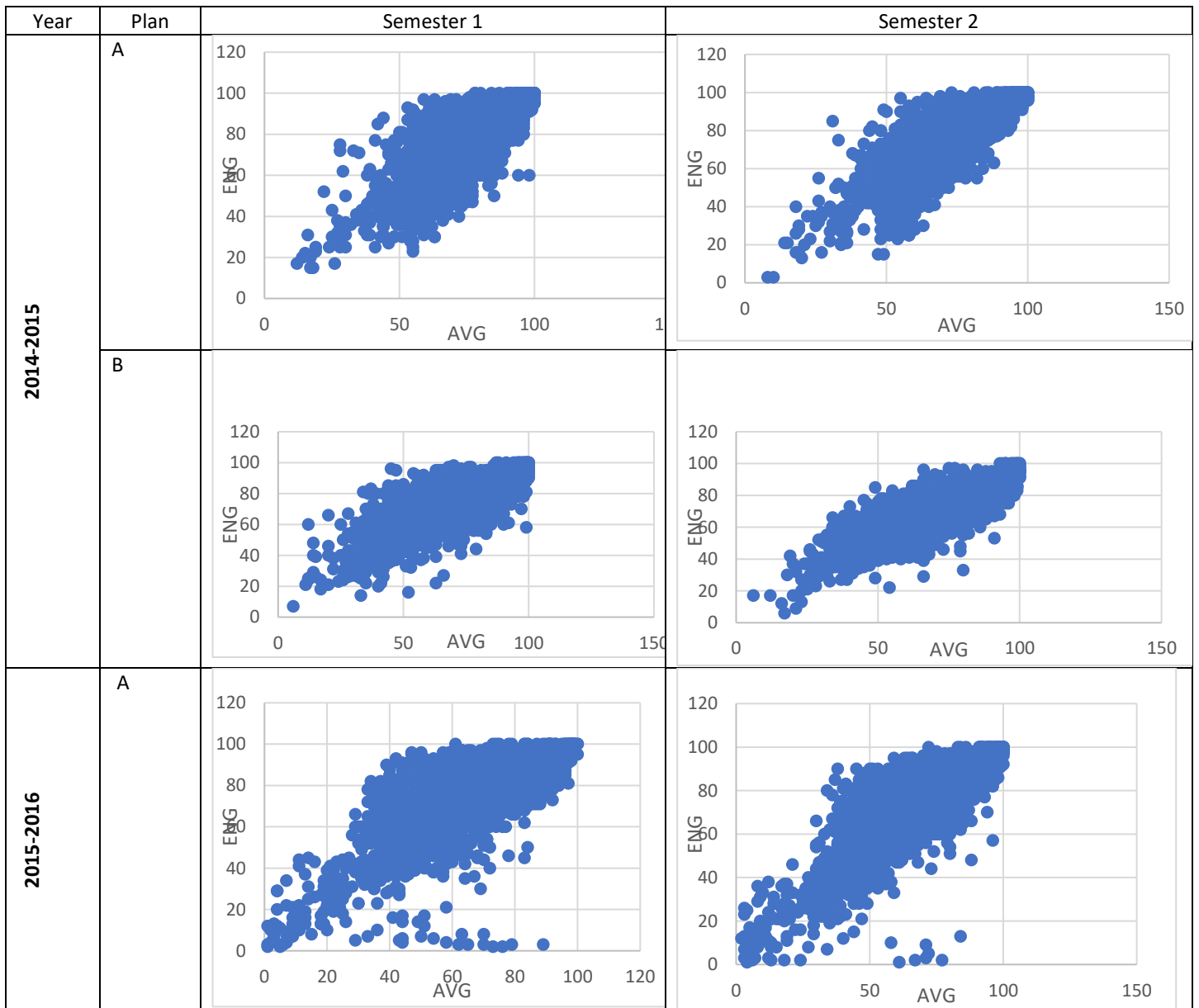
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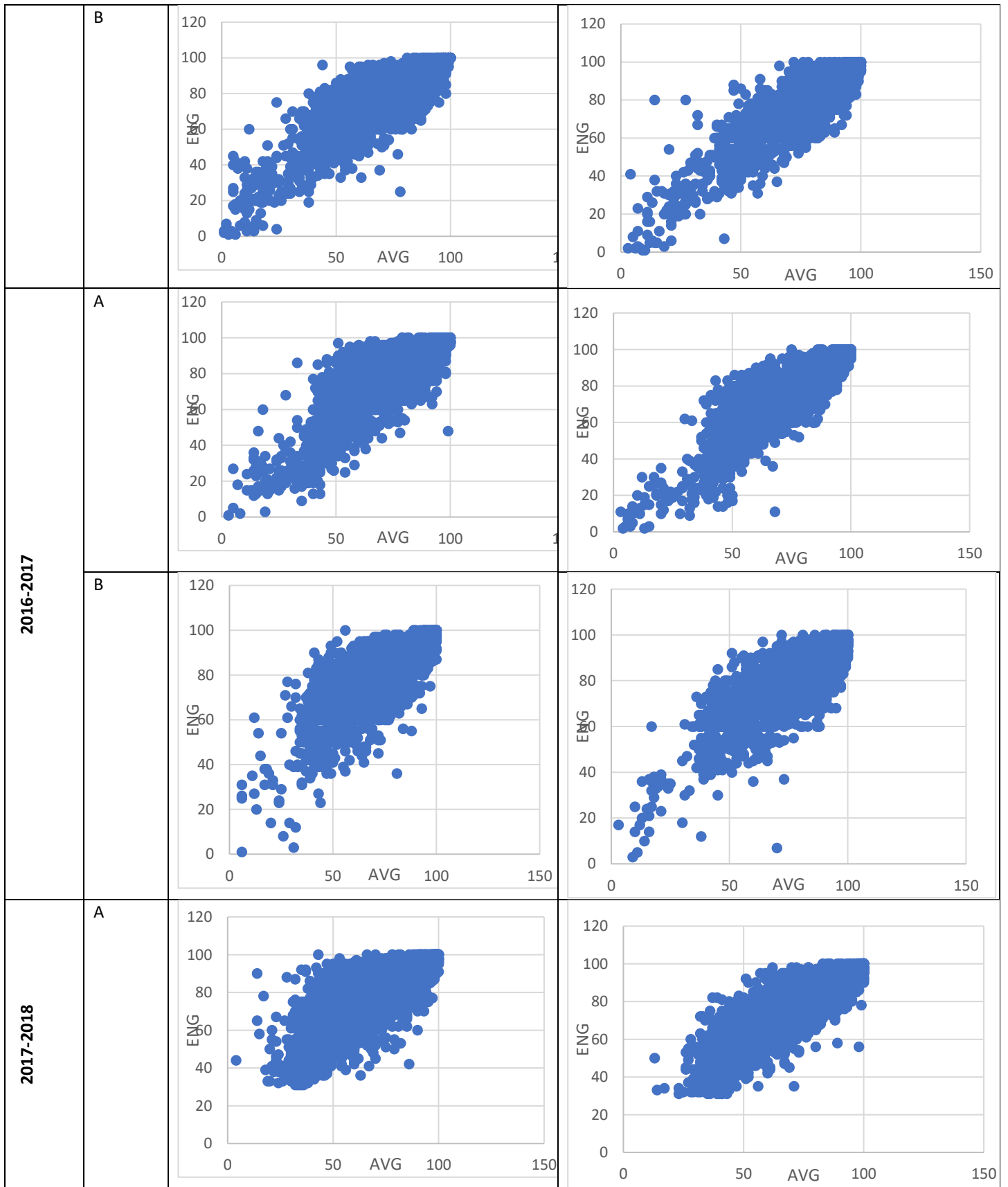
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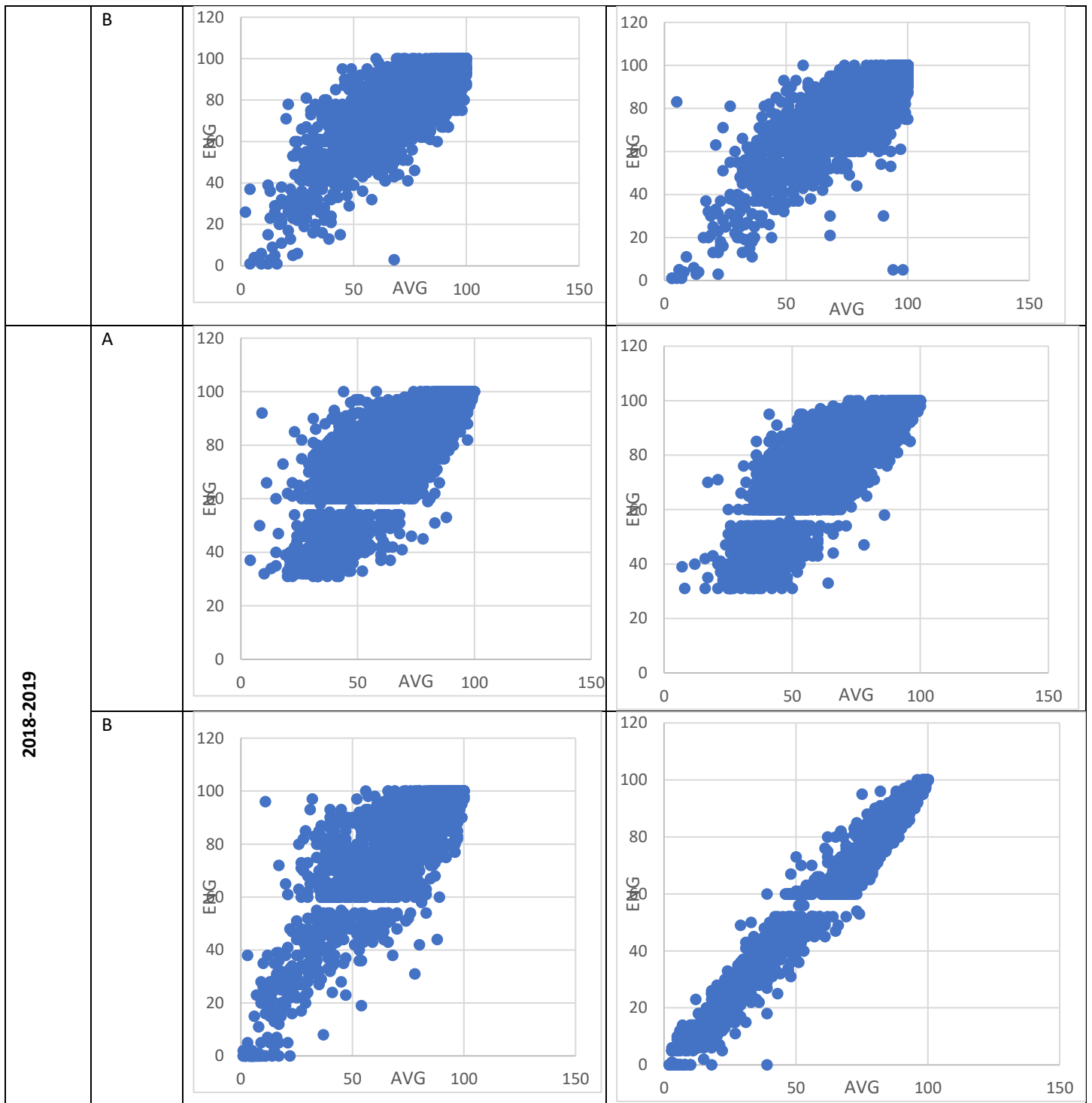
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11. Appendix

Scatter plots showing correlations between the English pre-course test and overall averages







Conceptualization of Metonymy Denoting Human Body Parts: (eye and hand) Idioms in English and Yemeni

Nabil Dhafer

Abdelmalek Essaadi University, Tétouan, Morocco

Corresponding Author: Nabil Dhafer, E-mail: nabildhafer@gmail.com

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ABSTRACT

Metonymy, as a common rhetorical mode of discourse, has been extensively researched in connection with metaphor with the aim of highlighting its pragmatic function. In this essay, we begin by shedding the light on tropes (metonymy and metaphor), as previous studies showing that though both figures involve substitution of one term for another, metonymy could be contrasted with metaphor. Because idioms, as an area of language, could be based on metaphor, metonymy or conventional knowledge, then a discussion on the nature of metonymy-based idioms should be provided. This study will attempt to show that people in the Arabic(Yemeni) and English-speaking cultures share images of idiomatic expressions containing parts of the human body. This study will try to certify the claim that the figurative meaning of many idioms is predictable because their constituent parts systematically contribute to the overall figurative meaning of these expressions.

1. Introduction

The cognitive mechanisms, which connect the domains of knowledge to the idiomatic meanings, provide the motivation for the occurrence of particular words in several idioms. The idiomatic meaning, that is, the overall special meaning of an idiom is thus essentially provided by cognitive mechanisms, such as conventional knowledge, conceptual metonymy and metaphor.

In this study, Yemeni and English idioms containing parts of the human body ('eye', and 'hand' respectively) will be examined in order to show that their figurative meanings can be explained on the basis of the conceptual framework developed by cognitive linguistics over the past three decades (1995a, 1999, 2000, 2002; Lakoff & Johnson 1999; Yu 1995, 1998) etc.

Friedrich U. Hans-J. S (2006, p. 114-115), EYE includes properties like 'part of the body of people and animals', 'located in the head', 'organ of sight', 'locus for production of tears', we have no difficulty in interpreting any instances of the word eye as quite prototypical instances of this concept. However, sometimes it involves figurative uses of the word eye. For example, from Shakespeare's sonnets (Kerrigan, 1986): (Sometimes too hot the eye of heaven shines), the "eye" of heaven in is meant to refer to the sun. It has been argued that metonymy involves a relation of 'contiguity' (Le. nearness or neighbourhood) between what is denoted by the literal meaning of a word and its figurative counterpart and that one constituent of the metonymic link stands for the other. In contrast, metaphor has traditionally been based on the notions 'similarity' or 'comparison' between the literal and the figurative meaning of an expression. (see Lakoff & Johnson, 1980a; Croft, 1993; Taylor, 1995; Barcelona, 2003a).

In his essay Maalej (2011) finds that (eye) is used also in Tunisian Arabic in the conceptualization of various emotions such as love (e.g. "Her father is keeping her in his eyes", "Her children are her two eyes", "Her son is the pupil of her eye"), desire (e.g. "He put his eye on her", "His eye is not in her"), anger, guilt, envy (e.g. "His eye is spicy/salty/rough", "An evil eye took him") and respect (e.g. "He is in the bigger eye"). The examples reveal that English and Arabic show similarities in terms of not only the emotion types they express via the eyes but also their conceptualizations of these emotions.

Studies on universality, cross cultural studies examine whether certain conceptual metaphors are used in different, especially unrelated, languages (Barcelona Sánchez 2001; Kövecses 1995a, 2000, 2002; Lakoff & Johnson 1999; Yu 1995, 1998). Several of these and further studies deal with the conceptualization of basic concepts such as time, events, emotions, thinking, the human body, and body parts such as the hand. The main finding of these studies is that both differences and similarities can be revealed concerning conceptual metaphors and metonymies.

2. The aim of the study

The aim of this thesis is to survey how human-related terms and some human body parts words which talk about human-related terms (includes some human organ words, some body parts words and some emotional words that related to human) are used metaphorically and metonymically in different contexts in addition, the differences and similarities in both Arabic and English. In this paper, the ways in which these expressions are used to understand different target domains are discussed. The objective is to analyze from a cognitive linguistic perspective how human beings apply their bodies to understand the abstract outside world, and how those bodily experiences influence our human cognition.

3. Research Questions

The paper attempts to find answers to the following research questions:

- 1- Which are the commonly used types of metonymic expressions denoting human body parts idiom (eye and hand) in English and Arabic (Yemeni)?
- 2- What are the similarities and differences in semantic features between English and Arabic (Yemeni) metonymic expressions denoting (eye and hand) idiom?
- 3- What kind of similarities and differences are there in terms of conceptual metaphors, metonymies, and conventional/ cultural knowledge between English and Arabic (Yemeni)?

4. Literature reviews

Historical semanticists such as Robert Thomas (1894) uses metaphor and metonymy as terms to designate shifts in meaning across conceptual boundaries, metaphor based on subjective correspondences and metonymy based on objective correspondences; Nerlich (2010) views metaphor and metonymy as semantic changes based on transfers between conceptual spheres. Metonymy is a semantic link between two senses of a lexical item that is based on a relationship of contiguity between the referents of the expression in each of those senses." Traditionally, then, metonymy has been regarded as a stand for relation in which the name of one thing (henceforth, the source or vehicle) is used to refer to another thing (henceforth, the target) with which it is associated or to which it is contiguous.

The study of metonymy in cognitive linguistics starts with George Lakoff and Mark Johnson's influential book *Metaphors We Live By* (1980), in which it is claimed that metonymy, like metaphor, is not only a linguistic form but also a powerful cognitive tool for people's conceptualization of the world: "Metonymy allows us to conceptualize one thing by means of its relation to something else; metonymic concepts structure not just our language but our thoughts, attitudes, and actions; Metonymic concepts (like the part for the whole) are part of the ordinary, everyday way we think and act as well as talk". Lakoff and Johnson (1980, pp: 37).

5. Research Methodology

5.1 Motivation: Conceptualizations (the three Cognitive Mechanisms)

5.1.1 Motivation:

Previous studies have not yet focused on the specific subset of English human body idioms and their equivalents idioms and their conceptual motivation, and its relevance to issues of universality and alternative conceptualization. The present study complements earlier comparative studies on the use of specific human body part expressions in different languages (e.g., Kövecses 2005; Yu 2000, 2001, 2003a, 2003b, 2004). The present work also relates aspects of linguistic variation to conceptual and cultural differences, in addition to pointing to possible universalities in conceptualization and language. Both the PART FOR WHOLE metonymy and WHOLE FOR PART metonymy are conceptual in nature (Radden & Dirven, 2007: 14).

6. Data Representation and Analysis

6.1 Data Analysis

The set of English idioms and its definitions in the focus of the research comes from real language data. It is taken from the Collins Cobuild Dictionary of Idioms (CDI), (1995), which gives frequency data about each idiom. Then defining human body part idiom in English and Arabic (Yemeni) according to Kövecses's (2000-2002-2004- 2005) categorization system, which is

used as a starting point for the comparative analysis of the given database, differentiates between word forms, literal and figurative meanings, and the underlying conceptual mechanisms, the similarities and differences between them.

In this research, I am going to talk about just only two human body parts which are as follows; eye, hand. In addition, the study makes use of the literature developed in cognitive linguistics related to embodiment, the motivation of idioms, universality, and culture-specificity (e.g. Lakoff 1987; Lakoff & Johnson 1999; Gibbs 1990, 1994, 2003; Kövecses 2000, 2002, 2004, 2005, 2010). Using the cognitive linguistic framework, the analysis concerns their metaphorical and/or metonymical motivation in idioms referring to abstract concepts, such as events, actions, activities, states, emotions, and characteristics, among other things. The Yemeni equivalents of the English body part idioms are also examined with respect to their motivations as compared with their English counterparts.

6.2 English eye idioms

According to Kövecses (2002, pp: 150-154), metonymies can be classified into two ways: (1) either a whole standing for a part or a part standing for a whole. (2) A part stands for another part, **Eyes** are important body parts for seeing, and figuratively, for understanding things. As it has been often observed in the cognitive linguistic literature (Lakoff & Johnson 1999; Kövecses 2005), the perceptual domain of seeing with the eyes is frequently and systematically used to understand the domain of knowledge, as in *I see what you mean*. Not only knowledge but also attention is an extremely important target domain that the domain of the eyes can help understand. The eye itself can be conceptualized as a physical object which can be manipulated by the hand. The eyes can metonymically stand for their primary function, seeing and skills. All these domains are captured by the English and Arabic Yemeni, eye idioms in the database.

6.3 English hand idioms

The majority of hand English human body idioms are hand idioms. This shows that our hands are very important body parts as with which we can deal with things existing in the external world. For instance, we can work or play with our hands, and we can use them in various other activities, as well. Our everyday experiences with our hands provide the cognitive basis for us to conceptualize more abstract concepts. The hand, which is most often seen as a container, is used in the conceptualization of various target domains. All these metaphors and metonymies are well grounded and go hand in hand with the conventional knowledge we have about the hand.

In addition, apart from its everyday use in Arabic language, Khadija Al-Amoudi (2013) states that the **hand** is associated with a great variety of meanings as can be seen in: hand, terminal part, upper limb, pointer, function, physical assistant, help, participant, a specialized person, degree of reliability, strength, force, possession... etc.

7. The three conceptual mechanisms of eye and hand idiom

7.1 Conventional knowledge

Conventional knowledge refers to the kind of everyday knowledge of particular fields that is shared by speakers of a linguistic community. This everyday knowledge about a specific body part, such as the human eye, includes our information about the parts, the shape, the size, and the function of the eye among other things, as well as the hierarchy where it belongs: the eye being a part of the face. Most often, several cognitive mechanisms contribute to the motivation of idiomatic expressions. Thus, it is possible that along with one or more conceptual metaphor, a conceptual metonymy (or several conceptual metonymies), and/or our conventional knowledge all contribute to the meaning of an idiomatic expression. This is the case, for instance, in the idiom "look someone in the eye". In addition, Kövecses (2002) defines conventional knowledge, which is the shared information that people in a particular culture have concerning a conceptual domain. It is also an important motivational force.

Eyes are important body parts for seeing, and figuratively, for understanding things. As it has been often observed in the cognitive linguistic literature (Lakoff & Johnson 1999; Kövecses 2005), the perceptual domain of seeing with the eyes is frequently and systematically used to understand the domain of knowledge, as in *I see what you mean*. Not only knowledge but also attention is an extremely important target domain that the domain of the eyes can help understand.

In addition, Kövecses & Szabo (1996) claims that the conventional knowledge on the use of the **hand** give rise to the idioms **handful**, it is a part of our everyday knowledge that the hand is too small to hold too many things easily at the same time. Our conventional knowledge about our hands involves all kinds of details about the size, the structure, the functions, the movements, the body part hierarchy it belongs to (the arm area), as well as the colour, and further characteristics of the human hand.

7.2 Conceptual metonymy

According to Panther and Thornburg (2007), conceptual metonymy is a cognitive process where source content provides access to target content within one cognitive domain. In addition, Kövecses (2002) states that cognitive mechanisms may equally join and produce the motivation for the meaning of the idiom together, as in the case of gain the upper hand, where hand is motivated by the metonymy the hand stands for control, and upper is motivated by the conceptual metaphor control is up. Due to the metaphor control is a valuable possession, emerging via the use of get and gain, the ability to have control over things is seen as a valuable possession. The eye itself can be conceptualized as a physical object which can be manipulated by the hand. The eyes can metonymically stand for their primary function, seeing and skills. All these domains are captured by the English and Arabic Yemeni, eye idioms in the database.

Similar to English, all these metonymies are PART-FOR-WHOLE metonymies, in which the body part can stand for the human body or its activities, Radden and Kövecses' (1999). In relation to this point many scholars as (Lakoff & Johnson; Kövecses) pointed out that, there are a lot of metonymical expressions of *hand* and studies to go along with these expressions. In the studies of idiomatic expressions of *hand*, metonymical expressions are more than metaphorical expressions. The previous studies for metonymy of *hand*, Boers (2000), Kövecses and Szabó (1996, pp: 337), Cuyskens (2001) have well-divided standpoints of metonymy. In what follows, we review a few of these expressions. THE HAND STANDS FOR PERSON, PERSONALITY/ EMOTION, ACTIVITY, SKILL, CONTROL / INFLUENCE, GIVING AND HELP.

Most importantly, eyes metonymically stand for seeing, for the whole person, for one's emotions, and for one's skills. Thus, metonymies primarily centre round the major functions of the eyes and the characteristics of the people whose body parts they are. According to Kövecses (2004) there are two major metonymies that motivate the most frequent English eye idioms. One is the metonymy **eyes for seeing**, according to which the body parts are often used to stand for the function they fulfil, as in *all eyes are on someone*. According to this metonymy, the perceptual organ, the eye, stands for the act of perception.

7.3 Conceptual Metaphor

Kövecses (2002/2010), Lakoff and Johnson (1980) maintain that a conceptual metaphor consists of a set of correspondences, or mappings, between a "source" and a "target" domain. The meaning of particular metaphorical linguistic expressions is based on such correspondences. So, they argued early that English has the metaphor because when we are happy, we tend to be physically up, moving around, be active, jump up and down, smile (i.e., *turn up the corners of the mouth*), rather than down, inactive, and static, and so forth. These are undoubtedly universal experiences associated with happiness (or more precisely, joy), and they are likely to produce potentially universal (or near-universal) conceptual metaphors.

Kövecses (2002/2010) maintains that hand metaphors and metonymies frequently deal with the concepts of control and possession. In these cases, the hand acts as a source domain to conceptualize the more abstract domains of control and possession, or the hand can be seen as a container. As a result, abstract target domains, such as events, actions, activities, states, causation, structure and organization, intensity, people, emotions, behavior, characteristics and values, power relations, knowledge, ideas, and attention, are often understood via human body parts in English, and human body parts as well as other concrete domains in Arabic. As can be seen from the cognitive mechanisms of the **hands** which are attached in everyday experiences they have about the uses, function, position, and shape of the hand.

In addition, Kövecses (2004) maintain that the majority of idioms are motivated by the conceptual metaphor **control is holding in the hand**. The idiom *get your hands on somebody* is motivated by the metaphor **beginning to have control over somebody is putting one's hand on somebody**. Consequently, the metaphor HAVING CONTROL OVER SOMEBODY IS APPLYING PHYSICAL FORCE ON HIM/HER is a well-grounded metaphor. This metaphor motivates the idiom *force someone's hand*.

Kövecses and Szabó (1996) maintain that most conceptual metaphors which motivate English eye idioms focus on the concept of attention, and that of knowledge. The eye, as a physical object capable of expressing one's abilities, can express one's attention paid to other entities, and one's knowledge about other entities. Because of its physical object nature eye can be viewed as an entity that can be manipulated by the hand. English and Yemeni eye idioms chiefly focus on the aspect of attention. Looking at other entities is a primary function of the eyes, and thus looking with the eyes is strongly associated with paying attention.

8. Eye idioms

NO	English idioms	Arabic idioms
1	Cast your eyes on something	حط عينه عليها
2	An eye for an eye	العين بالعين
3	In the public eye	في أعين الناس
4	Turn a blind eye to something	كان ماشفته
5	Open the eyes of someone	فتح عينك عليه

8.1 Cast your eyes on something

حط عينه عليها

The CDI defines the meaning of this idiom as when someone **casts their eyes on something or someone**, they want to have or possess them. Whereas, casting an eye on something means examining it carefully and gives an opinion about it.

Our conventional knowledge about this idiom is when we **cast our eyes on something** means that we want to possess or buy it, it remains in our memory we can't forget it until we have it. It also refers to a person who is looking at someone or something in a way which makes it clear that the person who is looking has decided to buy that thing (car, house, land, etc.) or decided to propose marriage to the other person being looked at. Sometimes in Yemen it expresses the envy (the envy eyes).

By the metonymy **the eyes stands for the person**, the English idiom "Cast your eyes on something", as well as in the Arabic idiom "ḥaṭ ʿainuh ʿliha"(literally 'focus on something to possess it'), the eyes are taken to mean the person. We know that if something happens in front of us, we are concentrated to have it and we turn our eyes towards something directly in front of someone'. Speakers of both English and Arabic seem to make sense of this idiom with the help of the conceptual metonymy **the eyes stands for the person** which links the literal meaning to the idiomatic one.

The more specific conceptual metaphor **the eyes are containers for intentions** seems to be the motivating mechanism when speakers of Arabic and English make sense of the idiomatic meaning of this idiom, which is 'to be able to predict someone's intentions/ideas/thoughts by the look of his eyes'. It seems that speakers make sense of these idioms with the help of the conceptual metonymy **the eyes stands for the person eyesight**, as well as with the help of the conceptual metaphor **seeing is touching**. The image which English and Arabic language users seem to have when they hear this idiom seems to be the actual gaze going towards and object or person and 'touching' them, staying fixed on them, trying to have them.

The two cognitive mechanisms, conceptual metaphor and metonymy, as well as the speakers' image of the situation, are very likely the combination which helps the speakers make sense of the idiomatic meaning of these expressions ('to look intently at someone/something'). In order to be able to touch what is seen, the observed conspicuous entity is metaphorically conceptualized as a physical object, which can get into physical contact with the eye. As result, paying attention to an observed entity is mainly conceptualized as physical object manipulation.

In addition, it is motivated by the metonymy **eyes stands for seeing** and the metaphor **attention is looking**. In general, eye is conceptualized as an object due to the ontological metaphor **the eye is an object**. This is why it is acceptable to speak about eye-objects as being cast over something. *Cast* represents physical actions done with the eye. The verb *cast* implies the summary scanning of the event, *it* signifies a short action.

8.2 an eye for an eye

العين بالعين والسن بالسن

In The CDI this idiom refers to a system of justice where the punishment for a crime is either the same as the crime or equivalent to it. The English idiom "an eye for an eye" has the Arabic equivalent "alʿin balʿin".

According to our conventional knowledge when we say **an eye for an eye** means that someone committed a crime and he or she will suffer the same and will be punished on his crime, it is also a justice from Allah in holy Quran (alʿin balʿin uasin basin) to punish or revenge the criminal on his crime. We also know that if people fight, one person is probably punishing the other for some wrong-doing. This conventional knowledge seems to be motivating the figurative meaning of this expression, which is 'to assault/punish someone'.

Effect for cause metonymy, the eye stands for the doing (the cause) bringing about (the effect) equivalent punishment. Also, the conceptual metonymy, **the eye stands for life**, in this idiom in English, Arabic, and many other languages, where the word 'eye' is taken to mean life. It is the idiom **an eye for an eye, a tooth for a tooth** (in Arabic alʿin balʿin uasin basin); literally 'an eye for an eye, a tooth for a tooth'. Speakers of many languages make sense of this idiom because they understand that the

word ‘eye’ (as well as the word ‘tooth’) is taken to mean ‘life’. On the other hand, it seems also that the conceptual metonymy **the eye stands for life** is important when speakers try to decipher the idiomatic meaning of this expression, which can be paraphrased as ‘revenge, a punishment which is as strict as a crime’. This metonymy helps us to make sense of the idiom.

Metonymically, the eye here **stands for person and punishment** (part for the whole) one human body part represented as the source (eye) stands for the body part that has committed the target (the crime). Speakers of both English and Arabic seem to make sense of this idiom with the help of the conceptual metonymy **the eye stands for person** which links the literal meaning to the idiomatic one. That is, these body parts often stand metonymically for the actions carried out with them – hence the metonymy **the body part stands for the action**. This is again part of the general PART–FOR–WHOLE metonymy.

Accordingly, the conceptual metaphor **seeing something is being aware of something** or **understanding is seeing**, in terms of the physical focusing of an eye while perceiving an object or punishment. It seems to be at work when speakers of English and Arabic make sense of the idiomatic meaning of this idiom, which is ‘to make someone aware of some fact/to make someone understand’.

8.3 In the public eye

في أعين الناس

The CDI defines this idiom as a situation where many people know who they are and are aware of what they are doing, because they are famous or because they are often mentioned on television or in the newspapers. If something such as an issue is in the public eye, people are aware of it.

With respect to our conventional knowledge this idiom is used when we refer to someone who is known and famous among people or we are aware of all things about him. If all eyes are on someone or something, everyone is carefully watching that person or thing, often because they are expecting something to happen or develop.

This English idiom **‘in the public eye’** that has the Arabic equivalent, **‘fi aʿin alnas’** implies that the expressions in someone’s eyes can predict his intentions or aims and all things about him. This idiom invokes an image of someone’s intentions or news being contained in people eyes. Another image seems to be that of someone ‘reading’ or being able to guess these intentions from the look on people’s faces, which is ‘to know and understand everything about someone.

The conceptual metonymy **the eye stands for attention** can also be said to motivate the idiomatic meaning of this idiom. Thus, the eye can be used to refer to the person. Thus, it can metonymically provide access to the concept of the person – hence the metonymy **the body part stands for the person**, for example **in the public eye**. This is part of the very general PART–FOR–WHOLE metonymy (Lakoff & Johnson 1980; Kövecses 2002).

The Arabic equivalent uses additional construal to depict the same situation **“fi aʿin alnas”** focuses on the aspect of physical distance instead of the container image. Famous people are seen as if they were standing, acting physically in front of the people making up the public. In addition, the Arabic word **“alnas”** in the sense of publicity is related to the idea of being public.

The conceptual metaphor **the eyes are containers for intentions** seems to be the motivating mechanism when speakers of Arabic and English make sense of the idiomatic meaning of this idiom, which is ‘to know someone’s intentions/ideas/thoughts/news from the looking in the people’s eyes’.

8.4 Turn a blind eye to something

أقلب العين العمياء (كأن ماشفته)

As for the CDI, this idiom refers to a situation when we ignore something because we do not want to take any action over it, even though we know that we should.

The English idiom **turn a blind eye to something** which finds its Arabic idiomatic equivalent in the expression **kaain ma juftah** implies that the expression in turning eyes can be better sometimes than paying enough attention to getting to know things. However, and as kind of the cross-cultural differences, the English close your eyes to is understood by and equivalent to the Arabic close his/her ears or eyes to (sid aḍanuh, ʿaino), which stands for refusing to notice or acknowledge something unwellcome or disagreeable.

With regards to our conventional knowledge about this idiom is frequently used, with the following meaning: “If you turn a blind eye to something, you deliberately ignore it because you do not want to take any action over it, even though you know you should”.

Metonymically, looking into somebody's eyes can stand for agreeing with somebody, whereas looking away usually stands for disagreeing. Besides, the metonymies **blind/bare for no instruments** and **the eyes stands for the skills** appear in this idiom to ignore someone or neglecting him. Ignorance is conceptualized as blindness, and not paying attention to something important as having an impaired vision.

The conceptual metaphor **knowing is seeing** is manifested in this idiom which is a widely used as a primary metaphor. On the one hand, if one's vision is impaired, he/she is not able to pay enough attention to getting to know things. On the other hand, ignorance is metaphorically seen as blindness, which is mapping of the metaphor **knowing is seeing**. In addition, the metaphor **attention is looking** is also at work here with this idiom. It is also frequently employed. In addition, the metaphor **knowing is seeing** and its entailments, additionally, motivate the meaning of the idiom.

Metaphorically, the group of things that get our attention is seen as a container. So, things can be either in or out of this container depending on whether they are deliberately taken into the container of our attention or not. The same conceptual mechanism motivates the idiom **turn a blind eye to something**, which focuses on the things left outside of this attention container. However, and as part of the cross-cultural differences, the English *close your eyes to* is realized by and equivalent to the Arabic *close his/her ears to* (sakkār aḍānuh) which stands for refusing to notice or acknowledge something unwelcome or unpleasant. We avert our eyes and refuse to make eye contact for a number of reasons. Social propriety, as in the above example, is one. We may look down with sadness, down or away with shame, and away with disgust.

8.5 Open someone's eyes فتح عينك عليه

According to the CDI, this idiom refers to the act of warning someone to become aware of things for the first time or telling him to become aware of things that you can do in a particular situation.

Our conventional knowledge also seems to motivate the idiomatic meaning of the English expression **open someone's eyes**, as well as of the Arabic idiom **fattaḥ ṣiunuh**. Our experience tells us that when people are in a problem, their eyes tend to open because the facial muscles are affected by the body's awareness. The idiomatic meaning of this expression, 'to be aware', is connected with the literal meaning by people's conventional knowledge of one of the visible signs of awareness and to pay attention.

The conceptual metonymy **the eyes stands for attention** can also be said to motivate this idiom in English and Arabic, such as *Open someone's eyes* (in Arabic *fattaḥ ṣiunuh*) meaning 'to pay attention to', or *to have eyes everywhere/all over the place/to be all eye*. The eye is often taken to mean the person, life, eyesight, or attention, as well as the fact that eyes are perceived as containers for emotional states or people's intentions.

This idiom is motivated by the conceptual metaphor **seeing is touching**. In this idiom, language users seem to have an image of their attention firmly fixed and their eyes open onto something very important to take care of it 'to pay attention to'. Consequently, it is motivated by the conceptual metaphor **seeing something is being aware of something**. Our experience tells us that when we try to make someone aware of something, when we attempt to make them understand or comprehend, we have to point them in the right direction, make them see the right way. In order for us to be able to do that, the other person's eyes must be fully open. This conventional knowledge, the conceptual metonymy **the eyes stands for eyesight**, as well as the conceptual metaphor **seeing something is being aware of something** seem to be at work.

Eye-based idioms that express equal meanings in English and Arabic include have eyes in the back of your head or (my head), open someone's eyes, keep your eyes open, and with your eyes closed. Have eyes in the back of your head or (my head) (lih ṣiun uara rasuh) symbolizes a person who seems to be able to sense or know what is happening beyond one's field of vision. Open someone's eyes (fattaḥ ṣiunuh) stands for enlightening someone about certain realities, causing him/her to realize or discover something about the truth. As for keep your eyes open (xalli ṣiunak mifattḥat), it is used to stand for the state of being on the alert or watching carefully for something. With your eyes closed (uainta mṣammiḍ ṣinik) metonymically describes doing something easily; without having to make much effort.

9. English Hand idioms

NO	English idiom	Arabic idiom
1	Have your hand tied	مكتوف في الأيدي
2	Live from hand to mouth	من يده لقمه
3	Know something like the back of your hand	أعرفه مثل قاع يدي
4	Bite the hand that feeds you	يعض اليد التي تطعمه
5	to have a dirty hands	يده وسخة

9.2 *Have your hands tied* مكتوفي اليد

The CDI definition of this idiom shows that it is used when something such as a law is preventing you from doing or acting in the way that you want to. You have no idea, tools and equipment to do or work with.

The Yemeni equivalent of this idiom "**have your hands tied**" which is "**maktuf ialaidin**" has the same meaning. It is used to refer to a situation where the person is unable to react or do something that he desires to do. "**Someone with a short hand**" (**iaduh qasirah**), (**al-iad qasirah ualfain basirah**) is used to refer to a person who is unable to do anything, and this seems to be pragmatically equivalent to the English idiom **have your hands tied**. It is also used to describe a person who is unable to participate in a certain activity due to lack of money, and this seems to be parallel to the English from hand to mouth. Someone with a dry hand (eeduh najfeh) is a metonymy for stingy person.

According to our conventional knowledge, this idiom **have your hands tied** is said in the situation of being unable or have no freedom to do something. Someone with a short hand (**eeduh gas'eereh**) is used to refer to a person who is unable to do anything, and this seems to be pragmatically equivalent to the English someone's hands are tied.

Metonymically, this idiom, in both languages, is motivated by the metonymy **the hand stands for person**, hand implies the person's ability and freedom to do something, and when we say someone has "**his hand tied**" means that he has no longer this ability and freedom. It is also motivated by the conceptual metonymy, **the hand stands for the activity/action**. In addition, Kövecses and Szabó (1996:337) the metonymy **the hand stands for control** is also at work, since if a person's hands are tied, he/she is not able to control his/her activities. The hand provides a metonymic reference point to the concept of activity, more specifically, of starting, and participating in an activity. The experiential grounding of the metonymy **the hand stands for (starting) the activity** derives from the fact that we usually move our hands when we want to start doing something, when our hands are tied together, we naturally cannot perform any activity with them. In this particular case, is negated and renders the meaning of the idiom as 'not to be able to do anything.' This idiom is also frequently used in journalism to describe someone who cannot express his opinion freely and he is obliged to abide by some rules while writing. Furthermore, metonymically the hand can stand for **control** meaning 'to be completely under someone's control.'

9.3 *Live from hand to mouth* من يده لقمه

The CDI dictionary defines this idiom as when someone does not have enough money to live comfortably, and has no money left after he or she has paid for basic needs.

The Yemeni equivalent of this idiom "**Live from hand to mouth**" "**min iadu lafmu**" has the same meaning. It refers to someone who has not enough money to provide his needs and spends all his money in the essential needs.

Our conventional knowledge about the hands could be described as people's indispensable tools. We use them as instruments in all kinds of activities, including writing, holding things, manipulating things, working with our hands, we can also say that such a **person lives from hand to mouth** which means that he does not plan ahead but decide what to do from day to day.

The conceptual metonymy **the hand stands for the skill** together with this conventional knowledge seem to be the main motivation for the idiomatic meaning of the English expressions **Live from hand to mouth** or **from hand to mouth**. This expression is usually used critically or disapprovingly. It is also used to describe a person who is unable to participate in a certain activity due to lack of money, and this seems to be parallel to the English idiom **from hand to mouth**. The idiom here is most probably based on the metonymy **the hand stands for the activity**.

The metaphor **possession is having holding something on the hand** seems to motivate this idiom since it focuses on getting the possessed object. In addition, the metaphor **the hand is a container**; the hands are conceptualized as containers which can contain many entities (obligations or responsibilities in the metaphorical sense). In the metaphorical reading, the hand as a source domain item is mapped onto the target domain, what we earn, and the mouth what we consume.

9.4 *Know something like the back of your hand* يعرفه مثل قاع يده

The CDI dictionary defines this idiom as when emphasizing that we know someone or something very well or be very familiar with something. It can be a place, person, ideas and etc.

The Yemeni equivalent of this idiom "**arfu miθi qasidi**" has the same meaning. It is said when we want to show that we know something or someone very well. Yet, they are different concerning one word, in Yemeni we use the word **palm** instead of the word **back** that is used in the English equivalent. This conventional knowledge helps us to link the literal meaning with

the idiomatic meaning, which could be understood as 'to be known'. It is this subconscious conventional knowledge which helps us to understand how the human hands are conceptualized in our mind.

This idiom is motivated by the metonymy "**part for the whole**". In addition, the conceptual metonymy **the hand stand for the person** seems to act as the linking vehicle which connects the literal meaning of this idiom to its idiomatic meaning, which is 'to know him well'.

9.5 Bite the hand that feeds you بعض اليد التي تطعمه

The CDI dictionary defines this idiom as a situation when someone is ungrateful and behaves badly towards the person who has helped or supported him, people should not break off ties with those who help them.

The equivalent Yemeni idiom of **bite the hand that feeds you** "*iaṣṭ aliad alḏi tadṣmu*" has the same meaning which is the ingratitude that one shows towards those who have given him help. Metonymically, **the hand stand for helping, giving** and at the same time it is the affected. It also stands for **control, possession, production**.

The idiomatic meaning, 'from the first owner/possessor' also seems to be linked with its literal meaning by the conceptual metaphor **possession is holding something in the hand**. The human body is metaphorized as a container and the hand here is metaphorized as the **content in the container**.

There are several idiomatic expressions in both Yemeni and English which have the same meaning as **break the hand that feeds you** "*iaksir aliad alḏi tadṣmu*" which means not to break off ties with the people who help you. There is also in Arabic an idiom that says: "*uaṣalmhu alrmai kul iaumin falma ijtada saḏhu ramani*" which means being ungrateful to someone who provided you with support and help.

9.6 to have a dirty hand يده وسخة

According to the CDI, this idiom means that someone avoids doing physical work or the parts of a job that he considers unpleasant or distasteful.

Our conventional knowledge of people who have committed a serious crime (usually murder) and have blood on their hands are responsible of wrong doing has their dirty hand.

Metonymically, the 'hand' here **stands for persons** who committed bad things, or to catch someone in the act of doing something wrong or bad, mapping body terms to perceive the outside world not only to the similarities of positions, structure and shape or function of the concrete object, but to the psychological and functional similarities of the abstract objects. We can examine this kind of metaphor that the hand is the most significant organ in the human body, we often used it to refer to the key part of some abstract entities such as a matter or a problem or abstract things. It is also extended metonymically to express negative meaning, **dirty hand (iadu uasixah)** symbolizes a person who is not honest and does accept bribes.

The conceptual metaphor **to be honest is to have clean hands** helps to convey this knowledge to the figurative meaning of this idiom which is 'to be honest'. Another expression which illustrates the point is (also in Arabic as **iadu uasixah**; literally 'to dirty/soak one's hands') whose figurative meaning is 'to be involved in some dishonest/illegal activity'. This idiom seems to be motivated by the conceptual metaphor **to be honest is to have clean hands**.

There are several idiomatic expressions in both Yemeni and English which relate to honesty or the opposite. The idiom "**yaduh naḏifa**" stands for the metaphor **to be honest is to have clean hands**. (Literally: 'to have clean hands'). An extension of this idiom is the expression to wash one's (dirty) hands of something. The Yemeni equivalent of this idiom "**iyasil iadatuh**" (literally 'to wash one's hands over something') means 'to transfer one's responsibility for one's wrong-doings to someone else so as to avoid it'. All these expressions seem to be motivated by the conceptual metaphor **to be honest is to have clean hands** which link their literal meaning with their figurative meaning. Our conventional knowledge about someone's regarding his behavior, thoughts, ideologies and familiarity depends on his doing in both languages.

From what is said above, we can conclude that, in both languages, these idioms are used in the same situations and motivated by the same metonymy except for the idiom "*Know something like the back of your hand*" "*aṣrfu miḏl qaṣiadi*" in which we find a slice different concerning one word, in Yemeni we use the word *palm* instead of *back* that is used in the English equivalent. It is suggested here that these mechanisms play a key role in the way in which people understand idiomatic expressions of various kinds because they are the chief link between abstraction and concrete entities in the world.

10. Conclusion

The primary aim of this study has been to provide a better understanding of the metonymy that is understood as cognitive devices which provide a link between the concrete knowledge of the world people hold in their memory and the figurative meaning of a given English and Yemeni body parts idiom. To sum up the findings of the present study, it is noticed that there are similarities and differences between English and Yemeni idioms. Therefore, the main findings of the study can be summarized as follows:

First of all, during my research, making use of dictionaries and meeting some native speakers, I have noticed that most of the Yemeni body parts idioms have their corresponding idiom in the English language, and there are similarities in meaning and differences in lexis between Yemeni idioms and their corresponding equivalents in English.

Moreover, there are differences in Yemeni idioms which is lexical and cultural. While some words in Yemeni language have different meanings, their corresponding equivalents in the English language may not carry the same cultural connotations. Furthermore, the translator of the Yemeni idioms may translate a certain word which has different meanings in the wrong way by assigning a literal translation of the word.

To conclude, this study found that both metaphor and metonymy are an important motivating aspects to us to perceive ourselves and the abstract outside world. The study also demonstrates the universality and comparatively of metaphors and metonymies in human conceptual system.

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The Dictionary of Sexual Terms in Arabic: Introducing Classical Vocabulary to the Modern Generation

Dr. Maman Lesmana

Faculty of Humanities, Universitas Indonesia, Depok, Jawa Barat, Indonesia

Corresponding Author: Dr. Maman Lesmana, E-mail: malessutiasumarga@yahoo.com

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ABSTRACT

Research on Arabic lexicography has been widely conducted. Some researchers argue that compiling dictionaries containing classic vocabularies is still a necessity because there has been the demand to help people who convert to Islam understand the meaning of scripture correctly as their language is different from the language of the Quran that contains many words and expressions that are difficult to comprehend even for the Arabs themselves. On the other hand, some argue that the classical dictionaries containing old vocabulary are no longer necessary since their majority of words are no longer used. This study aims to see the truth in regards to these debates. The corpus to be discussed in this study is a dictionary containing sexual terms in Arabic. From the results of research, it is found that one side of the dictionary contains a lot of classical vocabulary that is difficult to understand and not needed in the present as it contains a special meaning in one particular field. On the other hand, that does not mean this dictionary is not important. In addition to enriching the Arabic lexicography, it is also useful for researches of the Arabic language, literature and culture.

1. Introduction

The purpose of this study is to see the difference of opinions in regards to the necessity of classical Arabic lexicography to find the meaning of the word contained in classic books. Some argue that this is needed as classic books contain many words and expressions that are difficult to comprehend even for the Arabs themselves. In contrast, some argue that the classical dictionaries containing old vocabulary are no longer necessary since their majority of words are no longer used. Moreover, their meanings of words and the semantic terms are unclear and they contain too much polysemy and synonyms that have no standardisation and differentiation.

As mentioned by (Marzari, 2006, p. 9) that European scholars of the eighteenth century, ceases to assume that Arabic lexical wealth is a source of real wealth, the Arabs themselves noticed this only in the twentieth century when some of them had a chance to study in France and found that the standard of lexicon in France is high. The same case was Sati Husri, an Arab scholar, who criticized the Arabic dictionaries because the dictionaries listed most of the words that were no longer used. His criticism is directed to the classical Arabic dictionaries that are still preserved today. The difficulty of these dictionaries is because the meaning of the word and its semantic terms is unclear. The main problem in Arabic lexicon is the number of polysemy and synonyms were registered without any attempt to standardise and differentiate. In the languages of Europe, the demand for technical and scientific language has led to the normalisation of polysemy and synonyms and the lexicon as a whole.

According to Krenkow (2011), the beginning of grammatical and lexicographic study of Arabic language arised because of the desire to help people who convert to Islam can understand the meaning of scripture correctly, because their language is different from the language of the Quran which contains many words and expressions that are not understandable, even for the Arabs themselves. Therefore, do not be surprised to say that the chief of the interpreter of the Quran of ancient times,

Ibn 'Abbas, once studied lexicography or interpretation of words. However, the real place to conduct this study lies on the border to Persia, in the newly established cities of al-Baṣra and al-Kūfa. The pioneer of this study was Abul-Aswad ad-Du'ali. However, his work did not reach us, except for only a few general records.

Arabic lexicography will have an important role in the process of upcoming standardisation and lexicography that clearly develops towards as an autonomous discipline as shown by the volume of notes from different forms of regional Arabic that will get the same official status as other classical languages. Specific lexicographic techniques should be considered to systematise the variation and diversity of Arabic characteristics. The purpose of Arabic lexicography should be linked to a larger plan (Gouws, 2014, p. 883)

The corpus to be discussed in this study is a dictionary containing Arabic sexual terms entitled *Al-Qamus al-Jinsi 'inda al-'Arab* (The Dictionary of Sexual Terms in Arabic). This dictionary is chosen because it is assumed that the vocabulary contained in the dictionary contains an old vocabulary but was registered in modern times.

2. Literature Review

Research on lexicography has been conducted by a lot of people, among them was conducted by Shayakhmetov (2015). He describes the situation in the meta-linguistic structure of modern Arabic lexicography. He analysed many of the terms used in scientific Arabic literature accepted as the equivalent to the general terms in the "world" of lexicography. This study tells us that although the Arabic culture is rich, especially in practical Arabic lexicography, there is an underlying problem in the integrated formulation of the modern Arabic lexicography terms, which in turn refers to the incompleteness of linguistic analysis.

Another study was conducted by Benzehra (2012). He mentions that lexicography in the Arab world has an important effect on the development of Arabic. The origins and subsequent developments and perfection of traditional Arabic grammar theory - in the eighth century - had a close relationship with the practice of dictionary writing. The Book of *al-'ayn* by al-Khalil ibn Ahmad (dc786), which was the first full-scale dictionary in the Arab world, marked an important milestone in the history of grammatical thought and built the bridge for the production of more works on Arabic grammar. Over the centuries, the general theory has acknowledged a "closed" corpus of the diction of the Quran and pre-Islamic poetry and prose as the main sources of Arabic lexicographic works. The main creed is that Arabic dictionaries must contain "non-bound" language forms and remain immune to external persuasions; namely colloquialisms, loan words, neologisms, and coinages. Arabic dictionaries continue to resist even the slightest reformation of the codification of lexical innovation and to correct the tedious lexical gap to the point of stagnation. According to him, an English-Arabic dictionary editor has to deal with the large number of lexical gaps that have accumulated over time. The process of filling the lexical gap has not been done in a systematic way that is far from creating an atmosphere of cooperation that eventually contributes to creating the basis of a united English-Arabic lexical language for lexicographical purposes. His research explains how modern English-Arabic dictionaries can fail in the role of modernisation and provides an overview of the most noticeable microstructural problems that characterise *Al-Mawrid Al-Hadeeth: A Modern English-Arabic Dictionary* (2010).

Research on lexicography was also done by Francesco Grande (2017). In his research, he mentions that etymological investigations can use semantics to gain a deeper understanding of the cultural aspects underlying the origin and the historical development of the given word. Modern scholars tend to regard semantics as ideas developed in Western linguistic thought around the mid-nineteenth and early twentieth centuries. However, the Arabs tend to assume that this idea is well known to the traditions of Arabic lexicography. His research was empirically conducted in three conceptual steps. The first step is clarifying the modern Western idea of the semantic field by investigating the theoretical context, whether such ideas evolve or change into different manifestations. The second step is focusing on *al-Muḥkam* and *al-Mukhaṣṣas* dictionaries composed by Andalusian lexicographer Ibn Sidah (d.458/1066) by carefully reading the passages in which Ibn Sidah describes the idea of what is called *bab* (a chapter) and a narrow parallel between *bab* through the manifestations of the Western idea on the semantic field in the mid-nineteenth century.

Another study was conducted by Asghari (2012). His writing contains a study of Arabic lexicography which comprises a brief history and the principles of linguistics, as well as topics relating to Arabic lexicography. Moreover, it also discusses the differences between traditional and contemporary lexicography. It addresses how to write contemporary dictionaries or glossaries and how to set up a different design in a dictionary based on entries and subentry, including the comparison between dictionary types by volume and number of entries, special or general applications, the language it uses, monolingual or bilingual, and the type of references used for the subentry taken from the old dictionary.

Another study was also conducted by Van Mol (2012). In his research, he discusses the development of a new Arabic/Dutch-Arabic dictionary, which has been compiled in computers that can be distributed geographically in spoken and written

Arabic. In the field of Arabic lexicography, this dictionary is the first of its kind. Although the use of computers has been a well-accepted approach to many languages since the publication of Cobuild's first dictionary in 1987, no such dictionary had been compiled before for Arabic. A corpus with three million words was provided by the lexicographer, making it useful for its use at present time as it gives information on specific collocations and prepositions. Since parts of the corpus are not vocalised, a special coding system has been developed to facilitate corpus exploration. The dictionary compilation and corpus exploration have brought new insights into the study of Modern Standard Arabic lexicography, whose results will be used for the development of the electronic version of this dictionary.

In addition, Sara (2015) also conducted a research on Arabic lexicography. She mentions that the Oxford English Dictionary has become a model for dictionary-making. However, there is another tradition of dictionary making, which is the Arabic tradition. Al-Khalil ibn Ahmad al-Farahidi, (719-791 A.D.) is the father of this lexical tradition. He made a description of the original and formal Arabic not in a morphological-syntax analysis but lexical analysis. This is the first formal written lexicon of Arabic which is original in design and conception. This is not an alphabetical list of all Arabic words, but a record to Arab skeletal structures based on their phonetic features, manifested in derivation according to the allowed language size. This dictionary is made in a systematic way, with the premise that from the root a certain number of skeletal structures can be made in the number of two to five radicals per root. For example, [k, t, b] can be made into [k, b, t], [t, k, b], [t, b, k], and others. Although a lexicon is built on the permutation principle of radicals within the root word, not all permutations are allowed in Arabic.

Another study was conducted by Arts (2014). In his research, he illustrates how the process of making Arabic/English-Arabic dictionaries will be published in a printed and online form in August 2014. This dictionary, made for English and Arabic speakers, contains over 26,000 entries on each side. In this dictionary, collocation and example are important features. Dictionaries have been compiled using dictionary-writing software that allows editors to work and communicate with each other regardless of location. This dictionary is available in print and online. In his research, he shows the whole process of creating an Arabic dictionary, finding a reliable framework in both languages, developing unique online functions, and the difficulties faced by lexicographers when composing Arabic dictionaries as well as the ways of addressing them. In addition, the Oxford Dictionary of Arabic has some entirely new features for the Arabic dictionary.

Meanwhile, in their research, Khrisha et al (2013) mention that lexicon is very important for translators. Therefore, they do research on the development of Arabic lexicon in Lebanon and the ones made by lexicographers on this issue. This study discusses the efforts of Lebanese lexicographers in the writing and development of lexicons in modern times by examining vocabulary lexicons and semantic lexicons that emerged in the nineteenth century until the mid-twentieth century. This research also supports their increasing progress in making modern Arabic lexicon. This is due to the urge of extraordinary efforts for them to work seriously and earnestly. Further research shows a movement of criticism of the ancient lexicon and the proposed solution for modern lexicon writing.

3. Research Methodology

In the research on this dictionary, this article uses several methods and theories, among which are mentioned by Seidensticker, (2007, pp. 30-37) that there are several systems used in the preparation of dictionaries in Arabic. The first is The Phonetic Permutative System, in which the word is based on the root word. This is the most impractical system. This system was known at the time of the emergence of the compilation of a semasiology dictionary by Khalil ibn Ahmad (d.791). This system is structured not based on the alphabetic arrangement of letters or alphabet, rather it is based on the place of articulation in the mouth starting from the larynx, which is the letter /'/' (*'ain*). Therefore, his book is called *Kitab al-'Ain* and its composition is called Khalilian Order.

The second is the Alphabetical System. In this system the word root is arranged based on the alphabet, which starts from the letters /alif/, /ba/, /ta/ and so on. This system is best known in Western lexicography. The system is found in the Book of *al-Jim*, by Abu Amr As-Saybani (d.828). However, this system is not perfect, because the word put in order by the compiler is only based on the first radical, out of the three radicals. Therefore, this system is called one-third alphabetical. The third is the Rhyme System. This system is considered the most suitable system used in modern times. The system is actually similar to the Alphabetical System, but the ordering of the root does not stop at the first radical, but rather it includes the second and third radicals. Such a system is used in the Book of *At-Taqfiya*, the work of al-Bandaniji.

In addition to the above three systems, there is another system called the Onomasiological Dictionaries or thesaurus. The system is organised by theme. While there are particular themes that are limited, such as only about animals, plants and others, there are also themes that are broader and cover the entire vocabulary of Arabic. One of the originators of this

system is An-Nadr ibn Sumayl in his Book of *As-Sifat*. Then, there is another system called the Specialised Dictionary which contains raw materials from Arabic lexicography. This system contains the poetry or the expressions of the Bedouins. This system began in the eighth century and its golden age in the ninth century. The originators of this dictionary are Abu Zayd al-Ansari (d.830) and Abu Misyal (d. Mid-9th century) in his book *An-Nawadir*.

In addition to the above theory, discussing this dictionary also requires some knowledge of Arabic linguistics because there are also various things related to Arabic linguistics, such as the formation of words or morphology. One of the aspects related to this is nouns in the form of place. This form is derived from the root verbs, then the form is changed to maFMaL. An example of this is the change from the verb */kataba/*, which means *write*, into maKTab, which means *a place to write* (table). The form may also change into maFMiL form. An example of this is the change from verb */sajada/*, which means *prostrate*, into maSjiD, which means *a place of prostration* (mosque) (Lesmana, 2011, p.35).

In addition to the place form of nouns, the analysis of this dictionary necessitates the knowledge of a combination of words or phrases in Arabic. This is due to the various meanings contained in this dictionary that use the form of a nominal phrase or a combination of words. In Arabic, the nominal phrase is also referred to as *idafat*. To make a nominal phrase, there is the formula in which the first noun should not be given a definite article */al-/* or a nunation indicating indefiniteness: */an/* in accusative cases, */in/* in genitive cases, and */in/* in nominative cases. Following this formula, the second noun may be given the definite article */al-/* in the definitive or nunation */an/*, */in/*, */un/* in the indefinite case depending on the desired meaning. However, the nunation of the second noun should be genitive. (Lesmana, 2010, p. 76)

In addition to morphology, knowledge of the semantic field is also required in discussing this dictionary. This is because there are entries in which there is a word or phrase of idioms, which is a phrase consisting of several words whose meaning cannot be obtained from each word that make up the phrase (Nida in Lesmana, 2010: 55). Aside of in the form of idioms, there are also entries in which there are synonymous words, which are two words or more of the same meaning (Lesmana, 2010: 53).

In addition to linguistics, this dictionary also contains words in the form of figurative expression. Therefore, to discuss this dictionary it is necessary to be aware of Arabic rhetoric. One example of this is *kinayat*, which is a type of Arabic rhetoric meaning to say something with another expression. *Kinayat* is divided into three: the first one is *kinayat 'an al-mausuf*, to substitute the object which the adjective describes with another object; the second one is *kinaya 'an an-sifat*, to substitute the adjective which describes the object; and the third one is *kinayat 'an an-nisbah*, to substitute neither the object nor the adjective, but rather all the aspects contained therein. The purpose of *kinayat* are several kinds, namely to explain the meaning with a clear picture, to make something become bad or deterrent, and to reveal something in beautiful words (Lesmana, 2010, p. 136).

4. Analysis

Before entering into the discussion, the following picture features a description of *al-Qamus al-Jinsiy 'inda al-'Arab* (The Dictionary of Sexual Terms in Arabic). The dictionary is composed by Ali Abd al-Halim Hamzah. It was published by Riad el-Rayyes Books, Beirut, Lebanon in 2002. The book is divided into 4 chapters. The first chapter is the Introduction. The second chapter is related to men. The third chapter is specifically about women and the fourth chapter is a combination of Men and Women.

The introductory chapter explains the reason why the author made this special dictionary about sexual terms, that is because in Arabia there are many tribes. Each tribe has its own language and has its own sexual terms. When the terms were collected there were so many in numbers and each generation in Arabic has an intensive sexual life that produced various vocabulary about it, whether from a mixture of Arab tribes, as well as a mixture of Arab culture with Turkish, Persian, Indian and Roman cultures. Therefore, the dictionary contains many sexual terms in Arabic with meanings that are general, special, literal, as well as figurative. Likewise, the terms contained in this dictionary are not limited to sexual intercourse between men and women, but also with respect to language, people, places, times, societies and cultures.

The chapter on male-related issues is divided into sub-chapters on male characteristics, male virility and male genitals. The chapter on women are divided into female characteristics, female outer genitals, female internal genitals, female genitals, problems of femininity and female appeal. The sub-chapter of femininity problems is further subdivided into entries of bosoms, buttocks, groin, arousal and pleasure. The sub-chapter of female appeal is subdivided into appeal, smile, movement, tight body, young soul, lips, voice, utterance, shame, colour, and gaze. The chapter on men and women is divided into sub-chapters on marital relationships, names of weddings, fornications, sexual disorders, impotence, extramarital intercourse, and copulation through the anal. Of the three parts of this sexual terms, the most entries are about women, ranging from pages 63 to page 223. The second most entries are about men and women, from 223 to 352, and the last is about men ranging from page 13 to page 63.

The following discussion addresses one section of the dictionary, which is the section concerning female genitals. The image below is the first page of this section which consists of 19 pages, ranging from pages 101 to 119 pages and contains 141 entries on female genitals. Out of the 141 entries, there are 73 entries with footnotes and 49 entries with pieces of Classical Arabic poems taken from some anthologies of Classical Arabic poetry.



As in other dictionaries, the header of this dictionary says the word denoting that this page begins with the entry **أَبِي** which a combination of the radicals **أ** /`alif/, **ب** /`ba`/ and **ي** /`ya`/ located on the top right of the page and at its bottom is the entry **بُنَى** which is a combination of the radicals **ب** /`ba`/, **ن** /`nun/ and **ي** /`ya`/ located on the top left of the page. Underneath there is a writing **د - فَرْجُ الْمَرْأَةِ** /`d-farj al-mar`at/ which means that the letter **د** is *section D* and the words **فَرْجُ الْمَرْأَةِ** is "female genitalia". The point is that this section contains entries related to female genitals. As mentioned earlier, in contrast to other dictionaries, this dictionary is divided into several sub-chapters. This is one of the examples.

After the description above, on the first page of this chapter there are 6 entries listed as follows:

أَبِي which consists of three radicals

أ /`alif/, ب /`ba`/ and ي /`ya`/.

أَتَى which consists of three radicals

أ /`alif/, ت /`ta`/ and ي /`ya`/.

أَزْر which consists of three radicals

أ /`alif/, ز /`zay/ and ر /`ra`/

بَضِع which consists of three radicals

ب /`ba`/, ض /`dad/ and ع /`ain/

بَطَط which consists of three radicals

ب /`ba`/, ط /`ta`/, and ط /`ta`/

بُنَى which consists of three radicals

ب /`ba`/, ن /`na`/, and ي /`ya`/

The entry ابى consists of three radicals, they are ا /alif/, ب /ba' / and ي /ya'/. In other modern dictionaries published at the end of this decade, there is usually a transliteration on the Arabic root next to it, so that the user knows how to read the root of the word. For example, in the Wehr dictionary (1980, p. 2) next to this word is the Latin word /aba/. In contrast, this dictionary of sexual terms is not Latin transliterated at all like any other dictionary. This is probably because the Wehr dictionary is a bilingual dictionary, which is Arabic-English, meanwhile this dictionary is a monolingual dictionary, especially for people can read Arabic letters and understand Arabic, hence no transliteration is required.

In general, once a word is transliterated, the meaning of the word according to the pronunciation is also given beside it. In Wehr, the word root is read as a verb /aba/, so the meaning placed next to it is a verb that is *to refuse, decline, to turn down, reject, scorn, disdain, to deny*. In this dictionary of sexual terms, the meaning is not given according to the pronunciation of the root of the word. Rather, the dictionary gives the example of the word in another form that comes from the same root.

In this dictionary, the meaning of the entry ابى is not explained by the direct meaning of the entry, but by another example which is the derivation of the root of the word, which is the nominative noun ابو /abu/ in the phrase ابو دارس /abu daris/. The phrase /daris/ is another form of expression (*kinayat*) of the female genitalia. This phrase is formed from two nouns forming an idiom. Literally, the noun /abu/ it means *father*, whereas /daris/ means *menstruation*, so the whole meaning is the *father of menstruation*, that is the place for menstrual discharge. The female genitalia are the place of menstruation. This is how this dictionary of sexual terms gives meaning to this entry.

The next entry is اتى. Compared to other dictionary, such as A Dictionary of Modern Written Arabic by Hans Wehr, it seems that the Wehr dictionary is more practical. In this dictionary of sexual terms, the entry اتى is not given any information how to read it. In the dictionary, the entries whose root consists of radical ا /alif/, ت /ta' / and ي /ya' /, are derived into a noun in the form of place by adding the letter م /mim/ at the beginning of the word, becoming ماتى /ma'ta/, which means *place of coming*. Meanwhile, in Wehr, the word بضع is directly given the meaning *vulva*, with the information of its pronunciation, which is /bud' / (1980, p. 62).

The problem with this dictionary of sexual terms is that many of the entries in this dictionary are not directly given its lexical meaning before the derivative meaning. For example, the word اتى should be given the pronunciation detail next to it, such as /ata/, so that the dictionary user knows that the root is in the form of a verb and the meaning can be understood, which is *come*. After that, the dictionary states that this meaning is then derived into ماتى /ma'ta/ which means the *place of coming*. What is meant by this phrase is where men come, which refers to *female genitalia*.

As mentioned by the author, this dictionary contains many words that are in the form of figurative speech. In this dictionary, what is meant by female genitals is فرج /farj/ however, it is expressed in another word (*kinayat*), ie ماتى /ma'ta/, (place of coming) which is a derivation of the root of the word اتى (come). The purpose of substituting the other word seems to be for the sake of beauty.

When we view from the system used, this dictionary uses the rhyme system. This can be seen from the root sequence of the word. After the entry ازر that consists of three radicals ا /alif/, ز /zay/ and ر /ra' / with the letter ا /alif/ at the beginning, marking the word as the last entry of the letter /alif/, this entry is then followed by the entry beginning with the letter ب /ba' / starting from the entry بضع that consists of three radicals ب /ba' /, ض /dad/ and ع /'ain/. After the entry ابى /aba/, which consists of three radicals ا /alif/, ب /ba' / and ي /ya' /, this is then followed by the entry اتى which consists of three radicals ا /alif/, ت /ta' / and ي /ya' /. From here, it can be seen that not only the first radical that is sorted in order, but also the second radical, from the letter /ba' / proceeding to the letter /ta' /.

In contrast to the previous two entries, the entry ازر written next to it is not the meaning, but some words derived from the root of the word and the synonyms of the word. After that, the dictionary denotes that all these words are another expression of the word /farj/ (female genitals). At the end of the description, the dictionary user is informed to also look at another entry, نطف. This may be intended, so that the user can understand the meaning of the word more clearly.

In the next entry, which is بضع, there is a noun which is a derivation of the word, البضع /al-bud'/. This noun means *female genitals*. The difference between this and the previous entry is that this entry uses footnotes. This seems to inform the reader that the word contained in this is taken from a particular source, as it does in the fourth entry of this page. From the root بضع this noun is taken from a hadith of the Prophet p.b.u.h., which reads: عتق بضعك فاختارى /'ataqa bud'uki fakhtariy/. Below this entry, it is explained that the meaning of the phrase /'ataqa bud'uki/ is that *your genitals are mature*. The point is that *you are an adult* and the imperative clause /fakhtariy/ means *hence choose*. The point is *to choose a young man to be your husband*. The hadith is marked with a footnote explaining that the hadith is quoted from Ibn al-Asir's work, entitled *an-Nihayat fi Garib al-Hadis wa al-'Asar*, Volume I, Chapter bud', page 133.

The next entry is **بطط**. In this entry is not explained what the meaning of the root of the word, but next to is placed a piece of Arabic poetry of the *rajaz* pattern from a woman Bedouin Arab poet. Underneath, there is the meaning of each word in the poem, including the meaning of the word **بطا نط** /*buta`it*/ which is a derivative of the root word **بطط**. Both the root and the derivative words are not found in the Wehr dictionary (1980). In the poem, this word is defined /*ittiba'*/ which means *following, pursuit, adherence* (Wehr; 1980, p. 90). This entry seems to have nothing to do with the meanings associated with female genitals. Perhaps this is what dictionary critics say about classical Arabic dictionary being difficult to understand. As the previous entries, this entry also uses footnotes. If the previous entry gives a footnote of a hadith, this entry gives the footnote of a piece of poetry. The footnote explains that the word is obtained from Ibn Manzur's *Lisan al-Arab* and *Taj al-Urus*, al-Zubaydi's work.

The last entry on this page is **بنى**. If the root of this word is read as the verb /*bana*/, then its meaning is to *built, erect, construct, set up* (Wehr, 1980, p 77). But, since this is just a word root, it cannot be explained what it exactly means because the different way of reading gives a different meaning. This entry does not directly explain what the root means. However, beside it is written words which means that Arabs likened the female genitals that are large and round as a vessel that is upside down. After these words, it proceeds with quotation to explain about the entry. However, in contrast to previous footnotes that use hadith and a piece of poetry, this entry gives a footnote of a story. The story is narrated by Shamir. He tells about Mukhtasyan who told Abdullah bin Abi Ummayah. In the content of these words there are verbs derived from the root contained in the entry, which means *large and round*. So, if translated as a whole, it means that *if a woman sits then her genitals seems to be large and round like an upside-down vessel*. So, the entry in display does not explain the female genitals directly, but rather in the form of verbs associated with female genitals, namely *large and round*. This story is quoted from the book of *an-Nihayat fi al-Garib al-Hadis wa al-'Asar*, by Ibn al-'Asir, vol 1, chapter /*bana*/, page 159.

Of the six entries that make up the corpus of this study, it can be observed that the form and content of this dictionary of sexual terms vary. Perhaps this is caused by the quantity of material obtained. If there are only a few materials obtained, then the description of the entry becomes very short. Vice versa, if there are a lot of materials obtained, then the entries will be lengthy. These factors consequently lead to the inconsistency of this dictionary in conveying its statements. Similarly, in terms of its contents, none of the six entries displays meanings that are easy to digest. Everything requires interpretation to understand, moreover knowing the fact that these words come from Classical Arabic.

5. Conclusion

As we refer to the study of Sati Husri, an Arab scholar who says that most words in the classical Arabic dictionary are not used anymore, this research argues that the opinion is true. If the goal is simply to know about commonly used sexual terms in daily use, it is not a necessity to take special words in the form of synonyms or expressions taken from Classical Arabic. In the literature review it is also found that the difficulties of the classical Arabic dictionaries are due to the unclear meanings of the word and its semantic terms. This study also agrees with this finding. As a monolingual dictionary, it should be that the meaning of the word in each entry is described in more detail by using more general and simplified languages exemplified by modern Arabic instead of classical Arabic words which are difficult to understand. According to previous research, the main problem in Arabic lexicon is the number of polysemy and synonyms that are registered without any attempt to standardise and differentiate. This study finds the same case in this dictionary as mentioned in the analysis that it takes pages to describe the meaning of one subject, for example on the female genitals, because in it there are many entries that are synonymous of the word or phrase.

Referring to the opinion of Seidensticker, there are several systems used in the preparation of dictionaries in Arabic, among them are: the Phonetic Permutative System, in which the word is not based on the alphabetic arrangement of letters or alphabet, rather it is based on the place of articulation in the mouth starting from the larynx, which is the letter /'/' (*'ain*); the Alphabetical System in which the root word is arranged alphabetically, starting from the letter /*alif*/, /*ba*/, /*ta*/ and so on, but only the first radical is sorted out of the three radicals (one-third alphabetical); and the Rhyme System, which is similar to the Alphabetical System yet the ordering of the root does not stop at the first radical, rather includes the second and third radicals. Therefore, this dictionary of sexual terms belongs to the last system, the Rhyme System, as well as the system of onomasiological dictionaries or thesaurus because it is based on the theme. From the title it can be determined that this dictionary is a special dictionary about sexual terms. Then, as described in detail in the contents, each sub-chapter is organised based on the sub-theme. Because of this, this research assumes that, preferably, this dictionary does not use dictionary terms, since the function of dictionary for most people is a means of searching for the meaning of something by ease. A suitable title for a dictionary like this is probably an encyclopaedia because it corresponds to its content in the form rather than the meaning of the word.

According to this study, this dictionary is interesting because it is published in modern times. Nevertheless, the dictionary contains a rare vocabulary, which is rarely used in general. This dictionary is not suitable for ordinary people, because both the form and the content are not interesting. However, this dictionary is useful for academics, researchers and observers and practitioners of the field of sexual terms, in addition to database enrichment as material or sources for further research. It is recommended that the dictionary is made to be simpler with contents that are easier to understand.

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Attitude of Francophone Students towards Pidgin at the University of Buea (UB)

Blasius A. Chiatoh¹ and Clovis N. Nkwain*²

¹Associate Professor of Linguistics, Department of Linguistics, University of Buea, Cameroon

²Department of Linguistics, University of Buea, Cameroon

Corresponding Author: Clovis N. Nkwain, E-mail: clovis.ndichia@ubuea.c

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ABSTRACT

Although English is the official language of the University of Buea (UB), Cameroon Pidgin English (CPE) is quite commonly used on campus, particularly in extra curricula situations by Anglophones, who have it as their language of wider communication (LWC). However, Francophone students, some of whom meet CPE for their first time upon enrolment, tend to manifest much dislike for this language. Faced with the challenge of maximising the opportunities for learning and studying in English, a language in which they have limited spoken and written competence in, they view CPE as a sub-standard code, indeed, an impediment to the English language learning process. This paper surveys Francophone students' attitudes towards CPE at UB with focus on the underlying motivations for these attitudes. Data was elicited from a questionnaire administered to first-year Francophone students. The findings evince that Francophone students harbour unfriendly attitudes towards CPE.

1. Introduction

Cameroon Pidgin English (CPE) is the most widely spoken languages in Cameroon. According to Eberhard et al. (2019), the language has a total population of one million speakers with a majority of them in the Anglophone regions. Although generally considered as one of the outstanding and defining characteristics of Anglophone identity, the language is commonly spoken in some francophone regions, particularly in the western region (Mba, 2013, p. 14). In the Anglophone regions, it is the language of everyday interaction for both the literate and non-literate populations. It is very prominent in religious and commercial circles; it is even a native tongue to a non-negligible number of the plantation workers in the Southwest region. Despite the crucial functions that the language plays in the society, it enjoys an extremely low prestige within educational circles where it is widely regarded as one of the key causes of the steady fall in the standards of English.

Of all the towns where CPE is spoken, Buea is the town that has attracted a majority of Francophone students in search of English-oriented education. Yet, UB is one of the educational institutions where CPE is expressly prohibited. However, the reality within the student community is quite different. Out of the classroom, students discuss academic and other topics in their language of social interaction – CPE. The use of CPE has proliferated on the UB campus to the extent that English seems to occupy a secondary position. In fact, even lecturers and general staff appear to be more comfortable discussing business in CPE. This, added to the anxiety to learn English, has led Francophone students, especially freshmen and women to look down on the language.

The apparent difference between UB institutional norms on the one hand and students' language choice on the other seem to explain why Francophone students find the language as a threat to their proper acquisition and mastery of English. In addition, given that they come with prejudices against the language, one can hardly lay the blame for their dislike for CPE entirely on institutional norms. In this study, we investigate the motivations for these attitudes in a bid to explicate the

instrumental motivation for learning English given that sentimental motivation customarily demands respect for, and acknowledgement of CPE as the core defining variables of Anglophone identity.

2. Cameroon Pidgin English in a multilingual Cameroon

English is an official language (by implication Francophones' second official language), indeed, the standard variety for Francophone students as per the Cameroon Constitution. CPE on its part exists as a common code or means of interaction between speakers of different indigenous languages across the national territory and has an everyday increase in the number of users (see Simo Bobda, 2004, p. 9). It is also a marker of Anglophone identity in the sense that it is the language an average Anglophone uses most. This is particularly noticeable when conversations between Anglophones in English quite often naturally switch to CPE. It is almost just certain that some conversations among Anglophones are better discussed only in CPE, especially among those individuals for whom CPE is a first language (L1). This phenomenon, however, causes francophone students to distinguish themselves from those who are bona fide speakers of CPE. In a study on language attitude, Finch (n.d.) depicts this when he explains that mind-set in every sense represents the reality for the group that possesses it. This assertion validates the view that behaviour is linked to personal motivation as the attitude put forward by Francophones is driven by their motivation to learn English (p. 15). Still borrowing from Finch (n.d.), the reality with his contention is that any variety of English that is not pidginised, is looked upon as Standard English by Francophone students: the variety they want to identify with. The reality with this, however, is that sometimes the constructions they mistake for appropriate usage (British Standard English) actually constitute Cameroon indigenised English; a variety of Cameroon English that is close to a Pidgin. This situation can be likened to Korean students in the USA, who perceive all varieties of English as standard American English (Chang, 2005 as cited in Kim, 2007, p. 1).

In Cameroon, CPE is generally considered as a poor variety of English and so despised by many including some educated Anglophones. As a trade language, CPE is spoken largely as a second language by a wide majority of the Anglophone population and as a mother tongue by a small, yet not insignificant minority particularly in plantation areas. It is also common in some communities, to hear families that speak an indigenous mother tongue using CPE as a means of daily communication. Despite the wide scope of its usage, it is associated with almost everything backward and primitive. From a status planning perspective, the language does not enjoy government recognition and, as a result, has been referred to by some as *Bush English*.

One interesting characteristic of CPE in Cameroon is its association with Anglophone identity. In their quest for identification and assertion in a multilingual country that enjoys de facto French domination, Anglophones have come to recognise CPE as one of the fundamental markers of their identity. This has come with its own array of problems. What this has meant to the majority francophone population is that Anglophones are referred to derogatorily as '*pidginophones*' on grounds that a vast majority of them speaks CPE as a second language as compared with francophones who speak mostly French and their indigenous mother tongues. While French is regarded as a standard (civilised) language, CPE is viewed as a sub-standard (primitive) language with the implication being that francophone students do not want to be associated with the language for fear of being considered social misfits. Yet CPE is a language in its own right although its vocabulary borrows extensively from English language and to an extent from indigenous languages. As indicated earlier, its territorial space is not limited to Anglophone regions; it is also spoken in Francophone regions (Eberhard et al., 2019). Given the richness of its vocabulary and the wide scope of its use, it seems unacceptable that identifying with this language becomes the basis for negative social labelling. In fact, the choice for a particular language cannot be a criterion to judge or measure some group of people or to label or classify them as social misfits except from the stance of resentment for and negative connotations towards a people. As Baker (1992) asserts, attitude involves feelings and beliefs as social indicators that cause people to behave in a particular way. This is because attitudes develop from beliefs that influence behaviour. This mind-set reflected in these students are ill conceived because CPE is not only the most spoken language in this region, but also a marker of identity for Anglophones. As such, deliberately avoiding a language that has native speakers only suggests that negative connotations are tagged to their decision (p. 9). Edwards (1982) also presents three enabling possibilities of the essential patterns of speech-style judgments that bring about language attitude. These patterns either reflect (1) intrinsic linguistic superiorities/inferiorities; (2) intrinsic aesthetic differences; or (3) social convention and preference. However, even though this is ostensibly the case with CPE, Edwards (1982) also notes that it is sociolinguistically unpleasant for languages and language varieties to be reasonably described, as (1) above— "better/worse".

3. State of the Art

Research on language attitude over the years has hardly investigated or presented causal factors attributed to attitude. Rather, it focuses on interaction and the findings vary across variables such as culture, dialect, accent, and context (see Giles & Billings, 2004). Nonetheless, in the Cameroonian context, attitude is more narrowed to linguistic superiority/minority

dimension, and most educationists and linguists tend to blame poor acquisition of the grammar of Standard English, the language most people want to identify with on campus; a variety very close to the English spoken in Cameroon (see Ayafor, 1996 as cited in Fontem, 2004; Ndongmanji, 2005, p. 217) instead of focusing on the learners' attitudes towards these languages. However, even though no research presents Cameroonians' choices of language(s), especially in education, the tendency is to opt for foreign languages as the best languages to express patriotism, to get a job or a chance to improve the future of the youths' (Mckenzie, 2010, p. 36). As a result, these neutral (foreign) languages are imposed on the citizens without prior considerations of the attending consequences.

Therefore, from the stance of educationists and linguists, CPE is a language that stands to deter the proper acquisition or mastery of English. It is no wonder that Francophone students on arriving UB have already developed prejudices towards and its users; they seem to think that they cannot learn anything valuable from speaking such a language. A lot has been done on CPE, but research on it has in the past, focused more or less on its spread and number of speakers in Cameroon (see Koenig et al., 1983; Todd, 1995; Schroeder, 2003).

4. Theoretical Framework

We employed the mentalist approach as used within social psychology to explain the findings in this study. This approach considers attitude as an "internal state of readiness" which can affect the responses of individuals if stirred to a certain point. By implication, we cannot directly discern attitudes. According to Eagly and Chaiken (1998), attitudes can only be inferred from the respondents themselves. That is, attitudes are not observed directly but are rather portrayed through behaviour (for the most part), how other people refer to speakers of other languages or the desire whether to learn another language or not (as cited in Mckenzie, 2010). Attitude is mostly seen to comprise cognitive, affective (emotional) and conative (individual predisposition to behave in a certain way) reinforcements. However, studies have also shown that not all of these must be depicted in a particular situation or made distinct from one another (Appel & Muysken, 1987, p. 16; Bohner & Wanke, 2002, p. 5). For this reason, we have also categorised them as positive or negative based on Bohner and Wanke (2002) who further note that attitude is the main determining factor of behaviour if accurately measured (pp. 219–244).

5. Methodology

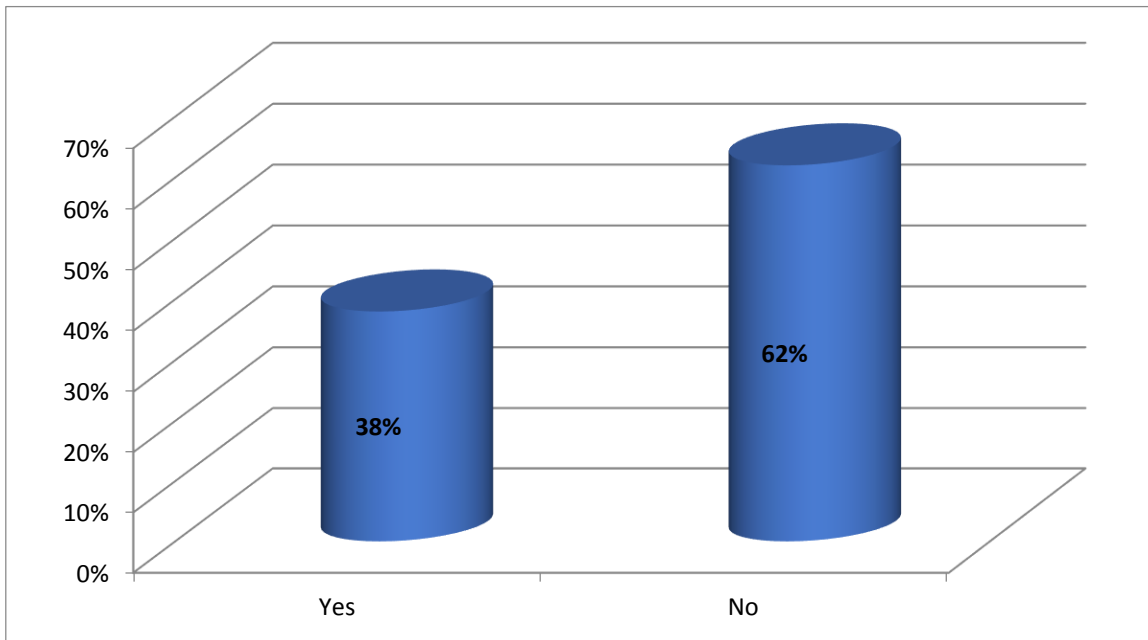
This study sampled first-year Francophone students of the Departments of English and Linguistics at the University of Buea. These departments had 100 first-year francophone students among whom 75 were females. First-year students were chosen because they had not become too used to Anglophones and CPE their LWC. Out of this number, fifty (50) students were sampled among whom, 35 students (75%) were females and 15 (25%) to ensure that the sample was representative enough.

We employed the direct method and questionnaires were structured and administered to the students to get an account of their attitudes towards CPE with a variety of questions (that incorporated elements of Mentalism to determine respondents' attitude). Each question was formulated to measure a distinct concern and to yield a score that was specific to that concern. The first part of the questionnaire addressed the intent of the study and equally assured the respondents of the confidentiality of the data to be got. The second part contained close ended questions, inviting the respondents to give appropriate responses which took the shape of 'yes/no', self-scale and a question of gender. The target population was numbered on different pieces of paper and put into trays representing females on the one hand and males on the other and a neutral person was asked to pick the required number of pieces from the different trays in a bid to ensure that all the francophone students were given a fair chance of being selected. The questionnaires were piloted to second-year francophone students of these departments. This was intended to ensure that the items and structure of the questions reflected what we had intended to elicit so that indispensable corrections could still be made before administering to the final sample to ensure the appropriateness, meaningfulness and usefulness of inferences made from the data were. After administration, we screened and cleaned the data by checking for contradictory responses on the questionnaire (answering a follow up question, when the main question had not been answered). We used simple percentages to present and discuss the data.

6. Presentation of Findings and Analysis

Here, we sought to identify the languages francophone students use at UB. The findings indicated that most of the respondents did not speak CPE. 31 (62%) respondents said that they did not speak CPE, while 19 (38%) spoke CPE. The 62% who did not speak CPE, shows that the motivation to learn English among francophone students is high. This is confirmed by the fact that they came to UB to learn English and specifically by studying in English; a goal they did not want to compromise by using CPE.

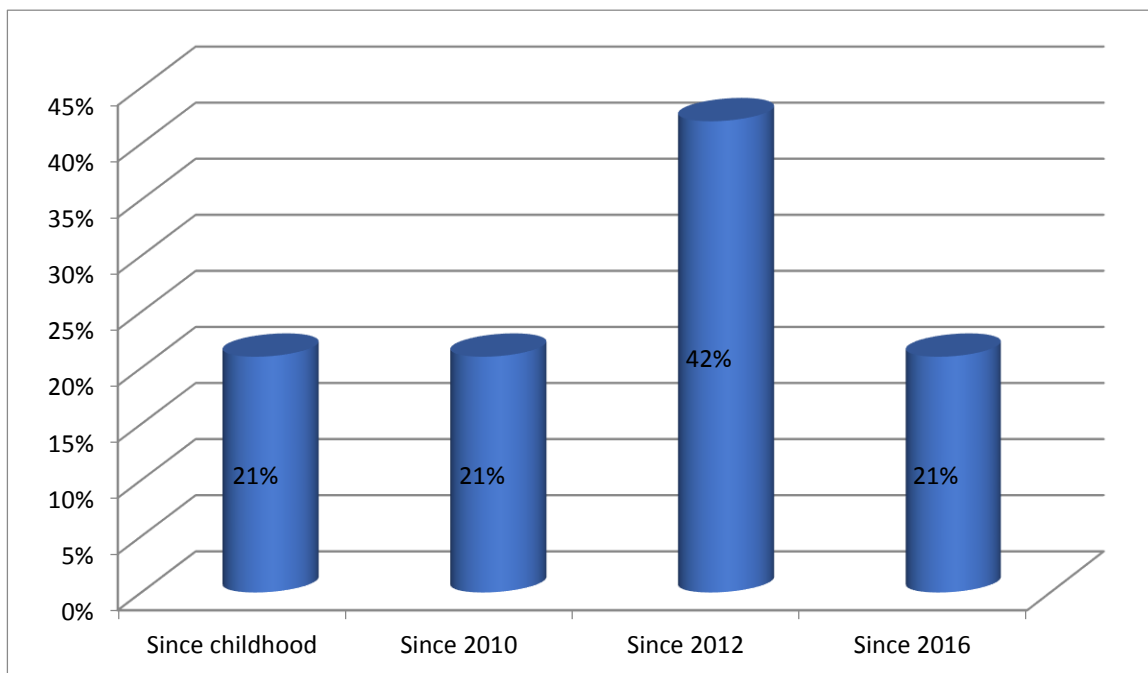
Figure 1. Background information on languages used among them at UB



With regard to how long they had been speaking CPE, 16 of them said that they had been using CPE before 2016 when they first got to UB; apart from 3 (16%) that said they started speaking CPE only when they came to UB. Out of the 16 who had been using CPE before they came to UB, 8 (42%) had been using CPE since 2012, 4 (21%) since 2010, and another 4 (21%) since childhood as presented in Figure 2 below.

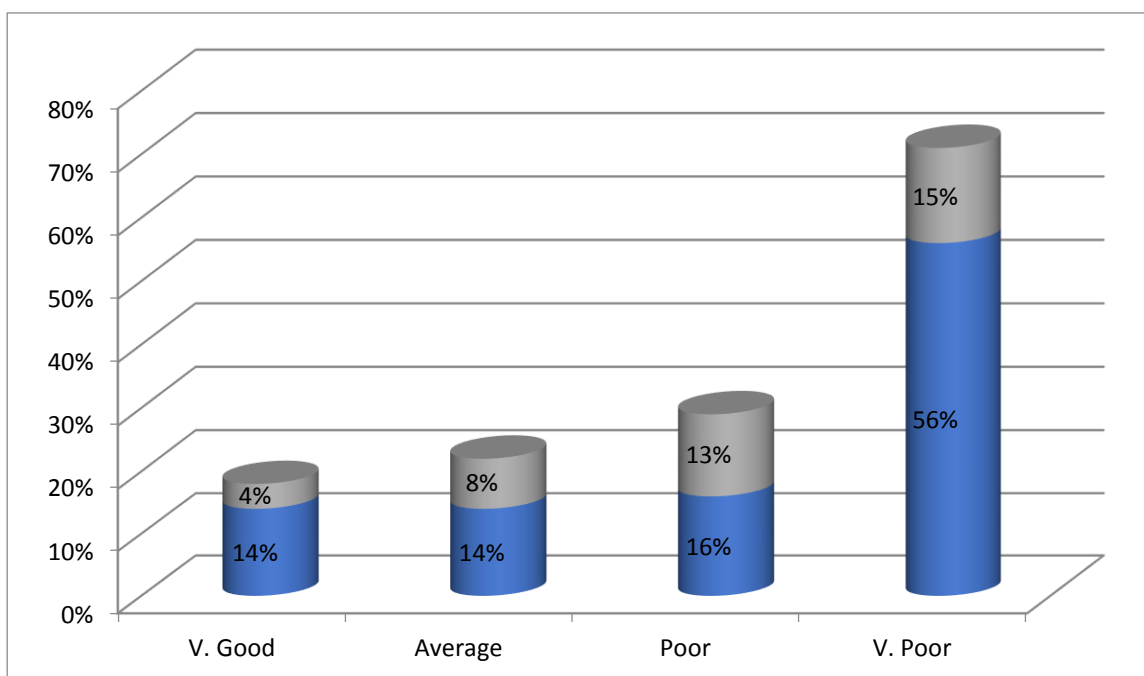
Here, we noticed that out of the 19 respondents who confirmed that they spoke CPE (as mentioned in Fig. 1), 16 of them used to speak CPE before they came to UB and only 3 started speaking CPE upon admission. This, perhaps, explains the fact that CPE is common in the both the Anglophone and francophone regions. This finding is similar to that of Mba (2013) who points out that in addition to the Anglophone zone, CPE is equally used in the Littoral and the West regions of Cameroon (p. 14). Therefore, it is interesting to understand that their reluctance to use this language is strictly premised on prejudices that they have developed prior to their arrival at the UB.

Figure 2. How long the respondents had been using CPE



Concerning their proficiency in CPE and their frequency of use of the language, we observed that out of these 19 respondents who spoke CPE, 7 could speak CPE very well and another 7 fairly and only 4 equally used CPE always and 8 used it sometimes. We equally noted that no matter their proficiency in CPE as represented by 7 (14%) for very good, another 7 (14%) for average, 8 (16%) spoke CPE sometimes and only 4 (8%) spoke CPE always. 8 (16%) and 28 (56%) for poor and very poor respectively, explains why 13 (26%) rarely used CPE and 15 (30%) never used CPE. CPE and English constitute the linguistic scenery of the UB campus and it is only obvious that the vocabulary of CPE should greatly enrich their vocabulary of English. The complete refusal to speak CPE with Anglophones, when in fact francophone students can produce meaningful utterances in it indicates that they want to avoid this language at all costs

Figure 3. Proficiency and frequency of use of CPE



Pertaining to how many of them had Anglophone friends, and for how long they could sustain a conversation with them in CPE, 49 (98%) said they had Anglophone friends, while 1(2%) did not have (an Anglophone) friend(s). As shown in Figure 3, some of the respondents who spoke CPE sometime and those who spoke CPE always, representing 7 (14%) in Table 1 said that they could sustain a conversation for more than 21 minutes in CPE. This explains the fact that human actions can be influenced by perceived social pressure to perform the behaviour (Siragusa & Dixon, 2009, p. 971).

Table 1. Number of respondents who had Anglophone friends and the duration they could sustain a conversation in CPE

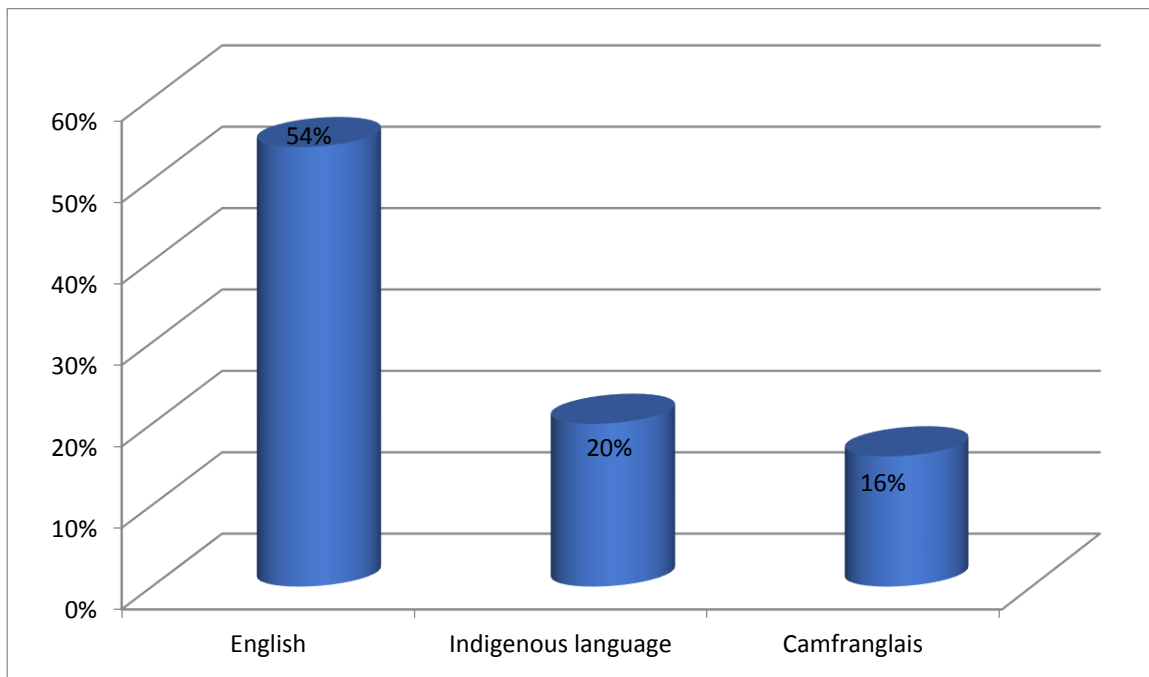
Responses	N° who had	N° who did not		Total
Respondents	49	1		50
Percentage	98	2		100
N° of minutes	0 – 10	11 – 20	21 and above	
Respondents	35	8	7	50
Percentage	70	16	14	100

As concerns which language they would prefer to use, 27 (54%) said that they would prefer English and 10 (20%) said that they would prefer an indigenous language. However, 8 (16%) and 5 (10%) would prefer Camfranglais and French respectively.

A majority of the respondents representing 27 (54%) chose English as their most preferred language in the place of CPE. This is followed by indigenous languages with 20%. However, Camfranglais, which is a kind of pidginised tongue that combines

elements of French and English, followed with 8 (16%). French, the language in which they already have written and spoken competence in was the last option.

Figure 5. Choice of language the respondents preferred over CPE



Cognitive, affective and conative components of attitudes as elicited from responses based on the reason why CPE is their last choice of preferred language(s)

From the responses elicited, there is really no clear distinction between affective, cognitive, and conative components of attitude. This view is already mentioned in Eagly and Chaiken (1998) as cited in Papapavlou and Mavromati (2017, p. 2). Based on the aim of this study, which investigates the underlying motivations for this attitude towards CPE in order to explicate their instrumental motivation for learning English given that sentimental motivation invariably demands respect for, and acknowledgement of CPE as the core defining variables of Anglophone identity, we emphasise on the positive and negative aspects of attitude. This is because we might choose to say ii, vii, ix and x as presented below are affective components because they are emotional responses that show the respondents appreciation or disgust. However, these same responses can be considered as a cognitive element because they are just individual beliefs. In addition, these (affective and cognitive) bring about the respondent bias in mingling with Anglophones thereby revealing another component of attitude (conative).

- i. CPE is used to debunk fun/jokes. (Positive conative)
- ii. It is difficult to learn and should be used only for business. (Positive cognitive)
- iii. It is bizarre because people no longer speak Standard English because of it. (Negative cognitive)
- iv. It destroys the English we already know. (Negative cognitive)
- v. It reduces proficiency of English. (Negative cognitive)
- vi. It kills English language. (Negative conative)
- vii. It is a rude and rough language. (Negative affective)
- viii. It is local and not international. (Negative cognitive)
- ix. It damages one’s First Languages. (Negative affective)
- x. It is not a good language. (Negative affective)

7. Conclusion

In this paper, we have attempted an analysis of francophone students' attitude towards CPE at UB, an institution whose language of instruction is the English language. Our findings point to the fact that a majority of Francophone students consider CPE as a substandard code perhaps and so have negative attitudes towards it. Upon enrolment, they have already developed prejudices against CPE and its use as evidenced in the fact that some of them actually communicate with Anglophone students in this language. To demonstrate their dislike for the language, they become very selective in their choices of social relationships; they only choose as friends Anglophone students who use CPE less often. The findings of this study reinforce our understanding of the challenge that CPE faces as a language in Cameroon in general and at the University of Buea in particular. The findings suggest that without the assignment of official status to CPE, it is most likely to continue to be considered as the language of the backyard by a majority of the national population.

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An investigation of EFL Teachers' Professional Development in Algeria: Practices and Perspectives

Dr. Ziani Melouka^{1*} and Ms. Lahma Saadia²

¹Faculty of Foreign Languages, University Abdelhamid Ibn Badis, Mostaganem, Algeria

²Master student, Faculty of Foreign Languages, University Abdelhamid Ibn Badis, Mostaganem, Algeria

Corresponding Author: Dr. Ziani Melouka, E-mail: ziani.melouka@gmail.com

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ABSTRACT

In English Language Teaching, the complexity of competencies and skills required for maximum achievement calls for a highly structured training programme which caters for a Continuing Professional Development (CPD) of EFL teachers. Hence, it has become more important than ever to involve teachers in the decision making and designing of their CPD programmes. The present paper, then investigates how effective is continuing teacher training to teacher professional development in Algeria. In an attempt to answer this question, an investigation was carried out on a sample of 56 secondary school teachers of English in RELIZANE, Algeria. Using observation and interviews, teachers and teacher trainers were examined on their different standpoints to CPD. The research findings revealed that the participants expressed the same need for a continuing professional development regardless their expertise. But, their perceptions regarding their role in their CPD reflected their dependence on the institutional training programmes. Indeed, it was found that teachers rarely reflected on their education or kept track of their development as teachers.

1. Introduction

There is endless debate about how teacher education and training courses should be structured and delivered. Policy-makers in teacher education have shown an interest in how other countries organize their education systems in order to improve their own educational systems in a way that effectively answers the needs of their educational, social and economic contexts. Designing an effective educational programme needs accurate information and feedback about existing and similar programmes, in addition to profound understanding of the special needs of the international and local EFL communities. The evaluation of training programmes is an essential component and a necessary step to ensure that these programmes, in terms of their design and implementation, are directed toward achieving their intended goals. Two main concepts in teacher education are highlighted: teacher training and teacher development.

2. Literature Review

In its broad definition, training is a systematic effort planned and managed by an organization to maximize its employees' knowledge and skills so they may perform better in their job. David and Stephen (1989) described training as "A learning experience in that it seeks a relatively permanent change in an individual that will improve his or her ability to perform on the job". Training is also considered as a systematic activity addressed to a specific workforce, focused on a short-term apprenticeship to achieve immediate goals, often, an effective performance at a given task. Michael Jucius (1955) defined training as "a process by which the aptitudes, skills and abilities of employees to perform specific jobs, are increased". According to Flippo (1971), "Training is the act of increasing the knowledge and skills of an employee for doing a particular job" Beach (1980) referred to training as "the organized procedure by which people learn knowledge and/or skills for a definite purpose". Dubashi (1983) defined it as "A process of improving the knowledge skill and attitude of employees to achieve organizational objectives". Drucker (1984) defined training as a "Systematic process of altering the behavior and/or

attitude of employees in a direction to achieve organizational goals". Training under this light is a job-related, learning how to-do activity which can be realized for all professions and crafts including teaching. However, there is more to teaching than just a craft, hence, teachers need a special kind of training along their teaching careers. Accordingly, teaching has newly gained the conceptualization of a profession, and a great majority of teachers in industrialized nations today are either college or university educated. The quality and form of the training, however, varies from one context to another. Modern teacher training is the professional preparation of teachers, usually through formal courses and practice teaching. Training involves the ability to perform in the classroom according to certain predetermined standards. The content of training programmes is usually decided upon by experts and is often delivered in formal, standard training formats aimed at answering certain goals, among which: Learning how to use effective strategies to open a lesson.

- a. Adapting the textbook to match the class objectives and needs
- b. Learning different types of assessment and how to realize them
- c. Using effective questioning techniques
- d. Using classroom aids and resources (e.g. audiovisuals)
- e. Techniques for giving learners feedback on performance

It is important to distinguish here between two main types of training for teachers: pre-service and in-service.

2.1 Pre-Service Training

Pre-service teacher education (PSTE) programs are the first form of professional education that prospective teachers have to complete before they can join the teaching profession. These programs typically consist of theoretical knowledge about teaching and a field-based practice experience often referred to as practicum. The quality of training provided through PSTE programs affects teacher' practice, effectiveness, and career commitment (Eren & Tezel, 2010; Liang, Ebenezer, & Yost, 2010; Roness, 2010). Classroom practice, on the other hand, can reveal a good deal the quality of both teaching and learning which depends on and reflects the quality of PSTE programs. The relation between student achievement and teaching quality depends on the quality of PSTE programs. Developing and preserving high-quality of PSTE programs can go a long way in the success of development activities that aim to improve the quality of teaching and learning for all children (Nye, Konstantopoulos, & Hedges, 2004; Rivkin, Hanushek, & Kain, 2005; 1996; Verspoor, 1989). PSTE programs are part of a whole which specialists in the field of education call a continuum of learning to teach. The pre-service programs are also considered foundational building blocks for careerlong professional development (Darling-Hammond, 1996). In most developing countries, the PSTE programs are regulated by the governments and implemented by institutions accredited by the ministries of education for licensing and/or certification of teachers. Because teacher certification policies and standards vary from one country to the other, PSTE programs also vary in content and duration, as well as in the nature of teaching practice. Although pre-service teaching appears to most people as the first stage of a teaching career, learning to teach begins much earlier in an informal phase. This first phase of the continuum is often referred to as the apprenticeship of observation, the period during which a student is observing his or her teachers, be it consciously or unconsciously. The second stage is the formal PSTE, that is the period when a prospective teacher participates in and completes a formal teacher preparation program enabling him or her to acquire the knowledge (both subject matter and pedagogy), skills, and attitudes to be an effective teacher. PSTE is followed by induction, which refers to the first year of a teacher's career.

2.2 In-Service Training

After completing their initial teacher-education program including the practicum, teachers who start teaching are now more than any time before involved in a learning to teach process which Doyle (1977) defines as "learning the texture of the classroom and the sets of behaviours congruent with the environmental demands of the setting". "Those education and training activities engaged in by secondary and primary school teachers and principals, following their initial professional certification, and intended mainly or exclusively to improve their professional knowledge, skills, and attitudes in order that they can educate children more effectively." (Day, 1997: p.46). Day in this definition is referring to two phases of training: Pre-Service and In Service. He also points to the fact that initial training is not enough for an effective teaching practice. Teachers change and develop at each stage of their professional lives, therefore, it is important that they consistently update and improve both their pedagogical skills and knowledge about their subject matter. In other words, the continuity and effectiveness of teacher professional development needs to be systematically implemented in in-service training programmes. Day refers to in-service training as continuing professional development which goes beyond the immediate teaching and learning environment and where "the personal and long-term professional needs of the teacher are legitimated." (Day, 1997: p.40) According to Day, in order for the continuing professional development to be effective, it should go beyond the classroom practice to affect the teacher as a person, too. During their in-service training, teachers should be taught to take responsibility of their continuing professional development by emphasizing reflective practice and

action research, this way teachers will be the trainees and their own trainers at the same time. The practicum in its expectation is an effective learning how-to-teach experience where pre-service teachers have sufficient time and opportunity to apply what they have learned (Darling-Hammond, 2006). Applying their knowledge and skills in a real life context enables pre-service teachers to have authentic experiences that facilitate deep learning (Kolb, 1994). Student teachers who participate in a practicum are better able to understand theory, apply concepts they are learning in their coursework, and support student learning (Koerner, Rust, & Baumgartner, 2002).

2.3 Teacher Continuing Professional Development

Teacher development is all types of activities and experiences of formal and informal education/learning that teachers undertake. It is a career-long process with the objective of motivating in-service teachers to reflect on their teaching, update and broaden their professional knowledge. It aims mainly at helping teachers not only improve their teaching skills, but also engage in meaningful professional learning. Continuing Professional Development (CPD) comes in different forms, CPD may include activities such as: in-service training courses, peer-observation, reflection in practice, attending conferences, engaging in digital and e-learning, networking and last but not least conducting action research. Teacher development is planned activities which focus on increasing and enlarging the capabilities of teachers so that they can successfully handle greater responsibilities and challenges. Obisi (1996) stated that the concepts of training and development are used interchangeably. However, they can be differentiated one from the other. Training is for specific job purpose while development goes beyond specifics. Development covers not only Apprenticeship of Observation Pre-Service Teacher Education Induction Continuing Professional Development those activities which improve job performance, but also those which bring about growth of personality. It generally refers to general growth not focused on a specific job. It serves a longer-term goal and seeks to facilitate teachers understanding of teaching and of themselves as teachers. Teacher development often involves a great deal of self-reflection through which teachers better analyze and understand teaching as a holistic process and of themselves as part of this process. The following are examples of goals from a development perspective:

- a. Understanding how the process of second language development occurs
- b. Understanding how teachers' roles change according to the kind of learners they are
- c. teaching Understanding the kinds of decision making that occur in the classroom
- d. Reviewing and updating teacher' own theories and principles of language teaching
- e. Developing an understanding of different styles of teaching
- f. Determining learner' perceptions of classroom activities
- g. Learning to teach is an ongoing process spread over on's entire teaching career through continuing professional development (CPD).

CPD refers to teacher participation in in-service training or professional opportunities to update and upgrade knowledge, skills, and qualifications. CPD also serves to enhance teacher' professional identity. In-service teacher training is another term widely used for the training provided to practicing teachers throughout their careers instead of CPD. This final stage is marked by the largest arrow, for in perfect circumstances, teachers would periodically and regularly receive professional training throughout their careers. The role of a trainer or supervisor is very important in training. All development is self-development and the teacher has to be internally motivated and autonomous. The content of the training is specific job related (subject matter).

2.4 Activities for Teacher Professional Development

A variety of methods and activities can be applied both formally and informally for teacher professional development, some of which can be carried out at the individual level, some involve working with a colleague, some are group-based, and others respond to the teacher's institutional directive. Some of these activities can be carried at more than one form. We will try to address some of these activities with more details:

- a. Individual One-to-one Group-based Institutional Selfmonitoring
- b. Journal writing
- c. incidents Teaching
- d. portfolios
- e. Action research
- f. Peer coaching
- g. Peer observation
- h. Critical friendships
- i. Critical incidents

- j. Case studies
- k. Journal writing
- l. Teacher support groups
- m. Workshops
- n. Conferences & Seminars

3. Methodology

To collect data for our research, we adopted a qualitative approach. We administrated interviews for Secondary School teachers of English of Relizane, Algeria and observation for a seminar for the second district of inspection in Relizane. During the interviews it became necessary that another interview with the head of the service of inspection in the administration of education in Relizane would be useful to answer and clarify some issues that were left unveiled after inspectors withdrew from the interviews. Participants in this study consist of secondary school teachers of English of Relizane from districts 1 and 2 and the inspector of district 2. Six teachers from six different high schools were chosen to participate in the interviews. There were three teachers from each district, ranging from novice, principle to trainer. Those teachers were chosen to represent a population of 190 teachers. A second sample, which concerns administrators this time, the head of the service of inspection in the administration of education of Relizane, has been selected to enrich the study with information that cannot be gathered from teachers, and to confirm or falsify some claims of both teachers and inspectors in regards to the management of teacher training in terms of finance and human resources.

This research is mainly descriptive using the qualitative approach to gather data. The descriptive method enables us to analyze the reality of CPD in Algeria and identify the impediments for its realization and seek ways to create a reliable model of training based on the Algerian current context. Data Gathering Tools suggests that different data collection methods allow researchers to focus on different aspects of a question. Richards (2003).

The interview has been designed for Secondary School teachers of English of Relizane during the school year 2018-2019, the common feature that distinguished the sample of teachers was that they all graduated from University. The interviews took period of more than 2 months, they were conducted from March to May, 2019. This period of time was chosen in order to cover activities over two seminars in order to give a more representative picture of the training process during the current school year and to ensure a manageable period for teacher' recall. Some interviews were conducted in the seminar centers and some in each teacher's school. Six secondary school English teachers were interviewed individually in addition to two directors of training administrations, the medium was English for the formers and Arabic for the latters. Each interview lasted between 10 to 20 minutes. Three interviews were recorded with the respondent' permission and some notes were taken during and following the other interviews. All teachers were asked the same questions, the flexibility of the semi-structured interviews format enabled the researcher to probe beyond the teacher' initial answers to gain further clarification or elaboration, and a greater depth of information. The interview contains 11 questions designed according to specific aims and purposes. They included some direct questions like :(How long have you been teaching? What qualifications do you have? What subjects related to teaching did you have and for how long? How did you become a teacher?) At the same time, the researcher intentionally asked indirect questions in order to know if Secondary English teachers of Relizane are aware of the concept of Continuing Professional Development (e.g.: What does the term CPD mean to you? Could you describe your in-service training? Apart from seminars, what other forms of training do you receive?)

All interviewed teachers said they had a BA of English literature. During the interview, T1 mentioned that many of her colleagues from the same generation had a BA of translation Arabic-French-English which was quite interesting to the present research. Question 3: What subjects related to teaching did you have at University and for how long? In this phase of the interview, the researcher was investigating on the preservice training of ELTs at University. The answers revealed that teachers were actually not taught how to teach at this stage, i.e. before graduation. In response to this question, T1 said teachers of that graduation year had absolutely no subject related to teaching, T2 could not remember whether they ever had any, while the remaining teachers said they had TEFOL during graduation year. Interestingly, T5 and 6 said they had a Pedagogy course for one semester during graduation year and that it was taught to them in French with which they were struggling. Question 4: Can you still relate to them in your teaching practice? Where they useful to you as a teacher? In this question the researcher intended to find a match between theory and practice, the intentions and applications from the standpoint of the Algerian Ministry of Higher Education and the reality from a teacher's perspective. Teachers 3, 5 and 6 said the few lectures they had in TEOFL and Pedagogy in the case of T5 and T6 were of little significance. T4 explained that further by saying that that one year was not enough, besides, there was no practice for what we were taught in that subject,

nevertheless, she said that some of TEOFL lectures were useful during her first experience in teaching, mainly, according to her, because the teacher at that time was very competent. T6 made a good point by saying that they forgot the few information about teaching they learnt in those subjects because they spent some time before they could find a job in teaching. Concerning their qualifications, some of the interviewees said they passed the national contest for teaching, this was a three-hour exam in Pedagogy and one hour in general culture done in L1 (Arabic). Then, the researcher tries to highlight the importance of preservice training of the teacher's educational life and find the missing link in the case of the Algerian ELTs. T1 said she had no pre-service training. In her own words "Nothing at all, from two years of home routine straight to the classroom". It was the same case for T2 except that he got hired few months after graduation. It is worth noting that T2-6 didn't understand what pre-service training meant. After explaining it, they all said they had none. T3-6 were called to start teaching right after results of the contest were announced. Then, it was important to unveil the interviewees' first teaching experience (Theory vs Reality). The purpose from asking this question was to compare the theory of preservice training if it ever occurred for novice teachers and their first experience in teaching practice. T1 replied to that question by stating that she had never intended to work as a teacher but her first day in the classroom was amazing, she loved the pupils. T2 said that he didn't know what to do and that during the first two years in the classroom he only learned how to teach the content of the textbook. T3 said she panicked and didn't want to go to the classroom again. T4 said that it was hard and that she did not know how to deal with the pupils. T5 and T6 said it was not something they wished to remember and T6 added that she felt he wasn't meant for teaching.

The following question concerns the teachers' in-service training in terms of efficiency and frequency. To this question, the researcher was trying to find out the forms of training EFLs were receiving and its quality. Apparently the only form was seminars. T1 mentioned one regional training she had in another city with three inspectors, it was really fruitful she said and apart from that one, they are all the same. She added that she didn't get anything practical from them. T2, T3, T5 and T6 said they only know about seminars and that they take place once to three times a year. T4 said they generally have one to two seminars a year, she talked about one workshop by an inspector that was 8 years ago. It was a two-day seminar, she said, and she learnt a lot from it. The researcher, then wants to find out if there are other other forms of training, both institutional and individual that Algerian ELTs are involved in and whether they are aware of their existence. After thinking for a while, T1 replied with "Coordination with colleagues within my school and sometimes in other schools" T2-6 all said that seminars were the only form of training they received. T4 added that she may occasionally make some research on topics she needs for her classroom, basically lesson-related. Then, we tried to know whether the interviewees knew the term CPD or not. The purpose from asking such a question was to see to what extent the Algerian EFLs are updated in terms of teacher education. After giving the full form of the abbreviation, all my interviewed teachers were still not able to recognize the concept of CPD. T3 said he didn't think we had such a thing in the Algerian educational system.

The second research tool, observation was carried during a one-day seminar that took place on April 30, 2019, at Qabbati secondary school, Oued Rhiou, 52 km from Relizane center. The participants were 50 teachers from the second district of inspection in Relizane, they represented 20 secondary schools. The researcher chose to make an observation of a seminar so as to compare the data gathered during the observation with that of the interviews, for "what people do may differ from what they say they do" Robson (2002), and observation's potential is to provide researchers with naturally occurring behaviour. The seminar started at 9 am. The invited teachers were all teachers of the second district. The objective of the seminar was to share with teachers the guide of exam typology designed by the Ministry of Education in 2017. The secondary school was the oldest in the town which could be noticed from its construction. The seminar was held in an amphitheater with bench chairs which allowed for only one seating arrangement. The materials used were a projector and handouts. The inspector started by greeting the teachers and explaining the objective of the seminar. This went on for 30 mins during which he informed teachers that he had to be downtown before 2:30 pm in his words "we have to finish very quickly". At 9:34 the inspector asked teachers to form 6 groups and take turns in reading out loud from six handouts he passed through them. The number of the printed copies was only enough to give each school one copy. This went on till 11:00 during which he would occasionally stop the teacher who was reading to explain the instructions from the guide. Once explaining the guide finished, the teachers and inspector took a coffee break in the same amphitheater for 15 mins. The teachers resumed work right after the break. The inspector asked them to use the texts they brought with them to design an exam paper according to the guide explained. Teachers were confused because many brought texts on the same topic. This problem was solved by assigning a theme to each group. This way only one text was used in each group. The size of the groups ranged from 7 to 11 teachers per group. The bench chairs in the amphitheater were not practical for group work. Because teachers could only sit in one line, one beside the other. And with the large size of each group, it was difficult for members of the same group to share the same paper, be it the handouts or the text paper. Some group members used their smart phones to take a photo of the text so they can sit comfortably and do the task, however that meant working individually. The inspector didn't allocate time for this

task so it went from 11 to 11:49. During this time the inspector would leave the amphitheater and leave the teachers alone. Teachers were using Arabic alone during their group discussions and interaction. It became more and more noisy so the researcher had to get closer to each group to see how they were going about the task. In most groups it was noticed that teachers didn't assign roles within the same group. There was a dominant member in each group who was reading the text out loud to the rest of the members. This can explain part of the noise. Some teachers were working individually while others were not involved and started small talks that deviated in content from the objective of the seminar. At 11:40 the inspected asked the groups to get ready to present in 5 mn. Presentations started at 11:49 with the majority of the groups not finished their task. One member from each group faced the rest of the groups and read their work. The inspector interrupted now and then to correct pronunciation mistakes. All six groups had presented by 12:46 when the school headmaster announced that lunch was ready. The inspector invited the teachers to have lunch and wished them a nice day.

4. Discussion of the findings

Once Algerian graduates with a BA degree at English Literature pass the national contest organized by the Ministry of Higher Education, they become legible to teach. The contest is based on specific criteria that include written and spoken exams. The latter was introduced since Algeria adopted the Communicative approach in 2000 in an attempt to adapt with the universal changes that occurred in the field of English language teaching (Benmati, 2008). Therefore, the focus of the teaching qualifying exam is built upon the communicative approach principles. The novice teachers then spend two years in service as candidates for the qualifying exam. This explains the interviewees claim of not having received any kind of pre-service after their graduation. When the researcher asked the head of the administration of inspection in Relizane about pre-service training for candidates who pass the national contest, he replied that the Ministry of Education issued training for this category only in 2012. This means all teachers who started teaching before 2012 had no pre-service training. Teacher training in Algeria is the 'core dilemma' of the Algerian education as Ghedjhouj (2002) describes it. As most of the interviewees revealed, what they learned at university was of little significance, if any, to their teaching practice. Benmati (2008) went further to highlight the high school curriculum mismatch with the university curricula. This only demonstrates how deep rooted the problem of Algerian ELT preparation is. Another issue was highlighted during the observation and the interviews was the low level of professionalism among both teachers and the inspector. Both inspector and teachers demonstrated weak time management and group work skills. The inspector used 3h 46mns without asking for any feedback from the part of the trainees. He asked them to work in groups with a large size that did not allow for a good interaction, besides, the bench chairs did not help with the seating arrangement suitable for group work. On their side, teachers used 49mns without completing the task assigned to them and they were lost in terms of organizing their groups and group work. There was also a weak interaction between teachers and the inspector which was mainly due to the teacher-centered approach used by the inspector, who could clearly not control his talking time. The 21st century skills are important in shaping future professionals Maraf (2012). Thus, teacher trainings should be based on the implementation of the 21st century skills. Maraf believes that those trainings enable teachers to be ready for the unexpected behaviors of their students and the creative methods they may initiate in class. They also described seminars as being more theoretical than practical some even described them as a mere waste of time. Another point in this respect is the decision making process that takes place in two different levels with weak coordination. Teachers sit for a contest prepared by the Ministry of Education to answer a paper prepared by the Ministry of Higher Education. Those who pass would work under the terms of the Ministry of Education and rely on their first teaching experience on the very few teaching-related knowledge they received at university. The core issue of divided responsibilities but shared mission makes coordination and collaboration between the two ministries almost impossible. The Algerian teacher is a product of both ministries, however, it is with the Ministry of Education that his career will be influenced the most. Thus, the designing of training programs should be initiated by the Ministry of Education in collaboration with the Ministry of Higher Education. CPD is a concept that is not yet well internalized by the Algerian EFL teacher. On the other hand, teachers' dependency on institutional initiatives for training and development resulted in a passive kind of teachers who are so unwilling to engage in any further teacher learning activities. The fact that all interviewees were holders of a BA of English, literature demonstrates their reluctance in taking any further academic course. Moreover, both interviews and observation revealed that there was no initiative from teachers towards their professional development. Another point to reflect on concerning the professional relation between teachers from the same district and even the same school is the absence of coordination. Most teachers were referring to one the other by 'mis' or 'sir' using no names. Besides, teachers from the same schools were noticed to be sitting in separate groups. This observation confirmed the information derived from the interview regarding teachers' coordination. Last but not least is the rapport between the trainees and the trainer ; it was an interesting issue that was unveiled during both interviews and observation. Two of the interviewees stated that the only workshops they do recall are those delivered by remarkable inspectors. One of them used the description 'very competent' to refer to the inspector in question, whereas the other used a more interesting description: "I still remember

them even after 30 years because those were human". In this context, the word human is quite ambiguous, however, it is indeed the human relationship that was missing in the interaction between the inspector and the trainees.

5. Conclusion

In the light of the results discussed above, teacher CPD should start from teachers themselves. Teachers, thus, should be involved in the designing and delivery of their CPD. Teachers should also reflect on both their education and practice. These two need to be updated constantly to meet the new requirements and needs of the teacher first then the classroom. Teachers are reluctant to take any further step in their education programme; however, this can take many forms apart from academic courses. At the institutional level, it is highly recommended to open new institutes at the regional level for teacher preparation. When ENS (École Normale Supérieure) cannot provide enough teachers to cover the need for teachers of English, the ministry of education opens the national competition for University graduates with a BA of English Literature. Those are later sent to a "swim or sink" situation where the rare few survive the professional shock.

Therefore, it is high time new institutions specialized for training are opened to supply middle and high school with the sufficient number of qualified teachers. Moreover, the ministry of education ought to encourage teachers to take master courses in subjects such as didactics, applied linguistics and educational psychology. Those courses can prepare qualified in-service teachers who would directly apply what they learn in the classroom and more importantly, share it with their colleagues. This is rather a less costly alternative for cascade models of teacher training. We do not have to send a few teachers to seek expertise from foreign countries with a high cost and uncertain results. Considering the large size of Algeria, cascade models can only work if they are initiated at the national level with local experts. The fusion of the two ministries on the other hand, does not necessarily require having one ministry instead of two. However, the idea of having one department with two divided missions but one common objective may improve teacher training in Algeria. Collaboration between the two ministries is also a highly required step in the development of CPD programmes. Instead of relying mainly on Inspectors, the Ministry of Education can make use of the competencies at the departments of English or even of other subjects related to teaching regardless the language. University teachers of didactics, pedagogy, applied linguistics and educational psychology should all be involved and consulted in the designing but also delivery of CPD programmes. Teachers are thrown in at the deep end with on the job guidance from their inspector. What they need is basic training before they start. Things like child psychology, lesson planning, error analysis, overview of different methodologies, Basic guidance on Special Educational Needs (SEN) and how to identify conditions such as dyslexia, teaching mixed ability, classroom management etc. Ideally, they should do a one-year training course which includes observed teaching practice. This may not be possible due to cost and the size of the country, but a two-month stage over the summer with access to online materials should be possible and would be much better than nothing. The questions asked time and again on the AATE Facebook page are often basic and show a lack of any real training. Many inspectors also have had to learn the hard way and some have developed „their own methods' and may be resistant to change or new ideas. It also can be seen as a threat to their expertise and social standing, so requires some sensitivity. Cascade training could be used to reinforce their standing. Those can serve as teachers under prominent educational systems in foreign countries and come back to use the expertise gained to train teacher trainers, who in their turn train trainee teachers. There should be a fixed programme which is ticked off and standard for everyone- like a matrix, but then, there could be optional topics and sessions for those who want to specialize or learn more about a certain topic. That way we can see the basic training and the CPD built on top of it. For just as training should go according to layers of expertise, it should also allow personalized learning for teachers with different pedagogical needs. One of the key things to remember about the Algerian context, something which people forget especially trainers coming from abroad, is that English teaching in state schools is part of the state school system. It is not about teaching English in a private language school which can make its own rules. It has to fit into a system which teaches other subjects and has set protocols and procedures. We can see grassroots teachers crying out for change, but this needs to win over decision makers at Ministry level.

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Sociolinguistic Analysis of School Failure among High School Students: Marrakesh as a Case Study

Rachida bounhir

Phd student, Department of English, Ibn Tofeïl University, Kenitra, Morocco

Corresponding Author: Ranec A. Azarias, E-mail: rachida.bounhir@uit.ac.ma

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ABSTRACT

The purpose of this study is to record the beliefs/views of teachers and students on the sociolinguistic factors of school failure. The facts of this research are part of a wider research concerning student's social adequacy having used a questionnaire and the viability of the educational system. The sample used for this research was 30 pupils and 20 teachers from four public high schools in Marrakesh. The results show that both teachers and students attribute school failure to different sociological and psychological factors. Results and implications of this analysis will be presented at the end of this paper. Some recommendations are presented as well.

1. Introduction

As education is very important for the development of any country, school failure is considered a major problem. Research on this issue has brought about a number of analyses and different studies that have attempted to find out its causes. The issue of school failure has become a main concern of public debates. School failure among Moroccan pupils is attributable to a number of factors that are linked to pupils, teachers, parents, policy makers and curriculum designers. The present research paper aims to study the possible factors that lead pupils to failure at school. More specifically, this research paper is set out to examine the failure of a great number of Moroccan high school pupils to learn English

School performance is of complex and multi-dimensional signification (Walberg & Tsai, 1985). Tzani (1988) defines school performance as a cluster of maneuvers attempting to integrate the student to the schooling system and the student's efficiency towards lessons. School performance can also be defined as a continuation in a ladder, where success is on the one end and failure on the other, bilateral differences are obvious (Paraskevopoulos, 1985). However, few researchers have outlined the qualitative elements responsible for student differentiation.

The school success or failure refers to what degree the student has fulfilled (fully or partially) teaching goals (Kalogridi, 1995. Dimou, 1997). Success is believed to be the lack of problems and the student's achievement of high standards, while failure is characterized by difficulties and an inability to reach the desired goals. It is also accompanied by a variety of other problems (behavioral etc.) which often associated with school failure. (Kupersmidt & Coie, 1990).

2. The questions, hypotheses and objectives of the study

In order to examine the sociolinguistic factors which contribute to school failure, the present study aims to find possible answers for the following questions:

What are the sociolinguistic factors of school failure?

What are the factors that contribute to pupils' failure in learning English inside Moroccan public school?

In addition, this research paper attempts to support or refute the following hypotheses: School failure is due to the pupil.

- a. School failure is due to school environment.
- b. School failure is due to family problems.
- c. School failure is due to social class.

In the light of what has been stated earlier, there are two major objectives of this study:

- a. To examine the sociolinguistic factors of school failure,
- b. To identify the causes that contribute to pupils' failure in learning English in Moroccan public high schools

3. Review of literature

School failure is a psycho-social problem which affects all societies. Yet, its degree differs from one society to another. It occurs both in public and private schools but the highest rates are found in the former. It has always posed a real challenge for the ministry of education in Morocco. The term school failure is complex and there are different definitions of it. This is because sociologists and psychologists did not agree on a single definition of the term. The definition of school failure can be ambiguous because it does not only refer to pupils' failure but also to the failure of the educational system to meet pupils' needs (Papadopoulos, 1990).

The term is so broad that it may mean different things to different people. It may refer to a school system which fails to offer services conducing to learning, or that a pupil is failing to advance to the 11 next grade. It may also mean that some pupils leave school with no competencies and skills that are required in the labor market.

Enguita, Martinez and Gomez (2010) state that there are two different versions of school failure: restrictive and less restrictive. In the former, school failure refers to the state where pupils fail to meet the minimum academic standards of an educational institution. While in the latter, school failure refers to the situation of those who fail in any of their compulsory levels. In this sense, the main variable has to do with who takes the decision: is it the institution or the pupil who decides whether a particular pupil continues study or not. In the restrictive version it is the institution that decides while in the less restrictive version it is the pupil's choice.

3-1 Theoretical approaches to school failure

There are numerous theories that attempt to account for the issue of school failure. These theories include intelligence, cultural deprivation, material deprivation, culture and interaction theories

The Intelligence theory

This theory is based on IQ scores. The IQ refers to intelligence quotient which is a score that is derived from one of different tests. These tests aim at evaluating human intelligence. The main assumption of this theory is that intelligence is an element that can be inherited. Yet, the IQ is a complicated concept and there is no exact definition of what the IQ contains and how it is measured. Much has been written about this issue mainly by Howard Gardner (1983, 1993),

Howard Gardner has introduced a theory of multiple intelligences. He has differentiated between seven types of intelligence at first and later he has added another type. These types are as follows:

- a. Bodily kinesthetic: involves the ability to learn through physical activities,
- b. Interpersonal: includes understanding and being able to communicate with others,
- c. Intrapersonal: involves knowing one's body and mind,
- d. Linguistic: refers to the ability to express well in one's language or foreign languages, 13
- e. Musical: comprises learning through music or rhythmic movements,
- f. Naturalist: includes the ability to understand the natural world of plants and animals
- g. Spatial: encompasses having a visual perception of the environment and the ability to create mental images,
- h. Logical-mathematical: refers to the ability to learn higher- mathematic

The cultural deprivation theory

This theory associates school success with one's ability to communicate. As stated in this theory, it has been observed that middle class children in Britain differ from lower working class children in the way they make use of communicative skills. Middle class children are able to use communicative skills at an early stage more than working class children. Therefore, middle class children use an elaborated code and are more accustomed to the way of thought prevailing at school. This theory focuses on the relatedness between socio-economic factors and linguistic performance. This idea is given in Bernstein's Deficit Theory (Bernstein, 1973) where he referred to the linguistic weakness of the lower class as « a limited verbal code of communication ». Bernstein assumes that lower working class children make use of a restricted code and thus have weak language competences as a result of their economic and social background. On the other hand, middle class children have access to both elaborated and restricted code. Therefore, working class children are unable to communicate effectively and show low achievements in school.

The materialistic deprivation theory

This theory has been proposed by Wedge and Prosser (1973). It claims that school performance is linked to poverty and argues that children who come from poor environments confront difficulties in learning more than those who come from middle class environments. This is due to the fact that labour class children are more likely to suffer from illnesses which will affect their learning achievement. Hence, poverty is seen as the main factor that affects educational attainment and results in lack of learning opportunities.

The culture theory

The sociologist Pierre Bourdieu (1994) believes that labour class children's knowledge, culture, experience and skills are depreciated by the educational system. This is manifested in how the educational system is organized in a way to emphasize the culture of the leading class. Bourdieu also believes that when middle class children join school, they enter it with a background that is similar to that of the predominant class. In other words, they share the same mentality with their educators and this is what helps them to be successful in schools, while working class children are seen as unable to succeed because their knowledge and background do not fit school in general.

3.2 Causes of school failure

School failure is a social and educational problem that is linked to different and interrelated factors. The reasons for school failure are rarely one - dimensional or singular. Therefore, school failure can be attributed to different things such as family, parents' involvement, environment and school and so forth.

To start with, family is a fundamental factor in shaping one's educational achievement. It is actually the chief variable that determines the way a child develops (Jimerson et al., 1999). Family related factors are diverse. For example, family income has a great effect on pupils' performance. There is a relationship between low family income and failure at school. Many researchers have provided different explanations for why family income can influence the child's achievement. They say that poverty is associated with parental stress and depression which affect parents' ability to look after their children as they have to do (Mcloyd, 1990).

Packer et al. (1999) state that low income parents report a high level of frustration and aggravation in the way they treat their children and these children are more likely to have poor achievements at school. This view is also supported by both Duncan et al. (1998) who find that family income at early ages is very important in determining the educational attainments of the child.

Hickam et al. (1995) state that low-income families in Britain are less involved in their children's education compared with high income families who are engaged in the process of their children's education. That is to say low income families are usually occupied with how to get money and guarantee their daily basic needs instead of devoting time to catering for their children's needs. Kramer (2000) contends that poverty takes poor parents out of the homes for longer periods of time than parents who are more well- to- do. They usually do not show interest in being involved in their 17 children's education. This can be also related to the fact that most low-income parents are not educated or have a low level of education which does not help them to monitor their children's school endeavors. Scott-Jones (1984) says that poor families have an active role in their children's education. Others claim that it is not the family income that matters most in determining school performance but it is the parents' cultural values and the amount of importance they attribute to education. This is so because many families with low income are observed to give much importance to the education of their children. They are aware that education is the key element to develop their lives.

3.2.1 Family characteristics and school performance

Socioeconomic status and academic achievement

According to Ansalone (2004), the socioeconomic status (SES) of the family is usually associated with its children's success. It is found that in the USA children from high socioeconomic status are two and a half times more likely to continue their education beyond high school and six times more likely to enter college. In addition, research has shown that the higher the socioeconomic status of the family, the higher the school performance and attainment of the pupil. Children from low SES start school with lower cognitive achievement skills when compared to their middle class counterparts and this gap becomes bigger after each year of schooling.

Nevertheless, Ansalone (2004) argues that this relationship between the SES and academic achievement should not be taken to imply that children from high SES are born more intelligent than those children from low SES. Rather, it is likely that in more well-off families' children have more opportunities to be provided with more interesting and stimulating experiences which contribute in promoting their intellectual development. Additionally, the strategies used by families of high SES to

monitor their children's education are different from those used by low SES families. In a study conducted by Stevenson and Baker (1986) to examine the correlation between family SES and school achievement, it was found that mothers from high SES families were likely to use the strategies (visiting school, helping with homework, letter writing) which affect positively their children's academic achievement. The researchers conclude that high SES children perform better in school because their parents have advanced management skills and usually negotiate their children's success (Baker and Stevenson, 1986)

School environment

School is the second most important socializing agent. It has a great impact on pupils' success and failure. Many researchers on the topic of school failure place the blame on the school itself. There is a link between school building and learning process. Earthman and Lemasters (1996) contend that students who are surrounded by a safe and modern environment experience a positive impact on their performance.

Ames (1992) points out that classroom environment encourages pupils either towards mastery or towards performance. Those who are directed towards mastery strive towards competence and failure provides them with valuable feedback and pushes them to try more to change their strategy. On the other hand, those who are oriented towards performance try to perform well. When pupils are directed towards mastery, they develop better learning strategies.

Research reveals that peer rejection has negative impacts on school attendance (De Rosier, Kupersmith, and Patterson, 1994). Peer rejection can lead to anxiety which hinders students' retention of information and interferes with their concentration in the classroom. Harris (1998) claim that peer group have a more powerful effect than that of parents. Students who 25 have difficulties to establish themselves within a peer group are likely to have difficulties in school.

Dreyer and Dummy (1983) contend that if pupils confront learning problems and are excluded by the class group, their problems will be aggravated. In order to avoid rejection by others, these pupils may develop a negative attitude towards the teacher and the school subject. This may lead them to low achievement and possible failure.

Ryan (2000) finds that students' own satisfaction with school is increased when they are associated with friends who have a positive attitude towards school; whereas, it is decreased when associating with friends who have a negative attitude. The impact of peer relation on scholastic achievement is observed equally among both genders. There is no gender impact on the correlation between scholastic achievement and social functioning (Chen et al. 2003). Similarly, Fuligni et al. (2001) finds that there is no gender variation in the long-term impacts of peer orientation

3.2.2 Didactic causes of school failure

Inefficient teaching styles

Inadequate teaching styles are a major cause of learning problems and failure. Many teachers lack the necessary skills to teach basic school subjects. They use some methods and materials which do not suit pupils' learning difficulties. Bouwer and Van Neikerk (1991) contend that to understand pupils' poor scholastic attainment, it is important to address and establish the dynamics of the pupils' education situation as a whole. This can be done through analyzing the different components of education such as: the participation of the pupils in the lesson and the lesson content, which may cause the pupils learning difficulties. Bouwer and Van Neikerk (1991) also claim that a mere analysis of pupils' errors followed by an attempt to remedy the detected errors is not enough. A more dynamic approach is needed to analyze all potential deficiencies in the education situation

Deficiencies in the pupils' lesson participation

The degree of the pupils' involvement in the lesson is related to the level of their abilities, performance and interest in the content. Hallahan and Bryan (1981) contend that pupil's engagement in a lesson is a determinant factor in their mastery of some of the goal of that lesson. Hallahan and Bryan (1981) in their study found that inadequate pupil involvement in 33 a lesson may be detrimental to their mastery of some of the objectives of that particular lesson.

Inadequacies in lesson representation

In their study, Bouwer and Niekerk (1991) point out that poor lesson presentation can lead to poor pupils' performance or even failure. The authors claim that if the teacher fails to transmit information effectively, this may disable some or all of the pupils. In addition, they say that poor performance is associated with some variables such as deficient concept formation, poorly developed schemata and a lack of problem solving skills. It is also found in this study that teachers may provoke feeling of reluctance, disapproval and disobedience in their pupils through particular actions in class which result in poor scholastic achievement by the pupils.

Classroom management and failure

Classroom management is of vital importance in teaching. It is the process by which teachers and schools create and maintain appropriate behavior of pupils inside the classroom. Pringle (1970) claims that poor discipline which leads to poor scholastic performance can be reduced if proper organizational skills are applied in classroom management. In his study, Montegomery (1990) finds out that fear of failure leads many pupils to behave in an inaccurate way and it is this fear which causes failure. The research has also shown that poor planning and ineffective instruction cause behavioral problems in the class, which in turn creates learning problems and failure. Weak classroom management is viewed as one of the principal causes of scholastic failure. The teacher's method of classroom management determines the classroom atmosphere. The teacher's ability to keep the class actively attentive to the lessons and engaged in classroom activities creates the suitable environment for effective learning.

4. Methodology

Measurement tools

The instrument used in this study consists of two questionnaires which are answered by pupils and teachers of English in Marrakech.

The questionnaire

Using a questionnaire may allow people to express views on issues about which they may not feel comfortable talking with an interviewer. In addition, the questionnaire's anonymity helps to get reliable large amounts of responses.

The questionnaire used in this paper aims at eliciting pupils' and teachers' perception of pupils' scholastic achievement. It also attempts to examine the difficulties which pupils encounter in learning English and the causes behind these difficulties.

Two questionnaires were designed, one for pupils and one for teachers. The teachers' questionnaire consists of 6 questions and that of the pupils consist of 7 questions. The questions range from yes/no questions to multiple choice questions. It also contains yes/ no, multiple choice and open-ended questions. The latter allow teachers to give more explanations

Procedure

The respondents were contacted in their respective classrooms and information about the purpose of the study was provided to them. After obtaining their consent, the questionnaire was handed out to them with request to complete it.

As for the teachers' questionnaire, it was distributed in four high schools in Marrakech: Ibn youssef, Az-zahra, Iben Abbad and Abi- Abas Sabti. The researcher met the teachers and explained the purpose of the study. In addition, it is worth- mentioning that a number of questionnaires were sent via Facebook to some teachers of English who work outside Marrakech. To examine

Participants

A total of 30 pupils and 20 teachers completed the questionnaires. The respondents were male and female. All the pupils who participated in the study are 2nd year baccalaureate pupils. They are studying English for the fourth year.

5. Presentation and analysis of the results

The teachers' questionnaire

Question 1

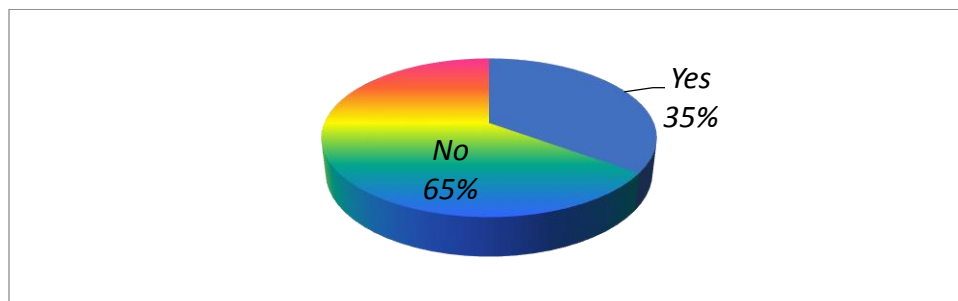


Figure 1: students' motivation

The figure above shows that 35% of the respondents see that their pupils are motivated to learn English while 65% say that their pupils lack the motivation to learn the language. In addition, it is important to note that out of the 35% of the

respondents who say that their pupils are motivated, 25% say that most pupils who are motivated are beginners and that pupils who are in their last year in high school lose this motivation gradually.

Comment

It can be said that motivation is very important in the process of foreign language learning and in education in general. According to their teachers, Pupils' lack of motivation is likely to push them into failure. This result is similar to the one in the study of Dorney (2007) which was discussed in the theoretical part. Dorney (2007) claims that motivation is a leading factor in determining success or failure in many learning situations.

Question 2:

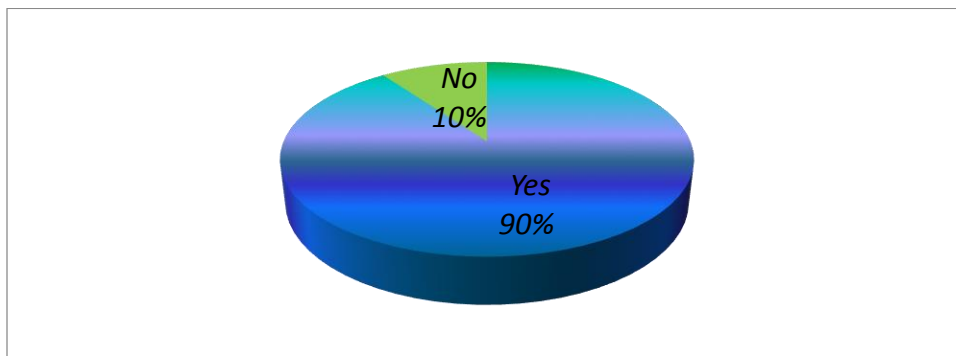


Figure 2: do students face difficulties in learning English?

Figure 2 shows that a high number of the respondents (90%) report that their pupils find difficulties in learning English. Yet, the kind of difficulties which pupils encounter differs from one pupil to another. This will be investigated in the third question.

Comment

As it was expected, most learners in Moroccan high schools, like the majority of Arabic speaking learners of English, find difficulties in learning English as it is claimed by Mukkatash (1983) in Section 2.6. These difficulties are due to a number of factors which were discussed in the same section. These factors include the lack of EFL learner's personal motivation, interference from Arabic, and teaching strategies

Question 3

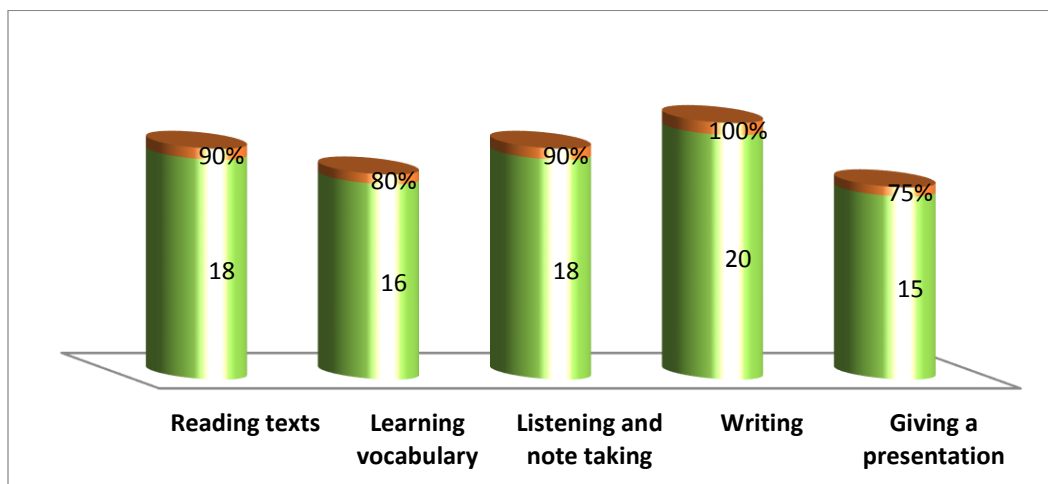


Figure 3: types of difficulties which pupils encounter

The findings show that most of the teachers find that their pupils have difficulties in more than one skill because all the skills are interrelated.

Comment

What can be seen from this figure is that most pupils who fail in learning English have difficulties in most of the skills especially in writing as 100% of the respondents say that their pupils cannot write perfectly. As a teacher in a high school, I have noticed that many pupils in the baccalaureate examination leave the writing task unanswered. Yet, this does not mean that they do not have difficulties in other tasks such as reading comprehension and grammar. Indeed, Moroccan pupils find difficulties in reading, spelling, pronunciation, etc. This finding is supported by the studies mentioned earlier in this paper.

Question 4

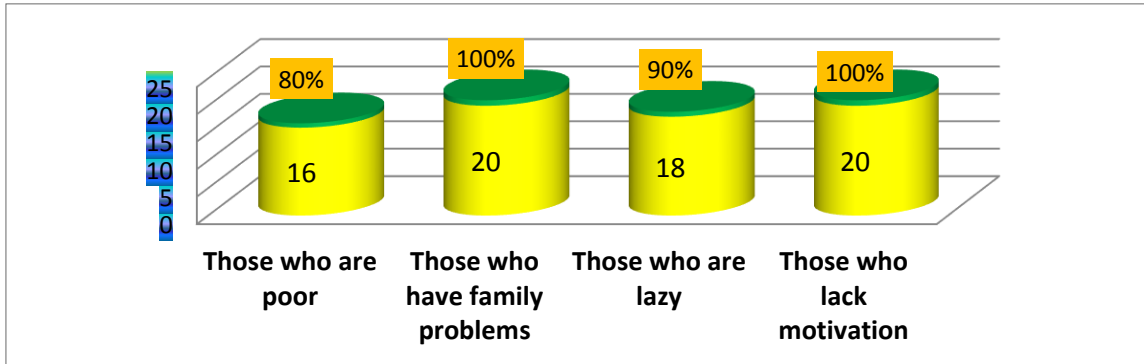


Figure 4: which pupils are most likely to fail?

Again almost all the respondents tick more than one choice and this is manifested in the percentages I get. The results show that 80% of the respondents say that the pupils who come from poor social background are likely to fail their classes. This is in accordance with what was said in the second chapter where we explained the correlation between family background and pupils’ achievement. In addition, all the respondents (100%) believe that pupils with family problems experience failure in their classes. The same percentage of respondents, 100%, reports that the pupils who fail in learning English lack the motivation inside the classroom. They are not interested in the language and show negative attitude towards it. Finally, some of the respondents 70% add other variables that characterize the pupils who are likely to fail their classes. These variables include those pupils who have problems with their peers, those who cannot attend classes regularly, those with discipline problems and those who live away from their parents

Comment

It can be concluded from the results above that all the factors which were discussed in the second chapter and which contribute to pupils’ failure are found to have a great impact on pupils’ definite achievement. These factors are related to the pupils themselves, to their families and to the school environment. This supports the hypotheses of this paper in which we assume that pupils’ failure is due to the pupil, the family, the social status and the school.

Question 5

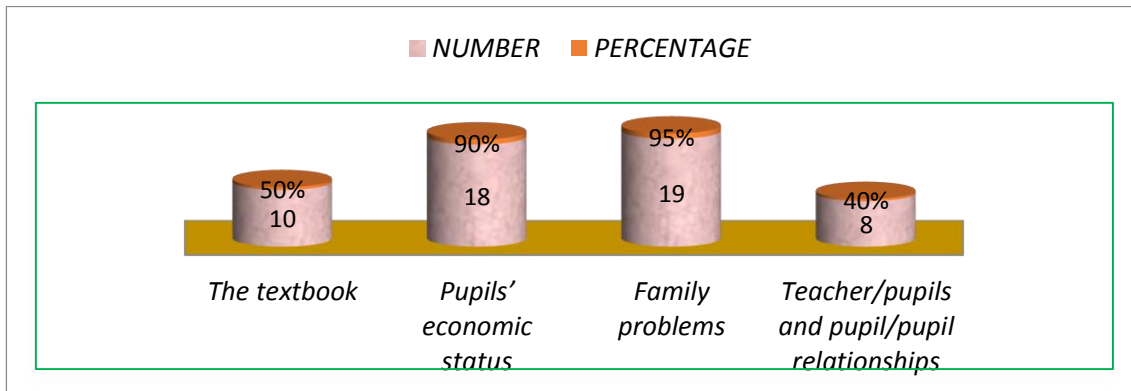


Figure 5: causes of pupils’ failure in learning English

It is also worth mentioning here that nearly all the respondents tick more than one cause. The table shows that 50% of the respondents attribute their pupils’ failure to the textbook which does not cater for their needs. In addition, a great number of

respondents (95%) see that family problems are responsible for the failure of many pupils. Moreover, eighteen teachers see that pupils' economic status is also a determining factor of pupils' failure. Finally, eight teachers (40%) believe that the problems between teachers and pupils and between pupils' themselves affect pupils' achievement.

As for the space which is left for the respondents to add any other causes of pupils' failure, the findings show that 12 teachers say that the excessive interference of the mother tongue is also responsible for pupils' failure to learn the language. The use of Arabic in the classroom hinders pupils from learning the language.

Comment

As indicated by the data above, teachers believe that pupils' failure is due to a number of factors such as the textbook which does not cater for the different types of pupils' intelligence. They also state that family problems and family income play a vital role in the pupils' failure. This idea is in accordance with the studies which are discussed in the theoretical part. Finally, teachers also stress that the relationships between pupils and teachers can also affect pupils' performance inside the classroom

Question 6

The last question gives the respondents the chance to voice their views as to how to help pupils avoid failing at school.

Nearly all the teachers answered this question. The provided suggestions are presented in the below table

Pupils	Teachers	Parents
<ul style="list-style-type: none"> - Attend classes regularly. - Know the objectives of learning - Talk to their parents and teachers about the hindrances they face - Be motivated 	<ul style="list-style-type: none"> - Communicate any change in school performance to parents. - Promote a tolerant and free anxiety school atmosphere - Vary their activities to accommodate varied learning styles, and intelligences. - Encourage pupils to participate in school activities. - Listening to pupils' concerns about family and school difficulties - Provide support for pupils who come from poor families. - Resort to extra curriculum activities. 	<ul style="list-style-type: none"> - Take a genuine interest in their child's school life and attend school events. - Listen to their children's concerns about school. - Talk to children about the importance of education. - Work together with teachers to get their children's appropriate help.

Table 1: teachers' suggestions

The measures which to be taken in the hope of helping pupils avoid failing their classes are directly related to the actions of three key elements namely pupils, teachers and parents. Additionally, it must be stressed that that these three key elements have much bearing on the success or failure of pupils with varying degrees.

Comment

As indicated above, it seems that pupils' failure is much dependent upon a number of factors ranging from pupils to teachers to parents. Put differently, pupils are supposed to put objectives and work to achieve them. They have to be aware of the importance of education for their future life. In addition, pupils are required to communicate their problems to their teachers and parents so as to avoid the negative effects of these problems on their educational process.

Teachers are invited to offer psychological support for pupils and promote a tolerant and free anxiety atmosphere in the classroom. They are requested to encourage pupils to participate in the classroom by varying their activities to cater for all the needs. This will help pupils to be motivated. In addition, teachers are asked to inform the parents with any changes in the pupils' performance.

Similarly, parents are to be involved in their children's education. They should always be ready to listen to their children's concerns about school and offer them help. Moreover, parents should intervene when unsafe situations cause anxiety or school avoidance for their children.

The pupils' questionnaire

Question 1

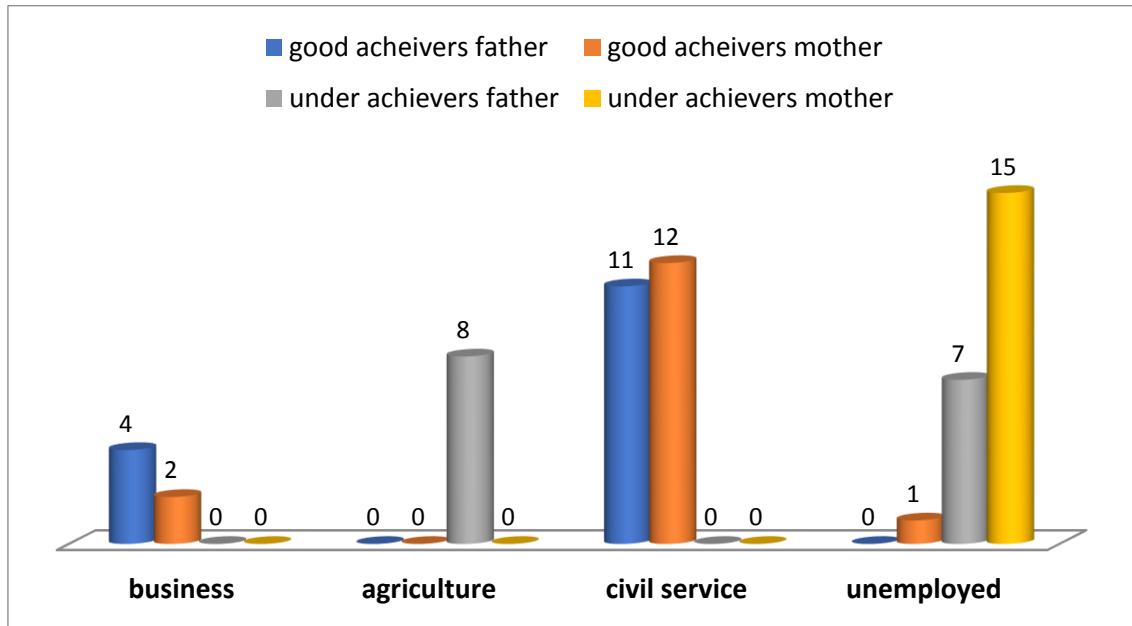


Figure 6: parental occupation

Good achievers

As the figure above indicates, 4 (26%) of the respondents say that their fathers work in business and 11 of them say their fathers are employees. With respect to mothers' occupation, 13% of the respondents report that their mothers work in business, 80% say they are employees and only 7% of them have mothers who are unemployed.

Underachievers

The data collected show that 8 of the respondents (54%) say that their fathers work in agriculture and the remaining ones (46%) have unemployed fathers. As for mothers' occupation, it is noticed that 100% of the respondents say that their mothers are unemployed.

Comment

As the statistics show, most of underachievers' parents have low income jobs, such as agriculture, as opposed to good achievers' parents. This shows that there is probably a relationship between family income and scholastic achievement. This is consonant with the idea discussed in the theoretical part (section 2.4.2) where it is stated by Analsone (2004) that the higher the socioeconomic status of the family, the higher the school attainment of the pupil.

Most of underachievers come from poor families who cannot afford the necessary learning materials which can enhance and facilitate their children's scholastic development. All in all, the results confirm the researchers' claims about the great impact of families' characteristics (father's occupation, mother's occupation and family income) on the attainment of children at school

Question 2

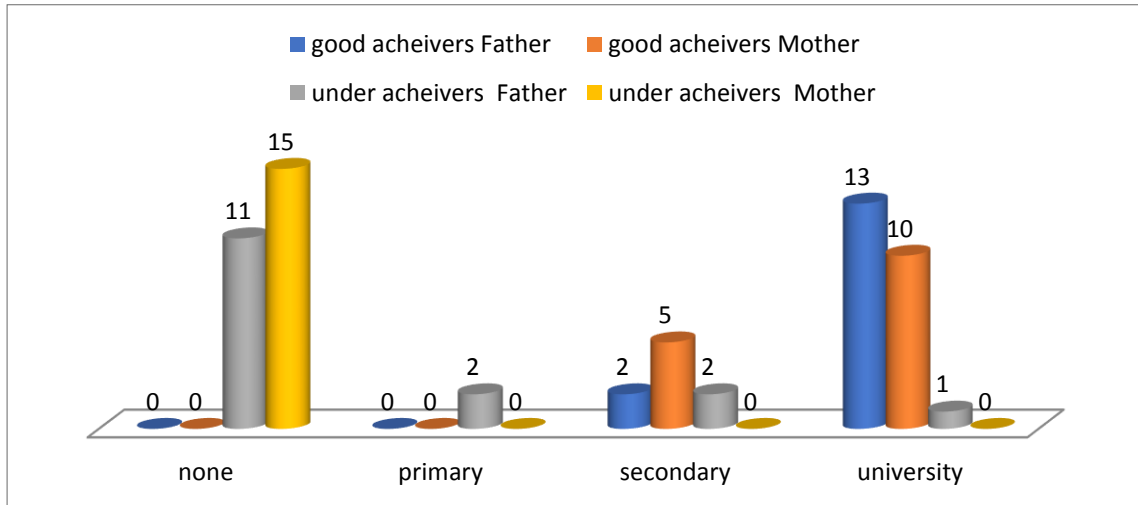


Figure 7: parental level of education

Good achievers

The data above show that 13 of the respondents’ fathers have a university level of education while 2 of them say that their fathers have a secondary level of education. As for mothers, 5 of the respondents report that their mothers’ level of education is secondary while 10 of the respondents’ mothers have a university level of education.

Underachievers

According to the data above, 11 of the respondents report that their fathers have no level of education while 4 of them say they have a primary level of education. Regarding mothers’ education, all the respondents (100%) say that their mothers are uneducated.

Comment

It can be concluded that these pupils whose parents have a acceptable level of education are more likely to succeed in their education. Parents’ education is among the factors leading to the success of children at school. This can be explained by the fact that educated parents can help their children with their homework. On the other hand, parents with low or no level of education may have fewer resources to help their child perform well at school. These parents do not have the ability to offer their children opportunities as tutors or computers.

From the data in Question 1 and Question 2, we can draw a relation between the educational level of parents and their economic status. Families of low SES have parents of lower education levels.

Question 3

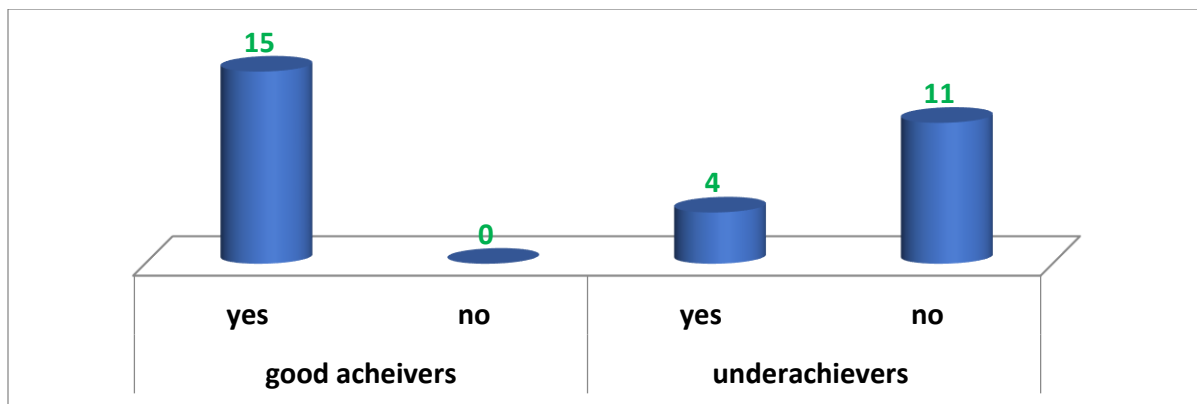


Figure 8: Parental Involvement

Good achievers

As the figure indicates, all the respondents (100%) answer this question in the affirmative and report that their parents monitor and assist their education.

Underachievers

The figure above shows that only 4 of the respondents (26 %) say that their parents monitor their education while 10 of the respondents (74%) say that their parents are not involved in their studies. This low level of involvement can be explained by the fact that most of these respondents live far away from their parents.

Comment

It can be seen that parental involvement may have a positive impact on pupils’ scholastic achievement. Most of good achievers have parents who care and show more interest in their children’s education. Such a view is in conformity with the arguments discussed in the theoretical part (Section 2.4.1) where it is stated by Bakker et al. (2007) that the more involved parents are in their child’s schooling the better pupils perform academically and reach a higher level of achievement in high schools.

Question 4

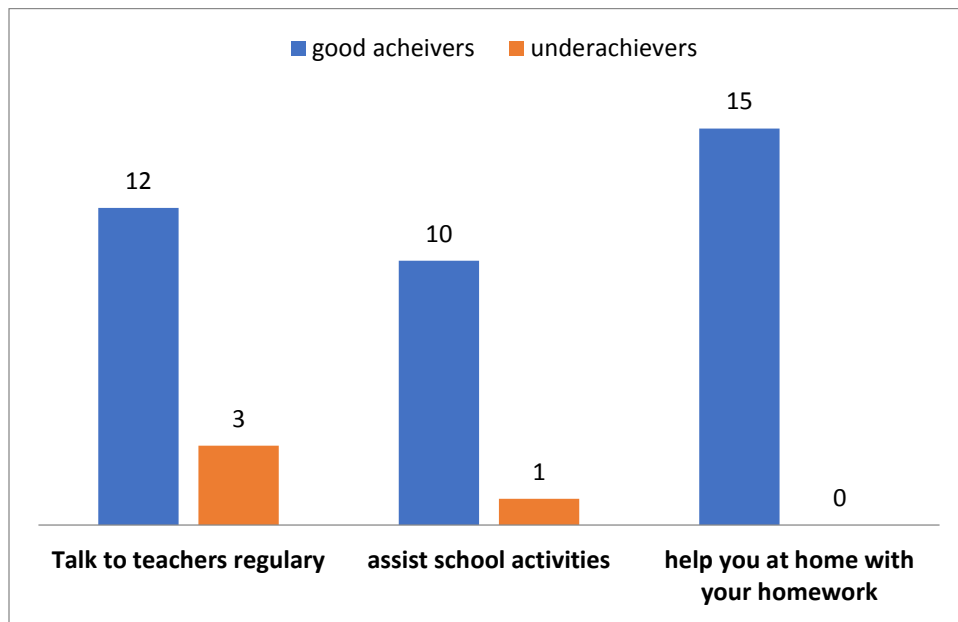


Figure 9: forms of parental involvement

Good achievers

All the respondents choose more than one form. As indicated in the figure above, all the respondents (100%) choose the third choice; 12 of them (80%) choose the first and 10 (67%) choose the second one.

Underachievers

The figure shows that 3 of the respondents (20%) say that their parents talk to teachers regularly and no more than 6% of the respondents’ parents assist school activities. This result is supported by the fact that only 4 of the respondents answer positively to the previous question: *do your parents monitor your education?*

Comment

As can be seen, most good achievers’ parents show more interest in their children’s educational life. This involvement ranges from assisting school activities, talking to teachers regularly and helping them at home. On the other hand, underachievers’ parents are less involved in their children’s education. These findings are in conformity with what is stated in Chapter 2. More involved parents build strong relationships with their children and show that they are interested in their children’s academic success.

Question 5

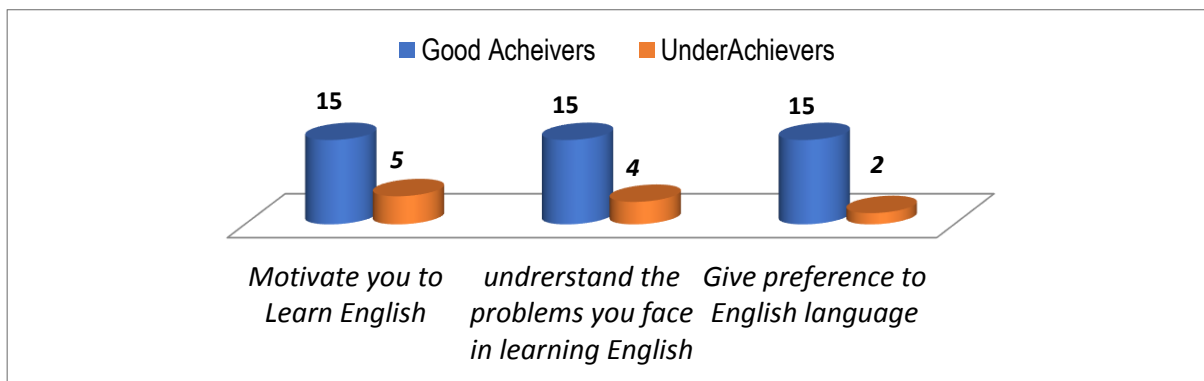


Figure 10: parental attitudes towards the English language

Good achievers

The data collected show that all the respondents, without exception, report that their parents motivate them to learn English, understand the problems they encounter and give preference to the English language as well.

Underachievers

As indicated in the figure above, 5 of the respondents say that their parents motivate them to learn English, and 4 opt for the second choice, stating that their parents are aware of the difficulties they encounter in learning English. Only 2 of the respondents opt for the second choice saying that their parents give preference to English

Comment

Again the findings show that motivation is important for pupils’ success in learning a foreign language. This view is supported by Gardner (1972), who claims that motivation can influence language learning outcomes independently from language aptitude. This view is supported with the idea discussed in Chapter 2 when Dornyei (2007) considers motivation as one of the main determinants of second/foreign language achievement.

Parents’ motivation is also important in two respects. First it is comforting in the sense that learners feel that they are being taken care of by their parents. Second, the parents who reward their children they give value to their education. Briefly put, parents must understand and believe in the importance of English language learning. When children realize that their parents do not think learning English is important, they will be less likely to approach the subject with positive attitude. Phrased differently, when parents motivate their children either materialistically or verbally, they contribute to their success. The learners who are motivated or those who receive support from parents or teachers to enhance their motivation perceive themselves to be more competent and have more interest in learning.

Question 6

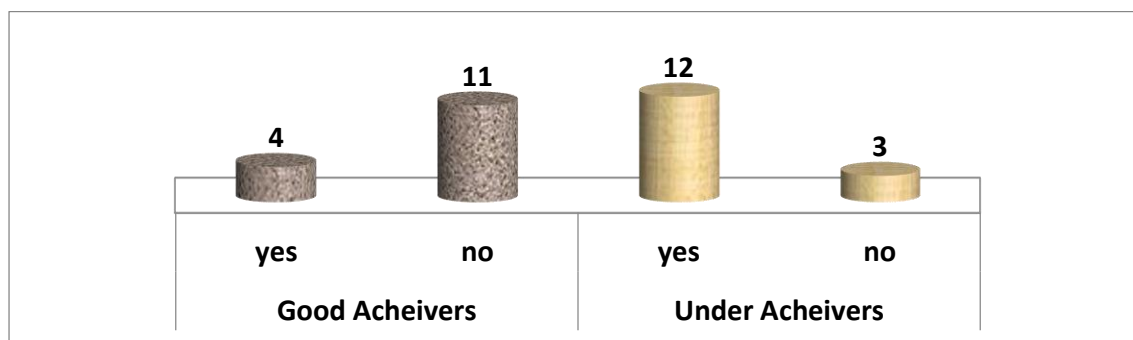


Figure 11: teachers ‘use of Arabic inside the classroom

Good achievers

As the figure above indicates, 11 of the respondents report that their teachers do not use Arabic to explain the lesson while No more than 4 respondents answer in the affirmative stating that their teachers use Arabic inside the classroom.

Underachievers

The data collected show that a high number of respondents answer in the affirmative as opposed to a small number of respondents who answer in the negative. In percentage terms, 80% say that their teachers use Arabic while teaching them English while 20% report that their teachers do not use Arabic inside the classroom.

Comment

Teachers’ use of Arabic inside EFL classrooms is one of the important issues related to the problems Arab EFL learners face. As the results show, the majority of respondents agree that teachers have the tendency to use Arabic inside EFL classroom. Such a view is in accordance with what is said by Al.Nofaie (2010) in section 2.6.6 as he maintains that “the use of Arabic was an unavoidable phenomenon. The teachers were aware of the disadvantages of the excessive use of Arabic, as their use of Arabic depended on their students’ specific needs most of the time. They preferred to use it with beginners and low achieving students to help them understand the new language” (Al.Nofaie, 2010: 77)

Question 7

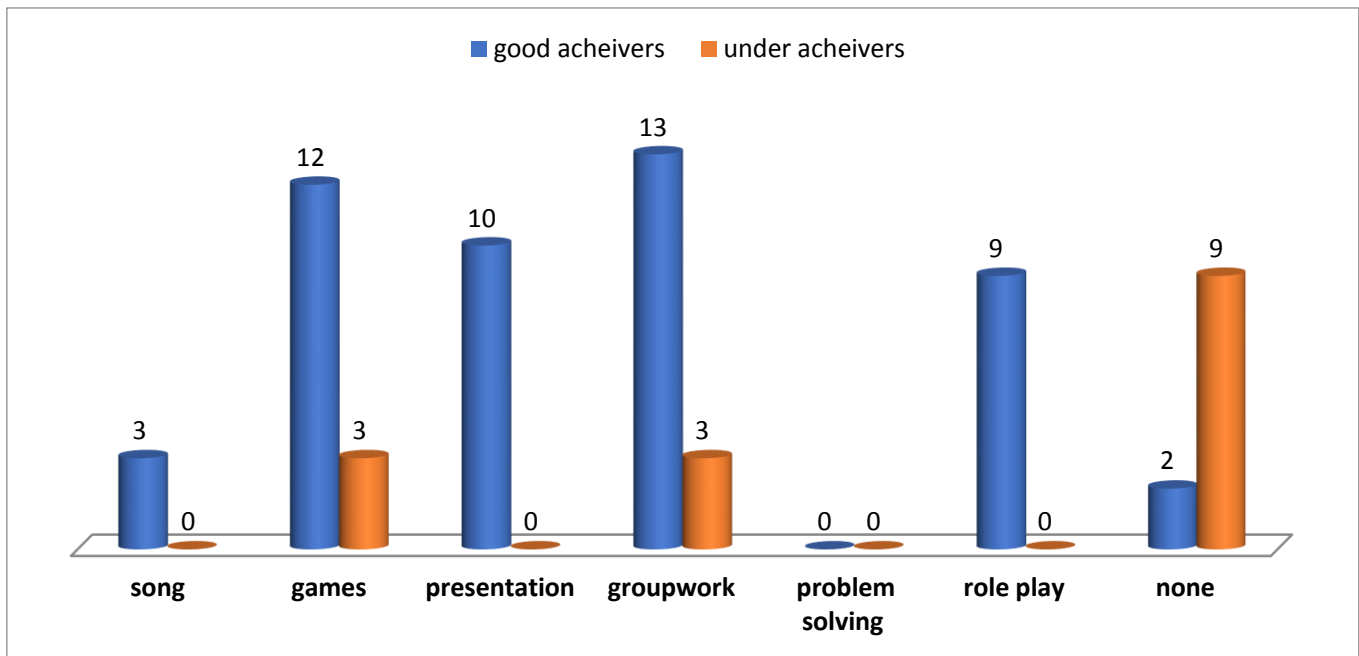


Figure 12: teachers’ activities inside the classroom

Good achievers

As indicated in the above figure, most of respondents tick more than one choice. The responses vary from songs (3 respondents), games (12), presentations (10), group work (13 respondents) to role play (9 respondents). Whereas 2 of the respondents say that their teachers do not make use of any of the activities provided.

Underachievers

As for this group, the data show that the majority (60%) report that their teachers do not use any extra activities inside the classroom, 20% say their teachers use songs and the same percentage tick the fourth choice stating that their teachers use group work in teaching them English.

Comment

It is evident that pupils differ a lot in their motivation, learning styles, multiple intelligences, interests and background. Catering for learners’ different needs is therefore an important factor in their success.

As indicated by the data above, teachers use a variety of activities believing that these are responsive while most of underachievers are not provided opportunities to engage actively in activities which require higher thinking or application of language skills. This can be accounted for by the fact that many teachers do not attempt to use extra activities with these pupils believing that they are unable to be engaged in such activities. This value judgment may sabotage the chance of these pupils to improve their achievement.

The teachers who make use of a variety of activities inside the classroom are aware of the importance of catering for the multiple intelligence of pupils in achieving well. This idea is in accordance with what is said in Section 2.3.2 in which several researches such as those of Dilek Sezer (2008) and Baluch (2002) emphasize the impact of catering for pupils' multiple Intelligence on pupils' success, knowledge and attitude. The pupils whose intelligence types are not catered for in the activities used at school cannot be able to improve their brilliant sides and are likely to fail.

Therefore, respecting and involving pupils' different needs is a key element in their success. Both school and teachers need to be committed to improving the talent of individual learners by providing them with challenging learning opportunities.

6. Conclusion

The aim of the present study was to record the views of teachers and pupils in relation to possible causes that lead learners to failure at school and to identify the difficulties EFL learners encounter in learning English. Our research findings indicated that several research studies have associated school performance with socioeconomic status. It was found that most low achievers come from poor background and lack the opportunities which are provided for pupils who come from advantaged families.

Regarding teachers' views on the responsibility of the family context for low school performance, there has been a dominant perception that home environment largely determines school performance by affecting pupils' motivation, values, and attitudes towards education and learning. Parents with a personal, educated background have a much easier time preparing their children for school compared to parents lacking this background. Social status and educational background of parents serve as important factors, influencing the performance of children at school. It has also been identified that low-income families are not involved in their children's education, a fact which critically affects children's personality and skills. Findings in the present study are in line with previous research, pointing out that teachers allocate greater importance to family context and student personality, compared to the structure of the education system, in determining student failure or success.

This part also aims at identifying the problems encountered by Moroccan EFL learners focusing on the many problems in English language learning and the reasons that lie behind these problems. The findings demonstrate that Moroccan EFL learners encounter many serious problems in the four language skills, i.e. listening, speaking, reading and writing. It also concludes that these problems can be attributed to a number of factors such as lack of parental involvement, the use of Arabic as their formal language of communication, the lack of the EFL learners' personal motivation, and the teachers' indifference to the different needs of the pupils.

6.1 Recommendation

Based on the results of this study, the following recommendations can be made in order to avoid such difficulties and improve pupils' performance.

1. Teachers and parents should motivate pupils to acquire a confidence whenever they make mistakes in language classrooms
2. Parents should try to encourage their children to actively be involved in learning the English language at home and schools.
3. Students should be encouraged to practice English language both inside and outside classrooms.
4. The curriculum designers should cater for the learners' multiple intelligence in language learning before designing the curriculum.
5. Special support should be provided for pupils who come from poor families, who have family problems, and are who rejected by their peers.

6.2 Limitations of the study

Like any other research, there are some unavoidable limitations. First, the research was conducted only on a small size of pupils and teachers. It is true that the number of participants is fairly representative, yet these results cannot be generalized beyond this sample. Second, since the pupils had to fill in the questionnaire in the presence of the teacher, this might be a factor that affected the results of the study because the respondents were usually under the pressure from the teacher's

presence. Third, the questionnaires were addressed only to the pupils and teachers. It would have been better if parents also took part in this research because their perception of school failure would be of great help. Last but not least, because the analysis of the data collected was conducted by the researcher, herself, certain degree of subjectivity can be found.

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A Corpus-Based Analysis of William Shakespeare's *The Winter's Tale*

Dr. Maosheng Hung^{1*}, Hsing-Ya Chen², Yu-Yun Chang³, Wei-Tse Hung⁴ and Chun-Hei Tsoi⁵

¹Associate Professor, Department of English, School of Foreign Languages, Fuzhou University of International Studies and Trade, PR China

Corresponding Author: Dr. Maosheng Hung, E-mail: mindset0706@gmail.com

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ABSTRACT

This study was a corpus-based analysis of William Shakespeare's *The Winter's Tale*. A corpus based on the original text of the play was built for analysis. Then, a program called AntConc was used to acquire the top 200 frequency words from the corpus. Finally, five of the most frequently occurring content words were manually selected to analyze their relationship with the main characters or the content/implications of the play. The results obtained via the AntConc program showed that (1) lord appeared 89 times in the corpus and ranked 50th among the top 200 frequency words. It has the power and implication of making people forget their original intention and self, deceiving people, and causing people to forget how to cherish the people around them. (2) Shepherd occurred 65 times and ranked 68th. It symbolizes the idea of hope. (3) Daughter appeared 34 times and 125th. It assumes a crucial role throughout the whole play and makes the story go smoothly. (4) Honour occurred 34 times and ranked 126th. It represents the transformation of danger into safety. (5) Besech appeared 18 times and ranked 198th. It can be understood as turning bad results into good results.

1. Introduction and Literature Review

In the past, most literary criticism or literary analysis was done via text analysis, and Shakespeare's *The Winter's Tale* is no exception. Based on the past literature, text analysis of *The Winter's Tale* can be reviewed from the following two points in time sequence.

1.1 From the 19th Century to the 20th Century

Snider (1875) claimed that *The Winter's Tale* is characterized by frequent and direct sensory meaning, especially in time and space. These two elements form the basis of the world of senses. In addition, the play has three parts. The first part describes the guilt of the King of Sicily and ends with penitence. The second part shows that Bohemia was a pastoral area that was not affected by the tragic conflict in Sicily. Unfortunately, it eventually triggered conflicts within its own country. The last part talks about the world of confession. The King of Sicily repented of his past behaviors and began to look for what he had lost before. Scott (1963) discovered that *The Winter's Tale* is based on seasonal mythology and Flora's symbols to make the work more reminiscent. It can let readers know about the analogy of human life. In addition, the flowers of Perdita's world were fresh and natural, but this is due to the introduction of the moral of the story, thus reinforcing this point of view. Finally, *The Winter's Tale* attributes its symbolic value to Shakespeare. Gurr (1983) showed that the bear and the statue of Hermione are matching counterparts in the two halves of *The Winter's Tale*. First, the bear brings the tragic half to a miserable conclusion, and the status provided by Hermione in life summarizes the second half. If these two characters are combined, it can establish a full teasing interaction between art and nature. Furthermore, the theme of *The Winter's Tale* expresses that sacrifice and love are interrelated and explores the possibility of resurrection. If people can learn from their own mistakes, they can experience miracles. Helprin (1983) found that due to Leontes' regrets of past mistakes, his hard-won self-recognition was rewarded with the reunion of his daughter who was believed to have died. Furthermore, McLellan (1984) pointed out that the dialogue between the nobles, Chamillo and Archidamus, of the two countries reveals that the reason for changing the friendship between the two kings is "illusion". Confusing reality with fantasy, Leontes was suspicious of those

who were around him and really needed to be believed. Therefore, reality cannot change friendship, but illusion and suspicion can.

1.2 The 21st Century

McGoodwin (2000) showed that human suffering, stupidity, and pessimism about the world are the key views in Shakespeare's *The Winter's Tale*. For example, Leontes' jealousy and punishment led to social corruption. In addition, myths play an important role. The meanings of the principal myths were death and regeneration since the myths referred to the cycle of nature, such as the end of harvest, the change of seasons, etc. Aasand (2014) claimed that *The Winter's Tale* contains different elements and it is difficult to distinguish whether the play is a comedy or a tragedy. Some people think that this work is both mysterious and amazing and contains sadness and black humor. This is why it fascinates critics and readers. Moreover, Borey (2000) and Hu (2000) reported that this work has a happy ending. This is because Hermione, a character in the work, would eventually be resurrected. They thought that this is a predicted fact rather than an exaggerated modification. Also, although *The Winter's Tale* is strange and disturbing, the content combined with the belief in social structure makes this play one of Shakespeare's most promising and inspiring works. James (2002) pointed out that the theme that needs attention in drama is time because time may be the power of destruction and healing in human life and the controversy between art and the concept of the time. Shakespeare made time an important role in *The Winter's Tale*. Time had been ruthlessly moving forward, and Leontes had been full of negativity in the 16 years from doing wrong things to repenting. Despite the happy reunion at the end, the time Leontes spent on separation and suffering could not be recovered. On the other hand, *The Winter's Tale* also emphasizes regeneration and redemption and uses time as a medium for human growth and healing. Therefore, the 16 years can be understood as the driving force for progress. Bate and Rasmussen (2009) stated that *The Winter's Tale* is a combination of death and rebirth. Exploring personal unreasonable jealousy will have regrettable results. Furthermore, Ahmed (2018) pointed out that Shakespeare's works can be divided into three parts: history, tragedy, and comedy. In addition, *The Winter's Tale* can be regarded as a tragic comedy because it is neither funny nor purely tragic. After creating many tragedies, Shakespeare wanted to express that life is more than suffering. The combination of sorrow and happiness can only create life. Although life is full of pain and sorrow, there are also happy moments. There is no doubt that life is intertwined with these things. People cannot define life as a tragedy simply because they encounter misfortune. Depression and happiness are the foundations of life, so Shakespeare combined these two elements into this work.

From the review of the past studies conducted via text analysis above, it is found that these research results seem to have some findings in common. First of all, the results of Snider (1875) and James (2002) appear to be consistent: both are discussing the importance of time and space in *The Winter's Tale* and emphasizing that the passage of time can make a person change his/her mind. Second, McGoodwin (2000) and Bate and Rasmussen (2009) jointly pointed out that *The Winter's Tale* is a combination of death and rebirth. They all believe that even if someone fails, as long as he/she is willing to work hard, he/she can still use his/her own power to create a happy future and give himself/herself an opportunity to regenerate. Leontes is such an example.

Literary studies via text analysis such as those discussed above normally take lots of time for researchers to complete. With the development of artificial intelligence (AI), literary analyses may now be done more easily and faster, and much more time can be saved. In addition, results obtained via AI can be more accurate and reliable. Although AI has currently been applied to many analyses in various fields of research, in the field of literature, there still seems to be few studies conducted via the scientific concept of AI. Consequently, the present research attempted to re-analyze Shakespeare's *The Winter's Tale* through the technology software *AntConc* to see if it could excite different sparks. Below are the questions this study sought to address:

RQ1: What are the top 200 frequency words in Shakespeare's *The Winter's Tale*?

RQ2: What important roles do five most iconic content words among the top 200 frequency words play in *The Winter's Tale* in terms of their relationship with the main characters or the content/implications of the play?

2. Methodology

This study aimed to analyze William Shakespeare's *The Winter's Tale* via the concept of corpus along with the software of *AntConc*.

2.1 The Author of *The Winter's Tale*: William Shakespeare

William Shakespeare was born in the United Kingdom in 1564. He was one of the outstanding and world-recognized playwrights in British Renaissance. In addition to a playwright, he was a poet and an actor. Being a playwright, he wrote many popular works that were later translated into various languages. His creations were very extensive, including plays, sonnets, long narrative poems, and etc. The types of his plays were also very diverse, including historical dramas, tragicomedies, and

prose comedies. Among all Shakespeare's tragedies, the four most famous ones were *Macbeth*, *Othello*, *King Lear*, and *Hamlet*. Regarding his comedies, *A Midsummer Night's Dream*, *The Merchant of Venice*, *Twelfth Night (What You Will)*, *The Taming of the Shrew*, and *The Winter's Tale* were also very well-loved. The characteristics of Shakespeare's works often demonstrated realism and romantic atmosphere. His works were performed in different cultures and interpreted in various languages.

2.2 The Winter's Tale

The original text of the play consists of 26,650 words. It describes that the King of Sicily (Leontes) and the King of Bohemia (Polixenes) were friends in their childhood. One day, Polixenes visited the Kingdom of Sicily. However, Polixenes was eager to return to his own kingdom to handle some affairs and take care of his family. Leontes tried to persuade him to stay, but he did not succeed. Hence, Leontes decided to send his wife, Queen Hermione, to convince Polixenes. After his wife's successful lobbying, Leontes was confused about why his wife could easily convince Polixenes. All at once, he began to suspect that there was a shady relationship between Hermione and Polixenes and that his child was an illegitimate child. Therefore, Leontes ordered Camillo to poison Polixenes and murder his own son, Mamillius. Camillo did not comply with the command of Leontes. He fled to Bohemia with Polixenes. Leontes arrested his own wife for the suspicion of adultery. The Queen gave birth to a daughter during her imprisonment, and Leontes ordered Antigonus to abandon the baby. The Queen then died because of sorrow. Afterwards, Leontes started to repent of his own misjudgment and make a promise to mourn his dead wife and son every day for the rest of his life.

One day, Hermione appeared in Antigonus' dream and told him that her abandoned baby's name is Perdita. Perdita was luckily rescued by a shepherd and his son, Clown. When found, the baby was surrounded by lots of money, which made the shepherd become rich. However, without knowing about this, Leontes spent 16 years mourning his wife and children.

In Bohemia, Polixenes and Camillo discovered Florizel, the son of Polixenes, who fell in love with the shepherdess, Perdita. Florizel was planning to marry Perdita. However, Polixenes did not agree to the marriage and threatened them. With Camillo's help, Florizel and Perdita fled to Sicily. Polixenes did not keep chasing them until Perdita reunited with her father, Leontes and her real identity was exposed. The two kings finally reconciled with each other and agreed to the marriage of Florizel and Perdita.

After a certain period of time, Paulina and Leontes went to visit the sepulcher of Hermione. When Leontes was watching the statue of Hermione and recalling the process of getting along with each other, her soul miraculously appeared. Suddenly, Leontes had an idea that made him decide to live with his daughter without suspicion and trust each other.

2.3 Instrument

This project utilized a corpus-based approach with the AntConc (3.2.4w) concordance program as its instrument. Basically, the AntConc program comprises several tools: a concordance tool, a concordance plot, a file view, clusters (N-Grams), collocates, a word list, and a keyword list. The concordance tool allows users to discern how words and phrases are commonly used in a corpus of text. The concordance plot allows users to see the position where search results appear in target texts. The file view tool allows users to investigate in more detail the results generated in other tools of AntConc. The clusters allow users to find common expressions in a corpus. The collocates allows users to examine non-sequential patterns in language. The word list allows users to quickly find which words are the most frequent in a corpus. The keyword list allows users to explore words in the smaller corpus to compare it with the other reference corpus for such features as word frequency or stylistic characteristics. From the introduction of the main function of each of the tools, it can be seen that the word list is to demonstrate word frequencies. Therefore, the word list aided in discovering the most frequent words from the original text of Shakespeare's *The Winter's Tale* in the current study.

2.4 Data Analysis

This research proceeded in three steps. These steps were carried out by using AntConc 3.2.4w. For the first step, the original text of Shakespeare's *The Winter's Tale* was collected/built as a corpus and made into an MS-Word document (.doc). Then, the researchers of the present study converted the MS-Word document into a plain text file (.txt). In the third step, from the plain text file, AntConc generated a word frequency list for the corpus via the tool of word list, and the results displayed the most frequent words in an ordered list.

3. Results

3.1 The Top 200 Frequency Words in Shakespeare's *The Winter's Tale*

In an attempt to analyze the corpus built for the original text of Shakespeare's *The Winter's Tale*, the current study initially sought the most frequent 200 words via the word list tool of AntConc program. The raw data of the top 200 frequent words in the corpus is displayed in Table 1.

As can be seen in Table 1, the word *the* reoccurred the most often. It was used as a function word and had the highest ranking with 857 occurrences. The other most frequently occurring words were *I* (718), *and* (657), *to* (636), *of* (475), *you* (472), *a* (435), *my* (405), *that* (338), and *not* (305).

Table 1: *The Word Frequency List of the Corpus for The Winter's Tale (1~200)*

Rank	Freq.	Word	Rank	Freq.	Word	Rank	Freq.	Word
1	857	the	68	65	shepherd	135	30	very
2	718	i	69	65	were	136	30	where
3	657	and	70	64	let	137	29	even
4	635	to	71	64	thee	138	29	great
5	475	of	72	63	see	139	29	true
6	472	you	73	62	may	140	28	antigonus
7	435	a	74	61	hermione	141	28	art
8	405	my	75	61	them	142	28	bohemia
9	338	that	76	60	at	143	28	ever
10	305	not	77	59	know	144	28	never
11	267	it	78	59	upon	145	27	bear
12	263	your	79	58	king	146	27	hand
13	254	be	80	57	father	147	27	why
14	252	is	81	57	florizel	148	26	boy
15	247	in	82	57	had	149	26	heart
16	239	have	83	57	like	150	26	made
17	230	for	84	56	here	151	26	none
18	227	as	85	55	should	152	26	own
19	224	but	86	55	too	153	26	whose
20	222	me	87	54	man	154	25	love
21	211	with	88	54	most	155	24	best
22	202	this	89	54	queen	156	24	business
23	194	so	90	53	an	157	24	call
24	185	he	91	53	these	158	24	prince
25	173	his	92	51	must	159	24	servant
26	147	her	93	51	us	160	24	wife
27	146	leontes	94	51	when	161	23	better
28	131	thou	95	51	yet	162	23	death
29	129	by	96	50	gentleman	163	23	hear
30	129	what	97	49	some	164	23	himself
31	127	no	98	49	tis	165	23	poor
32	124	camillo	99	47	make	166	23	since
33	124	him	100	46	out	167	23	thought
34	121	which	101	45	go	168	22	again
35	120	if	102	45	take	169	22	before
36	117	she	103	45	their	170	22	could
37	115	will	104	45	well	171	22	fear
38	114	sir	105	44	first	172	22	pray
39	113	shall	106	44	mine	173	22	thus
40	110	are	107	43	much	174	21	brother
41	110	do	108	43	think	175	21	court

42	109	on	109	42	who	176	21	does
43	109	we	110	41	enter	177	21	might
44	104	good	111	41	hath	178	21	three
45	104	now	112	40	life	179	21	way
46	103	all	113	39	give	180	20	exeunt
47	92	or	114	39	nor	181	20	both
48	91	more	115	39	perdita	182	20	gone
49	90	was	116	39	son	183	20	hast
50	89	lord	117	38	been	184	20	off
51	87	come	118	38	did	185	20	old
52	86	there	119	37	any	186	20	sweet
53	85	Paulina	120	37	speak	187	20	tell
54	82	how	121	37	such	188	19	about
55	81	from	122	36	time	189	19	both
56	80	Polixenes	123	36	up	190	19	bring
57	79	thy	124	35	can	191	19	day
58	78	would	125	34	daughter	192	19	eyes
59	77	one	126	34	honour	193	19	mamillius
60	77	they	127	34	nothing	194	19	other
61	75	Autolycus	128	33	look	195	19	present
62	74	say	129	32	lady	196	19	put
63	72	am	130	31	being	197	18	away
64	72	clown	131	31	done	198	18	beseech
65	72	our	132	31	has	199	18	court
66	72	then	133	30	cannot	200	18	gone
67	71	than	134	30	though			

3.2 Five Most Frequently Occurring Content Words in Shakespeare's *The Winter's Tale*

After all the top 200 frequency words were manually categorized into content words and function words, five most frequently occurring content words were selected to analyze their relationship with the main characters or the content/implications of Shakespeare's *The Winter's Tale*. These five content words were *lord* (89), *shepherd* (65), *daughter* (34), *honour* (34), and *beseech* (18) (see Table 2).

Table 2: Five Most Frequently Occurring Content Words in *The Winter's Tale*

Word	Freq.	Rank
lord	89	50
shepherd	65	68
daughter	34	125
honour	34	126
beseech	18	198

4. Discussion

The current study primarily aimed to investigate the top 200 frequency words in William Shakespeare's *The Winter's Tale*, followed by using five most iconic content words among the 200 words to analyze their relationship with the main characters or the content/implications of the play. The list of the top 200 frequency words has been placed in the section of Results (see Table 1). Below is the discussion of the importance of the five content words in the play.

4.1 Lord

As Table 2 shows, *lord* appeared 89 times and ranked 50th. The core spindle of Shakespeare's *The Winter's Tale* was to discuss what happened between two kingdoms. Two lords, Leontes of Sicily and Polixenes of Bohemia, were the main characters of the story. They were each other's childhood playmates. In the beginning of *The Winter's Tale*, Leontes suspected that his wife, Hermione, had an affair with Polixenes. Not only did Leontes kill his wife and son, but he also abandoned his daughter.

Due to his illusion, jealousy, and suspicion, Leontes caused his own family to break down. Hence, the word *lord* in the story means if a person wields power, he/she may easily forget his/her original intention and self. In addition, he/she cannot understand how to cherish the people around him/her.

4.2 Shepherd

Shepherd occurred 65 times and ranked 68th in the corpus of *The Winter's Tale*. Actually, the shepherd also played a critical role in the play. Perdita was Leontes' daughter and a princess of Sicily. Due to Leontes' suspicion, she was abandoned at the Bohemia beach but was fortunately saved by a warmhearted shepherd. If the shepherd did not appear promptly, Perdita had died absolutely, and she would not have had the opportunity to return to Sicily. Consequently, the word *shepherd* symbolizes hope in the story.

4.3 Daughter

Based on the results of this study, *daughter* appeared 34 times and ranked 125th. The character of *daughter (Perdita)* was the decisive factor in resolving the disputes between the two kings (Leontes and Polixenes). Moreover, it made Perdita's father repent what he had done. The story revealed Perdita's identity as a Sicilian princess, and *daughter* was the key to continuing the follow-up development of the plot. Meanwhile, the character of *daughter* also turned *The Winter's Tale* from a tragedy into a comedy and turned around the lives of the King of Sicily and many people. Therefore, *daughter* assumes a crucial role throughout the whole play, and the character also makes the story go very smoothly.

4.4 Honour

As Table 2 reveals, *honour* appeared 34 times and ranked 126th in the corpus. In the story of *The Winter's Tale*, Perdita did not know that her true identity was Leontes' daughter, and she considered herself to be just a normal shepherdess. Then, she fell in love with the prince of Bohemia; however, Polixenes, the prince's father, disagreed to their marriage. Polixenes thought that Perdita's identity was too ordinary, so he threatened her not to keep meeting the prince by killing her and the shepherd (Perdita's adopted father). However, when Polixenes heard the shepherd's explanation and suddenly knew Perdita's true identity, he immediately agreed to the marriage between Perdita and the prince. Thus, the word *honour* symbolizes the transformation of danger into safety in this work.

4.5 Beseech

Beseech appeared 18 times and ranked 198th, according to the data obtained via the AntConc (3.2.4w) concordance program. In the story of *The Winter's Tale*, when Leontes suspected that her wife had an affair, she explained everything and *besought* Leontes to believe her. When Leontes abandoned her daughter, a woman in Sicily *besought* him not to do so. Furthermore, when the son of the Bohemian king fell in love with Perdita and would like to marry her, the King of Bohemia, Polixenes, did not agree to their marriage. The son then *besought* the king to agree. As stated above, the term *beseech* can be understood as turning bad results into good results in the story.

5. Conclusion

This study attempted to explore the top 200 frequency words in William Shakespeare's *The Winter's Tale*, followed by using five most iconic content words among the 200 words to analyze their relationship with the main characters or the content/implications of the play. From the discussion of the results above, *lord*, *shepherd*, *daughter*, *honour*, and *beseech* respectively represent different meanings in *The Winter's Tale*. *Lord* has the implication of making people forget their original intention and self, deceiving people, and causing people to forget how to cherish the people around them. *Shepherd* symbolizes the idea of hope. *Daughter* assumes a crucial role throughout the whole play and makes the story go smoothly. *Honour* represents the transformation of danger into safety. *Beseech* can be understood as turning bad results into good results. In addition, these research findings suggest that AI technology can be effectively used in the analysis of literary works and is efficient and of great help.

Regarding the limitations of the current research, as the main tool of analysis, Antconc was supposed to be useful and helpful. However, when encountering blank spaces, the software usually could not recognize them. Instead, it would convert them into unrecognizable symbols or miscalculate them into the data of frequency words. If the research data had not been carefully handled, the validity and reliability of the study might have been affected. Consequently, it is strongly suggested that prospective researchers of the same interest use the latest version of the software to obtain the list of frequency words. Moreover, they should spend time prudently examining the word list and getting rid of irrelevant symbols or numbers. By doing so, the following manual analysis of the data can be accurate and effective, and the outcome will be trustworthy.

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Explanatory Notes on the Problems of Equivalence in the Translation of Academic Certificates and Diplomas

Servais Martial Akpaca

Senior Lecturer, Department of English, Université d'Abomey-Calavi, Republic of Benin

Corresponding Author: Servais Martial Akpaca, E-mail: akpacasm@yahoo.fr

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ABSTRACT

The aim of this paper is to discuss the impact of the multicultural dimension of English on the translation of academic diplomas issued at secondary school level in French-speaking countries. Translators have difficulty in finding the equivalents of the diplomas in English (the target language). The methodology of the paper is both descriptive and comparative. On the one hand, the polycentric nature of the English language is described and its implications for translation are underlined. On the other hand, a comparative approach is used in comparing the diplomas from both linguistic communities. The findings of the paper revealed that translating from the source language (French) into English is both a linguistic and, particularly, a cultural transaction. There are three circles of English in the world, making the search for equivalents particularly complex. Translation under these conditions needs to adopt a functional approach by taking into account the realities of the target language and culture.

1. Introduction

It is a truism that English has become an international language used in many countries around the globe. While some of these countries are the sources of the language, others have inherited it from their colonial masters. There is a third group of countries where English has been introduced in academic institutions and serves as a medium of communication in international relations and business drives.

Kachru (1985) has explained the situation of these three categories of counties in a publication titled *English in the World: Teaching and Learning of Language and Literature*:

The spread of English may be viewed in terms of three concentric circles representing the types of spread, the patterns of acquisition and the functional domains in which English is used across cultures and languages. I have tentatively labelled these: the inner circle, the outer circle (or extended circle), and the expanding circle. In terms of the users, the inner circle refers to the traditional bases of English the regions where it is the primary language the USA [...] the UK [...] Canada [...] Australia [...] and New Zealand [...]. (1985, p. 12)

The second category of countries include Ghana, Nigeria, Trinidad and Tobago, Jamaica. These countries turned to English at a particular time in their history because of colonisation. The third group of countries, including Japan, China, Korea, etc., use English as a second or foreign language in their universities as well as in international trade and relations.

Due to the polycentric and multicultural nature of English nowadays, translating diplomas and certificates' names into this language has become a challenge. Indeed, the translation of academic diplomas and certificates from French into English poses a number of problems because of the different names given to secondary school diplomas in various English-speaking countries. To be more explicit, there is a lack of uniformity in the names given to these diplomas in English-speaking countries. Under these conditions, translators get lost when they have to give a name to a diploma in English. In other words,

for the same diploma, Ghanaians would use a name that Americans would not use. South Africans would use a name that Jamaicans would not use. However, all the names that are used in each of these countries are part of the repertoire of names available in English. At this stage, translation ceases to be a purely linguistic exercise. It becomes an investigation into cultures and societies. Translators need a standard which is not readily available. A question that every translator is likely to ask is: What is the standard name of this or that diploma in English? Who sets the standard nowadays? Kachru makes another point which hammers home this critical issue:

These three circles, then, bring to English a unique cultural pluralism, and a linguistic heterogeneity and diversity which are unrecorded to this extent in human history. With this diffusion, naturally, come scores of problems concerned with codification, standardization, nativization, teaching, and description and, of course, a multitude of attitudes about recognition of various varieties and *subvarieties*. (Ibid, p. 14)

In a bid to address the question of cultural pluralism, this paper stresses that a translator would translate at his own peril if he did not take into account any specific target language culture. Having said that, it is equally important to point out that translators translating from French or Spanish into German do not face the cultural problems that translators translating from French or German into English face. The multicultural problems are minor in German because this language is spoken in a very few countries in Europe. All German-speaking countries are located in the same geographic area and their culture is almost the same. Therefore, when you have to translate a diploma into German, the name you give it is likely to be the same in Germany, Austria and Switzerland. Unlike German, English is a language that is common to many nations and many cultures scattered all over the globe.

On this score, Reiß and Vermeer (2014, p. 24) explain - in section 2.5.1 *Cultural aspects of translation* of their book titled *Theory of Translational Action* - that "A language is part of a culture. Cultures use language as their conventional means of communicating and thinking. Culture encompasses a society's social norms and their expression."

Considering the multicultural dimension of English, it should be possible to paraphrase Reiß and Vermeer by saying that "[English] language is part of many cultures, while German language is part of a culture."

Another point made in this paper is that translators need to know the destination of a particular student in order to adequately translate his/her degree into English. Therefore, knowledge of the target language culture is of paramount importance in translation.

The above-mentioned concerns are the main issues discussed in this paper which has been inspired by a concrete problem that some colleagues of ours were confronted with.

2. Problem Statement and Methodology

2.1 Problem Statement

In some recent meetings of translators, some colleagues informed us that sometimes some of the diplomas that they translate for students travelling to foreign countries to further their studies are returned to them because academic institutions of the host countries are not familiar with the names and titles they write on students' diplomas and certificates. This apparently banal problem casts doubts on translators' competence and prevents students from getting admission to foreign academic institutions. However, when you look at this problem with an insider's view, you quickly realise that it is not due to translators' incompetence; it is rather due to a lack of one standard in English and to the absence of a functionalist approach to translation.

To address this problem, this paper adopts the following methodology.

2.2 Methodology

This paper adopts two approaches, namely a descriptive approach and a comparative one.

The latter compares different names given to the same diplomas in various English-speaking countries. This approach is useful in pinpointing a serious academic problem and in advocating a repertoire of diplomas and degrees available in all countries where English is one of the languages of instruction.

The former approach, i.e. the descriptive approach, describes the global spread of English and the categories of countries where it is used. This approach is equally important because it sheds light on the multicultural and international dimension of the English language. The situation it depicts is that of one target language and several target cultures.

3. Results

- a. There are three categories of English-speaking countries in the world and each of these countries contributes its culture and peculiarities to this global linguistic community.
- b. There is an inextricable link between translation and culture.
- c. The difficulty in finding cross-cultural names for degrees and certificates translated into English highlights the problems of equivalence in translation.
- d. There is a need to adopt a functionalist approach to the translation of academic diplomas. Indeed, one of the central issues in the functionalist school of translation is its orientation toward the target language culture.

4. Theoretical Framework and Discussion

4.1 Theoretical Framework

This paper focuses on the theories developed by several authors including Kachru, Susan Bassnett, House, Katharina Reiß and Hans Vermeer.

It has already been mentioned that Kachru has explained the worldwide spread of the English language in three categories of countries. Consequently, each of these countries develops its own standards. That is the point Kachru has raised in the following quotation:

What further complicates the task is the sheer magnitude of the spread of English, the variety of global contexts in which English is used and the varied motivations for its acquisition and use in the erstwhile colonial regions after the political phase of the Colonial Period. There are also some who believe the Post-Colonial Period has ushered in a phase of decontrol of English, as it were, from earlier, reasonably well-accepted standards. The impression now is that with the diffusion of and resultant innovations in English around the world, universally acceptable standards are absent. (Kachru, op. cit., pp. 11-12)

Through the quotation above, Kachru contributes two fundamental ideas to this paper, namely the lack of universally acceptable standards due to the sheer magnitude of the spread of English and the three categories of countries that use this language.

Equally important is Katharina Reiß's and Hans Vermeer's Skopos theory and its functionalist approach to translation. These two authors have summarised the Skopos theory as follows:

4.2 Summary of the theoretical groundwork

The groundwork behind our general theory of translational action consists of three assumptions which, as we shall see later, are hierarchically linked in the following order:

(1) $TA = f(sk)$

A translational action is a function of its *skopos*.

(2) $TA = IOT (IOS)$

A translational action is an offer of information produced in a target culture and language about an offer of information produced in a source culture and language.

(3) $TA \subseteq IOS \times IOT$

The target information offer is represented as a transfer which simulates a source information offer. The simulation is not biuniquely reversible. A narrower culture-specific version of this claim is that a target offer of information is a transfer which imitates a source offer of information.

Note that we speak of 'a' source offer and 'a' target offer, both of which represent only one out of an indefinite number of potential offers. (With regard to the use of these pseudo-formulas (Reiß & Vermeer, op cit, p. 94)

It needs to be made clear that what these authors call a translational action is translation as a human action that thus possesses intention. Translation is done to achieve a purpose and should always aim at a target audience or culture. That is the 'Skopos theory', which means purpose. Translation is done from a source language and culture into a target language and culture. Translation into a target culture may undergo modifications and changes due to the target language and culture realities. Translation is referred to here as simulation and imitation.

This functionalist theory is a major trend that prominent translation theorists like Eugene Nida have advocated. Indeed, Nida's *Dynamic Equivalence* theory advocates the functionalist approach. Earlier in the history of translation, another term, i.e. foreignisation, was used to describe the target culture orientation of translation.

Susan Bassnett's contribution to this discussion is her statement on the link between translation and culture as well as the problems of equivalence in translation.

Equally important in this discussion is House's ideas related to the link between translation and culture.

In the following section, the ideas and theories developed by these authors will be discussed in greater detail.

5. Discussion

5.1 *The three categories of English-speaking countries in the world*

In elaborating on the idea of the three concentric circles of English, Kachru has stressed the importance of English in several of the outer circle countries. In some of these countries, e. g. in Nigeria, it has become the official language. In Singapore, it is a major language of government, the legal system and education. In India, English is, according to the Constitution, an associate official language.

The third category of English-speaking countries is expanding rapidly and new varieties of English have emerged in the form of EFL – English as a Foreign Language. "This circle is currently expanding rapidly and has resulted in numerous performance (or EFL) varieties of English (Kachru and Quirk, 1981)." (Kachru, op. cit., p. 13)

After presenting the three groups of countries, Kachru makes "a distinction between speech community and speech fellowship as originally suggested by Firth (1959: 208)." A speech fellowship brings users closer than a speech community which is larger. Another important point made in Kachru's paper is that "English ceases to be an exponent of only one culture the Western Judaeo-Christian culture." (Ibid, p. 20)

It was important to briefly present the international and multicultural background of English, the target language of this paper. The conclusion that can be drawn is that English is used by many different ethnic groups in many religious, geographic, political and economic circles. It has generated variants all over the world because some ethnic groups mix it with their own languages.

5.2 *The inextricable link between translation and culture*

Translation is not only a linguistic exercise but it is also an incursion into another culture. Several authors including Katharina Reiß and Hans Vermeer as well as Susan Bassnett and House have discussed this issue.

House (2016, p. 40) starts the discussion on the issue of culture by asking a fundamental question: "The question 'what is culture?' can thus be fruitfully extended to 'how does culture affect the construction of meanings in a certain context?'" This question needs to be answered at a later stage when the concept of *primary school* is examined in the South African context.

Furthermore, House underlines that the concept of 'culture' has been the concern of many different disciplines such as philosophy, sociology, anthropology, literature and cultural studies, and the definitions offered in these fields vary according to the particular frame of reference invoked. "Kroeber and Kluckhohn (1952) collected 156 (!) definitions of culture, and today such a list would undoubtedly be much longer." (Ibid)

On this score, House explains that two basic views of culture have emerged from the above-mentioned definitions: the humanistic concept of culture and the anthropological concept of culture.

The humanistic concept of culture looks at the 'cultural heritage' as a model of refinement, an exclusive collection of a community's masterpieces in literature, fine arts, music etc.

The anthropological concept of culture takes into account the overall way of life of a community or society, i.e. all those traditional, explicit and implicit designs for living which act as potential guides for the behaviour of members of the culture.

House explains that culture in the anthropological sense captures a group's dominant and learned set of habits, as the totality of its non-biological inheritance involves presuppositions, preferences and values – all of which are, of course, neither easily accessible nor verifiable.

In another development, House states that in several linguistic schools of thought, 'culture' has long been seen as intimately linked with language in use. "Thus, for instance, scholars operating in the Prague school of linguistics or inside Firthian-Hallidayan functional-systemic British Contextualism described and explained language as primarily a social phenomenon, which is naturally and inextricably intertwined with culture." (Ibid, p. 44). In these two as well as other socio-linguistically and contextually oriented approaches, language is viewed as embedded in culture such that the meaning of any linguistic item can only be properly understood with reference to the cultural context enveloping it. This is a forceful statement that is reinforced by the following statement by House on translation and culture: "For translation, we need to base our judgements about when and how a 'cultural filter' is to be applied in the process of translation, on serious qualitative ethnographic and contrastive discourse analysis based on detailed micro and macro-contextual analyses. (Ibid, p. 45)

To summarise House's thinking, the following four key points need to be highlighted: (1) The need to understand how culture affects the construction of meanings in a certain context; (2) two basic views of culture have emerged: the humanistic concept of culture and the anthropological concept of culture; (3) any linguistic item can only be properly understood with reference to the cultural context enveloping it; (4) the need to apply a 'cultural filter' in the process of translation.

As indicated above, Susan Bassnett has also discussed the issue of translation and culture. In *Translation Studies*, Bassnett (2002, pp. 22-23) notes that:

Language, then, is the heart within the body of culture, and it is the interaction between the two that results in the continuation of life-energy. In the same way that the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from the culture at his peril.

This is like a piece of advice as well as a warning against every attempt to ignore the cultural dimension of translation. No translator can survive if s/he does not understand both source language and target language cultures.

ReiB & Vermeer (op. cit., p.25) echo this truth when they note that "Translators must therefore know both the source and the target cultures; they must be bicultural. For, in translation, the value of an event, with regard to its nature or its degree or both, may change."

According to Vermeer, norms and conventions are the principal features of a culture and translating is comparing cultures. The translator's cultural background knowledge plays an important role in the success or failure of this comparison. Modifications that occur when elements are transferred from the source text to the target text are appropriate in certain contexts so long as the transferred element possesses the same amount of conventionality in the target culture as the original did in the source culture. In addition, the *skopos* of the translation is determined by a translation brief or translation commission. Thus, it can be seen that although Skopos Theory is more target-oriented, the cultural aspects of both source and target languages play an important role.

In the summary of the Skopos theory, translation is referred to as simulation and imitation. This description reveals the problems that translators encounter in their search for equivalents in the target language.

5.3 Problems of equivalence in translation

Popovič is one of the authors who have discussed the problems of equivalence in translation. This author has distinguished four types of equivalence, including stylistic (translational) equivalence which has been defined as follows: " *Stylistic (translational) equivalence*, where there is 'functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning (Basnett, Ibid, p. 33)

This type of equivalence seems to encapsulate the issue that is being discussed in this paper, i.e. functional equivalence. The table below presents two francophone diplomas and their English equivalents.

Table N° 1: BEPC and BACCALAUREAT and their equivalents

BEPC	UK <i>General Certificate of Secondary Education (GCSE)</i> Key stage 4 (3 ^{ème} & 2 ^{nde} French system)
	Ghana <i>Basic Education Certificate Examination (BECE)</i>
	Nigeria <i>Basic Education Certificate Examination (BECE)</i>
	South Africa Grade 9
	USA 8th Grade
	Canada GCSE
BACCALAUREAT	UK A' Levels
Bac professionnel	BTEC National Diploma Advanced (NVQ Level 3)
	Ghana <i>West African Senior Secondary Certificate Examination (WASSCE)</i>
	Nigeria <i>West African Senior Secondary Certificate Examination (WASSCE)/Senior Secondary Certificate Examination (SSCE)</i> <i>O' Level</i> A' Level – an exam that enables students to enter university. It is not a degree
	South Africa National Senior Certificate (NSC)
	USA <i>12th Grade or High School Graduation</i>
	English speaking Canada High School Diploma

Source: <https://www.scholaro.com/reports/Credential-Evaluation>

The table above shows differences in the names of the diplomas in the various English-speaking countries. Indeed, while the equivalent of BEPC in Ghana is *Basic Education Certificate Examination (BECE)*, in the UK it is called *General Certificate of Secondary Education* and in the US it is called 8th Grade. There are other names for the same diploma in other English-speaking countries. The point this paper is making is as follows: if a translator wants to translate BEPC into English, which denomination does he have to use? Since there is no standard term that is universally acceptable in all English-speaking countries, the translator has to ask whoever has commissioned the work where s/he is going with the diploma. The knowledge of the destination of the student can help the translator to use an appropriate term that will be acceptable in the student's host country.

The same remark is valid for the translation of BACCALAUREAT into English. While the equivalent in Nigeria is *West African Senior Secondary Certificate Examination (WASSCE)/Senior Secondary Certificate Examination (SSCE)*, in South Africa the term they use is *National Senior Certificate (NSC)*. In other English-speaking countries they use other names.

The various names tell us something about the problems of equivalence in translation. Equivalence is not sameness. There is another problem related to the concepts these terms refer to. Let us now look at a piece of information on the educational system of South Africa.

Table N°2: Education System in South Africa

Primary	Primary School	9
Post-secondary	Higher National Certificate	2
Tertiary	Bachelor's (Arts and Science)	3
Tertiary	Bachelor's Honors	1
Tertiary	Bachelor's (Professional)	4-6

Source: <https://www.scholaro.com/pro/Countries/South-Africa/Education-System>

The first nine years are spent in primary school and another three years are spent in secondary school. Secondary school education starts after nine years of schooling.

Two issues need to be raised at this stage. The first one has to do with the concept of secondary education in South Africa. While in francophone African countries secondary school starts after six years of education in primary school, in South Africa it starts after nine years. Therefore, the concepts of primary school and secondary school are not the same in francophone African countries and in South Africa. The South African concept of primary school involves more years. Consequently, in the francophone context, if you translate the South African term Primary School by *Ecole primaire* you may do a disservice to the holder of the certificate.

There is another table from the same source which is presented below.

Table N° 3: Educational System in South Africa

Education	School/ level	Grades	Age	Years	Notes
Primary	Primary school	1-9	7-15	9	Education is compulsory through grade 9
Secondary	Secondary education	10-12	14	13	National Senior Certificate (NSC) Exams taken upon completion of grade 12. The NSC grants access to higher education. Awarded since 2008.
Secondary	Vocational Secondary Education	11-12	16	2	
Post-secondary	National Certificate			1	
Post-secondary	Higher National Certificate			2	

That primary school lasts 9 years is confirmed in this table as well. Secondary education comprises 3 grades (9-12). Then, there is post-secondary which is unknown in francophone African countries.

The conclusion is that these terms and concepts do not have a universally accepted content. They are backed by the culture in which they are used. Having said that, it is important to recall House's theory : (1) *The need to understand how culture*

affects the construction of meanings in a certain context; (3) any linguistic item can only be properly understood with reference to the cultural context enveloping it; (4) the need to apply a 'cultural filter' in the process of translation.

Indeed, there is a need to apply a cultural filter in the process of translation because the translation of the South African concept of primary school into French needs the application of a 'cultural filter'.

As a translator, whenever you transfer terms and concepts from their original culture to another one, you have to study their content first to make sure that the names you attribute to them in the target culture are adequate and reflect their source culture content. This raises another important issue that can be termed '*intercultural transferability of terms and concepts*'. If the source language terms and concepts can be transferred easily to the target language without any change in their content, they are said to be '*interculturally transferable*'. On the contrary, if the transfer of terms and concepts from a source language culture to a target language culture implies a change in their content, then they are not '*interculturally transferable*.' This is ample evidence that translation does not operate solely at a linguistic level but it also operates at a cultural level. Great care needs to be taken while transferring a term or a concept from one culture to another. The knowledge of the concept in both cultures is necessary to avoid blunders.

At this stage, this paper backs the notion of cultural filter and recommends the adoption of a functionalist approach to translation.

5.4 The need to adopt a functionalist approach to translation

A logical conclusion of the descriptions made so far is that it is necessary to adopt a functionalist approach to translation. The term *functionalism* entails an orientation towards the target culture and the purpose of the translation. Within Translation Studies and in the translation industry, there is a need for more sensitisation about the issues associated with translating into English as Lingua Franca, as well as other *polycentric* languages, not only when academic diplomas are translated, but also when technical terms are found in some documents. Unless a functionalist approach is adopted, the translation may end up being rejected because the terms and concepts used in it may not be known in some target cultures.

The functionalist approach calls for a re-introduction of cultural studies in Translation Studies. So far it has been recalled that several authors, namely House, Reiß K. & H. Vermeer, Susan Bassnett, Eugene Nida, have insisted on the need to adopt a functionalist approach to translation. More importantly the validity of this urgent call has been ascertained and justified through the examples provided in this research work.

6. Conclusion

This paper has tackled the problems of equivalence inherent in the translation of academic diplomas from French into English. It has found that English is currently spoken in three groups of countries around the world. However, these countries have different cultures and standards. And the names given to diplomas in these countries, especially at secondary school level, are not the same. This represents a challenge because when you want to translate a particular diploma into English, you never know which culture to turn to in order to choose a name. If you choose a name that is used in Nigeria, for example, while the student is going to the USA with the translated diploma s/he may be in trouble in his/her host country. The best option is to ask the student where s/he is going with the translated diploma. When you know the student's destination, you are more likely to use a name that is known and accepted in the student's host country.

Another important finding of this paper is that translation is not only a linguistic activity but it is also a cultural transaction. Therefore, translators should be both bilingual and multicultural.

To ensure that a translation is acceptable in a target culture and language, a functionalist approach needs to be adopted. In subsequent papers, the applicability of the functional approach to the translation of other materials will be discussed in a bid to demonstrate the validity of this theory. It is a fact that some lexical items used in some English-speaking countries are not the same in the rest of the anglophone world because of a linguistic phenomenon called coinage.

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The Translation of Islamic Women-Related Legal Terms and Metaphors: A Comparative Study of Fazlul Karim's (1938) and Robson's (1963) Versions of Mishkat-ul-Masabih

Dheya S. Al-Jalahma¹ & Yasser A. Gomaa^{2*}

¹Assistant Professor of Translation Studies, College of Arts, University of Bahrain, Kingdom of Bahrain

²Associate Professor of Linguistics, College of Arts, Assiut University, Egypt & University of Bahrain, Kingdom of Bahrain.

Corresponding Author: Yasser A. Gomaa E-mail: gomaa@aun.edu.eg

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ABSTRACT

Through the instrumentality of the translation allusions strategies proposed by Leppihalme (1997) and the Skopos-plus-loyalty approach developed by Nord (1997), the present study scrutinizes the English translation of six Islamic-legal terms and six metaphors used for women in selected Prophetic Hadith from two English versions of Al-Tabrīzī's (d. 1348 A.D.) Mishkat-ul-Masabih that have been translated by Fazlul Karim (1938) and Robson (1963). The results indicate that Fazlul Karim's (1938) translation of the of Islamic-legal terms shows his commitment to provide the Muslim reader with the necessary Islamic rulings and opinions taken from the Prophetic Hadith. However, the language in his translation is found to be incomprehensible in many cases because it strictly adheres to the Arabic structure. By comparison, Robson's (1963) language appears natural and the terms are translated more accurately regarding the 'general meaning' of the word. In addition, his translation is comprehensible and coherent. Fazlul Karim's (1938) translation of metaphors of women shows that, in most cases, he uses an inaccurate translation for the respective metaphor. Robson (1963) is found to be consistent with his skopos of using natural English. This study is an attempt to shed light on the importance of gaining knowledge about the culture that surrounds the terms related to women and its effects on translation. It endeavors to draw attention to the role of translation in reflecting the appropriate status and societal role of women at a particular time with special emphasis on terms that consist of a combination of physical, social, and legal aspects.

1. Introduction

While the Qur'an is the first source of Islamic law, the Prophetic Hadith, (henceforth, PH), is the second-major source of this law. Having a highly instructional nature, it guides Muslims on how to get on with their life in conformity with the Islamic teachings. Therefore, the Prophet Muhammad's sayings and deeds, conveyed in the PH, have a specific function for Muslims, who are required to obey him through following his instructions included in the PH. Accordingly, the comprehensibility of the PH translations is of great importance to any non-Arabic speaking Muslim. There is a great number of publications written in English to explain what Muslim scholars call the 'Science of Hadith', which relates to Islamic law and jurisprudence. This science is "developed, to evaluate every single statement ascribed to the Prophet" (Al-A'zamī 2010, p. 8). In addition, publishing of Islamic books, which contain a great deal of translated PHs in languages other than Arabic, has increased widely in the past decade. According to Lang (2004), most of these translations, which were carried out by Muslim translators from the Middle East, Asia, Europe and the United States, were a potential source of rational conflict that causes loss of confidence in the PH literature. He claims that such loss is attributed to the excessive literalism and the failure to observe the cultural dimension in the PH translations. That is, these translations depend heavily on the strategy of literal translation, not taking into consideration the cultural aspects and failing to anticipate the effect of such translations on the target text reader. Therefore, there is a need to study, analyse and evaluate the available translations of the PH in order to verify whether these translated texts are capable functioning properly in the target culture.

The present study sets out to develop an understanding of the dynamics of the PH translation within the context of the translation allusions strategies proposed by Leppihalme (1997) and the Skopos-plus-loyalty approach developed by Nord

(1997). It explores the issues relating to this translation by analysing and evaluating selected PHs from two English versions of the book of *Mishkat-ul-Masabih* [Niche for Lamps] by Al-Tabrīzī (d. 1348 A.D.) It is an updated version of a selection of PHs extracted from the large standard authoritative collections that has been compiled by Al-Baghawī (d.1122 A.D.) in the twelfth century A.D. to serve as a condensed and functional book that can be utilised by both students of the PH and lay readers alike. It has been of great interest to scholars throughout the centuries. Starting from the nineteenth century onwards, several attempts to translate selected PHs from *Mishkat-ul-Masabih* into English. However, the only complete translations of the whole book have been made by the Indian scholar and Judge Maulana Mohammad Fazlul Karim and the British Orientalist and clergyman James Robson.

The current study is geared towards scrutinizing the translation of Islamic-legal terms and metaphors used for women in selected PHs translated by Fazlul Karim (1938) and Robson (1963), which are analysed with regard to their consistency of strategies, consistency of the source text interpretation and consistency of skopos. In addition, it sheds light on the importance of gaining knowledge about the culture that surrounds the terms related to women and its effects on translation. It also draws attention to the role of translation in reflecting the appropriate status and societal role of women at a particular time with special emphasis on terms that consist of a combination of physical, social, and legal aspects. It is very important to note here that patriarchal language and inclusive language are not the focus of the present study, which is neither an investigation of translation from a feminist point of view nor a feminist study of gender in translation. It is a study of how women's roles and status in society are reflected in translation.

2. The translation of societal roles and terms related to women in religious texts

As indicated so far, the portrayal of women can be influenced by certain practices in translation. Roald (2003) argues that Islam has been accused of androcentric interpretations of religious texts. She adds that the PH texts, in particular, "contain patriarchal attitudes as they came into being in patriarchal and male dominated societies" (Roald 2003, p. 144). She also points to the dichotomy between the perception of a PH by a Muslim who will presumably interpret it contextually and a non-Muslim who is more likely to read it literally. She further claims that in some places of PH-literature "the relationship between men and women is portrayed as one of love and intimacy, whereas in other places, women are described in terms which for westerners born and raised in times with a strong notion of gender equality might appear as degrading and disparaging of women as a whole" (Roald 2003, p. 146). She describes the problem of translating PHs related to women by indicating the view of one of her interviewees who claims that when she reads the PH as an Arab Muslim, she finds no problem in accepting its concepts. In translation, however, the concepts are transformed and therefore are understood differently. She adds that when reading the PH in Arabic she understands it positively "whereas rendered into the English language the meaning seems to become something else, a text which depicts women in a bad way" (Roald 2003, p. 128). In sum, the translation of terms related to women has been considered a sensitive and controversial issue. It is related deeply to the respective culture and pertinent norms of society. The terms, therefore, should be investigated by referring to their meaning in the language and culture and the way these terms were used at the time the text was originally written. That is, translators should be aware of the shift of meaning through time because, as indicated by Castelli (2006) and Roald (2003), the portrayal of women and their role and perception in society can profoundly be affected by the translator's choice of language.

3. The translation of societal roles and terms related to women in religious texts

Badawi and Abdel-Haleem argue that for a translator or a commentator to know the complete meaning of a word, they should understand all the contexts in which the term occurs in a specific text. They explain that "[t]he complete meaning of a word, as semanticists insist, is nothing less than all the contexts in which it appears within a certain corpus such as the Qur'anic text" (Badawi and Abdel-Haleem 2013, p. xxiii). Besides, they demonstrate their view through the case of the Arabic root *m-t-*, which occurs several times in the Qur'an. In the case of the Qur'an, Muslim commentators have had different opinions because of "the various modes of interpretation to which a word can lend itself in various Qur'anic contexts" (Badawi 2002, p. 115) in addition to the fact that its language belongs to a classical period which ended thirteen hundred years ago. Therefore, they add, the problem in a number of current translations of the Qur'an lies in the inadequate differentiation between differently contextualised vocabulary, often with dire consequences to the meaning of the whole text. Besides, they attribute what they call 'unsatisfactory situation in the field of Qur'anic translations' to the changes of 'the semantic scatter of many Arabic roots' from the classical period to the later periods, as in the case of the root *m-t-*. They claim that the central meanings of this root in the classical period were 'might' and 'longevity' with the meanings of 'pleasure' and 'enjoyment' occupying marginal positions whereas in later periods the meanings of 'might' and 'longevity' almost disappeared with 'pleasure' and 'enjoyment' occupying central positions despite the fact that dictionaries include all the senses of the verb *matta'a*. They argue, as indicated

in 7.2 where the translation of the term *matā'* is discussed, that many translators use only the sense of 'enjoyment' even in contexts that suits the sense of 'longevity'. Accordingly, they urge translators to exclude the senses of the Arabic term, which are not part of the doctrine the Qur'an advocates and select the sense that conforms to the teachings of the religion of Islam. In the light of this, when translating an Arabic term, a translator should investigate the different senses of meaning a term may hold. The context of the term can determine whether to opt for the general meaning of the term, the Islamic-legal meaning or the regional meaning.

4. Study questions

This study endeavours to address four research questions: (1) what are the strategies applied by the two translators in order to achieve the stated skopos?, (2) to what extent is each translator consistent in his translation strategies?, (3) does the translation convey the meaning of the PH in accordance with the interpretation in the commentary book used by both translators?, and (4) is the translation consistent with its stated skopos?

5. Theoretical Framework

To generate accurate findings, this study, which uses the transliteration system of the library of Congress¹, analyses the translation of six Islamic-legal terms and six metaphors related to women in Fazlul Karim's (1938) and Robson's (1963) versions of *Mishkat-ul-Masabih* in relation to their consistency of strategies, source text interpretation and translation skopos, which constitute the four research questions. In this analysis, the six strategies for the translation allusions proposed by Leppihalme (1997) are used because they are found to be applicable for the case of the translation of Islamic-legal terms and metaphors that are all considered as culture-bound terms. Strategies 1, 2, 3 and 4, which are used according to Leppihalme (1997), include: (1) retention of the culture-bound term as it is, with adding some guidance or with adding detailed explanation (e.g., footnotes), (2) replacement of the culture-bound term by another target language term, (3) omission of the culture-bound term but transfer the sense by other means or omit the term altogether, and (4) overtly given information where explicit explanations can be provided to the culture-bound term by adding footnotes, endnotes and translator's prefaces among other overt clarifications. In order to increase their adaptability to the translation of the Islamic-legal terms and metaphors related to women, Leppihalme's (1997) strategies 5, reduction to sense by rephrasal, and 6, literal translation, have been modified. Leppihalme (1997, p. 89) maintains that in strategy 5, the translator rephrases the culture-specific item and "prioritises its informative function" in order to make the meaning clear. In the present study, reduction to sense by rephrasal is determined in accordance with the two cases: (1) when the translator selects one sense out of multiple senses of a certain word, and (2) when the translator provides an explanatory phrase for a term that does not have a corresponding term in the target language. As for strategy 6, Leppihalme (1997, p. 89) argues that literal translation refers to the case when "the translator simply translates the linguistic component without regard to connotative and contextual meaning." In the current study, the strategy of literal translation is used to refer to the situation when the culture-bound term has a corresponding term in the target language and the translator uses that specific term, as in the translation of *mūmisah* as prostitute.

In addition to using Leppihalme's (1997) strategies, the consistency of the source text interpretation is analysed according to *Mirqat al-Mafatih*, the commentary book of Al-Qari (2002), and the concept of function-plus-loyalty, which was introduced by Nord (1997) into Skopos theory to serve as a moral principle that controls the unlimited range of purposes for a translation endorsed by Skopos theory. The functionalist school, pioneered by Katharina Reiss and Hans Vermeer in the 1980s in Germany and later developed in the writings of Nord (1997), especially in the field of religious translation, stresses the function each translation intends to achieve for its audience. Skopos theory, where skopos means aim or purpose, emerges from the functionalist school and views translation as cultural transfer. According to this theory, the adequacy of translation cannot be determined without reference to the purpose of the translation. Therefore, if a translator chooses to reveal the aim of his/her translation in a preface, it can safely be assumed that the translation is skopos-oriented, which consequently paves the way to investigate whether the translation has fulfilled its intended purpose or skopos. With its culturally-oriented approach, it has gained wide acceptance in the last few decades particularly in the field of technical translation, (e.g., computer manuals, operating instructions and advertising), where the main purpose is "to make the communication work" (Nord, 2003, p. 89). Nord (1997, p. 1) argues that the functionalist approach "evaluates translation according to its functionality in a certain situation-in-culture." This approach is described by Snell-Hornby (2006, p. 52) as "a culturally-oriented approach as opposed to linguistically-oriented approaches." The functionalist approach, therefore, revolves around the aim of the target text as

¹<https://www.loc.gov/catdir/cpsa/romanization/arabic.pdf>

Vermeer (1989, p. 234) confirms that “what the skopos states is that one must translate, consciously and consistently, in accordance with some principle respecting the target text.” Accordingly, as indicated by Schäffner (1998), the target text’s purpose is the most significant criterion in the process of translation. Nord (2003) takes Skopos theory to a new dimension by introducing the concept of ‘loyalty’ and applies it to Bible translation.

Nord (1997, p. 125) argues the guidelines offered by the concept of function-plus-loyalty allow religious texts to be translated not in a philological way but in a way that enable the translation “to attain new functions for the target audience (=functionality) without betraying the communicative intentions and expectations of both the source-text authors and the target-text readers (=loyalty).” She adds that while fidelity concepts are usually associated with the relationship between the source text and the target text, loyalty, which refers to the interpersonal relationship between the translator, the initiator, and the addressees, “raises the need for a negotiation of the translation assignment between translators and their clients” (Nord, 1997, p. 126). Loyalty, for her, implies that translators reveal their translation skopos to the readers. In addition, she emphasized that in translating religious texts, the translator can adhere to the principle of ‘loyalty’ by referring to the philological, theological interpretation and exegesis of the source text together with explaining his/her translation strategies in the preface. In addition, she argues that considering the expectations of the target text reader is an important factor for preserving the ‘loyalty’ concept. She also maintains that in some cultures, the target-text readers may expect a literal translation of the source text, while in other cultures; readers may prefer the translation to provide a comprehensible text that uses natural language even if it does not reflect all the features found in the source text. She adds that some cultures may even accept the use of archaic language in translation and this this should be taken into account. However, “Translators are not always obliged to satisfy the readers’ expectations, yet there is a moral responsibility not to deceive them.” (Nord, 1997, p. 125). In other words, if the translator is expected within a particular culture to produce a literal translation of the original, he/she cannot opt for a non-literal translation without informing the target reader what he/she has done and why.

It is worth noting here that while Fazlul Karim (1938) declares his intention to use a literal translation, Robson (1963) states that he aims at using natural English, thus avoiding strict adherence to the Arabic language structure. In their respective introductions to the translation, both translators provide details concerning the aim [skopos] of their translation. They clearly stated their respective translation skopos and the strategies they intended to use for their translations. They both named the commentary book each one of them depended on for the interpretation of the source text. This, in fact, paved the way in the present study for a Skopos-oriented approach depending on Nord’s (1997) Skopos-plus-loyalty in analysing the (a) the consistency of the strategies used in each translation, (b) the consistency of the source text interpretation in relation to the exegesis of the PH, which is achieved by consulting the commentary book used by the translators as it contains all aspects relating to philology, history and context related to the interpretation of the PH text, and, (c) the consistency of the translation skopos [purpose] as stated by both translators.

6. Analysis of Fazlul Karim’s (1938) and Robson’s (1963) translation of Islamic-legal terms for women

This section analyses the translation of twelve Islamic-legal terms used in a number of PHs in relation to their consistency of strategies, source text interpretation and translation skopos. Like the Qur’an, the PH is a binding source of Islamic legislation. It has a legislative force in the lives of Muslims. Many PHs supply rulings for various occasions. The Qur’an provides general principles and rulings while the PH identifies those rulings and explains specific issues to both scholars and lay Muslim readers. It is worth noting here that the *Shari’ah* laws are important aspect of Islam because they are the practical part of the message of Islam, where legal PHs are used as a basis for legal matters. There are various laws of *Shari’ah* that are related to the conditions of women where many Arabic terms are used for women in certain contexts to denote a certain Islamic-legal function. For example, a term such as *jāriyah* has two senses: either a ‘small girl’, which denotes age or a ‘slave girl/woman’, which refers to a legal status.

The first part of this analysis is devoted to the study of six terms with Islamic-legal aspects related to women in the domains of marriage or the sexual aspect of the union between women and men. These terms are: (1) *ayyim*, (2) *thayyib*, (3) *mūmisah*, (4) *walīdah*, (5) *hā’id*, and (6) *jāriyah*.

6.1. *ayyim*

Abu Hurairah reported that the Messenger of Allah said: **A woman without husband** shall not be married till she gives consent. Nor a virgin be married till her consent is sought. They asked: How shall be her permission? He said: if she remains silent.*

*Ayyim signifies a woman who was previously married but now she has got no husband owing to death or divorce. It appears from this that consent in either case is essentially necessary in a valid marriage; without it, marriage is absolutely void. Ayyim may be a virgin or not a virgin. In the latter case, she is called *Thayyib* in Arabic. In other words, she had sexual intercourse with her former husband. Here by the word *Thayyib*, the latter has been meant. (Fazlul Karim 1938, vol. 2, 611- 612)

Abu Huraira reported God's messenger as saying, "**A woman without a husband*** must not be married till she is consulted, and a virgin must not be married till her permission is asked." When asked how her permission was indicated he replied that it was by her saying nothing.

*Ayyim: This means a woman who has no husband. It may mean a woman who has not been married, whether a virgin or not, or a woman previously married who has no husband. (Robson 1963, vol. 1, p. 665)

This PH instructs the guardians of women not to give them in marriage against their will. The consent of the female, whether she is a virgin, widow or divorced, must be asked. The Prophet uses the Islamic-legal term *ayyim* to refer to a woman without a husband. The PH also points out the difference between the accepted means by which the female can convey her consent. The female who had previously married but now has no husband owing to death or divorce should reply in clear words that she accepts the new marriage, while the virgin's silence could be taken as an indication for her approval (Al-Qari 2002, vol. 6). In the lexicographic work *Lisān al-'Arab*, Ibn Manẓūr (1993) differentiates between the verb *tusta'mar* which the Prophet uses for the condition of *ayyim* and the verb *tusta'dhan* which is used in the case of the virgin. He further clarifies that permission *idhn* is known by the silence while the command *'amr* needs to be articulated. Al-Qari (2002, vol. 6, p. 291) points out that *ayyim* denotes a woman without a husband "whether she is a virgin *bikr* or previously married *thayyib*." Therefore, he confirms that unmarried women, being young or old, must not be married until she is clearly consulted. However, *ayyim*, in this context, does not make reference to the larger sense of the term which includes a woman without a husband whether being a virgin or not. The PH specifically refers to a special case of *ayyim*, which is *thayyib*, i.e., a woman who had sexual intercourse with her previous husband and not a previously married woman who may still be a virgin. Ibn Manẓūr (1993: *bāb al-hamza*) describes *ayyim* as a woman who is not married, whether a virgin or not, including divorced women. On the other hand, Wehr and Cowan (2016, p. 48) defines *ayyim* as "widow", limiting the wide senses of the term. It should be emphasized here that the Islamic law studies the legal status of women, among many other legal matters, in specific detail. Whether the woman who is about to marry is virgin, widowed, divorced, previously married but still a virgin or previously married and had sexual intercourse with her husband must be clearly verified before commencing the marriage. Even the procedure of asking the woman's consent of marriage differs according to her status being a virgin or not. Therefore, one can conclude from the interpretation of Al-Qari (2002, vol. 6) that the Prophet referred to the narrower sense which is *thayyib* and not the wider sense of *ayyim*.

In translating the term *ayyim*, Fazlul Karim (1938) paraphrases its meaning as a woman without husband. He uses the strategy of reduction to sense by rephrasing in addition to the strategy of overtly given information by a footnote. The meaning he conveys conforms to the interpretation of Al-Qari (2002, vol. 6). He points to the difference between *ayyim* and *thayyib* and reinforces the intended meaning in this context, which is the narrower sense *thayyib*. He appears keen on making the legal aspect in the PH clear, in the footnote. In like manner, Robson (1963) also opts for the same strategies used above by Fazlul Karim (1938). However, the legal aspect of limiting the status of the female to *thayyib* as indicated in the commentary of Al-Qari (2002, vol. 6), is not evident in either the translation, or the footnote which focuses on defining the meaning of *ayyim*.

6.2. *thayyib*

In the PH below, which directly follows the above PH in the book of *Mishkat-ul-Masabih* and in the two translations as well, the Prophet uses the term *thayyib* in the same way as *ayyim*.

Ibn Abbas reported that the Messenger of Allah said: A woman without husband has got more right to her person than her guardian, and a virgin's permission should be asked about herself; and her permission is her silence. In a narration: He said: **a previously married woman having consummation** has got greater right to her person than her guardian, and

a virgin shall be asked of her consent by her father; and her permission is her silence. (Fazlul Karim 1938, vol. 2, p. 612).

Ibn Abbas reported the Prophet as saying, "A woman without a husband has more right to her person than her guardian, and a virgin's permission must be asked about herself, her permission being her silence." In a version he said, "**A woman who has been previously married*** has more right to her person than her guardian, and a virgin must be consulted, her permission consisting in her saying nothing." In another version he said, "A woman who has been previously married has more right to her person than her guardian" and a virgin's father must ask her permission about herself, her permission being silence."

*Thayyib: This means a woman previously married who has no husband. In view of the context it is argued that *ayyim* is used above in the same sense. (Robson 1963, vol., p. 665)

Al-Qari (2002, vol. 6) describes *thayyib* as a woman previously married who had sexual intercourse with her husband and so is not a virgin. Ibn Manẓūr (1993) also defines *thayyib* as a widow or a divorced woman who had sexual intercourse with her previous husband. Al-Qari (2002, vol. 6) argues that the term *thayyib* in this context is used in its narrow sense of previously married women whose marriage is consummated by having sex. This condition represents a special legal status different from *ayyim* who could have been married and divorced or widowed without having sexual intercourse with her husband where she remains a virgin, and therefore has a different legal position in the Islamic law. In his translation of *thayyib*, Fazlul Karim (1938) appears keen on making the legal status of the woman clear by adding 'having consummation' to 'a previously married woman', using the strategy "reduction to sense" where he explains the sensitive Islamic-legal status of being 'previously married' in addition to confirming her status of being 'non-virgin'. Moreover, he uses the strategy of "overtly given information" thus providing an introductory paragraph before the PH in which he describes some legal issues on "consent in marriage". Similarly, Robson (1963) uses "reduction to sense" strategy and translates *thayyib* as a woman who has been previously married. Nevertheless, the sense is not complete where the legal status of consummation of marriage by having sexual intercourse is not made clear. Moreover, he uses the strategy of "overtly given information" and provides a footnote in which he shows his awareness that *thayyib* and *ayyim* are used in the same sense. However, the sensitive Islamic-legal difference in *thayyib* is missing. In other words, his translation does not provide the Muslim reader with this specific instruction.

6.3. *mūmisah*

Abu Hurairah reported that the Messenger of Allah said: **A prostitute woman** was forgiven. She was passing by a dog which was near a well panting, and hunger almost killed it. Then she put off her socks and tied them with her head-cloth and then took water for it (from the well). For that, she was forgiven (of her sins). It was said: Regarding everything having fresh liver, there is reward.

*It appears from this that there is a great reward and spiritual benefit in doing good to animals or supplying their needs. There is this difference that we have wisdom, while the beasts have not, but their bodies want what our bodies require. The injurious animals are an exception to this rule. (Fazlul Karim 1938, vol. 1, p. 330)

Abu Huraira reported God's messenger as saying, "Forgiveness was granted to **an unchaste woman** who coming upon a dog panting and almost dead with thirst at the mouth of a well, took off her shoe, tied it with her head-covering, and drew some water for it. On that account she was forgiven." He was asked whether people received a reward for what they did to animals, and replied, "A reward is given in connection with every living creature."*

*Literally, everything possessed of a moist liver. (Robson 1963, vol. 1, p. 404)

This PH states that a very grave sin like prostitution can be forgiven by performing an act of charity even to an animal. Al-Qari (2002, vol. 4) explains that Allah has forgiven a prostitute woman because she gave water to a thirsty dog. Ibn Manẓūr (1993: bāb almīm) defines *mūmisah* as a woman who works as a prostitute. In addition, Al-Ba'albakī (1990, p. 1143) indicates that

mūmisah refers to “prostitute, whore, harlot, strumpet, cocotte.” Fazlul Karim (1938) uses the strategy of “literal translation” and renders *mūmisah* as ‘prostitute’ in line with the commentary of Al-Qari (2002, vol. 4). His choice of the term ‘prostitute’ confirms that the woman was sinning on purpose and repeatedly because she worked as a prostitute and despite the grave sin, Allah forgave her because of her kind gesture to an animal. On the contrary, Robson (1963) opts for the strategy of “reduction to sense” and minimises the grave sin of the act of ‘prostitution’ to the status of being ‘unchaste’. An ‘unchaste’ woman could be a woman who had committed a sin only once and not regularly, as in the case of a ‘prostitute’. From the Islamic-legal viewpoint, this translation does not agree with the interpretation of Al-Qari (2002, vol. 4) regarding the paradoxical situation of a severe sin being forgiven by a simple gesture of kindness to a dog.

6.4. *al-walīdah*

Omme Hani reported that when there came the day of the Conquest of Mecca. Fatema came and sat down on the left side of the Apostle of Allah and Umme Hani was on his right side. Then **walīdah** came with a cup of water. He took it and drank some of it. Then Omme Hani took it and drank therefrom. She said: O Messenger of Allah! I was fasting and I have broken my fast. He asked her: Do you make up for anything? ‘No’ said she. He said: It will not injure you if it is a voluntary fast.

*It is *wajeb* on a fasting guest to break fast to partake of the fast of host if there is fear that the host would be greatly dissatisfied with the refusal of the guest to accept food. Otherwise to break optional fast is only *Mustahab*. If however there is no other circumstances as above described, it is better for the guest to say ‘I am fasting’. (Fazlul Karim 1938, vol. 3, p. 542)

Umm Hani’ said that on the day of the conquest of Mecca Fatima came and sat on God’s messenger’s left and Umm Hani’ on his right, and when the **maidservant** brought a vessel containing drinking water and handed it to him, he drank some of it and handed it to Umm Hani’ who drank some of it. She then said, “Messenger of God, I was fasting and I have broken my fast.” He asked if she was making up for anything, and when she replied that she was not, he said, “It will not harm you if it was a voluntary fast.” (Robson 1963, vol. 1, p. 439)

Al-Qari (2002, vol. 4) defines *walīdah* as *amah* or *jāriyah*, meaning a maidservant. In this PH, the servant brings a vessel of water to the Prophet, who drinks some and offers the rest to his cousin Umm Hani who was fasting at the time. When she tells the Prophet that she has broken her fast by drinking that water, he asks whether her fasting was a voluntary act of worship and not that she was making up for any previously missed fasting. When she replies that it was a voluntary fast, he informs her that she is not committing a sin if she decides to break her voluntary fast. Al-Qari (2002, vol. 6) indicated that *walīdah* is the slave woman whose master has sexual intercourse with her. He adds that this term can also mean a young slave girl or a slave woman. Ibn Manẓūr (1993: *bāb altā*) points out that when a female slave begets a child for her master then she is called *walīdah*. However, the context of this PH does not indicate that *walīdah* is used in the Islamic-legal sense. Therefore, it used in its ‘general meaning’, as indicated by Al-‘Uthaymīn, which can either mean a ‘slave girl’ or a ‘slave woman’. In translating this term, Fazlul Karim (1938) opts for the strategy of “retention of the culture-bound term” and uses the Arabic term *walīdah* without further indication of what the term means. It is essential to note that he spells the term *walīdah* with a capital letter, assumedly, treating the term as a proper noun. Therefore, his choice of using *walīdah* as such has obscured the meaning of the term to the target text reader. In a different manner, Robson (1963) chooses the strategy of “reduction to sense” and uses the relevant sense of the meaning that is ‘maidservant’. This, in fact, agrees with the interpretation of Al-Qari (2002) which does not indicate that *walīdah* is used in the ‘Islamic-legal’ sense.

6.5. *ḥiyyad* (plural of *ḥā'id*)

Omme Atiyyah reported: We have been enjoined to bring out **the grown up girls** and pardaniashin ladies on the two l’d days so that they may see the congregation of the Muslims and their supplications. **The grown up girls** were separate in their praying place. A woman asked: O Apostle of Allah, someone of us has got no sheet. He said: Let her companion give one out of her sheets that they may put it on.*

*This shows that women also took prying the I'd festivals on I'd days, but there were place reserved for them. (Fazlul Karim 1938, vol. 3, p. 467)

Umm Atiya said: We were commanded to bring out **menstruous women** and those who were secluded on the day of the two festivals so that they might be present at the congregational prayer of the Muslims and their supplication, but the **menstruous women** had to keep at a distance from their place of prayer. A woman said, "Messenger of God, one of our number does not possess an outer garment." He replied, "Let her friend lend her hers." (Robson 1963, vol. 1, p. 299)

This PH indicates that the Prophet ordered women to attend the prayer for the Eid festival, which is performed in an open area. All the Muslim community is encouraged to go out for the prayer even those who are most likely to stay at home, such as unmarried girls and those women who are not able to perform the prayer because they are having their monthly menstrual cycle at that time. Those females can sit at a distance from the place of prayer and listen to the sermon; others who do not have a suitable dress can borrow one from their friends. Al-Qari (2002, vol. 3, p. 533) indicates that *ḥiyyaḍ*, which is the plural of *ḥā'īḍ*, can either refer to age, which is 'grown up girls' or a condition such as 'menstruating'. He further states that *dhawāt al-khudūr* refer to those who rarely go out of their houses. In the case of menstruating women, he maintains that they should be allocated a separate place away from the place of prayer. This PH calls for the menstruating women to sit separately. Its context makes it clear that age alone is not meant, as there is no reason to separate grown-up girls from other women, if we assume that women are not included in the category of grown-up girls, unless they are not able to perform the ritual prayer because they are having their menstrual cycle. Fazlul Karim (1938) opts for the expression "grown up girls" which denotes age. By using the strategy "reduction to sense by rephrasal", he chooses a translation that focuses on a specific sense of the term, which is age. However, the context of the PH does not mention the reason for keeping the grown-up girls separated from the others. His choice of the sense of age does not agree with the interpretation of Al-Qari (2002). Moreover, Fazlul Karim (1938) provides a footnote that explains that women are encouraged to perform the prayer on the Muslim festival day in special places allocated for them. He uses strategy of "overtly given information" in order to clarify the Islamic-legal issues related to the PH. In like manner, Robson (1963) uses the strategy of "reduction to sense". However, he selects another sense of the term *ḥā'īḍ* and that is the adjective 'menstruous' which agrees with the context of the PH and the commentary of Al-Qari (2002). This, of course, can help the target reader to understand the reason behind keeping the menstruous women, who are unable to perform the ritual prayer, at a distance from the praying area. In the following PH, the term *ḥā'īḍ* is analysed in another context.

Ayesha reported that the Messenger of Allah said: "The prayer of **a grown-up** woman is not accepted without veil."*

*By menstruation women, grown-up women have been meant. They are those on whom prayer has become obligatory. This also proves that hairs of the head of a woman should always remain covered. (Fazlul Karim 1938, vol. 3, p. 226)

Aisha reported God's messenger as saying, "The prayer of **a woman who has reached puberty** is not accepted unless she is wearing a veil*" (Robson 1963, vol. 1, p. 154)

*A veil (*khimar*) covering the head and the breasts. Cf. Qur'an, xxiv, 31.

A woman who has reached puberty, according to this PH, should cover her head while performing the Islamic ritual prayer and without this, the ritual prayer is not accepted (Al-Qari, 2002, vol. 2). Ibn Manẓūr (1993: *bāb al-ḥā'*) defines the term *ḥā'īḍ* as a woman who has reached puberty or a menstruating woman. The term, therefore, has two senses: either 'a menstruating woman, a general meaning indicated by Al-'Uthaymīn (2018), who points out that the speech 'al-kalām' can be either literal 'ḥaqīqī' or figurative 'majāzī'. He adds that 'literal meanings' are of three types; (a) 'general meaning' and that is the meaning defined by language, (b) 'Islamic-legal meaning', which refers to meaning defined by Shari'ah, and (c) 'regional meaning', which is meaning defined by customary usage, or a woman who has reached the age of puberty, the Islamic-legal meaning. It is apparent that the context of the PH aims at the Islamic-legal meaning since menstruating women are exempted from performing ritual prayers until they complete their monthly menstruating cycle. Fazlul Karim's (1938) translation of the term *ḥā'īḍ* agrees with the commentary of Al-Qari (2002). He uses "grown-up women" to point out that age is intended. He uses the

strategy of “reduction to sense by rephrasal”. Moreover, he adds a footnote explaining the Islamic-legal view on wearing the veil for women who have reached the age of puberty thus using the strategy of “overtly given information”. In the same vein, Robson (1963) conveys the meaning of *ḥā'id* according to the commentary of Al-Qari (2002). However, his rendering serves to highlight, clearly, the precise age of wearing the veil for any Muslim woman, i.e., the time when she reaches puberty. Therefore, conveying the right sense of the meaning without additional information in a footnote comes in line with his skopos of keeping the footnotes down to a minimum. It is worth noting here that in translating this PH, Robson (1963) uses the “reduction to sense by rephrasal” strategy because the footnote he adds is concerned with the meaning of veil and not the term *ḥā'id*.

6.6. *jāriyah*

Ibn Abbas reported that a virgin **grown-up girl** came to the Messenger of Allah and narrated that her father had given her in marriage against her will. The Messenger of Allah gave her option. (Fazlul Karim 1938, vol. 2, p. 613)

Ibn Abbas told that a **virgin** came to God’s messenger and mentioned that her father had married her against her will, so the Prophet allowed her to exercise her choice. (Robson 1963, vol. 1, p. 666)

This PH explains that male guardians of a girl have no right to force her to marry against her will, even if she is a virgin. According to Al-Qari (2002, vol. 6, p. 299), *jāriyah* in this context denotes “a girl who has reached the age of puberty.” The general meaning of *jāriyah* is described by Al-Qari (2002) as a small girl under the age of puberty or a slave girl. Al-Zubaydī (2013, vol. 37, p. 345) defines *jāriyah* as “a young woman”. Lane (2003, p. 11) also indicates that the Arabic term *jāriyah* means “a girl, or a young woman, or a female slave.” Fazlul Karim (1938) translates *jāriyah* as “grown-up girl”, using a strategy of “reduction to sense by rephrasal” which is in line with the commentary of Al-Qari (2002, vol. 6). However, it would be closer to Al-Qari’s (2002) interpretation if the term were translated as ‘a girl who has reached the age of puberty.’ Although the general meaning of *jāriyah* is either ‘a girl under the age of puberty’ or a ‘slave girl’, the context of the PH emphasises the sense of age and not status, which is slavery. However, the commentary goes beyond the general meaning and states that what is meant here is a girl who has ‘reached puberty’ and not ‘under the age of puberty’, which the general meaning of *jāriyah* denotes. The PH states that a “virgin *jāriyah*” came to the Prophet. However, Robson (1963) uses the strategy of “omission of the term” by which he omits the term *jāriyah* and keeps the adjective ‘virgin’ to refer to both virgin and *jāriyah*. Despite the fact that the Islamic-legal aspect in this PH stipulates that the virgin girl has reached puberty, this ruling is not clarified by the use of ‘virgin’ alone.

7. Analysis of Muhammed Fazlul Karim’s (1938) and Robeson’s (1963) translation of metaphors for women

This section investigates the translation of six terms, which are used as metaphors for women. These are *ḡa'īnah*, *matā'*, *dhawāt al-khudūr*, *'awrah*, *shaqā'iq al-rijāl*, and *al-qawā'ir*. A metaphor is “a figure of speech in which a word or a phrase is used in a non-basic sense, this non-basic sense suggesting a likeness or analogy (whether real or not) with another more basic sense of the same word or phrase” Dickins (2005, p. 228). It is worth noting that term ‘metaphor’ is used in a very limited sense within the scope of this study. Besides, some similes involving elements such as ‘like’ or ‘as’ are treated as ‘metaphor’, according to Dickins (2005).

7.1. *ḡa'īnah*

Laqit-b-Saberah reported, I asked: O Messenger of Allah! I have got a wife in whose tongue there is something meaning foul speech. He said: Divorce her. I enquired: I have got a son by her and had intercourse with her. He said: Enjoin on her (he says-admonish her) and if there by any good in her, she will receive it; and never beat your **consort** your beating of your slave girl.*

*Here the Prophet advised us to gain the hearts of our wives and to correct their defects by admonition and good treatment and not by beating, because in the latter case, there will be no gain but estrangement of feelings suicidal to conjugal happiness. He advocated divorce when the husband was impatient. (Fazlul Karim 1938, vol. 1, p. 212)

Laqit b. Sabira told that he said, “Messenger of God, I have a wife who has something in her tongue,” meaning foul speech. He told him to divorce her, but when he replied that he had a son from her and she was a companion, he said, “Give her a command (meaning give her

exhortation), and if there is any good in her she will accept it; but do not beat your **wife** as you would beat your young slave-girl." (Robson 1963, vol. 1, p. 692)

This PH presents a conversation between the Prophet and a man who complains to him about his wife's foul speech and insolence. At first, the Prophet told him that if he is not able to tolerate her conduct, he could divorce her. However, when the man told him that she has been his wife over a long period of time and they have children, the Prophet advises him to ask her to obey him and try to persuade her in a kind manner. He also urged him to avoid beating her as if she were his slave-girl. Al-Qari (2002, vol. 6) argues that the Prophet uses the term *ḥawḍāh*, meaning the woman in the howdah which connotes a high degree of respect, as a metaphor for a respectable woman to refer to the man's wife. Ibn Manẓūr (1993: *bāb al-thā'*) explains that *ḥawḍāh* is the woman in the howdah on the camel who accompanies her husband when he travels or settles. Moreover, Lane (2003, p. 1911) defines *ḥawḍāh* as "a man's wife; because she journeys with her husband, or a woman as long as she is in the camel-vehicle." According to this PH, the respectable wife *ḥawḍāh* should not be treated like a slave girl. It is worth mentioning here that beating slaves is also forbidden in Islam.

In his translation of this PH, Fazlul Karim (1938) renders *ḥawḍāh* as "consort", which is defined by Fowler, Fowler, and Crystal (2011, p. 285) as "a wife or husband, especially of royalty (prince consort)." He uses the strategy of "replacement by another target language term." He attempts to convey the sense of respect in the original in addition to the legal status of marriage. However, the use of 'consort' may be understood that the Prophet was addressing a man of royalty. He also opts for the strategy of 'overtly given information' via a footnote in which he further elaborates the Islamic teachings regarding good treatment for women. On the contrary, Robson (1963) uses the strategy "reduction to sense by rephrasal" and translates *ḥawḍāh* as 'wife'. That is, he renders only one sense of the term, which is 'wife' without indicating the elevating, sense in the term *ḥawḍāh*. This strategy thus flattens the more complex meaning of 'a respectable wife who is on the howdah of a camel'.

7.2. *matā'*

Abdullah-b-Amr reported that the Messenger of Allah said: The world, the whole of it, is a **commodity**, and the best of the **commodities** of the world is a virtuous wife.

*Commodities of this world are but short-lived and the most precious of the commodities is a virtuous wife. So this best treasure should be taken care of by the husband like the best diamond in the world. (Fazlul Karim 1938, vol. 1, p. 202)

Abdallah b. Amr reported God's messenger as saying, "The whole world is **to be enjoyed**, but the best **thing** in the world is a good woman." (Robson 1963, vol. 2, p. 658)

This PH states that the whole world is considered a *matā'* and its best *matā'* is a good woman. Al-Qari (2002, vol. 2) defines *matā'* as provision or a necessary supply especially for a journey. He adds that the Prophet explains that a good woman is a great support in this world to attain Paradise in the Hereafter. Ibn Manẓūr (1993, *bāb al-mīm*) maintains that *matā'* refers to all kind of provisions that enable the traveler to survive and safely reach the intended destination. He also lists a few senses for *matā'* such as 'longevity', 'commodity', 'provisions', and 'anything a human benefit from'. Wehr and Cowan (2016) argues that *matā'* refers to objects, utensils, commodities, luggage, furniture, usufruct and enjoyment. According to the interpretation of Al-Qari (2002) and Ibn Manẓūr (1993), *matā'* is used in a positive sense to admire good women, and thus is more likely to be rendered as 'convenience', 'provision' or 'means for meeting a need', more than any other senses of the term. The term *matā'* also has several Islamic-legal senses, which are not related to the context of the PH. Using the "reduction to sense" strategy in his translation of *matā'*, Fazlul Karim's (1938) selects "commodity", considering women as commodities. However, he does not reveal the positive image of women reinforced in the commentary of Al-Qari (2002, vol. 6). Besides, in a footnote, using the strategy of "overtly given information", he tries to tone down his choice of 'commodity' by adding that women are "the best treasure" and "the best diamond".

Using the strategy of "reduction to sense", Robson (1963) translates the first *matā'*, which refers to the world, as "to be enjoyed". He preferred the sense of enjoyment for *matā'* among other meanings. For the second *matā'*, he opts for the strategy of "omission of the term and transferring the sense by other means" and renders *matā'* as "thing". He avoids literal adhesion to the Arabic form by avoiding the repetition of *matā'* in the same sentence. As Islam does not view the world as enjoyment, Robson's (1963) translation of *matā'* appears not in line with the Islamic teachings regarding this matter. Badawi (2002) stresses

the importance of choosing the sense of the term that agrees with the Islamic perspective, and in this case, the ‘world’ or ‘life in this world’ is considered as a ‘trial’ or ‘test’ and not ‘enjoyment’. Humans are tested with both good and bad events; therefore, it is more likely to view the world as a means of achieving a goal (i.e., ‘entering Paradise’). The Islamic perspective, therefore, considers this world as a short passage for the immortal life of the Hereafter. The Qur’an (13: 26) states:

Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world, as compared with the Hereafter, is but a brief passing enjoyment [*matā*]. (Al-Hilālī and Khān, 2020, p. 417)

Al-Qari (2002) argues that women are not ‘commodities’ nor are they ‘enjoyment’. Accordingly, the translation of *matā*’ by Fazlul Karim (1938) and James Robson (1963) do not comply with the meaning indicated in the commentary book of Al-Qari (2002).

7.3. *dhawāt al-khudūr*

Omme Atiyyah reported: We have been enjoined to bring out the grown up girls and **pardaniashin ladies** on the two I’d days so that they may see the congregation of the Muslims and their supplications. The grown up girls were separate in their praying place. A woman asked: O Apostle of Allah, someone of us has got no sheet. He said: Let her companion give one out of her sheets that they may put it on*.

*This shows that women also took prying the I’d festivals on I’d days, but there were place reserved for them. (Fazlul Karim 1938, vol. 3, p. 467)

Umm Atiya said: We were commanded to bring out menstruous women and **those who were secluded** on the day of the two festivals so that they might be present at the congregational prayer of the Muslims and their supplication, but the menstruous women had to keep at a distance from their place of prayer. A woman said, “Messenger of God, one of our number does not possess an outer garment.” He replied, “Let her friend lend her hers.” (Robson 1963, vol. 1, p. 299)

As previously indicated in 6.5, the Prophet encourages Muslim women to attend the prayer for the Eid festival. No one should be left behind even those who are most likely to stay at home such as unmarried girls. *dhawāt al-khudūr* is a special phrase used for women where *dhawāt* means ‘those females of’ and *khudūr* can either mean ‘houses’ or ‘a special area in a house separated by a curtain’. Literally, the term means ‘the girls behind the curtains.’ Ibn-Manzūr (1993: bāb al-khā’) explains that *khidr*, the plural of *khudūr*, is a curtain hung for the virgin girl in a corner of the house, but the meaning soon expanded to denote all kind of places that provide cover and protection. This term, therefore, means the unmarried daughters or the sheltered virgin females who have a special corner in the house with a curtain where they sit secluded from the sight of men or strangers. This existed at the time when the houses consisted of only one room where the parents had to allocate a side of the room separated by a curtain for their daughters to keep them out of view of strangers. Accordingly, the term can mark a ‘status’ or ‘age’ of women. From the context of the PH, it is more likely that the term refers to women of specific age. Fazlul Karim (1938) uses the strategy of “replacement of the culture-bound term by another target language term”. He translates *dhawāt al-khudūr* as “pardaniashin ladies”. The term ‘pardaniashin’ does not exist in the English dictionary. However, ‘purda’ or pardah do exist with the following meanings: (a) a state of social isolation; (b) the traditional Hindu or Muslim system of keeping women secluded or (c) a screen used in India to separate women from men or strangers.¹ The reader who does not come from the Indian subcontinent would therefore be left without any indication of what the term means. On the contrary, Robson (1963) selects the strategy of “reduction to sense by rephrasal” and renders *dhawāt al-khudūr* as “those who were secluded”. However, Al-Qari (2002) does not mention any seclusion of women; rather he uses “those who infrequently go out of their houses”. In addition, the teaching extracted from the PH does not favor any seclusion of women. Although Robson’s (1963) choice does not render the exact meaning of the expression, some shades of the meaning are conveyed to the target reader.

¹ <http://wordnetweb.princeton.edu/perl/webwn?s=purdah>

7.4. *'awrah*

Ibn Mas'ud reported from the Prophet who said: A woman is (like) **a private part**. When she goes out, the devil casts a glance at her.*

* This means that just as a private part remains covered, so woman should cover herself from top to bottom. When she comes out, she usually receives glances from the public. Therefore, she should be more covered with Pardah when coming out. Sight of a private part sends thrill into the body. Therefore, as the sight of a woman generally sends a thrill in body, she is regarded as a private part. (Fazlul Karim 1938, vol. 1, p. 654)

Ibn Mas'ud reported the Prophet as saying. "A woman **should be concealed**, for when she goes out the devil looks at her." *

*The basic idea is to lift up the eyes to look at something. Here it is explained as meaning either that the devil makes her attractive to men, or that he looks at her to seduce her and to seduce people by her. (Robson 1963, vol. 1, p. 662)

Al-Qari (2002) states that when a woman goes out without a head covering and a long enough garment that covers her body from top to bottom, the devil makes her attractive to men. This PH warns that women are more capable of being physically or emotionally harmed if they appear in clothing that attracts men. It urges women to cover their body. The Prophet confirms that uncovered women are more vulnerable and susceptible to being hurt from the devil or bad humans (Al-Qari, 2002). The PHs have not prevented women from going out. Women were encouraged to attend the Islamic Eid festivals, they gathered to meet the Prophet on certain days in order to learn about Islam, they travelled with the army to aid the wounded, and they were allowed to attend the five prayers in the mosque in addition to many other examples that show the female Muslims participation in society. However, the Prophet did warn women to protect themselves and take extra precautions. In Arabic, *'awrah* can have several senses. It is said in the Qur'an (33: 13) 'our houses are *'awrah*' meaning bare, exposed or defenseless.

And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission from the Prophet saying: "Truly, our homes lie open [**'awrah**] (to the enemy)." And they lay not open. They but wished to flee. (Al-Hilālī and Khān 2020, p. 721)

In addition, *'awrah* can also mean "bare, defenseless, vulnerable" (Al-Suyūṭī, 2004, p. 554), a *thaghr* (Ibn Manẓūr, 1993: *bāb al-thā*'), a land that is bare and exposed to the enemy, a frontier, a private part (Ibn Manẓūr, 1993: *bāb al-ayn*), a vulnerable and defenseless place, and a frontier or a private part. (Al-'Ainī and Barudi, 2010). Some of the meanings Lane (2003, p. 2194) provides for *'awrah* are weakness, the pudendum of a human being, any place of concealment for veiling or covering, open and exposed, defenseless, any gap, opening, or breach, in the frontier of a hostile country, or in a war or battle from which one fears slaughter.

Fazlul Karim (1938) renders *'awrah* as "a private part" thus choosing the most concrete sense from several senses of the term. His translation provides a picture that degrades all women and disagrees with many PHs that elevate their position. His choice, in fact, contradicts many of his own statements in which he declares that the woman in pre-Islamic era was regarded as "a mere cattle like other household property" (Fazlul Karim 1938, vol. 1, p. 197), thus confirming that Islam created a thorough revolution in the status and position of women. Despite the fact that he recognizes the context of the PH that advocates proper dress for women, he has not been successful in providing an acceptable justification of his selection of 'private part'. Furthermore, the footnote he provides using the strategy of "overtly given information" does not seem to restore the huge damage done to the image of women through his translation of *'awrah*. In a different manner, Robson (1963) chooses the strategy of "reduction to sense" and decides on another sense of *'awrah*. He chooses "a woman should be concealed". He understands that the PH calls for women to observe the Islamic dress code while going out. Therefore, he emphasizes the result which is 'to cover her body' instead of the cause which is 'being vulnerable and attractive to men'. Besides, he uses the strategy of "overtly given information" and adds a footnote to clarify the meaning of the expression 'the devil looks at her'. The explanation he provides in the footnote conforms to the interpretation of Al-Qari (2002).

7.5. *shaqā'iq al-rijāl*

Ayesha reported that the messenger of Allah was asked about a man who noticed moisture but did not remember emission of semen (in dream). He said: He should take a bath: And (he was asked) about a man who saw (in dream) that he emitted semen but did not find moisture. He said: There's no bath for him. Omme Solaim asked: is there bath for a woman who sees that (moisture)? 'Yes, replied he,' **women are of the same nature as men.***

*women are halves of men means that women have got natural tendencies and propensities just like men. This important pronouncement made "women are partners of men." (Fazlul Karim 1938, vol. 1, p. 705)

Aisha reported that when God's messenger was asked about a man who noticed moisture but did not remember having had a dream, he said that he must wash; but when asked about a man who thought he had had a dream but noticed no moisture, he said that he did not require to wash. Umm Sulaim asked whether a woman must wash when she experienced that, and he replied. "Yes, **women are of the same nature as men.**" (Robson 1963, vol. 1, p. 89)

According to Al-Qari (2002), the Prophet, in this PH, was addressing both Muslim men and women, teaching them to take the full ritual bath if they have a wet dream. A woman wanted to verify that this Islamic teaching includes women as well, and so, he confirms that females are counterparts and of the same nature as males, therefore they must perform the ritual washing in the same case. The expression *shaqā'iq al-rijāl* means peers to men or 'halves of men' in the sense that they are the 'second equal half of men' as *shaqq*, the singular of *shaqā'iq*, denotes "one side or one part (of two)" (Wehr and Cowan 2016, p. 560). Ibn Manzūr (1993: *bāb al-shīn*) also defines *shaqā'iq al-rijāl* as "women are equivalent, parallel, similar to men." Using the strategy of "reduction to sense", Fazlul Karim (1938) renders *shaqā'iq* as "of the same nature." In addition, he uses the strategy of "overtly given information" in a footnote, where he provides the literal translation of *shaqā'iq* which is 'halves', enforcing the notion of partnership. In like manner, Robson (1963) opts for the strategy of "reduction to sense" and translates *shaqā'iq* as "of the same nature." However, he referred to the need to 'wash' without highlighting the Islamic-legal aspect that necessitates an obligatory full body bath.

7.6. *al-qawārīr*

Anas reported that the Holy Prophet had a camel-driver called Anjashah. He had sweet voice. The Prophet said to him: O Anjashah! drive on slowly. Don't break **the glasses**. Qatadah said: He meant the weak women*.

*The camel driver's song in rhythmic foot-steps of camels as they go on in journey are quite lawful according to the unanimous opinion of the jurists. This shows that in order to enliven spirit and mind at the time of fatigue, some sort of pure innocent songs are allowed. The Holy Prophet himself practiced it as this tradition shows. When camels hear sweet songs, they walk fast. The Prophet therefore instructed his driver Anjashah to drive the camels slowly as there were women riders on the back who were not accustomed to great jerking caused by the onward march of speedy camels. Some interpret it by saying that sweet songs might captivate the minds of the women-riders who were prone to easy love and passion. (Fazlul Karim 1938, vol. 1, p. 201)

Anas told that the Prophet had a singer of camel-songs called Anjasha who had a beautiful voice, and the Prophet said to him, "Gently, Anjasha, do not break the **qawarir.**"* Qatada said he meant by that the weak women.

*The word means glass vessels, or bottles. Here it is used figuratively to indicate weakness. The effect of Anjasha's singing was to make the camels go quickly, and the Prophet tells him not to make the camels go so quickly and so disturb the women who were riding on them. (Robson 1963, vol. 3, p. 1004)

In this PH, the Prophet advises the camel driver not to make the camels go quickly for the safety of the women who were riding them. He uses the expression *al-qawārīr* that means 'glass vessels' to denote women. Therefore, he instructs the driver to drive the camels gently as though they were carrying glass vessels. Al-Qari (2002) maintains that Qatada, the narrator of the PH clarifies the meaning of the term *al-qawārīr* as "the weak women". He further indicates that *al-qawārīr* is the plural of *al-qārūrah*, which means a glass bottle. The word *qārūrah* is derived from the Arabic root (*q-r*), which means 'to stabilise' because the liquid stabilises in the bottle. Therefore, it is used to describe women who are delicate and sensitive to the high speed and shaking while riding the camels. (Al-Qari, 2002). In like manner, Ibn Manẓūr (1993: *bāb al-qāf*) explains that *qawārīr* is the plural of *qārūrah* and the Arabs used to call women *qawārīr*. He adds that *qārūrah* must be made of glass and is called *qārūrah* because the drink stabilises *qarra* in the bottle. It is worth mentioning that *qawārīr* is used in a positive sense in the Qur'an (76: 15-16) to refer to beauty of Paradise:

And amongst them will be passed round vessels of silver and cups of crystal [*qawārīr*] (15)
Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes) (16). (Al-Hilālī and Khān 2020, p. 1041)

Moreover, in the Qur'an (27: 44) *qawārīr* is used to point out the beauty of King Solomon's hall:

It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulaimān (Solomon) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit in Islām, together with Sulaimān (Solomon) to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)." (Al-Hilālī and Khān 2020, p. 653)

Al-Ḥamawī (1986, *bāb al-dāl wa al-yā' wa mā yalīhumā*, p. 1986) argues that the Arab Poet Ibn 'Āṣim expressed his admiration of the beautiful monastery of Sinai by saying "It shines as if it was made of *qawārīr*", meaning a delicate glass. As indicated above, the term *qawārīr* contains positive connotation about women. They are described as a source of stability and tranquillity *sakan*, therefore, they should be treated with extreme gentleness.

Fazlul Karim (1938) translates *al-qawārīr* as "glasses" without any reference to the connotative meaning of the term. His choice of "glasses" does not convey the positive sense of beauty, high quality and pureness found in the Arabic term *al-qawārīr*. Therefore, his strategy of "literal translation" falls short of producing the positive image implicit in this term. Moreover, he opts for "overtly given information" and provides a footnote that clarifies some Islamic-legal issues included in the PH. However, his final comment in the footnote about women being "prone to easy love and passion" may be understood that the Prophet was saying a negative remark about women. Robson (1963) opts for the strategy of "retention of the source language term adding an explanation in a footnote". He retains the Arabic term *al-qawārīr* and offers additional information in a footnote in accordance with his stated skopos which is "to reproduce the Arabic word which is about to be explained in the same text." (Robson, 1963, p. xvii). Nevertheless, only one shade of the meaning, i.e., 'weakness of women', is conveyed while the sense of beauty remains missing in the translation.

8. Conclusion

Utilizing the translation allusions strategies proposed by Leppihalme (1997), and the Skopos-plus-loyalty approach developed by Nord (1997), this study scrutinizes the English translation of six Islamic-legal terms and six metaphors used for women in selected PHs from two English versions of Al-Tabrīzī's (d. 1348 A.D.) *Mishkat-ul-Masabih* that have been translated by Fazlul Karim (1938) and Robson (1963). This study aims to investigate the translation of the PH within the context of translation studies. The results indicate that Fazlul Karim's (1938) translation of the of Islamic-legal terms shows his commitment to provide the Muslim reader with the necessary Islamic rulings and opinions taken from the PH. Being a judge and a scholar in Islamic law and jurisprudence, his translation clarifies the Islamic-legal status concerning women in accordance with the commentary book of Al-Qari (2002). This is in line with his skopos together with the principle of loyalty to the commentary as specified earlier. However, in his translation of *walīdah*, the reader is left clueless about the meaning of the term. This could be attributed to the fact that the term does not seem to refer to any legal issue in the context of the PH. In addition, the precise meaning of *ḥā'id* is not made clear. Therefore, loyalty to Al-Qari (2002) is not maintained with regard to the appropriate sense of meaning

of the term *ḥā'id*. Nevertheless, in the footnote listed in the translation of the PH (9)2-(762), he demonstrates his awareness of the meaning of *ḥā'id* by stating that it means “menstruating woman.” Therefore, his translation appears consistent with his goal of providing an annotated translation as all the translated PHs are supported with either an introduction or a footnote. This is apparent in the PH (6)2-(1431), where a footnote is provided, and the PH (1)2-(3136), which is introduced with a paragraph explaining the Islamic-legal ruling extracted from the PH with regard to the age and status of the female who is about to get married. Therefore, Fazlul Karim’s (1938) translation is consistent regarding using the strategy of “overtly given information” in order to clarify the ‘Islamic-legal meaning’ of the related term in the PH. However, the language in Fazlul Karim’s (1938) translation is found to be incomprehensible in many cases because it strictly adheres to the Arabic structure. This contradicts his skopos of providing a text that would target the English-speaking world and thirsty European and Indian minds. A clear example is the translation of the PH (4)2-(2079), where he uses “when there came the day of the Conquest of Mecca” instead of “on the day of the conquest of Mecca.”

By comparison, Robson’s (1963)’s language appears natural and the terms are translated more accurately regarding the ‘general meaning’ of the word. This is obvious in the translation of the term *ḥā'id*, where he chooses in each case the appropriate sense of meaning according to the context of the PH. Besides, in translating the PH (4)2-(2079), he selects an appropriate sense of the term *al-walīdah* which is ‘maidservant’. He avoids using the ‘Islamic-legal’ sense which is ‘a slave who has sexual intercourse with her master’ because it is not related to the context of the PH. However, in the case of ‘prostitute’ in the PH (15)2-(1902), he chooses an inaccurate sense of the term, which is ‘unchaste’, thus minimising the Islamic-legal aspect embedded in the literal translation of the term as ‘prostitute’. In his skopos, Robson (1963) states that he will avoid omission of essential items. However, in translating the PH (1)2-(3136), he omits *jāriyah*, which refers to the age of the girl and keeps ‘virgin’. This obscures an essential Islamic-legal ruling taken from the PH. This indicates that the legislative force of the translated terms with Islamic-legal functions (e.g., (*ayyim*, *thayyib*, *mūmisah*, *al-walīdah*, *ḥiyyad*, *ḥā'id*, *jāriyah*)) is not revealed in Robson’s (1963) translation. That is, the specific details related to the *Sharī'ah* law are not made clear to the Muslim reader who expects to receive the exact ruling from the PH. This, in fact, infringes upon the ‘loyalty’ to the commentary book of Al-Qari (2002) which clearly specifies these legislative issues. However, Robson (1963) uses an accurate translation in the case of *ḥā'id* in the PHs (6)2-(1431) and (9)2-(762). In addition, his translation is comprehensible and coherent in line with his skopos of providing a text with natural English. Besides, he proves to be consistent with his strategies of depending less on footnotes and providing accurate translation for the culture-bound term. He also focuses on explaining the meaning of the Arabic terms more than the Islamic-legal aspect found in the PH in accordance with his stated skopos.

Fazlul Karim’s (1938) translation of metaphors of women shows that, despite all the efforts he extends to point out the high status of woman in Islam, he does not communicate his stated skopos. Regarding consistency of strategies, he includes an explanatory footnote with each example of the six. This is in line with his skopos of providing an annotated translation that clarifies the Islamic-legal aspects related to the PH. However, in most of his footnotes, he unsuccessfully tries to tone down most of his translations that might be misunderstood by the target text reader. He fulfils his stated skopos of conveying the PH as literal as possible even if the language produced is unidiomatic, as in the use of ‘consort’ to refer to a wife of one of the common people. Although he asserts that he will “frame [his] mind on the broadest basis” (Fazlul Karim 1938, p. xiv) in 7.2, 7.4 and 7.6, he selects the narrowest and concrete sense of the term, when he renders *matā'* as ‘commodity’, *'awrah* as ‘private part’ and *al-qawārīr* as ‘glasses’. In addition, he does not observe his skopos of providing a text which can be read by the Europeans and “English educated youth” (Fazlul Karim 1938, p. xi) as in 7.3 when he uses a non-English term ‘paradaniashin’ to render the metaphor *dhawāt al-khudūr*. Moreover, he admits that he paid less attention to the grammatical and philological issues (Fazlul Karim 1938, p. xiv) which might explain the unnatural language and awkward word combination in his translation. In all his translation, except 7.5, he is found to use an inaccurate translation for the respective metaphor. Concerning ‘loyalty’ to the commentary of Al-Qari (2002), his translation does not appear to be in line with the commentary in the case of the three metaphors *matā'*, *'awrah*, and *al-qawārīr*. He does not comply with his stated skopos to provide “the guidance of the Prophet Muhammad [...] who was sent as a mercy for the universe.” (Fazlul Karim 1938, p. xi). On the contrary, his translation served to deform some of the Prophet’s comments on women and misrepresent the image of women in the PH, as some of the above mentioned translations of metaphors for women are quoted in anti-Islamic websites and used to attack Islam.

Robson (1963) is found to be consistent with his skopos of using natural English. He prefers terms that conforms to the English idiom such as ‘wife’ instead of ‘consort’ to render *ẓa'īmah*. In 7.2, the translation of *matā'*, he uses two different strategies where he renders the first term as “to be enjoyed” and the second as “thing” in order to provide a natural and coherent text. He applies the same procedure in translating *dhawāt al-khudūr*, *'awrah* and *shaqāiq al-rijāl*. In 7.6, he retains the Arabic term *qawārīr* and explains the meaning in a footnote, which also conforms to his stated skopos for this special case which is “to

reproduce the Arabic word which is about to be explained in the text.” (Robson 1963, p. xvii). However, the positive senses mentioned in the commentary of Al-Qari (2002) of metaphors such as *ẓaʿīnah*, *dhawāt al-khudūr* and *al-qawārīr* are not highlighted in his translation. Therefore, loyalty to the commentary of Al-Qari (2002) is not fully maintained with regard to these three terms. Besides, non-observance of the principle of ‘loyalty to the commentary’ is also obvious in the case of the translation of the metaphor *matāʿ*. Although the meaning of ‘enjoyment’ is considered to be one of the senses of the term *matāʿ*, this particular sense does not comply with the Islamic view regarding life. As indicated earlier, his translation focuses on the meaning in language and not in the Islamic *Sharīʿah*. This also applies to 7.5 where the metaphor *shaqāiq al-rijāl* is not explained from a clear Islamic-legal view regarding the Islamic ruling. Whereas the PH teaches that a full bath is obligatory for women in this situation, he selects the vague translation to ‘wash’. In addition, his translation adheres to the skopos of providing a readable translation depending less on footnotes which when needed they are kept as brief as possible. Moreover, it appears much closer and therefore ‘loyal’ to the commentary of Al-Qari (2002), although the positive connotations of some of the terms are not made explicit as in the case of *ẓaʿīnah*. Despite the fact that he conveys only one of the multiple senses of the meaning in most cases, he does not produce a distorted image of women in the PH. This is clear in the complicated term ‘*awrah*’. His footnote in 7.4 explains why women should be concealed. However, his language does not regard women as an active agent of temptation but, on the contrary, reveals passivity on the part of women rather than signifying that women play an active role in attracting men. This shows his loyalty to the interpretation of Al-Qari (2002) regarding the translation of metaphors for women.

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Retro, Nostalgia and Absurdity: The British Temperaments in Film 1917

Guo Han^{1*} and Hua Jing²

¹BA student, School of Foreign Languages, East China University of Science and Technology, Shanghai, China, 200237

²Associate Professor, School of Foreign Languages, East China University of Science and Technology, Shanghai, China, 200237, Research interests: Comparative literature and culture

Corresponding Author: Hua Jing, E-mail: huajing0909@163.com

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ABSTRACT

The British film *1917* tells the story of two British corporals who crossed dangerous enemy territory to deliver vital information during World War I. The film is full of the retro and nostalgic temperament of British history. The main line of the film, the messenger mission and the battlefield ruins set off against the lonely soldiers, highlighting its absurd aesthetics. This article provides a detailed analysis of British temperaments conveyed in the film *1917* and it is found out the typical British temperaments of being retro, nostalgic and absurd are fully conveyed in this film. And with the understanding of these temperaments one can understand and appreciate the film in a better way.

1. Introduction

British films often present, inherit and develop their excellent traditional culture and humanistic spirit through the adaptation of classical literary works or historical retelling. The First World War was an unprecedented catastrophe in the history of mankind, and also an indelible piece of history of the British nation. The film *1917* continues the characteristics of British retro tradition, focusing on World War I and bringing back to the screen this heavy period of human history once again. This film tells the story of two British corporals, Blake and Scofield, who ventured across enemy territory to deliver vital information in order to save hundreds of thousands of lives during the First World War (Baidu Encyclopedia 2020). The film depicts in detail what the two soldiers encountered, saw and felt along the way. As the camera moves forward and the scene changes, *1917* unfolds the true picture of war through rotting corpses, wreckage ruins and wounded soldiers, with sincerity and perception, showing the audience the cruelty and absurdity of the First World War.

2. Elements of History, Retro and Nostalgia

The film *1917* is set in 1917, a year in which the war on the western front of Europe remained raging, while the pressure on the eastern front was lessening as the Russian Empire gradually disintegrated after the October Revolution. As a result, Kaiser Wilhelm II decided to evacuate troops from the French front to the stronger Hindenburg line built by the Germans themselves, to optimize resource allocation and troop preparation. During the withdrawal, the Germans destroyed all the weapons, cut down fruit trees, polluted wells, demolished villages, blocked roads, and blew up railway bridges. Abandoned trenches were heavily booby-trapped, and snipers and defensive units were planted on the retreat. The film is a masterful recreation of these war details and an exquisitely realistic portrayal of this period of history.

The setting and shaping of the messenger is also a reenactment restatement of history. During World War I, telephone line technology often failed due to artillery fire and deliberate enemy sabotage. Therefore, taking people as information carriers, messenger became the most important and dangerous occupation during the World War I. They are often required with strong physical and mental qualities, agility, capability to read maps, and a good sense of direction, which is also consistent with the qualities of the two characters in the film (Douban 2020). The story of delivering information may seem monotonously simple or even boring, but it is actually a more objective and realistic reflection of the truth of war.

The retro and nostalgic features in *1917* are not only reflected in the realistic restatement of history and the exquisite shaping of scenes and characters, but also rooted in the emotional connection and profound reflection of the British nation on the First World War conveyed by the film. The outbreak of World War I gave Britain the opportunity to reshape its domestic politics, and the national contradiction shifted from the pre-war internal nationalist conflicts to external rebellion against the militaristic acts of the German army. This patriotic fervor made the British people more United than before the war. Therefore, at the beginning of the war, the high national enthusiasm and patriotic spirit encouraged people from all walks of life to actively participate in the war, preached justice and civilization, and called the killing on the battlefield the “epic of heroism”. During this period, the strong patriotic enthusiasm was reflected in many literary works, accompanied by a return to traditional romanticism and pastoral aesthetics. In these works, there were comments that “war is for civilization”, advocating that sacrifice for the mother land was “pleasant and glorious” (Reynolds 2019). However, as the war progressed, heavy negative impacts were brought on the country. In the late 1920s, people entered a period of mature reflection on war, gradually seeing the destruction of individual humanity and national society, and realized the cruelty and evil of war, thus devoting more thoughts and work to recording and preserving the memories of a war generation. Many memoirs, novels and poems focusing on individual values, with strong humanitarian features, became important carriers of commemoration.

The First World War is one of the heaviest memories in British history and has left indelible scars across the nation. In Britain today, people’s emotional memory of World War I lies more in the long haze left by the trauma of the war and its sequelae on individuals and society. The images in people’s minds of World War I may be more of muddy trenches, gas-contaminated soil and rivers, and corpses rotting in the earth. The war was fought in harsh conditions, with craters, poison gas, artillery bombardment, rodent infestation, and rampant plague. Numerous soldiers died of diseases or suffered mental problems. In the film, the story of a soldier’s ear being bitten off by a rat was told as a pastime; a captain in the Devonshire Regiment shuddered and wept as the fighting began, showing symptoms of shell-shock. It is only when the humanity within is obliterated that a man can function as a soldier. After experiencing the horrors of war, soldiers became more sober and self-respecting from initial full-bloodedness and began to reflect on the meaning of war, resulting in war-weary and exhausted. The war left a serious aftermath on the whole British society. In addition to material losses, the mental trauma was often lifelong.

3. The Absurd Aesthetic Expression

The word “absurd” was originally derived from the Latin word “Surdus”, which was later extended to mean an inability to communicate with people or a fundamental disorder between people and the environment. Absurd literature is one of the most important genres of western postmodernist literature in the twentieth century. Absurdity elements appear frequently in British drama and film literature, and is one of the important and brilliant components of the whole British literature and even the world literature, which is represented by works such as British playwright Harold Pinter’s “The Room” “Birthday Party”, British films “Lock, Stock and Two Smoking Barrels” “RocknRolla” and so on. These works pay attention to reality, focusing on life and the world in which people live, with serious and sober themes, whose concern and expression of human society is more universal, holistic, spiritual and forward-looking (Baidu Encyclopedia 2020).

In *1917*, elements of absurdity lurk in the tone of the entire film. First of all, the task of delivering information itself is absurd. As Colonel Mackenzie puts it, “That’s it for now, then the next week, Command will send a different message. Attack at dawn. There is only one way this war ends: last man standing.” This time the letter may have saved more than 1,600 soldiers’ lives, but hundreds of thousands more would die in the battles that followed, including possibly those who were saved today. The task of delivering the letter was given to only two soldiers, the grimness and cruelty of which made two soldiers almost doomed to die. The entire mission seemed to be a gamble of life. According to the interview, in the initial film, an orderly laid out a linen tablecloth for the officer after the two corporals left, so that he could enjoy afternoon tea. The scene was eventually cut out. “The officer’s disregard for the two soldiers was quite obvious.” (Shoard 2020) In the face of war and fate, life was just a number. Soldiers had no choice but to obey orders. The significance of sending the letter seemed to be saving lives, but it actually revealed more of the horror and powerlessness beneath the absurdity.

What is more absurd is this whole war when viewed in context. Unlike other nations, Britain did not fight directly for the motherland in World War I, neither to save herself from invasion nor to increase her territorial size, but “to fight generously for the freedom of other nations”. The British generally believed that “in essence, Britain’s involvement in the war was primarily based on morality rather than self-interested egoism: it was regarded as a war to defend the principles of freedom and civilization.”(Reynolds 2019) Even after the end of the First World War and well into World War II, the British government still commemorated fallen soldiers under the name of “dedication”, and memorial ceremonies were based on the celebration of victory and the glorification of soldiers. The suffering and sacrifice of soldiers was considered worthwhile. This was soon met with public rebellion and condemnation. During the war, for many who lived in Britain and fought on the front line, the “civilization” they fought for could ultimately be attributed to an extensive and hazy love of home, which was often

expressed in patriotic discourse (Reynolds 2019). In World War I, the British government vigorously promoted the concept of “national community”, advocating the justice of the “national war”. Through the war propaganda and medal awarding, many people unconsciously accepted the call of “national war”, resulting in a strong sense of national defense (Wei 2014). A large number of British people volunteered to fight, and the rear actively produced to support the needs of war. However, it was only when they actually went to the battlefield that they found it was full of blood, cruelty and terror. With the prolongation and cruel nature of war, the physical and psychological wear and tear, and the scarcity of war materials, people began to question the validity of “national war”, and developed strong feelings of war weariness. More than once in the film, soldiers question the reasons for the outbreak of war and the significance of their participation: “why did they start the war? Who are we sacrificing for?” They were not born militants, but went to the battlefield under the call of national interest and sense of responsibility. Slowly they came to realize that the profiteer of the war was not the so-called “national community”, but a few “opportunists”. Most people’s lives did not improve after the war, but further deteriorated. Sacrifices made by many families were not reciprocated (Wei 2014).

In addition, the narrative technique of the entire film is also absurd. *1917*, contrary to the traditional presentation and storyline of war movies, does not depict many grand warfare or military battleground, but focus on the small story of sending information, and portray the complex emotions of the individuals in order to express the large theme of war. At the same time, the film uses romanticism in many places, through the clever use of scenes, music and colors, to express the serious tragedy with symbols and metaphors.

Absurdity and romanticism are often opposed to each other, but they are subtly integrated in this film. When depicting the bloody and cruel theme of war, the director used poetic aesthetics to make *1917* look like a literary film in the guise of war. The aesthetics of despair and poetic fear on the battlefield are interwoven and fused, showing even more absurd features. No longer monotonous colors and endless bombardments, the film arranges slack scenes with the march of the protagonists, giving viewers a unique aesthetic experience. In the farm’s backyard, spring fields, broken-down cottages and cows in the distance form a pastoral scenery like an oil painting; on the fields, the petals of cherry trees flutter in the wind, peacefully and poetically like in a paradise; after nightfall, the German flash bombs and raging fires constitute a spectacle of light and shadow, just as hell on earth. The burning church behind the cross indicates the collapse of faith caused by the war and the struggle of human nature under this cruel fate (Li 2020). Changes of light and shadow give a layer of poetic colors to the whole ruins, making it so shocking and beautiful that it is somewhat unreal. Before dawn, Scofield runs out of the ruins and jumps into the river, and the color tone of the film changes from warm orange to cold deep blue; at dawn, cherry blossoms float on the water, echoing with the field part. The spectacle of light and shadow and the interweaving of water and fire are full of symbolic meanings. The film’s narrative there is no longer a function of “realism” and “reproduction” (Li 2020), but the regaining and inheritance of faith; In the early morning woods, soldiers sit around singing the old nursery rhyme *wayfaring stranger*. The cruelty of war is integrated into melodious tunes, and loneliness and despair reveal tenderness, courage and hope; In the frontline scene, Scofield runs in the rain of bullets, vertically through the smoke and charging crowds, brings the film to an emotional climax; the end of the film echoes the beginning, where Scofield sits on the grass and rests against the tree. Everything seems to be the same as the beginning, but everything is completely different again. In just one day, he has experienced another battle between life and death. No one knows how many more times he would go through before the war is over. In order to survive and return to his family at last, he has to fight to the end.

The Romantic expression is not a forgetting or avoidance of war. On the contrary, the aesthetic colors and the cold cruel battlefield form a contradictory collision. The spiritual shock and the interweaving of despair and hope, accompanied by strong symbolic metaphors, give viewers a kind of hope in despair. It depicts the cruelty of war more profoundly, prompting the viewer to deep reflection as well as highlighting the yearning and pursuit of peace.

“Understanding history is the only way to avoid future catastrophes.” With this film, the director wants to revise the discourse of war that has served chauvinism and isolationism in the past. “Sacrifice is obsolete.” (Shoard 2020) The film uses romanticism to “understates” the absurdity and cruelty behind war, while showing love and care, courage and faith in human nature. The emotions of individual soldiers interact with the thoughts and feelings of millions of viewers, evoking the fullest and deepest resonance in the bottom of their hearts.

4. Humanistic sentiment

Compared to American films which are more entertaining, exciting and graphic, British films are often more concerned with reality, with an obvious humanistic and edifying characteristic (Chen 2007). In *1917*, one of the displays of humanistic feelings is the choice of narrative objects. Unlike previous war-themed films, *1917* does not portray many grand war scenes or record tense negotiations, but rather tells the story of two ordinary soldiers. By telling what they saw, heard, felt and thought along

the way, individual feelings were expressed, human values and human strength were transmitted, and the cruelty of war was interpreted from a new perspective. In the complex history of World War I, the barriers between people virtually weakened. At this point, the image of soldiers transcends nationality, and the two are the epitome of thousands of soldiers. Their experiences, feelings, thoughts and actions are the representatives of millions of people. As the story progresses, audiences and characters draw closer, and the capacity for empathy rises rapidly, inspiring the interaction of thoughts and emotional resonance among all humanity.

The film created two vivid and typical images of British soldiers. Blake is lively and outgoing, brave and optimistic, with a simple sense of humor. He gave up being a priest to fight as a soldier and complained about not being able to go home on Christmas Eve for turkey dinner. As far as he is concerned, the concept of war is vague, which is more like a job occupation, and he considered it an honor to be decorated with ribbons and medals in war. He is a good-natured man who took the initiative to rescue German pilots; he loves his family deeply, and set out to deliver the message when it's still daytime without thinking twice for the reason that his brother was in danger, with a sense of childlike and warm-blooded nature. Like millions of soldiers, deep down in his heart he was most concerned about his family. Blake's sacrifice was sudden, and it is also an honest and straightforward portrayal of war--there were not that many heartbreaking moments, and it's just a matter of seconds. Sometimes life and death only happen in an instant.

Scofield, on the other hand, is a middle-class man who is married and has his own family. Being introverted and strict, he fully demonstrates the subtlety and indifference in British national characteristics. Compared to Blake, Scofield has a clearer understanding of war. He took part in the Battle of the Somme, where he was awarded a ribbon. But he said he "doesn't remember much about it" and that the ribbon "is gone". He swapped the medal with a French officer for a bottle of wine. For him, it was just "a bit of bloody tin" that would not make any difference to anyone. The Battle of the Somme was one of the worst battles of the World War I and was called the "Somme Hell" because of its brutality. Scofield was one of the few who survived the "hell", and his "lack of memory" is more a form of reluctance to recollect and deliberate forgetting. For him, the ribbon he won in the war was not an honor, and he was even somewhat ashamed of it. He had already had some understanding and reflection on the cruelty and wrongness of war, and showed his disgust and aversion to it. He was kind-hearted enough to leave his food and milk with the French women and child he met in the basement. He also had a deep concern for his family, but "when he knew he couldn't stay, that he had to leave and they might never see him, he hated going home." At the end of the film, he took out pictures of his family, which made the audience understand his initial hesitation and scruples. It is precisely because of the realization of the cruelty of war that he is more precious and cautious about life. In the film, "The goal of the character is not to kill more people, but to go home." (Shoard, 2020)

As a war movie, the humanistic spirit in 1917 is also reflected in the universal spiritual emotions and values it pursues: the exposure, satire and reflection on the cruelty of war; the desire and yearning for peace; the awe of life; the respect for individual values; and the love, care, courage and faith of human nature. In the war, the loss of individual value is exposed; but at the same time, the glory and brilliance of humanity is released to the fullest extent. The nostalgia for hometown, the care and mutual assistance between friends, and even the kindness among strangers are all emotional pulses throughout the film, giving warmth and touch to the audience. For instance, family photos appeared many times in the film, which serves as a strong motivator to keep the soldiers fight to the end; Blake and Scofield helped each other along the way, and the phrase "age before beauty" reflects Scofield's responsibility and gentleness; in the basement, a French women raised a strange baby, while Scofield gave them all his food and milk. At this moment, humanistic sentiments were on extreme display. These emotions are simple yet profound, with universal humanitarian spirit, conforming to the current trend of the times, and can be understood and resonated with by people all over the world.

5. The History and Culture Behind British Temperament

According to the British scholar Rez Cook, "cinema is the reproduction of class, society, race, region and identity". Film and television literature, as the carrier of national history and culture, embodies national identity and is a bridge for the outward export of national spirits. British cinema is the display of British national ideology. As a multi-ethnic country, Britain has gradually formed its unique social culture in the course of its long history. The cultural characteristics of Britain are connected with its geographical features and thousands of years of historical development. The incomplete bourgeois revolution under the feudal monarchy made the traditional feudal hierarchical society juxtaposed with the modern liberal democratic state system for a long time, and the former colonial suzerainty was often incompatible with the gradual decline of the "empire on which the sun never sets". The multiple factors of history and reality make the ideologies expressed in British films mostly focus on racial issues, self-identity and value orientation, cultural comparison and reflection, as well as cross-cultural, cross-national, cross-racial and even cross-social class themes (Chen 2007).

As a highly developed capitalist country, Britain is greatly influenced by the monarchy, and its values are relatively conservative. Its retro-traditional characteristics are rooted in national ideology, which is manifested in the retelling of historical events, the adaptation of classical literature and the film and art of traditional typical cultural symbols (Teng 2000). In addition, the British national character traits tend to be conservative and arrogant, subtly indifferent. As an “empire that once dominated the world”, Britain’s historical legacy of countless valuable products, from the majestic ancient buildings to the long-standing cultural heritage, all show the country’s adherence to the traditional retro style, often giving people a solemn and orderly atmosphere. Films and literary works created in this environment often reveal a heavy, solid, nostalgic and retro realism.

In the film *1917*, the color of absurdity is a unique display of British national cold humor. Britain’s cold humor has created a unique British national culture, the effect of which is applied to literature and film and television works, often shown in the use of irony, satire, absurdity, wit and elegance of language and expression, with a superlative attitude to self-deprecation (Zhao, 2013). British humor is not only a kind of emotional attitude and value proposition, but more importantly, it is loaded with “internalized national traits” and “cultural expression paradigms” (Fu & Fang 2016). Behind the absurdity, there is often profound wisdom, precipitate cultivation and an open-minded attitude towards life.

The history and culture of Britain is the core of British film ideology, and the perfect fusion of retro realism, absurd aesthetics and romanticism has created its unique style and temperament; at the same time, British film and literature also plays a role in feeding back the development of Britain. In today’s international arena, the two complement each other and prosper together.

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National and Cosmopolitan Elements of Chinese Film *Forever Young* and Cross-Cultural Communication

Yuan Zheng^{1*} and Hua Jing²

¹BA student, School of Foreign Languages, East China University of Science and Technology, Shanghai, China, 200237

²Associate Professor, School of Foreign Languages, East China University of Science and Technology, Shanghai, China, 200237

Corresponding Author: Hua Jing, E-mail: huajing0909@163.com

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ABSTRACT

As an "atypical" historical film released in recent years, the film *Forever Young* gives up the usual grand narrative angle and pays attention to the small potatoes. It pieces together and links the hundred-year history of China's struggle and self-improvement through a "messy" and "broken" cross-narrative method and a consistent theme of "being true to yourself". This paper analyzes the national and cosmopolitan elements reflected in the film and explores the acceptance in both domestic and foreign markets, indicating the weakness of contemporary Chinese films in the process of cross-cultural communication. It has been found out that the elements of nationalism are mainly embodied in three aspects, hundred years historical changes of China, oriental core values and oriental implicit artistic style and that the elements of cosmopolitanism are reflected in its narrative techniques, characterization and the theme. Based on the analysis of the weakness of this film in cross-cultural communication, this paper suggests that it should avoid dealing with sensitive topics and obscure values for better cross-cultural communication effects.

1. Introduction

Compared with traditional media such as newspapers, radio and television, film is not only a kind of media, but also a kind of art. The advantages of audio-visual characteristics and the function of emotional conquest make it an incomparable and irreplaceable role in spreading China's voice and shaping China's image internationally (Ding, 2019). Focusing on human nature, the film explains the most basic but also the most profound truth of life, which undoubtedly can be empathetic and instructive to the young people who are in or have experienced the stage of confusion and hesitation in their lives. Therefore, in order to produce a film that can be enjoyed by both the local and overseas audiences, it is necessary to have the ideological content, telling method and communication means on the ground of a "China's position and world vision" (Wang, 2017).

The film *Forever Young* was directed by Fangfang Li, a young director, and was filmed in honor of the centenary of Tsinghua University. The film takes the history of development of Tsinghua University from 1912 to 2012 as the background, and records the four stories of many young people seeking self-sincerity and pursuing truth in different time and space during this period. Its multi-line and parallel narrative angle are an innovation in Chinese mainland drama and history movies, and the film scores 7.6/10 and 6.4/10 in Douban (China) and IMDB respectively. On the whole, Chinese films, especially mainland films, won few international awards, and the overseas box office accounted for a low proportion of the total box office. Comparing the scores in Douban and IMDB, we can see that the scores of Chinese films abroad are generally low. In the face of the difficulties encountered in the international communication of Chinese films, it is of great significance to study its nationality and cosmopolitanism.

2. The Elements of Nationality in *Forever Young*

The national elements in the film are mainly reflected in three aspects: First, the film takes the hundred years' history of the Chinese nation as the background, portrays representative figures with the characteristics of the times, and tells stories that happened to young people in the mainstream of the times; Second, the film conveys the affective values of Chinese traditional culture, including family affection and love. The unique expression of these emotions profoundly reflects the eastern value system; Third, the film's implicit imagery artistic style, which is mainly presented in plot setting and picture presentation, is different from the western warm and direct aesthetic preference, showing the beauty of artistic conception and association emphasized by Chinese culture.

2.1 Youth Stories Show the Historical Changes of China in A Hundred Years

With different characters and plots, *Forever Young* shows the real historical development process of Chinese society from 1912 to 2012: ideological changes during the May Fourth Movement, defending the country and fighting for rights during the Anti-Japanese War, unremitting struggle during the construction of New China, as well as moral dilemmas faced by individuals in the development stage of modern Chinese society. In the stories, some people hesitate for the future, some worry about the country, some firmly guard and defend what they cherish in their hearts, and some strive to keep ahold of their inner moral though in the midst of deception and duplicity. These four short stories are like the epitome of the hundred years' history, connecting China's past and present. Both the background environment and the words and deeds of the characters reflect the unique imprint of the Chinese nation.

2.2 Affective Expression Carries the Core of Oriental Values

Shen Guangyao's family embodies the typical Chinese traditional family and its values: maternal kindness and filial piety. Chinese society is ethics-based, and ancient China was patriarchal. The country was made up of families and the filial piety was exactly the link to maintain them, that is to say, filial piety was the most basic element to maintain national unity and stability (Xu&Li 2013). The basic moral requirements of ancient wise men for families are all related to "filial piety, benevolence and righteousness", aiming at forming a good and harmonious family environment (Zou&Yu, 2017). No matter how the times change, in China, the values about family and its affection, such as respecting the old and loving the young and filial piety to the elders, always come down in one continuous line. Additionally, Shen's mother corresponds with the image of Chinese traditional mother: her expectations of her son are moderate and practical, and her attitude is tolerant and charitable (Wong, 2011). First learning Shen's willingness to join the army, she resolutely opposes it for the sake of his safety. However, after understanding his inner pursuit and determination, she chooses to respect his choice; and Shen's first compromise is out of respect for his parents, while his ultimate choice and insistence shows the breakthrough in the rigid family system and absolute hierarchy. This mutual understanding and compromise of both sides is the most valuable part of family value in modern Chinese society. It shows that family members should always advocate individual independence, pursue mutual respect and equality, and also respect their elders (Ren, 2011).

Moreover, Chen Peng's attitude towards Wang Minjia shows the Chinese traditional view of love. Whether it is dealing with interpersonal relationships or romantic affairs, Chinese people always attach great importance to self-restraint and implicit and are particularly cautious about the way of expressing their feelings (Zhang & Fu, 2017). Therefore, there have always been proverbs about love, such as "conveying one's love by stealing a look", "holding hands and growing old together" and "gathering red berries till full in your hand, as a symbol of our love". Chen loves Wang, but after noticing the interactions between her and Li Xiang, he understood her affection for Li and hide the love in his heart. His feelings for her are not based on her appearance, but on her personal qualities of sincerity and kindness. To some extent, his affection for her has gone beyond love; it's a kind of commitment. This unpretentious and true emotion contains the sincerity and sense of responsibility of the older generations of Chinese people towards love.

2.3 Imagistic Expression Shows Oriental Implicit Artistic Style

From the aesthetic style of works of art, Chinese art, influenced by the doctrine of the mean philosophy advocated by Confucianism, pays attention to the euphemism and moderation of emotional expression, and yearns for a tenderness with resentment but not anger, sentiment but not distress and gentle happiness but not lewdness, as well as a moderate gentleness and sincerity (Xu, 2004). The segment of "sitting quietly while listening to the rain" in the film has the artistic oriental charm of being implicit and restrained. "Rain" is a common image used by ancient Chinese poets. The ancients listened to the rain to meditate, and more often they used the scenery to express their feelings and make use of things to connote their aspirations. The close-ups and amplification of the sound of rain in the film reflect the white space in Chinese

traditional art, and what is behind it is Chinese people's feelings of calm and making the best of things while accepting what they are, which are rooted deeply in their heart. In the use of lens, drawing lessons from the method of viewing and the painting concept of scattered perspective, the viewer is guided to have a full glimpse of the art of sound and painting by traversing the long lens, which not only shows the broad and complex content, but also extends the rhythm of the poem, and perfectly blends the narrative reality with the poetic emptiness, creating an image world with pitching and vivid charm (Yu Yueqiu, 2020). Through the white space and the virtual-actual comparison, viewers can enjoy something deeper and more profound beyond the form of art, which is the very beauty of the so-called "artistic conception" (Li Hongming, 2014). The wind and rain here allude to the difficulties encountered in the schooling at that time—poor facilities and the unpredictable relocation at any time—and also refer to the crisis faced by the whole nation under the big environment of the war. "Sitting quietly and listening to the rain" symbolizes a calm and peaceful attitude, the strength and dignity even in the face of an oncoming storm, and embodies a kind of firmness and self-confidence, showing the unyielding spirit of the Chinese nation. Just as a Chinese verse goes: "With a green bamboo hat and a straw rain cape, there is no need of a retreat in the light wind and drizzling rain." There is no need to be afraid. The calm mentality of the elderly fishermen is the best portrayal of Chinese people's handling of affairs. When the wind and rain are coming, life still goes on; and the only thing people need is to summon up the courage and win the battle. The sight outside the window also inspires the students and strengthens their confidence in studying, living and struggling against the storm.

The depiction of the final fate of Wang Minjia and Chen Peng also applies Chinese imagery technique. At the end of the story, the camera switches its focus to the picture of Wang's walking in the desert—she is going to find Chen. In the film, the distant view of the desert combines the image of objects and the situation from the perspective of space. "Creating the image to fully express the feelings" makes the object image have the dual functions of both visual rhetoric and emotional transmission, which produces rich implication beyond the tangible picture (Huang Jin, 2019). The vast expanse of the desert well implies the unknown fate of the two. They who don't have contact information of each other may never meet again—Chen may die soon because of radiation suffered by his body, Wang may be criticized and distained for her appearance and experience all her life, or probably, they finally find each other and have a happy ending. The story ends with a close-up of Wang's veiled face, her eyes clear and determined. Perhaps, nothing matters to them anymore—only sincerity and love long live with the hearts.

There are actually a series of implications and associations behind this obscure and implicit expression; The seemingly understated pictures and plots may well reflect the whole life experience of the characters or the grand background of a historical era. Different individuals may even have their own different interpretations. After truly grasping the connotation and value of the story, the audiences can eventually realize the way of "understanding by heart without words expression" and its imagistic beauty, which is thought-provoking and aftertaste-evoking.

3. The Elements of Cosmopolitanism in *Forever Young*

The cosmopolitan elements in the film are mainly reflected in three aspects: First, the film adopts narrative methods of parallel montage and contrast, which presents four stories happening in different time and space with a unique multi-story line, and makes the use of contrast to enhance the tension and artistic effect of the plot; Second, the film pays attention to shaping the images and characters of the ordinary people, with the diversity and richness of the characters and the details of their characteristics deepening the film's insight of human nature; Third, the theme focuses on the qualities of "goodness and sincerity". No matter when and where, human beings cherish kindness and pursue self-consistency, which is the common part of human nature and the emotional expression point where audiences all over the world can find resonance.

3.1 Narrative: the use of parallel montage and contrast techniques

The concept of parallel montage in movies is to show more than two plot lines in parallel and narrate them separately, or to show more than two events interpenetrated with each other. These plot lines and events can be carried out in the same place and the same time, in different places while at the same time or in both different time and space (Dong Ziyang, 2015). This shooting technique can be traced back to the film *Intolerance: Love's Struggle Throughout The Ages* by American director D. W. Griffith in 1916, and *Forever Young* also uses this multi-line narrative mode, which connects four stories about young people in different time and space, and shows the national history of different times along the way. Film montage usually connects the scenery people have seen with the scenery they haven't seen, resets the sequence of time and space, and combines the past, present and future to a contrastive presentation, so that the audiences' enthusiasm can be fully aroused (Cao Wei, 2015). Slightly different from the use of parallel montage in *Intolerance: Love's Struggle Throughout the Ages*, there are still direct characters' connections among the four stories in *Forever Young*, which adds inherent coherence to the narrative, thus emphasizing a coherent hundred-year history in the process of China's development and construction, highlighting the inheritance of Tsinghua spirit.

The film also uses technique of contrast a lot, reflecting the opposition and shift of emotions and attitudes. In 1909, Griffith used two sets of contrast shots to show the poor and the rich for the first time in the film *A Corner in Wheat*. The powerful contrast technique was officially introduced into the film art and played an extremely important role. It can even be said that contrast shows the fundamental meaning of life, and comparative narrative is the most important form of expression in film art (Zhang Fangxin, 2014). In Wang Minjia's story, the camera switches focus between the scenes of struggle session and commendation meeting constantly. Compared with the character charm embodied in the image-shaping, it is even striking in logic to emphasize the direct conflict between characters by way of shooting (Yang, 2020). This kind of contrast reveals selfishness and cowardice, stupidity and impulsiveness in human nature, and Li Xiang's last glance strongly satirizes the hypocrisy inside him. But finally, Li's fate ends up with self-sacrifice. His last words, "May the deceased rest in peace while the living must move on with their lives.", are his answer to everything in the past. The comparison of his choices before and after shows a kind of self-salvation, making up for the criticisms and beatings Wang has suffered alone. This change in attitude and concept of life also highlights the film's theme of young people's determined pursuit of truth and self, enriching completing the plot structure of the story.

3.2 Characterization: Concentration on Small Potatoes Under the Big Historical Background

The film creates many images of young people, all of whom have their own distinct features and characteristics. Different from the focus and grasp of the big background and the eulogy of great men in Chinese mainstream movies of the past, *Forever Young* turns to the ordinary people in the historical trend. In the movies that mainly depict common people, the living environment of characters is often used as a symbol to express special meanings, and the function of space has transcended the basic narrative level (Luo Wenyi, 2018). Wu Linglan is emotional and determined; Shen Guangyao is just and fearless; Chen Peng is sincere and simple; Zhang Guoguo is kind and selfless. Sufficient details draw the audiences' attention to the heroes' experiences and emotional changes, which enhances the audiences' sense of substitution and experience, and satisfies the needs and preference for a deep emotional resonance when watching a movie both in western society and contemporary China.

Meantime, Wu Linglan's pride, Wang Minjia's recklessness, Li Xiang's selfishness as well as other slightly negative characteristics of those characters reveal the dark side of human nature, which makes the portrayal of characters even stronger, fuller and closer to real life. At the end of the story, most of these negative characteristics of human nature are reversed or compensated for in a way, and thus the pursuit of truth, goodness and beauty of human nature is sublimated through the contradiction and transformation, which accords with the role and significance that the film art carries in digging for the depth of human nature and disseminating positive values. This none-protagonist structure does not require an absolute protagonist, but rather depends on multi-characters to complete the narrative (Du Xuan, 2018). To a certain extent, it enriches and reinforces the film's grasp and presentation of human nature, echoes with the theme of the film, and sublimates the value behind the film at the same time.

3.3 Theme: Kindness and Self-Consistency

A film of cosmopolitanism, should focus on the metaphysical part of its content, presenting the basic state of human existence: kindness, affection, love, separation, etc., which all belong to the common ground of nationality and cosmopolitanism—the common value we emphasize in the plays, which, originating from the common nature of human beings, transcends the limitations of time and space and reflects the essential power of human freedom and the material and spiritual world of life (You, 2015). The choices made by young people with different personalities in the four stories all display a common theme, that is, kindness and self-consistency. In their respective times full of different difficulties, they all share a common feature, namely, their pursuit of a true self. The "self" here is nothing not about arrogance or pride, but the struggle between outer reality and inner personality. Wu Linglan understands the significance of learning, faces up to the nature of self, and finally finds the balance between self-worth and reality. Shen Guangyao bravely makes choices among individuals, families and countries. He knows that it is more important to defend his country under that special situation, which makes his blood boil far more than his mother's expectation of a happy but ordinary life. Chen Peng's kindness and tenderness take him to think of Wang Minjia in priority whenever he makes choices. This kind of affection, which indeed transcends love, makes Chen's image full of glory of humanity. Wang's sincerity and kindness are reflected in her simplicity and even kind of vanity. Although Li Xiang is weak and hypocritical in the early stage, his final sacrifice and personality transformation also make his image more credible and complete. As a young man living in the modern world, Zhang Guoguo's compassion for strangers and his sense of responsibility for commitment are something of a rarity. It's not that people don't have inner kindness, but they dare not offer kindness casually in an increasingly complex and unpredictable society. Zhang's help to strangers and forgiveness of his former

boss are unwise and disadvantageous to some outsiders, but in fact, this kind of tolerance and giving can bring people inner peace and stability, in contrast to the deeper and deeper pain and suffering caused by infighting.

The stories in the film are not mere "chicken soup" to instill the good qualities of human beings, but show many aspects of human nature in a realistic way, including positive bravery, sincerity, filial piety and justice, as well as selfishness, coldness, vanity and infighting in the workplace, so that we can see real people, those with shortcomings just like in our daily lives. However, these dark sides of human nature finally transform to and reflect the most essential goodness of human nature. The striking contrast provokes thoughts about human nature and brings hopes and expectations for the continuance of beauty of humanity.

4. Cross-Cultural Communication and Acceptance of *Forever Young* in The Context of Globalization

The common recognition of domestic and foreign audiences for the film *Forever Young* mainly lies in that the film tells the ideals and pursuits of the characters and the confusion and choices they face at that time. Audiences from different cultural backgrounds can make a reflect on their own lives and resonate with the film's core theme of humanity; Furthermore, the background music and close-up shots used in the film make the theme more prominent and arouse the audiences' emotions. Some foreign professional film critic expresses his appreciation of the description of personal character and destiny in the film, which breaks the routine that most Chinese historical films follow to pay only attention to the national destiny from the perspective of patriotism, and shows the dual role of individuals and collectives in China's development; The film's depiction of characters' shortcomings also makes the film credible and penetrate easily into people's hearts. The negative evaluation mainly focuses on the narrative structure and the presentation of characters' lines and environment in the film. Foreign audiences particularly consider that this editing structure directly affects their understanding of the content, and the excessively lyrical lines, exaggerated plots and some costumes of the characters all seem to be false and affected. Domestic audiences can understand and analyze the content and characters based on the historical background of China, and weaken the influence of the film's flaws; while foreign audiences, on the other hand, comprehend from their own cultural background as well as with the fragmented understanding of Chinese history, which indeed amplifies its defects and thus deepens the misunderstanding of its content and even the historical stage described by the film.

4.1 Elements of Cosmopolitanism and Nationalism Complement Each Other

On the one hand, the film takes the perspective of ordinary people, and creates vivid and round characters of young people, breaking through the typical "great man" perspective and absolutely positive characters in Chinese history movies. The sense of reality brought by the film enables foreign audiences to empathize with the characters in the play, regardless of nationality and time limit, and find a sense of substitution from emotional ups and downs of the characters, thus striking a chord. In addition, the themes selected—kindness, sincerity and self, as well as the plots, are also associate closely to the situations where countless personal choices are faced by contemporary young people in their study, careers and family life. These cosmopolitan factors in the film reflect the common point that transcends national boundaries, and even foreign audiences can find their own similarities from them, thus realizing and understanding the ideas conveyed by the film. Based on those common grounds, the implicitness of oriental imagistic expression and Chinese interpretation of affection and love are incorporated within. The commonality of characters and emotions makes it easier for the audiences to accept the beauty and value coming from the East, thus achieving the effective dissemination of national elements.

On the other hand, the film uses the method of parallel montage to connect stories in series, aiming to develop four successive stories in parallel on the basis of emotion. However, due to the frequent switch and shift of stories and scenes, and foreign audiences' unfamiliarity with the specific events in China's history, the film is likely to be criticized for its chaotic editing and confusing plots. Especially for the story of Wang Minjia, without a correct and comprehensive understanding of the history of the Cultural Revolution, many foreign audiences hold preconceived thoughts about the society at that time, thus regarding the lines and expressions of Wang Minjia and Li Xiang as exaggeration. They subjectively think that the film shows strong political tendencies, and this cognition is often over-amplified, leading to an ignorance and misunderstanding of the real theme. The discomfort caused by the lens language eventually affects the audiences' overall grasp of the true history.

4.2 Cross-cultural Acceptance of *Forever Young*

Forever Young is classified as drama in IMDB, and the western usually expect good historical movies to restore the truth, so the lyrical lines, plots and colorful shots in the movie will unsurprisingly bring discomfort to them; On the domestic Douban website, *Forever Young*, however, is classified into drama, romance, and war. To some extent, the Chinese audiences are hinted at the romantic and lyrical elements in the film, which makes the dramatic plot in the film more acceptable. Therefore,

in terms of publicity, especially in the overseas market, movies should make clear their own categories and genres positioning, so as to avoid the obstacles in content dissemination and understanding caused by the mismatch of movie positioning and audience's expectation.

Furthermore, the parallel montage used in *Forever Young* is a relatively new technique in field of Chinese movies. Compared with the general narrative technique, it is more correspondent with the historical background of the movie in terms of form. However, due to the relatively small time-span of the four stories, the frequent switching of shots and pictures, and the lack of in-depth understanding of this history, the foreign audiences feel it hard to keep up with the plot development, and unable to understand the development process of stories and the connections between them. They fail to grasp the emotions and main ideas meant to be understood in the film, thus considering the whole story line chaotic. What needs to be made clear, is that *Forever Young* is not simply a historical film, but a youth literary film with values output in its core. The characters need a gradual change, and the plot needs to be paved. If the film expects to tell four stories well within two hours, it's unavoidable to abandon those incremental process and get straight to the theme. But the premise of doing so is that the audiences have mastered the relevant background of the times and environment, which is obviously difficult for foreign audiences in reality. From the perspective of cross-cultural communication, it's an absolute cart-before-the-horse that *Forever Young* abandons the more delicate and specific narrative techniques for the sake of formal innovation and overlooks the audiences' cognitive level of the historical background.

5. To Avoid Sensitive Topics and Obscure Values in Cross-Cultural Communication

In the movie, the most controversial part lies in Wang Minjia's story. First of all, the film involves the historical period of the Cultural Revolution, and people's manner in the film have a strong feature of that time. However, due to the lack of historical background by western audiences, it is easy to assume that the film itself is a kind of political propaganda with strong political tendencies. Every nation has its own cultural tradition and way of thinking; when people interpret the cultures of other nations according to their own habits, there will be some misinterpretation and misreading (He Jing, 2020). This subconscious cognitive tendency has caused the cross-cultural communication failure of this story to a certain extent. From the perspective of cross-cultural communication, films should actively promote positive values and avoid sensitive topics, which will also lay the foundation for cultural communication of China in the future, both eliminating ingrained stereotypes and prevent preconceptions.

Secondly, foreign audiences are easily disgusted with characters' words and deeds, because they are not familiar with the history of the Cultural Revolution. For example, the quarrels between Xu Bochang and Liu Shufen, and especially her attitude towards marriage are difficult for foreign audiences to figure out. Liu represents the early Chinese rural attitude towards marriage, while Xu, as one among an earliest generation of Chinese intellectuals, has awakened to have personal consciousness—to oppose the arranged marriage and pursue the freedom and true love within a relationship, which also implies the transformation process of early Chinese generations from rural to urban areas. For Chinese audiences, the contents with obvious historical nationality bring back and reminds them of the past as well as deepen their thinking on modern values. However, under the premise that foreign audiences lack the corresponding historical and cultural background, these persistent quarrels about loveless marriage for the sake of maintaining its formal bond, appear to be artificial and redundant, and are suspected of being excessively sensational. From this perspective, it is difficult for *Forever Young* to spread and get across the views of marriage and love overseas. In addition, the tone of conversation between Wang Minjia and Li Xiang when they are writing the report letter, as well as the plot where Wang is criticized for reporting and lying to have taken photos with the chairman, are prone to be misunderstood among foreign audiences. It's hard for them to distinguish between true history and artistic plot, only to grasp from their own experiences and attribute these to exaggerated and artificial plot performance.

With the deepening of globalization, every piece of film is the carrier of Chinese culture even if it does not aim to be. China should always express its cultural content and form correctly from the perspective of national cultural communication, so as to fully attach importance to the effective communication of Chinese culture while adapting to and respecting other countries' cultural customs; improve China's core communication ability in cross-cultural communication step by step and in a planned way; correct the wrong label of Chinese culture in the world; and dig out the high-quality content that Chinese culture can spread worldwide. So that Chinese culture can really go abroad and spread out, and gain more recognition and respect (Zhou Mi, 2020). What filmmakers need to do is make clear the acceptance degree of movie audiences. In that Chinese cultural background has not penetrated into the western world as the western culture has done in China, they should carefully avoid obscure behaviors and words in movies, and win more recognition by displaying contents that are in line with

modern Chinese values and easy to be understood and accepted by the outside world. Only by retaining the nationality and disseminating it gradually from shallow to deep, can the cross-cultural communication effect be better achieved.

6. Conclusion

In the process of film communication, especially cross-cultural communication, it is necessary to make clear the audiences' acceptance degree, take the cosmopolitan elements in the film as a stepping stone, serving as the basis for foreign audiences to accept and understand the film content and emotion, and then arouse the audiences' resonance, contributing to the dissemination and understanding of the national elements, including national history, emotion and value. It is worth noting that the selection and presentation of national elements should be appropriate and incremental, otherwise it will produce the opposite effect. Although there is still weakness of contemporary Chinese films in the process of cross-cultural communication, the elements of nationalism and cosmopolitanism embodied in the film *Forever Young* help the audience in different cultures to understand.

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The Methodological Principles for Translating the Literal Association (*al-Mushtarak al-Lafẓī*) in the *Qur'ān* to the English Language

Dr. Yasir Sulaiman Almuways

Lecturer, College of Languages and Translation, Al-Imam Muhammad Ibn Saud Islamic University, Saudi Arabia;

Researcher, Mary Immaculate College, University of Limerick, Ireland.

Corresponding Author: Dr. Yasir Sulaiman Almuways, E-mail: ysalmuways@imamu.edu.sa

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ABSTRACT

The aim of this study is to provide methodological principles for translating the Literal Association (*al-Mushtarak al-Lafẓī*) in the *Qur'ān* which has not yet been explored in the field of translation studies due to the gap that currently exists between the science of *Tafsīr* (the interpretation of the *Qur'ān*) and the science of Translation in relation to the Literal Association Phenomenon in the *Qur'ān*, and this is where the research problems lie. This study employs the analytical and inductive research methodologies in which the 'āyāt (*Qur'ānic* signs) of the Literal Association and their semantics (meanings) are analysed and studied based on the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*. This current study investigates and examines 581 'āyāt containing wordings of Literal Association from Ibn Jarīr al-Ṭabarī's *Tafsīr* which is known as *al-Tafsīr al-Ma'thūr* (narration-based type of *Tafsīr*). This research results in an extraction of 46 methodological rules for the process of translating the Literal Association in the *Qur'ān*. Additionally, this research results in a disciplined systematic study with a clear methodological framework which will be used in the science of Translation in place of the translations of the *Qur'ān* which have rendered this phenomenon based on their literal (linguistic) meanings and not their actual intended meanings (pragmatic functions) taken from their *Qur'ānic* contexts which surely result in some semantic clashes and contradictions.

1. Introduction

This study looks into the Literal Association Phenomenon (known as *Zāhirat al-Mushtarak al-Lafẓī* in Arabic Linguistics) in terms of how it should be translated from the *Qur'ān* as a source text to the English Language as a target text. This linguistic phenomenon is also known as 'ilm al-Wujūh wa al-Nazā'ir in the sciences of *Qur'ān*; however, in this current study the term **Al-Mushtarak al-Lafẓī** has been used with its actual literal translation which is **the Literal Association**, and this is due to a couple of facts based on the existing literature on *al-Mushtarak al-Lafẓī*. It has been found that different researchers have used different terminologies referring to *Zāhirat al-Mushtarak al-Lafẓī* (the Phenomenon of Literal Association). For example, according to *al-Ishtirāk al-Lafẓī fī al-Qur'ān al-Karīm bayna al-Nazāyah wa al-Taṭabīq*, the term 'polysemy' is the dominant and preferred term to be used by western researchers which has the closest meaning and definition to *al-Mushtarak al-Lafẓī* in Arabic (al-Munajjid, 1999, p. 38). While the term 'homonymy' refers to a group of words which have no sense relations except that they match in terms of the orthography (Mukhtār 'Umar, 1998, p. 162; al-Munajjid, 1999; Holman, n.d., p. 112). However, there are some researchers who prefer using the term 'homonymy' to refer to *al-Mushtarak al-Lafẓī* in Arabic such as Kamāl Bishr (the translator of the book, *Words and Their Use* by Stephen Ullmann) who uses the word 'homonymy' to refer to *al-Mushtarak al-Lafẓī* in Arabic (Şayfūr, 2009, p. 10).

As a result, in English, the linguistic term that presents the same concept of what is known in the science of the *Qur'ān* in the Arabic language as *al-Mushtarak al-Lafzī*, alternatively known as *al-Wujūh wa al-Nazā'ir*, is known as Homonymy and Polysemy. This concept has been misrepresented in many of the Arabic sources and works that discuss the Literal Association Phenomenon in Arabic with the comparison of it in English. Thus, in order to demonstrate a better understanding of these terms in comparison to one another in both languages, we must first obtain a full understanding of each concept as it exists in one language before moving on to the other language.

In English, the word Homonymy is related to the essence of the actual noun or verb or whichever word-class it could be, whereas the word Polysemy is related to the actual meanings that a single word can bear or mean (Lyons, 1977, p. 235). This is exactly the same as the linguistic term that we have in the Arabic language, *al-Wujūh wa al-Nazā'ir*, in which the word *al-Nazā'ir* is related to the essence of the actual noun or verb or whichever word-class it could be, whereas the word *al-Wujūh* is related to the actual meanings that one word can bear or mean (al-Munajid, 1999, p. 83). For example, the word 'bank' in the two following examples will illustrate this;

1. I am in the **bank** to deposit a cheque.
2. The **bank** was steep and overgrown.

Now, the word 'bank' in both examples is an example of Homonymy in English and also *al-Nazā'ir* in Arabic, and the best example for it in Arabic is the word *'Ummah* which has occurred many times in the *Qur'ān* with the same vowels and diacritical marks and has had different meanings on different occasions. So, the word *'Ummah* in all of its contexts and with all its incidences is called *al-Nazā'ir* in Arabic and Homonymy in English. However, the two different meanings of the word 'bank' in both examples are categorized as Polysemy in English and *al-Wujūh* in Arabic. Moreover, the different meanings of the word *'Ummah* are also called *al-Wujūh* in Arabic and Polysemy in English (McCarthy, 1990, p. 22; al-Munajid, 1999, p. 83). Note that in English, they add a linguistic feature on the definition of the word 'Homonymy' in which they state that Homonyms are words that must have different meanings while still having either the same spelling or pronunciation. And this addition is not applicable to the Arabic language in relation to the context we are looking at (McCarthy 1990, pp. 20-23). Yet, the linguistic point of view on these terms, Homonymy and Polysemy, and their distinction are not something that we can definitively say that all linguists of the English language have agreed upon. Therefore, languages in general meet and break at different linguistic concepts or aspects at different levels, especially in relation to Semantics.

1.1 The Research Problem

According to Almuways (2020) who conducted the translations of the *'āyāt* of the Literal Association (*al-Mushtarak al-Lafzī*) in the *Qur'ān* and Muksir (2018) who looks into the translations of polysemy in the *Qur'ān*, it has been found that the *'āyāt* of the Literal Association (*al-Mushtarak al-Lafzī*) have been neglected and mistranslated as they are often translated in the *Qur'ān* based on their literal meanings (which causes semantic clashes, pragmatic losses, and contradictions) instead of their actual intended meanings which reflects on the notion of discourse/pragmatic functions which rely heavily on the context. Thus, this problem rises due to the fact that no work has been conducted providing a clear methodological framework of how to translate, or deal with, *Zāhirat al-Mushtarak al-Lafzī* (the Literal Association Phenomenon) or in other words *al-Wujūh wa al-Nazā'ir* (Polysemy and Homonymy) in the *Qur'ān* in relation to translation. The current study aims to answer the following research question: What are the methodological rules/principles for translating the Literal Association (*al-Mushtarak al-Lafzī*) or *al-Wujūh wa al-Nazā'ir* (Polysemy and Homonymy) in the *Qur'ān* to the English Language?

1.2 Research Methodology

This study employs the analytical and inductive research methodologies in which the *'āyāt* (signs) of the Literal Association (*al-Mushtarak al-Lafzī*) and their semantics (meanings) have been analysed and studied based on the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*. Thus, this current study investigates and examines 581 *'āyāt* (signs) containing wordings of Literal Association (*al-Mushtarak al-Lafzī*) based on Ibn Jarīr al-Ṭabarī's *Tafsīr* which is known as *al-Tafsīr al-Ma'thūr* (narration-based type of *Tafsīr*) (see Almuways 2020 for how the *'āyāt* of *al-Mushtarak al-Lafzī* and their semantics have been compiled). Based on these 581 *'āyāt* (signs), an extraction of 46 methodological rules has been inferred and derived for the process of translating the Literal Association (*al-Mushtarak al-Lafzī*) in the *Qur'ān* according to the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*.

1.3 Research Limitations

After looking into and investigating the Literal Association Phenomenon from various fields of knowledge such as Linguistics, *'Uṣūl al-Fiqh*, *Ḥadīth*, and the science of the *Qur'ān* and coming across the diverse opinions regarding this phenomenon, it was

found that it is difficult to definitively set out a specific and singular definition for the literal association phenomenon that will satisfy all the fields of knowledge mentioned above. Especially when being made aware of the fact that the classical scholars affirm such a phenomenon with a larger scope, as al-'Imām al-Shāfi'ī has stated in his book *al-Risālah*, whereas the contemporary scholars tend to a narrower scope in their understanding of it (al-Shāfi'ī, 1940, pp. 51-53). However, the definition of Literal Association adopted in this current study goes along with what Aḥmad ibn Fāris (a well-known scholar from the fourth century) tends to, in which he defined Literal Association in his book *al-Ṣāhibī fī Fiqh al-Lughah al-'Arabiyyah wa Masā'ilihā wa Sunan al-'Arab fī Kalāmihā* under the section of The Types of Speech in which he said, "Literal Association is the single wording which indicates and refers to two different meanings, or even more, in language" (al-Rāzī, 1997, pp. 171-172; al-Munajjid, 1999, 29). Also, it goes along with what 'Abd al-Rahmān Jalāludīn al-Suyūṭī believes in that the definition of Literal Association in the *Qur'ān* is the *āyah* in which one wording, or more, bears and refers to more than one meaning (al-Suyūṭī, 1426 A.H., p. 301; al-Zarkashī, 1992, vol 2, p. 208). Also, it is worthwhile to note that this current study is based on Ibn Jarīr al-Ṭabarī's *Tafsīr* which is known as *al-Tafsīr al-Ma'thūr* (narration-based type of *Tafsīr*). This means that looking at the phenomenon of Literal Association from a different scholar or book of *Tafsīr* might provide different insights due to their background(s), belief(s), and approach(es). Note that, what may be considered among the literal associations in one book is not necessarily categorized as Literal Association in others due to the author, or scholar's, different views and beliefs on the Literal Association Phenomenon.

2. Literature Review

Literal Association is a linguistic phenomenon in which a single word, or a string of words, bears and holds more than one meaning (al-Suyūṭī, 1426 A.H., p. 301; al-Dīn, 1957, vol 2, p. 208; al-Ṭabarī, 2001, vol 2, p. 139; vol 16, p. 486). This phenomenon plays an important role in the sense relations of semantics in the lexicon of any language, especially in the language of the *Qur'ān*. Therefore, scholars have analyzed and recognized the importance of such a phenomenon due to the huge impact that it has on the perception and reception of speech, whether it is written or verbal, which may affect the legislation and the understanding of many issues and matters related to Linguistics, *Uṣūl al-Fiqh* (Concepts of Fiqh), *Ḥadīth*, and the science of the *Qur'ān*; the latter of which is our focus in this research. One of the examples of Literal Association in the *Qur'ān* is the word *'Ummah* which has many semantic meanings such as: 'a way of belief,' 'a period of time,' 'an example,' 'the religious scholar,' or 'the religion' (Qunbus, n.d., p. 17). Consequently, there are many scholars, especially the scholars of Arabic Linguistics, who have written many books and done a lot of work on Literal Association in regards to Linguistics, as well as some sub-fields in *Sharī'ah*, such as *Uṣūl al-Fiqh*. However, most of the work and the research that has been conducted on Literal Association is general, especially in the field of the *Qur'ān*, where I have not found or encountered any work that traces and investigates any one particular *Mufasssīr* (interpreter) and his beliefs, perspectives, and principles regarding the Literal Association Phenomenon in the *Qur'ān*.

The Literal Association Phenomenon has been debatable in whether it actually exists or not; some scholars completely deny the phenomenon and the existence of Literal Association in the Arabic language as well as its existence in the *Qur'ān*. While others approve and acknowledge the existence of it but not entirely; in other words, they have drawn and attached some conditions and rules under which Literal Association occurs. However, the majority of the scholars of the Arabic language and the science of *Sharī'ah* in general, approve the existence of Literal Association; yet, they also vary in the way they acknowledge it in relation to the broadness of its occurrence (al-Munajjid, 1999, pp. 29-34; Mukrim, 2009, pp. 12-19). Therefore, Literal Association is classified as one of the core components of the science of the *Qur'ān* and it is determined by many factors which play a crucial role and have a strong impact on determining and specifying the semantic meaning and the intended meaning of the literal association in an *āyah* over the literal meaning. The Literal Association in the *Qur'ān* is one of the research fields that has been a focus of scientists of the *Qur'ān* and *Sharī'ah* in general, and they have categorized it under two sections of research. The first section is the research field in which they have compiled only the wordings and the words with which literal association occurs. And in this research field, scholars have mainly discovered those words along with their other (pragmatic) meanings in the *Qur'ān*, and this field of knowledge is called *'Ilm al-Wujūh wa al-Naḏā'ir*. The second category and field of research is that in which they have gone further than simply looking into words and have delved into examining a word's relations and functions within the *Qur'ānic* *'āyāt* (signs) themselves; also, they have looked into the *Qur'ānic* rhetorics of those literal associations and the wisdom and the significance behind the usage of those literal associations (al-Munajjid, 1999, p. 75).

2.1 The Literal Association Phenomenon Within the Scope of the Arabic Language

The first scholar of linguistics and the Arabic language who introduced this linguistic phenomenon is Sībawayh in his book called *Kitāb Sībawayh* under the section of The Wording and the Meanings, where he provided a very brief definition without

going into further details (ʿUthmān, 1988, vol 1, p. 24). Sībawayh declared that Literal Association is a part of the categories of speech in the Arabic language and he stated in his book, *Kitāb Sībawayh*, that “one should know that, from the part of the speech of the Arab (the Arabic language) is to have two different wordings (words) and their meanings are one; or, to have two different meanings with one single wording; or, to have two same wordings with two distinct meanings” (ʿUthmān, 1988, vol 1, p. 24). After Sībawayh, Aḥmad ibn Fāris, a well-known scholar from the fourth century who studied the Arabic language in depth, also acknowledged the existence of the concept of Literal Association (al-Munajjid, 1999, p. 29). He defined Literal Association in his book *al-Šāḥibī fī Fiqh al-Lughah al-ʿArabiyyah wa Masāʾilihā wa Sunan al-ʿArab fī Kalāmihā* under the section of The Types of Speech in which he said, “Literal Association is the single wording which indicates and refers to two different meanings, or even more, in language” (al-Rāzī, 1997, pp. 171-172). From these definitions, it can be deduced that classical scholars of the Arabic language adopted the simplest definitions of Literal Association without going into many details as opposed to modern Arabic scholars who have done so. This has resulted in many disputes when it comes to being able to concretely define Literal Association.

One particular point of contention is the matter of metaphoric and non-metaphoric meanings. All of the classical scholars did not make a distinction between these meanings in relation to Literal Association and included them both in their definitions of the phenomenon. Modern scholars, on the other hand, have made a distinction between metaphoric and non-metaphoric meanings which has resulted in them understanding and creating a different definition of Literal Association (al-Sayūṭī, 1426 A.H., vol 1, p. 369; al-Munajjid, 1999, p. 30). Therefore, we can conclude that the core definition of Literal Association in the sight of those who affirm such a phenomenon in the Arabic language, is having two meanings referring to a single word, whether the meanings are metaphoric or non-metaphoric. And this concept of having more than one meaning for a single word was not rooted initially or created since the beginning of the word’s existence (Wāfī, 2004, p. 314). In other words, all words originate with only one singular meaning being attached to them, but over time and after a long period of language contact with other cultures and languages, the word starts developing and adapting another meaning and this process of creating another meaning goes back to the phenomenon called Semantic Evolution which is triggered by many factors (Anis, 1976, p. 152; Mukhtār ʿUmar, 1998, p. 160; al-Munajjid, 1999, p. 34).

Semantic evolution is linked to two relationships which play a role in shaping or creating a new meaning. One is called the **neighbouring relationship** in which a meaning of a word will be referred to another word because of the adjacency between the two words; for example, the word “*al-zaʾinah*” which means the woman riding a camel in *al-hawdah* (howdah), has changed in terms of meaning to the word “howdah” itself and to the word “camel” itself due to the adjacent relationship between these words (Anis, 1976, p. 112; Qunbus, n.d., p. 77). The second is the **similarity relationship** in which a word will be referred to two things or develop another meaning with the same word because of the similarities between the two meanings. For example, the word “*al-majd*” means the situation in which the stomach of the animal is very full of feed, and now it also means “full of generosity” (Anis, 1976, p. 152; Wāfī, 2004, pp. 316-317). Furthermore, one of the main factors that has contributed to the existence of Literal Association as a part of the semantic evolution in the Arabic language is *Islām*, (Islam) which has introduced a lot of rituals and practices that share existing words that have always been found in Arabic; however, they now exist with slightly different meanings. Thus, in Arabic there exists the general meaning versus the specific meaning; otherwise known as the Linguistic meaning versus the Islamic meaning (Mukhtār ʿUmar, 1998, pp. 160-162; Wāfī, 2004, pp. 319-320).

2.2 The Literal Association Phenomenon Within the Scope of the Qurʾān

The definition of Literal Association in the *Qurʾān* is always defined with the same definitions that have been provided by the scholars of the Arabic language or Arabic linguistics in their work. And this may cause vagueness in understanding especially after we have mentioned that the Arabic language in general and the Arabic language of the *Qurʾān* have slight differences in terms of semantic principles and bases. Therefore, al-Zarkashī has stated that from the types of the *Qurʾānic* miracles is being able to find a single word that can be referred to twenty meanings, or even more, and this cannot be found in the speech of mankind (al-Zarkashī, 1957, vol 1, p. 102). Thus, the definition of Literal Association in the *Qurʾān* is the *ʾāyah* in which one (or more) wording bears and refers to more than one meaning (al-Suyūṭī, 1426 A.H., p. 301; Al-Shāfiʿī, 1940, p. 52; al-Zarkashī, 1957, vol 2, pp. 207-208; ʿUthmān, 1988, vol 1, p. 24). For example, in *Sūrat al-ʿHẓāb* in *ʾāyah* number 56, Allāh uses the wording *ṣalāh* twice in the same *ʾāyah* which has two different referents and meanings along with the linguistic meaning which means ‘to perform the prayer.’ The first meaning is ‘to confer honour and blessings’ and the second meaning is ‘to supplicate or ask’ (al-Ṭabarī, 2001, vol 19, p. 174). In relation to the types of Literal Association in the *Qurʾān*, there are three types of Literal Association in the *Qurʾān* as follows:

1. The Literal Association of antonymic wordings or antonyms, which cannot be combined or joined together semantically. This kind of Literal Association occurs quite often in the *Qurʾān*; for example, the word *Qurūʾ*

- which means ‘the state of purification’ and also means ‘the state of menstruation’ (Qunbus, n.d., p. 92). There is also the word *al-Shafaq* which carries many meanings but two of these meanings are antonymic, one is ‘whitish,’ and the second is ‘reddish,’ and it can also mean ‘fear’ as well (Qunbus, n.d., p. 67). So, these meanings or semantics mentioned above are antonyms of one another, and their meanings cannot be combined semantically in the same ‘*āyah* whatsoever.
2. The Literal Association of distinct and different wordings which do not have any sense relations such as antonymic or synonymic relations between each other in all senses as in the different meanings of the word ‘*ayn*’ (Qunbus, n.d., p. 84).
 3. The Literal Association of the linguistic constituent in which the Literal Association is resulted and caused by the linguistic structure of the ‘*āyah*’ in relation to syntax, morphology, and even phonology rather than a specific or particular wording in the ‘*āyah*’. So, this kind of Literal Association is resulted from the way the syntactic components and structures are presented in the ‘*āyah*’. For example, ‘*āyah*’ number 237 in *Sūrat al-Baqarah* which means ‘the husband’ or ‘the guardian,’ and these two meanings got referred to not because of any specific word in the ‘*āyah*’ that bears two meanings but because of the structure of the sentence (al-Ṭabarī, 2001, vol 4, pp. 318-319).

And these three types of Literal Association cover all the word classes such as nouns, verbs, and prepositions.

3. Findings and Discussion

As mentioned earlier, this study employs the analytical and inductive research methodologies in which the ‘*āyāt*’ of the Literal Association and their semantics (meanings) have been analysed and studied based on the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr*. Thus, this current study investigates and examines 581 ‘*āyah*’ (signs) containing wordings of Literal Association (*al-Mushtarak al-Lafzī*) based on *Ibn Jarīr al-Ṭabarī’s Tafsīr* which is known as *al-Tafsīr al-Ma’thūr* (narration-based type of *Tafsīr*). And based on these 581 ‘*āyāt*’ (signs), an extraction of 46 methodological rules has been inferred and derived for the process of translating the Literal Association (*al-Mushtarak al-Lafzī*) in the *Qur’ān* according to the approach and the perspective of Ibn Jarīr al-Ṭabarī in his book of *Tafsīr* as follows.

3.1 The First Methodological Principle

The first methodological principle is to be aware of the scholar’s beliefs and views regarding the linguistic phenomena occurring in the Arabic language and in the *Qur’ān*. Some would agree that some linguistic phenomena occur only in the Arabic language but not in the *Qur’ān*; and some would affirm that some, but not all, linguistic phenomena can occur in both the Arabic language and in the *Qur’ān*. And one of the debatable and controversial linguistic phenomena, about which the scholars of the Arabic language and *Tafsīr* have disputed and argued about, is the phenomenon of synonymy and whether it occurs only in the Arabic language or in the *Qur’ān* as well. An example of this can be found in ‘*āyah*’ number one in *Sūrat al-Fātiḥah* in which Ibn Jarīr al-Ṭabarī does not distinguish between the words *al-ḥamd* ‘praise’ [الحمد] and *al-shukr* ‘thanks’ [الشكر] in terms of meaning, and they are synonyms of each other. Ibn Jarīr al-Ṭabarī also thinks that *al-ḥamd* [الحمد] can be a part of the Literal Association because it can also mean *al-thanā’* ‘compliment’ [الثناء] as well, but not in this ‘*āyah*’. Whereas other interpreters make a distinction in their meanings, like Ibn Kathīr (Ibn Kathīr, 2010, vol 1, pp. 155-156). So, scholars of *Tafsīr* vary in terms of their approaches to the *Tafsīr* of the *Qur’ān*. Some take it purely from the linguistic standpoint of view and others approach it from the narrative standpoint of view and some apply the mixed approach which results in no contradictions between linguistics and the *Tafsīr* provided by our prophet Mohammed *ṣallallāhu ‘alayh wa sallam* and his companions.

3.2 The Second Methodological Principle

The second methodological principle is to be aware of the wordings which can take different types of meaning depending on the usage; in other words, it can sometimes appear with the literal meaning, the semantic meaning, the specific meaning, the general meaning, the restrictive meaning, or with the non-restrictive (absolute) meaning like the word [العالمين] ‘the worlds’ which holds multiple meanings in the *Qur’ān* based on different *Qur’ānic* contexts such as:

The world of everything in the universe (al-Ṭabarī, 2001, vol 1, pp. 155-156).²

- 1) The mankind and jinn only (al-Ṭabarī, 2001, vol 1, pp. 155-156).³

² Narrated by Ibn ‘Abbās. For example, “Everything in the universe” can refer to, the world of the sea, the world of animals etc.

³ Narrated by Ibn ‘Abbās. The word *al-‘ālamīn* in the *Qur’ān* has various meanings according to Ibn Jarīr al-Ṭabarī and these will be covered further in this work.

- 2) The previous people and scholars of Israel (al-Ṭabarī, 2001, vol 2, p. 496).⁴
- 3) The guests (al-Ṭabarī, 2001, vol 2, pp. 14, 90).⁵
- 4) Muslims and non-Muslims (al-Ṭabarī, 2001, vol 2, pp. 16, 439).⁶
- 5) Believers (Muslims) only (al-Ṭabarī, 2001, vol 2, pp. 16, 439).⁷

3.3 The Third Methodological Principle

The third methodological principle is to be aware of the wordings that have been derived by, or from, words which sometimes bear the linguistic meanings in some places in the *Qur'ān* and in other places bear the Islamic meanings, such as the word 'faith' [الإيمان] *al-'Imān* which can mean in the *Qur'ān* as follows:

- 1) Being muslim (who prays) (al-Ṭabarī, 2001, vol 7, p. 306).⁸
- 2) Accepting as true (al-Ṭabarī, 2001, vol 1, p. 240).⁹
- 3) The commands of Allāh (al-Ṭabarī, 2001, vol 8, p. 129).¹⁰
- 4) Allāh (al-Ṭabarī, 2001, vol 8, p. 130).¹¹
- 5) The oneness of Allāh (al-Ṭabarī, 2001, vol 8, p. 130).¹²

3.4 The Fourth Methodological Principle

The fourth methodological principle is to be aware of the wordings whose semantic meanings are completely different from its literal meanings. And there are so many examples in the *Qur'ān* presenting this type of wording. For example, the word [مرض] *Marāḍ* 'illness' which can mean:

- 1) Doubt (al-Ṭabarī, 2001, vol 1, p. 286).¹³
- 2) Hypocrisy (al-Ṭabarī, 2001, vol 1, pp. 19, 95).¹⁴
- 3) Immortality (al-Ṭabarī, 2001, vol 1, pp. 19, 96).¹⁵
- 4) Weakness (al-Ṭabarī, 2001, vol 1, pp. 19, 96).¹⁶

Also, the word [الكتاب] *al-kitāb* 'the book' which can mean:

- 1) The writing (al-Ṭabarī, 2001, vol 9, p. 112).¹⁷
- 2) The contract (al-Ṭabarī, 2001, vol 9, pp. 17, 275).¹⁸
- 3) The *Qur'ān* (al-Ṭabarī, 2001, vol 1, p. 228).¹⁹
- 4) The Torah (al-Ṭabarī, 2001, vol 1, p. 676).²⁰
- 5) the '*Injīl*' (al-Ṭabarī, 2001, vol 7, p. 700).²¹

⁴ Narrated by Ibn Zayd from Ibn Wahb. The word *al-'ālamīn* here took the semantic meaning and not the literal meaning and this is deduced based on the authentic narrations, the context, and the reason of revelation.

⁵ Narrated by Qatādah.

⁶ Narrated by Ibn 'Abbās. Ibn Jarīr tends to this meaning.

⁷ Narrated by Ibn Zayd.

⁸ Narrated by Qatādah.

⁹ Narrated by Ibn 'Abbās.

¹⁰ Narrated by Ibn Jarīr. This is what Ibn Jarīr tends to and this meaning covers all the other meanings because Allāh commands us to believe in Him and have Oneness of Him.

¹¹ Narrated by Mujāhid.

¹² Narrated by 'Aṭā.

¹³ Narrated by 'Abdullāh ibn Mas'ūd, Ibn 'Abbās, Qatādah, and al-Rabī ibn Anas. The word *marāḍ* has almost five different meanings in the *Qur'ān* according to Ibn Jarīr al-Ṭabarī.

¹⁴ Narrated by Qatādah.

¹⁵ Narrated by 'Ikrimah.

¹⁶ Narrated by Ibn Jarīr.

¹⁷ Narrated by Ibn Jarīr.

¹⁸ Narrated by Ibn 'Abbās.

¹⁹ Narrated by Ibn 'Abbās, Mujāhid, and 'Ikrimah. The metaphoric style of speech is used here.

²⁰ Narrated by Ibn Jarīr.

²¹ Narrated by Ibn Jarīr.

We also have the word [شهداءكم] which is commonly used and known linguistically as ‘martyrs;’ however, in the *Qur’ān* it has appeared in many places bearing the meaning of:

- 1) Partners (al-Ṭabarī, 2001, vol 1, p. 395).²²
- 2) Witnesses (al-Ṭabarī, 2001, vol 1, p. 395).²³

3.5 The Fifth Methodological Principle

The fifth methodological principle is to be aware of the wordings that have very general, ambiguous semantics as well as very specific semantics based on the context and the way it has been structured syntactically, as seen with the word [الأسماء] ‘the names’ which can mean:

- 1) The angels (al-Ṭabarī, 2001, vol 1, p. 511).²⁴
- 2) Adam’s offspring (al-Ṭabarī, 2001, vol 1, p. 511).²⁵
- 3) The names of all the creations, and everything (al-Ṭabarī, 2001, vol 1, p. 511).²⁶

3.6 The Sixth Methodological Principle

The sixth methodological principle is to be aware of the wordings that have metaphoric and non-metaphoric semantics or meanings; whereby, sometimes the metaphoric meaning is the intended meaning and sometimes the non-metaphoric meaning is the intended meaning. And both languages, Arabic and English, express this kind of style of speech, therefore the intended meaning depends heavily on the *Qur’ānic* contexts and should not oppose any authentic narration.

3.7 The Seventh Methodological Principle

The seventh methodological principle is to be aware of the wordings that have both of its meanings (the literal and semantic) mentioned and narrated by the interpreter like the word [الضلالة] ‘misguidance’ which can mean:

- 1) The disbelief (al-Ṭabarī, 2001, vol 1, p. 324).²⁷
or
- 2) The misguidance (al-Ṭabarī, 2001, vol 1, p. 324).²⁸

In this instance, Ibn Jarīr al-Ṭabarī did not do *al-Tarjīh* or *al-Ikhtiyār* for this particular wording. In other words, he did not choose one over the other. And in this case, the literal meaning will be presented over the semantic meaning.

3.8 The Eighth Methodological Principle

The eighth methodological principle is to be aware of the wordings that have common usage and meaning and can represent both genders: male and female. And along with that, it can also refer to non-human material objects like the word [زوج] or [أزواج] ‘*azwāj* or *zawj*’ which can be:

- 1) Wives (al-Ṭabarī, 2001, vol 1, p. 405).²⁹
- 2) Mates or pairs of male and female (al-Ṭabarī, 2001, vol 9, p. 623).³⁰
- 3) Types (different colours of plants) (al-Ṭabarī, 2001, vol 9, pp. 19, 433).³¹
- 4) Matches (al-Ṭabarī, 2001, vol 9, pp. 19, 433).³²

²² Narrated by Ibn ‘Abbās.

²³ Narrated by Mujāhid. The word *shuhadā’* in the *Qur’ān* has six meanings according to Ibn Jarīr. So, all these meanings are possible.

²⁴ Narrated by al-Rabī’.

²⁵ Narrated by Ibn Zayd.

²⁶ Narrated by Ibn ‘Abbās and Mujāhid.

²⁷ Narrated by Sa’īd ibn Jubayr. Both are correct and both are narrated by Sa’īd ibn Jubayr, Ibn ‘Abbās, and Ibn Mas’ūd.

²⁸ Narrated by Sa’īd ibn Jubayr. Both are correct and both are narrated by Sa’īd ibn Jubayr, Ibn ‘Abbās, and Ibn Mas’ūd.

²⁹ Narrated by Ibn ‘Abbās. This word has a couple of meanings in the *Qur’ān*. And according to the Arabic language and a narration from Ibn ‘Abbās, the term ‘spouses’ can refer to both male or female; but, here the intended meaning is for female (i.e. wives) not male because the adjective preceding the noun is taking the feminine marker.

³⁰ Narrated by al-Ḍaḥāk.

³¹ Narrated by Ibn Jarīr.

³² Narrated by Ibn ‘Abbās.

- 5) Hawā' (al-Ṭabarī, 2001, vol 9, pp. 20, 161).³³
- 6) Kinds (of people) (al-Ṭabarī, 2001, vol 9, pp. 22, 286).³⁴

3.9 The Ninth Methodological Principle

The ninth methodological principle is to be aware of the wordings that are commonly used with the Islamic meaning but not the linguistic meaning; however, because there are authentic narrations specifying the linguistic meaning over the Islamic meaning, we take the linguistic meaning over the Islamic meaning. This occurs despite the fact that the original principle in this scenario is that the Islamic meaning of wordings is dominant and precedes over the linguistic meaning and this can be seen with the word [الكافرون] *al-Kāfirūn* meaning 'the disbelievers' which can mean in the *Qur'ān*:

- 1) The sinners (al-Ṭabarī, 2001, vol 1, p. 534).³⁵
- 2) The deniers (al-Ṭabarī, 2001, vol 1, p. 534).³⁶

3.10 The Tenth Methodological Principle

The tenth methodological principle is to be aware of the wordings that occur in the *Qur'ān* with its opposite meanings. In other words, the intended meanings are those that are opposite to the actual literal meanings. And this can be seen with the words [يظنون] *yazunnūn* which means 'doubting' or 'uncertain' and the word [خصيماً] *khaṣīma* which means 'against' or 'attacking.' Both have occurred in the *Qur'ān* with the meanings of:

- 1) Being certain (al-Ṭabarī, 2001, vol 1, p. 623).³⁷
- 2) A defender or an advocate (al-Ṭabarī, 2001, vol 7, p. 459).³⁸

3.11 The Eleventh Methodological Principle

The eleventh methodological principle is to be aware of the wordings that have Paradigmatic sense relations or Syntagmatic sense relations such as the word [سجود] *Sujūd* (prostrating) versus the word [ركوع] *Rukū'* (bowing), and also the word [وجه] *Wajh* (face) which all have Relations of Identity and Inclusion in which the word the word [سجود] *Sujūd* (prostrating) means 'bowing' (al-Ṭabarī, 2001, vol 1, p. 712).³⁹

3.12 The Twelfth Methodological Principle

The twelfth methodological principle is to be aware of the wordings that have slightly different meanings and all of them are narrated with an authentic narration. However, some meanings are better than others because of the semantic harmony of the context and also to avoid the semantic clash that may occur in translation. And this goes under the concept of Syntagmatic sense relations that wordings have among each other. This can be seen with the word [أدنى] *'Adnā* which combines all the following meanings:

- 1) Closer (al-Ṭabarī, 2001, vol 2, p. 11).⁴⁰
- 2) Worse (al-Ṭabarī, 2001, vol 2, p. 14).⁴¹
- 3) Evil (al-Ṭabarī, 2001, vol 2, p. 15).⁴²

³³ Narrated by Qatādah.

³⁴ Narrated by Qatādah.

³⁵ Narrated by Abu al-'Āliyah and al-Rabī'.

³⁶ Narrated by Ibn Jarīr.

³⁷ Narrated by Mujāhid and Abu al-'Āliyah. According to the speech of the Arabs, this phenomenon is possible in which a word sometimes takes the opposite meaning of its actual meaning. This can also be found in the English language; for example, with the word 'learn' in Irish English.

³⁸ Narrated by Ibn Jarīr.

³⁹ Narrated by Ibn 'Abbās.

⁴⁰ Narrated by Ibn Jarīr.

⁴¹ Narrated by Mujāhid.

⁴² Narrated by Qatādah.

3.13 The Thirteenth Methodological Principle

The thirteenth methodological principle is to be aware of the metaphoric wordings that have more general semantics than what has been presented metaphorically and literally in the *Qur'ān* like the word [عُمِي] which linguistically means 'physically blind' but in the *Qur'ān* occurs with the meaning of 'blind with their hearts' (al-Ṭabarī, 2001, vol 1, p. 345).⁴³ Another example of the application of this principle is seen with the word [يَسْمَعُ] *yasma'* which linguistically means 'to hear' but, in the *Qur'ān*, it occurs with the meaning of 'to understand' (al-Ṭabarī, 2001, 2010, vol 3, p. 44).⁴⁴

3.14 The Fourteenth Methodological Principle

The fourteenth methodological principle is to be aware of the wordings that have *Sharī* (Islamic) meanings which do not go along with the linguistic meaning in Arabic; however, in English, that distinction may not be very obvious because of the similar words used to present the intended meaning as in the word [قَامُوا] which does not mean 'stood up' but '*thabatū*' which, in English, means 'stood still' (al-Ṭabarī, 2001, vol 1, p. 378).⁴⁵

3.15 The Fifteenth Methodological Principle

The fifteenth methodological principle is to be aware of the words which occur with a single wording in Arabic but need more than one word in order to convey and demonstrate the intended meaning and semantics of that word in English. This can be seen with word [حِطَّةً] which means: 'it is forgiveness for our sins' (al-Ṭabarī, 2001, vol 1, p. 713).⁴⁶ Also, we have the word [الآيَات] (the signs) which means: 'the signs [his garment, a scar in the face, and their hands have been wounded or scarred]' (al-Ṭabarī, 2001, vol 13, p. 147),⁴⁷ and the word [لَا تَفْرَحْ] (Do not exult) which means: 'do not exult out of oppression and arrogance' (al-Ṭabarī, 2001, vol 13, pp. 18, 309),⁴⁸ and the word [وَرْدَةً] (a rose) means, 'red rose-colored' (al-Ṭabarī, 2001, vol 13, pp. 22, 226).⁴⁹

3.16 The Sixteenth Methodological Principle

The sixteenth methodological principle is to be aware of the wordings that have only linguistic meanings and semantics with no Islamic semantics. And in this case, determining one meaning over the other goes back to the linguistic rules, as long as those rules do not contradict with any authentic narrations (if there are any). This can be seen with the word [فَرِيقٌ] *fariq* (a team) which has been used with the meaning of 'a group' (al-Ṭabarī, 2001, vol 2, p. 139).⁵⁰

3.17 The Seventeenth Methodological Principle

The seventeenth methodological principle is to be aware of the wordings that come with the structure of *al-Muḍāf wa al-Muḍāf 'ilayh* (the Possessive/Genitive Case) which sometimes occur with the exact same wording, but the semantics are different such as [كَلَامَ اللَّهِ] *kalāmullāh* 'the speech of Allāh' which could mean 'the *Qur'ān*' or 'Torah' or even other semantic meanings. This can be seen with following wordings:

[كَلَامَ اللَّهِ] *kalāmullāh* 'the speech of Allāh' which can mean:

- 1) The Torah (al-Ṭabarī, 2001, vol 2, p. 139).⁵¹

[وَجْهَ اللَّهِ] *wajhullāh* 'the face of Allāh' which can mean:

- 1) The *Qiblah* [the direction of *al-ka'bah*] (al-Ṭabarī, 2001, vol 2, p. 448).⁵²
- 2) *al-Ka'bah* (al-Ṭabarī, 2001, vol 2, p. 449).⁵³
- 3) Allāh (al-Ṭabarī, 2001, vol 2, p. 449).⁵⁴

⁴³ Narrated by Ibn 'Abbās and Ibn Mas'ūd. They are considered to be blinded with their hearts from hearing or listening to the truth.

⁴⁴ Narrated by Ibn 'Abbās.

⁴⁵ Narrated by Ibn Jarīr. This is understood to mean that they were standing and walking in the first place, but they stopped moving by standing still.

⁴⁶ Narrated by al-Rabī' and Ibn Zayd.

⁴⁷ Narrated by Ibn 'Abbās and Qatādah.

⁴⁸ Narrated by Mujāhid.

⁴⁹ Narrated by Ibn Jarīr.

⁵⁰ Narrated by Ibn Jarīr.

⁵¹ Narrated by Ibn Zayd.

⁵² Narrated by al-Ḍaḥāk.

⁵³ Narrated by Mujāhid.

⁵⁴ Ibid. Narrated by Mujāhid.

[نِعْمَةٌ اللَّهِ] *ni'matullāh* 'The favour of Allah' which can mean:

- 1) Islam (al-Ṭabarī, 2001, vol 4, p. 182).⁵⁵

[رَقَبَةٌ مُّؤْمِنَةٌ] *raqabatun mu'minah* 'a believing neck' which can mean:

- 1) A Muslim (al-Ṭabarī, 2001, vol 7, p. 306)⁵⁶ slave (al-Ṭabarī, 2001, 2010, vol 7, p. 304).⁵⁷

[خَلْقَ اللَّهِ] *khalqullāh* 'The creation of Allah' which can mean:

- 1) The religion of Allah (al-Ṭabarī, 2001, vol 7, p. 492).⁵⁸
- 2) The innateness of Allah (al-Ṭabarī, 2001, vol 7, p. 493).⁵⁹
- 3) The Tattoos (al-Ṭabarī, 2001, vol 7, p. 494).⁶⁰

[يَوْمَ الْفُرْقَانِ] *yawm al-furqān* 'The day of criterion' which can mean:

- 1) The day of the battle of Badr (al-Ṭabarī, 2001, vol 11, p. 184).⁶¹

3.18 The Eighteenth Methodological Principle

The eighteenth methodological principle is to be aware of the indefinite wordings that refer to definite semantics even though they are not in any syntactic/morphological (linguistic) structure which makes it definite. Therefore, demonstrating definiteness may be quite complex from one language to another, and depending solely on linguistics without going back to the authentic narrations will mislead the translators. This can be seen with the word [كِتَابٌ] 'a book' which means *The Qur'ān* (al-Ṭabarī, 2001, vol 2, p. 235).⁶²

3.19 The Nineteenth Methodological Principle

The nineteenth methodological principle is to be aware that the Literal Association Phenomenon can also occur with prepositions, and they are not limited to any word class as seen with the word [عَلَى] (on) which means 'in' [فِي] (al-Ṭabarī, 2001, vol 2, p. 313).⁶³

3.20 The Twentieth Methodological Principle

The twentieth methodological principle is to be aware of the wordings which are clear, literally; but unclear, semantically because of the different contexts in which those wordings occur in terms of the Islamic rituals. For example, the word [قَصَصْتُمْ] *qaḍaytum* is clear in what it means literally; however, in terms of the act of worship of fasting, it might take on a different meaning (such as 'make up/made up') than if it was used in the context of the act of worship of pilgrimage as shown with the word *manāsikakum* which means 'finished' (al-Ṭabarī, 2001, vol 3, p. 534).⁶⁴

3.21 The Twenty-First Methodological Principle

The twenty-first methodological principle is to be aware of the wordings that alternate in terms of meaning. Sometimes they have the same form and sometimes there is a slight difference in form. Like the words [يَشْتَرُونَ] *yashtarūn* and [يَشْرِي] *yashrī* which have appeared with the following meanings:

- 1) To buy (al-Ṭabarī, 2001, vol 3, p. 64).⁶⁵

⁵⁵ Narrated by Ibn Jarīr.

⁵⁶ Narrated by Qatādah.

⁵⁷ Narrated by Ibn Jarīr.

⁵⁸ Narrated by Ibn 'Abbās and Mujāhid. This is the definition that Ibn Jarīr tends to. This is the most accurate one because even the second meaning below, 'the innateness of Allāh', means Islam.

⁵⁹ Narrated by Mujāhid.

⁶⁰ Narrated by al-Ḥasan.

⁶¹ Narrated by Ibn 'Abbās.

⁶² Narrated by Qatādah.

⁶³ Narrated by Ibn Jurayj.

⁶⁴ Narrated by Ibn Jarīr.

⁶⁵ Narrated by Ibn Jarīr.

- 2) To sell (al-Ṭabarī, 2001, vol 3, p. 589).⁶⁶
- 3) Don't take (al-Ṭabarī, 2001, vol 8, p. 451).⁶⁷
- 4) Don't eat (al-Ṭabarī, 2001, vol 8, p. 451).⁶⁸

3.22 The Twenty-Second Methodological Principle

The twenty-second methodological principle is to be aware of the wordings that have the opposite meanings linguistically; but Islamically, they bear the same meaning intended based on the *Qur'ānic* context in which the wordings occur. For example, the word [فُرُوءٌ] *Qurū* 'which refers to 'the state of menstruation' (al-Ṭabarī, 2001, vol 4, p. 87)⁶⁹ and 'purification' (al-Ṭabarī, 2001, vol 4, p. 92).⁷⁰

3.23 The Twenty-Third Methodological Principle

The twenty-third methodological principle is to be aware of the wordings that bear many linguistic meanings; however, the intended meaning in the *āyah* is different from all those linguistic meanings like the word [مَوَالِي] *Mawālī* which can linguistically mean 'slaves,' 'leaders,' or 'masters.' However, in some *Qur'ānic* contexts, it appears as:

- 1) Inheritors or heirs (al-Ṭabarī, 2001, vol 6, p. 670).⁷¹
- 2) Relatives [who inherit] (al-Ṭabarī, 2001, vol 6, p. 671).⁷²

3.24 The Twenty-Fourth Methodological Principle

The twenty-fourth methodological principle is to be aware of the wordings that have old and new meanings, or usage, linguistically like the word [ذَرَّةٌ] *Dharrah* (an atom) which appears in the *Qur'ān* with the meaning of 'head of a red ant' (al-Ṭabarī, 2001, vol 7, p. 28).⁷³

3.25 The Twenty-Fifth Methodological Principle

The twenty-fifth methodological principle is to be aware of the wordings that have many linguistics meanings and they cannot be specified semantically alone until they occur in a clear context. However, in the *Qur'ān*, the linguistic context may not provide the intended meaning enough, so we depend on the *Qur'ānic* context, the authentic narration, or the reason of revelation. The word [الطَّاغُوت] *al-Ṭāghūt* is the best example of this because it holds multiple meanings in various *Qur'ānic* contexts such as:

- 1) An idol (al-Ṭabarī, 2001, vol 7, p. 134).⁷⁴
- 2) The judge and the followed (al-Ṭabarī, 2001, vol 7, p. 188).⁷⁵
- 3) The Satan (al-Ṭabarī, 2001, vol 7, p. 228; vol 4, p. 546).⁷⁶

3.26 The Twenty-Sixth Methodological Principle

The twenty-sixth methodological principle is to be aware of the wordings that occur with ambiguous morphemes referring to pronouns in which the linguistic context and principles indicate one thing but the *Qur'ānic* context and authentic narrations indicate something else. An example of this is the word [بِيْهِ] *Bihī* in which the [هَاء] *hā'* here is a bound morpheme referring to the objective case (the accusative pronoun) of 'he' which is 'him.' However, the intended meaning here means something

⁶⁶ Narrated by Qatādah.

⁶⁷ Narrated by Ibn Jarīr.

⁶⁸ Narrated by Ibn Zayd.

⁶⁹ Narrated by Ibn 'Abbās and Mujāhid.

⁷⁰ Narrated by Ibn Jarīr.

⁷¹ Narrated by Ibn 'Abbās.

⁷² Narrated by Mujāhid and Qatādah.

⁷³ Narrated by Ibn 'Abbās.

⁷⁴ Narrated by 'Ikrimah. However, this word, *al-Ṭāghūt*, as it has been mentioned earlier, is anything that can be worshipped or obeyed beside Allāh or over Allāh, as narrated by Ibn Jarīr. All the other meanings are also possible like witch, satan, and idols, as narrated by Mujāhid.

⁷⁵ Narrated by Ibn Jarīr. This *'āyāh* has been interpreted based on a reason of revelation, which means the judge and the followed (that people respect and take rules from other than Allāh). Also the word *Al-ṭāghūt*, has occurred in many places in the *Qur'ān* with many different meanings.

⁷⁶ Narrated by Ibn Jarīr. Narrated by 'Umar Ibn al-Khaṭāb and Qatādah. Islamically, it can also cover anything that can be worshipped or obeyed beside Allah and this is narrated by Ibn Jarīr and this opinion is what he tends to.

se due to personal deixis which can easily refer to other referents. So, the word [بِهِ] *Bihi* refers to the *Qur'ān* and not Allāh (al-Ṭabarī, 2001, vol 7, p. 712).⁷⁷

3.27 The Twenty-Seventh Methodological Principle

The twenty-seventh methodological principle is to be aware of the wordings that interchange semantically like the words [طَعِمَ] *Ṭa'ima* 'ate' and [شَرِبَ] *Shariba* 'drank'. For instance, the word *Ṭa'imū* [طَعَمُوا] means 'have drunk' (al-Ṭabarī, 2001, vol 8, p. 664).⁷⁸ This is similar to a practice found in Irish English where, for example, the words 'teach' and 'learn' also interchange semantically.

3.28 The Twenty-Eighth Methodological Principle

The twenty-eighth methodological principle is to be aware of the wordings that have semantic entailments in their usage in the *Qur'ān*, like the word [يَخُوضُونَ] *yakhūdūn* which means 'mocking' which entails prior *Kufur*; whereas the word *Kufur* does not necessarily entail mocking. So, the word [يَخُوضُونَ] *yakhūdūn*, it combines both meanings 'disbelieving' (al-Ṭabarī, 2001, vol 9, p. 312)⁷⁹ and 'mocking' or 'making fun' (al-Ṭabarī, 2001, vol 9, p. 312).⁸⁰ Which means, there is no one who would mock the *Qur'ān* and still believe in it. As a result, the semantic entailments are a very important point of research in the sub-field of Semantics which has thus far been neglected by many which results in the disability of making outweighing and *Tarjīh* in terms of meaning.

3.29 The Twenty-Ninth Methodological Principle

The twenty-ninth methodological principle is to be aware of the wordings in which Ibn Jarīr al-Ṭabarī has not done *Tarjīh* or *Ikhtyār*. And in this case, we take the literal, obvious meaning over the semantic meaning as in the word [أَرْجِهَ] which can mean:

- 1) Delay or postpone him (al-Ṭabarī, 2001, vol 10, p. 349).⁸¹
- 2) Jail him (al-Ṭabarī, 2001, vol 10, p. 345).⁸²

The first meaning 'delay' goes along with the linguistic (literal) meaning whereas the second one does not.

3.30 The Thirtieth Methodological Principle

The thirtieth methodological principle is to be aware of the wordings that have both an old, neglected meaning and a modern meaning at the same time; especially if they refer to the same concept like the word [الْقُمَّل] *al-Qummal* which means 'lice' but in the 'āyah means 'Sitophilus granarius' (al-Ṭabarī, 2001, vol 10, p. 378).⁸³

3.31 The Thirty-First Methodological Principle

The thirty-first methodological principle is to be aware of the wordings that come with the structure of *al-Muḍāf wa al-Muḍāf 'ilayh* (the Possessive/Genitive Case) which bear specific and general meanings at the same time. If none of the meanings is specified, then we leave the general meaning as dominant as possible which will cover the specific meaning as well. An example of this is the wording [رِجَزِ الشَّيْطَانِ] which can mean 'the filth of Satan' as a general meaning and which can cover 'the whispering of Satan' as a specific meaning (al-Ṭabarī, 2001, vol 11, p. 59).⁸⁴

3.32 The Thirty-Second Methodological Principle

The thirty-second methodological principle is to be aware of the wordings that have two different meanings that are slightly different from each other, where one of these two meanings would include the other meaning but not the other way around as in the word [ضَعِيفًا] 'weak' which can mean:

⁷⁷ Narrated by Ibn Jarīr.

⁷⁸ Narrated by Ibn 'Abbās.

⁷⁹ Narrated by Qatādah.

⁸⁰ Narrated by Mujāhid.

⁸¹ Narrated by Ibn 'Abbās.

⁸² Narrated by Qatādah.

⁸³ Narrated by Ibn 'Abbās.

⁸⁴ Narrated by Mujāhid.

- 1) Blind (al-Ṭabarī, 2001, vol 12, p. 553).⁸⁵
- 2) Weak [in his vision] (al-Ṭabarī, 2001, vol 12, p. 553).⁸⁶

3.33 The Thirty-Third Methodological Principle

The thirty-third methodological principle is to be aware of the wordings whose translation can create a clash, a misunderstanding, or a misconception in 'Aqīdah (creed) such as 'inspiration' versus 'revelation' as seen with the word [الرُّوح] 'the soul' which can mean 'the revelation' in the *Qur'ān* (al-Ṭabarī, 2001, vol 12, pp. 14, 161).⁸⁷

3.34 The Thirty-Fourth Methodological Principle

The thirty-fourth methodological principle is to be aware of the wordings which contain more than one word; however, they refer to one word as in the phrase [كثيْرٌ مِنَ النَّاسِ] 'many of the people' which appeared with the semantic meaning of 'the believers' (al-Ṭabarī, 2001, vol 12, pp. 16, 486).⁸⁸ Note that, semantically there is a difference when a string of words refers to one word and when it refers to one meaning.

3.35 The Thirty-Fifth Methodological Principle

The thirty-fifth methodological principle is to be aware of the wordings whose semantics are determined solely or, are largely impacted by, the reason of revelation as in the wording [دِينِ اللَّهِ] 'the religion of Allāh' which holds the meanings of:

- 1) The punishment or the torture of Allāh (al-Ṭabarī, 2001, vol 12, pp. 17, 139).⁸⁹
- 2) The lash (al-Ṭabarī, 2001, vol 12, pp. 17, 139).⁹⁰

Again, this goes back to the *Qur'ānic* context resulted from the reason of revelation.

3.36 The Thirty-Sixth Methodological Principle

The thirty-sixth methodological principle is to be aware of the wordings whose meanings are all possible in the *āyah*; however, it gives a different meaning which shows *al-Balāghah al-Qur'āniyyah* (the Qur'ānic Rhetorics) as shown with the word [دُعَاءٌ] *du'ā'* which can mean:

- 1) Supplication (al-Ṭabarī, 2001, vol 12, pp. 17, 139).⁹¹
- 2) Calling (al-Ṭabarī, 2001, vol 12, pp. 17, 388).⁹²

Also, the word [وَصَّلْنَا] *waṣṣalnā* which can mean:

- 1) Clarified and explained (al-Ṭabarī, 2001, vol 12, pp. 18, 273).⁹³
- 2) Conveyed (al-Ṭabarī, 2001, vol 12, pp. 18, 273).⁹⁴

3.37 The Thirty-Seventh Methodological Principle

The thirty-seventh methodological principle is to be aware of the wordings which have many meanings mentioned but Ibn Jarīr al-Ṭabarī has done *al-Tarjīh* or *al-Ikhtyār*, but not explicitly, as illustrated with the word [خُلُقٌ] *khuluqu* (manners or ethics) which can be:

- 1) Custom or habit (al-Ṭabarī, 2001, vol 12, pp. 17, 614).⁹⁵

⁸⁵ Narrated by Sa'īd ibn Jubayr.

⁸⁶ Narrated by Sufyān.

⁸⁷ Narrated by Ibn 'Abbās. A Couple of meanings have been mentioned about the semantics of this wording, however; Ibn Jarīr chose the meaning of revelation over all of them.

⁸⁸ Narrated by Mujāhid.

⁸⁹ Narrated by Mujāhid, Ibn Jurayj, and Ibn 'Umar. What is meant here is the punishment ordained by Allāh.

⁹⁰ Narrated by Sa'īd ibn Jubayr.

⁹¹ Narrated by Ibn 'Abbās. And this is the opinion that Ibn Jarīr tends to.

⁹² Narrated by Mujāhid.

⁹³ Narrated by Mujāhid.

⁹⁴ Narrated by Qatādah.

⁹⁵ Narrated by Ibn 'Abbās.

- 2) Lies (al-Ṭabarī, 2001, vol 12, pp. 17, 614).⁹⁶
- 3) Stories (al-Ṭabarī, 2001, vol 12, pp. 17, 615).⁹⁷

However, *Ibn Jarīr al-Ṭabarī* chose the word 'lies' over the other meanings.

3.38 The Thirty-Eighth Methodological Principle

The thirty-eighth methodological principle is to be aware of the wordings which have many meanings mentioned but *Ibn Jarīr al-Ṭabarī* has not done *al-Tarjīh* or *al-Ikhtiyār*, but he includes all the meanings that serve the idea, the theme, or the reason why certain things are *ḥalāl* or *ḥarām* as in the phrase of [لَهُوَ الْوَلَدُ] 'the amusement of speech' which covers the following meanings:

- 1) Music and its likes (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).⁹⁸
- 2) Music (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).⁹⁹
- 3) The male and female singer (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).¹⁰⁰
- 4) The musical instruments (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).¹⁰¹
- 5) Polytheism (al-Ṭabarī, 2001, vol 12, pp. 18, 532-535).¹⁰²

3.39 The Thirty-Ninth Methodological Principle

The thirty-ninth methodological principle is to be aware of the wordings whose meaning are extracted by analogy based on another *Qur'ānic* recitation as shown with the wording [خَلَقَ] *khalaqa* (created) which has adopted the meaning of 'made better' (al-Ṭabarī, 2001, vol 12, pp. 17, 629).¹⁰³

3.40 The Fortieth Methodological Principle

The fortieth methodological principle is to be aware of the wordings which have the same meanings when they are apart and different meanings when they occur together like the words [إِسْلَامًا] *Islām* (al-Ṭabarī, 2001, vol 12, pp. 17, 629)¹⁰⁴ and [إِيمَانًا] *īmān* (al-Ṭabarī, 2001, vol 12, pp. 21, 388).¹⁰⁵

3.41 The Forty-First Methodological Principle

The forty-first methodological principle is to be aware of the wordings which may cause a semantic clash when they get translated with their actual semantics because of the old usage versus the new usage of the word that has been translated: like the word [النُّورِ] *al-Thurayyā* which gets translated in English as 'the chandelier' which is not what is meant, as seen with the word [النَّجْمِ] 'the star or a type of a plant, or a name of a planet' which occurred in the *Qur'ān* with the meaning of 'the chandelier [a group of stars having the same shape of a bull called *al-Thurayyā*]' (al-Ṭabarī, 2001, pp. 22, 5).¹⁰⁶

3.42 The Forty-Second Methodological Principle

The forty-second methodological principle is to be aware of the wordings that come in the singular form, but they refer to a referent that is plural and vice versa.

3.43 The Forty-Third Methodological Principle

The forty-third methodological principle is to be aware of the wordings which are very critical in terms of *'Aqīdah* and sometimes they get interpreted based on the literal meaning and at other times based on the semantic meaning as in the wording [بِأَيْدِي] which means literally 'with hands/ with a hand,' however, the intended meaning is 'with strength' (al-Ṭabarī,

⁹⁶ Narrated by Mujāhid. *Ibn Jarīr* tends to this one.

⁹⁷ Narrated by *Ibn 'Abbās*.

⁹⁸ Narrated by *Ibn 'Abbās*.

⁹⁹ Narrated by Mujāhid and *Ibn Mas'ūd*.

¹⁰⁰ Narrated by Mujāhid.

¹⁰¹ Narrated by 'Ikrimah.

¹⁰² Narrated by al-Ḍaḥāk. *Ibn Jarīr* did not specify any of the above and made it as general as it has been stated.

¹⁰³ Narrated by *Ibn Jarīr*. Based on the *qirā'āt*.

¹⁰⁴ These two words are interchangeable in terms of meaning based on the occurrence: solely or together. For example, the word *īmān* when it occurs solely, it usually means *Islām*, whereas if it occurs with the word *Islām* or even if *īmān* occurs twice in the same *'Āyah*, it means *īmān* which is a higher degree of belief than *Islām*.

¹⁰⁵ Narrated by al-Zuhrī.

¹⁰⁶ Narrated by Mujāhid.

2001, vol 12, pp. 21, 544).¹⁰⁷ So, the word [يد] *yad* can mean ‘strength’ or ‘power’ according to an authentic chain of narration narrated by Ibn ‘Abbās, Mujāhid, Qatādah, Ibn Zayd, and Sufyān.

3.44 The Forty-Fourth Methodological Principle

The forty-fourth methodological principle is to be aware of the wordings that cannot be interpreted by one word because their sense depends on their reference (and the distinction and relationship between sense and reference has been explained earlier). And the best example for this is the word [الْحَشْر] *al-Hashir* which can mean ‘the Judgement Day,’ ‘resurrection,’ ‘crowding,’ or ‘gathering.’ However, it appears with the meaning of ‘the land of *al-Shām*’ (al-Ṭabarī, 2001, vol 12, pp. 22, 496).¹⁰⁸

3.45 The Forty-Fifth Methodological Principle

The forty-fifth methodological principle is to be aware of the wordings which belong to the same root and have very similar pronunciation, but they differ in meaning as in the word [بَدَا] *badā* which mean ‘appeared’ (al-Ṭabarī, 2001, vol 12, pp. 22, 566)¹⁰⁹ and not ‘started.’

3.46 The Forty-Sixth Methodological Principle

The forty-sixth methodological principle is to be aware of the wordings that appear in Arabic with a specific word class, but when it comes to translating it, the word class has to change in order to represent it more accurately. So, while keeping the word class is important, keeping the intended meaning obvious and clear is more important. For example, the wording [فُتِنَتْ] which cannot be translated with the same word class due to the fact that this word can generally mean more than one meaning, adopting different word classes. Also, there is no accurate representation for it in English due to the different systems of affixes/affixation practiced by both languages.

4. Conclusion

This study has provided and answered the research question proposed earlier which concerns “the methodological principles for the process of translating the Literal Association (*al-Mushtarak al-Lafẓi*) in the *Qur’ān* to the English language according to the *tafsīr* principles of Ibn Jarīr al-Ṭabarī”. Thus, this is done by linking the science of *Tafsīr* and the science of translation in order to fill the gap of understanding between Arabic Linguistics, English Linguistics, and the Science of *Tafsīr* which has thus far been missing in many of the work related to the *Qur’ān* in English. This study is based on the results and the findings of the analysis of the *Āyāt* of the Literal Association in the *Qur’ān*. In this study, 46 methodological principles were extracted based on the general methodological principles and approach undertaken by Ibn Jarīr al-Ṭabarī in his interpretation (*tafsīr*) of the Literal Association (*al-Mushtarak al-Lafẓi*) in the *Qur’ān*. The methodological principles conducted in this study can all provide the key and the tools by which the students of knowledge can extract the *Tafsīr* and the semantics of the Literal Association (*al-Mushtarak al-Lafẓi*) as well as the whole *Qur’ān* based on the school of Ibn Jarīr al-Ṭabarī. This study can also be applied on a different *mufasssīr* by looking at the same aspects examined in this research and this will definitely result in amazing outcomes by which we will be able to determine how different or similar the *mufasssīrīn* (interpreters) are, especially between the classical and contemporary scholars of *Tafsīr*.

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The Use of Nominal Subordinate Clause as a Syntactic Complexity Measure by Some National University of Lesotho Students

DR. 'MATŠITSO EUGENIA MORATO-MALEKE^{1*} and Dr. LEHLOHONOLO SAMUEL PHAFOLI²

¹Department of English, NATIONAL UNIVERSITY OF LESOTHO, P.O. ROMA 180, MASERU 100, LESOTHO

²Department of African Languages & Literature, NATIONAL UNIVERSITY OF LESOTHO, P.O. ROMA 180, MASERU 100, LESOTHO

Corresponding Author: DR. 'MATŠITSO EUGENIA MORATO-MALEKE, E-mail: malekemm00@gmail.com

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ABSTRACT

The paper explores the use of nominal subordinate clause as a syntactic complexity measure in some examination scripts of the National University of Lesotho (NUL) fourth year students. The study is based on the employment of the interpretivist paradigm as well as descriptive and case study designs. Data was collected from the students' essays in the (2016/2017) examination papers and analysed qualitatively, following the Transformational Generative Grammar (TGG) and the Cognitive Grammar (CG), both of which formed the theoretical frameworks for the study. The paper shows that NUL students have a reasonably high level of syntactic complexity with the use of nominal subordinate clause.

1. Introduction

The paper shows that in English language, syntactic complexity features such as nominal subordinate clause are used as measures of syntactic complexity in written texts. This type of clause is formed by the combination of a main clause and subordinate clause particularly the finite subordinate clause, (nominal subordinate clause) such as, *I know [that he is sick]*. This example indicates a complex sentence which has been formed by the main clause, *I know* and the nominal subordinate clause, *that he is sick* has been attached to this main clause. This nominal clause is used as a direct object of the verb, *know*. The identified nominal clause is observed at the end of the sentence.

When a sentence structure consists of this type of combination, it is referred to as a complex sentence. As indicated earlier, a complex sentence has an independent and a dependent clause as illustrated in this example, *she ate what she did not cook*.

This example shows the complex sentence that begins with the main clause, *she ate [it]* which has rightly ellipted the pronoun [it] due to English grammatical rules and the nominal clause, *what she did not cook* is attached to it.

Thus, clause subordination is one of the syntactic complexity features. There are two types of subordinate clauses: The finite subordinate clauses and the non-finite subordinate clauses. Nominal clauses are categorised as finite subordinate clauses. They are subordinate clauses that always contain the subject and predicate except in the case of commands as reflected in *eat*. This example shows only the predicate not the subject since the subject is implied, because in English Language, sometimes the subject can be omitted as it is generally known that commands are directed to the second person. In the example, *she ate what she did not cook*, *she* is the subject while *ate* is the predicate (Quirk and Greenbaum, 1973:310). Maleke (2011) claims that finite clauses are considered as subordination in three ways: (i) the finite subordinate clause is noted as the clause which is introduced by the subordinating conjunction in the sentence and that can be a nominal or

adverbial clause as in, *when she was young, she liked cooking*. (ii) It is the clause that post-modifies a noun phrase in a sentence and that is a relative clause, for example, *the person who stole my car is known*. (iii) It is a clause that functions as a noun, for example, *did you know that the man living upstairs is dead?* That is, nominal clause refers to the first and third explanations above. Thus, it is introduced by a subordinating conjunction, **that/wh** and it functions as a noun.

2. Literature Review

Research on syntactic complexity in English as a First Language has been carried out by linguists such as (Hunt, 1965; O'Donnell et al., 1967; Hunt, 1970a; Harpin, 1976; Perera, 1984; Beard et al., 2002; Keen, 2004; & Mazur-Palandre, 2007). With regard to English as a Second Language (L2), such studies were conducted by researchers such as (Schleppegrell, 1996; Hinkel, 2003; Ortega, 2003; Myhill, 2004 & Muñoz et al., 2010). These researchers used different measures of syntactic complexity that include subordination.

2.1 Rationale

Unlike other studies that used subordination as a whole, that is, both finite and non-finite subordinate clauses to explore the syntactic complexity of their research subjects, the paper focuses on the use of nominal subordinate clause in order to investigate the NUL students' syntactic complexity in their writing. Regardless of the faculties, all the NUL students are normally introduced to Communication and Study Skills (CSS) and Remedial Grammar of English in the first year of their university study. By the time they get to the fourth year, they have been involved in continuous writing for three years. The researchers were interested in investigating whether NUL students use nominal subordinate clause in their essay writing and whether they use it appropriately or not. They were also examining its syntactic functions and exploring the environments in which this category is reflected in their sentences.

2.2 Questions and objectives

The current paper explores the nominal subordinate clause feature in the NUL (English L2) students' written texts. It answers the questions:

- 1) (a) Do NUL students use nominal subordinate clause in their writing?
(b) Do they use it appropriately?
- 2) What are syntactic functions in the students' sentences?
- 3) Which textual functions does it perform?

The first objective of the study was to investigate the syntactic complexity of NUL students' writing through the use of nominal subordinate clause. The second objective was to explore its syntactic use whether it has any syntactic functions or not and whether students are aware of its textual functions.

2.3 Theoretical Framework

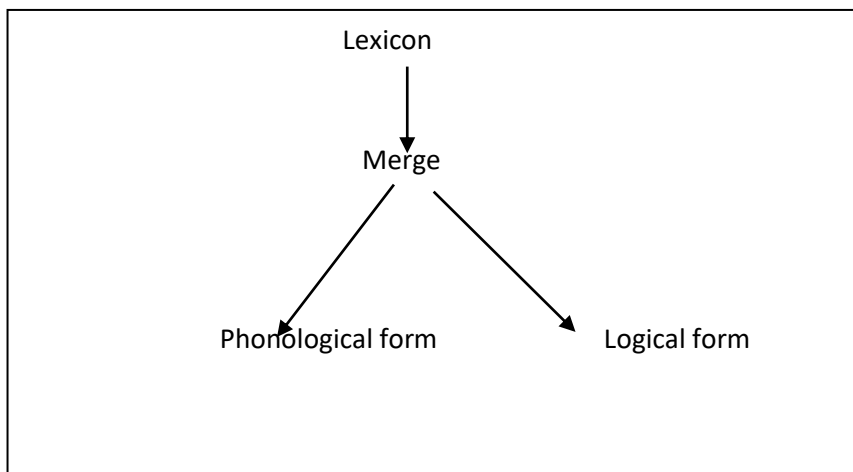
The study is based on the employment of the interpretivist paradigm as well as descriptive and case study designs. Data was analysed qualitatively, following the Transformational Generative Grammar (TGG) and Cognitive Grammar (CG), both of which formed the theoretical frameworks for the paper. The theories of Transformational Generative Grammar (TGG) (Chomsky, 1957) reviewed by Thinker (2005) in Matthiesen (2009) and Cognitive Grammar (CG) which was proposed by (Langacker, 1987) and reviewed by Tehan (2010) are discussed in this section in order to explain the theoretical framework for the analysis of the use of nominal clause as a syntactic complexity measure in the writing of NUL students' essays. The current study relates these theories as appropriate for the analysis of the syntactic structures and the grammar observed in the students' essays. Thus, these theories explain the types of sentences realised in students' essays. TGG concentrates on syntactic structure. It helps in the identification of types of sentences in order to observe whether there are complex sentences in the students' writing. It identifies different syntactic complexity features used in the formation of complex sentences whether there are features such as the use of subordinate clauses in their writing, sentence-combining, embedding of subordinate clauses and ellipsis of some words. CG was used to describe their grammar, investigating the types of errors observed. Thus, the collective use of these theories (TGG and CG) in this study enabled the researcher to observe whether the sentences produced by the students are complex, using nominal clause, its syntactic and thematic functions. This is why the present study employed TGG as the theory that can probably respond positively to the researchers' concern, and might enable a detailed examination and discussion on the use of nominal clause as a syntactic complexity measure in NUL students' writing.

Thinker (2005) as quoted by Matthiesen (2009) states that TGG is “any formal description of a language consisting of an algorithm which generates sentence structures and of a set of transformations which modify them systematically”. He argues that all transformations are based on deletion or insertion of elements that result in substitutions or “permutations” of which it is the case in this paper since insertion of elements or deletion that result in substitutions is observed while forming complex sentences through the use of nominal clause such as , *she ate **what she did not cook***. In this sentence, there is an omission of the pronoun, [it] and which is rightly substituted by the nominal clause, *what she did not cook*.

On the basis of Matthiesen’s (2009) claim, subordinating conjunctions and recursive constructions explained in TGG are the features which were analysed in this data, especially because specifically, nominal clause was a feature used to investigate syntactic complexity in the paper.

TGG also enfold the Minimalist Program (MP). Neske (2014) reports that the goal of uncovering the most general and the only indispensable aspects of phrase structure rules is manifested in Chomsky’s Minimalist Programme. It has Strong Minimalist Thesis and Merge. According to Chomsky’s Minimalist Programme, syntactic structure is built from the bottom up through a single operation called Merge. Through Merge, the operation used in the Minimalist Program, syntactic objects are combined to form a new set of sentences. Lexical items are combined recursively by this operator to generate new lexical items. “These new lexical items can then be merged with other lexical items to generate yet another lexical item, and so forth during the build-up of the complete syntactic structure”. This theory was applied in the data analysis section of the paper and it is shown in figure 1 which has been adapted from Neske (2014).

Figure 1



TGG overrides all the other theories in this paper because it unfolds a response to the objectives of the paper. It is therefore the best preference in the current paper. However, TGG has drawbacks which have been identified by other researchers such as Katz and Paul (1964) and Thinker (2005) in Matthiesen (2009). The drawbacks include the argument that TGG is a purely syntactic theory. This is the reason why the present study combined TGG with Cognitive Grammar (CG) incepted by Langacker (1987) and reviewed by Tehan (2010) in Matthiesen (2009), to analyse its data. This Cognitive Grammar (CG) focuses on grammatical structure and proposes that language occurs in a natural way (Langacker, 1987). Langacker reports that in cognitive grammar, syntax and semantics are inseparable “at the time when the status of syntax as an autonomous formal system is accepted by most theories as an established fact” (Langacker 1987). It has a central claim that grammar forms a continuum with lexicon and can be fully described. Cognitive grammarians propose that language is not an independent system of the rest of cognition.

The paper is therefore conducted within a combination of two theories namely, Transformational-Generative-Grammar revised by Thinker (2005) in Matthiesen (2009) as it basically analyses the structure of the sentences of the language, and CG modified by Tehan (2010) in Matthiesen (2009) that complements TGG in the paper as it does not separate syntax from grammar in a grammatical analysis. The combination of these two theories were applied to analyse the complexity of sentences found in the data as well as to relate those complexities to the meaning enfolded in the used structures.

3. Methodology

The paper adopted qualitative approach because of the research questions which must be answered by this paper. The research questions in the paper require the research subjects' experiences with regard to the investigation of the use of nominal clause as a syntactic complexity measure in students' writing. This is confirmed by McMillan et al.'s (2006) view that qualitative studies describe and analyse thoughts, perceptions, ideas and experiences about a phenomenon under investigation.

It was stated earlier in this paper that its aim was to investigate the use of nominal clause as the syntactic complexity measure in students' writing. The qualitative approach was therefore appropriate in this paper because students' experiences were analysed and described. As a result, in the current paper, the most accurate means to obtain data was to use students' essays. The qualitative approach was also selected as the best alternative for the paper for the reasons that the researchers were not interested in number of the students who may produce complex sentences but they were interested in the depth of reality in the phenomenon they were investigating. The students' experiences revealed the truth that the researchers hoped to obtain in this paper.

3.1 Data Collection

The data was collected from the essay writing taken from the fourth year students' examination scripts for the academic year (2014/2015) across the faculties, Faculty of Agriculture (FOA), Faculty of Education (FOE), Faculty of Humanities (FOH), Faculty of Law (FOL), Faculty of Health Sciences (FOHS), Faculty of Social Sciences (FOSS) and Faculty of Science and Technology (FOST). The students from the Faculty of Education and from the Faculty of Humanities language departments are extensively exposed to English language and linguistics courses throughout the four years of their university study. That is, the students from the FOE and the FOH in the Department of English were not involved in the study because of being well established in English. Their scripts were not included in the study. These students whose scripts were in the sample share the level, time frame, setting and genre.

The researchers wrote a letter to the Registrar asking for permission to use examination scripts. After the Registrar's authorisation which was in a form of a letter addressed to the Deans across the faculties, the scripts were collected from the HODs' offices across the faculties. At NUL, examination scripts are kept in safe places under the authority of the HODs. Continuous writing was used on the basis of Wendy et al.'s (2002) claim that written language can provide a rich data base for studying complex structures because it is likely to have longer sentences with more complex syntactic structures than spoken language. Kemper et al. (1989) and Weisberg (2000) also note that writing is the modality through which L2 learners initiate the use of new syntactic structures.

The researchers wanted to use the examination scripts for this academic year because within the period of five years, it appears in the middle. This depended on their accessibility. Eventually, the 2016/2017 examination scripts were used because they were the most accessible ones for the period of five years, from 2012/2013 to 2016/2017 since they were the recent ones. The researchers know that at NUL, examination scripts are disposed of after every five years. So the recent consecutive academic years are from 2012/2013 to 2016/2017.

The examination scripts of fourth year students of the National University of Lesotho (NUL) were purposively, systematically and randomly selected. The total number of twenty scripts from the identified departments across the faculties depending on the number of departments each faculty had were selected. A sample of twenty scripts which brought the sample size to 140 scripts were selected based on Brynard et al.'s (2005) claim that a sample refers to a small group selected from the entire population which is believed to present the characteristics of the entire population. Wagner et al. (2012) also note that qualitative studies use small samples. That is, data was collected from all the departments in each faculty except in the case where the departments do not have essay writing but figures or symbols. This means that if the faculty has five departments to involve in the paper such as in the FOA and FOSS, four scripts were randomly selected from each department, five scripts from those faculties that have four departments such as in the FOH, FOST. In the case in which the faculty has three departments, such as in the case of FOE and FOL, seven scripts were randomly selected from two departments which themselves were randomly selected and six from the last department. Regarding the FOHS, two out of four departments were involved because the HODs of the other two departments declined the researcher's request of collecting data from their departments despite the authorisation given by the NUL registrar and their Dean.

First of all, the researchers purposively checked and confirmed that all the scripts had answers for essays. They then purposively selected those with at least one page long which could be analysed. If the students had choice, they checked the scripts to identify the questions with continuous writing. One essay was chosen from all the essays and the descriptive essay type was

chosen. When choosing the type of essay to use as data, the researchers based themselves on the task focusing terms used by lecturers while setting the questions because such task terms determine the type of essays to be written. The department and course to obtain data from were randomly chosen. Systematic sampling was used to pick every fifth or tenth script from the envelopes containing the students' scripts until the total number of twenty scripts was reached. The criterion of fifth or tenth script was used depending on the number of scripts per envelope. Thus, if the envelope contained small number of scripts, the fifth criterion was used but if many, the tenth script was chosen. If such a length of a page is there, such script was taken as one of the sample scripts but if the script did not have a one page long essay writing, the researchers put it aside and looked for another script until she found what she was looking for. This procedure implies that in the case of the department of Science, the researchers collected data from written courses such as Biology, not Mathematics.

3.2 Summary of Data Presentation

The presentation of data indicates twenty-two (22) examples of how nominal clause has been used in the current data. The data reflects that NUL students use nominal clause to form syntactic complexity. Their writing demonstrates appropriate use of this feature and they use both **wh-** and **that** nominal subordinators. The examples illustrate that the students place nominal clauses in three different positions in the sentences and such structures show the functions of the nominal clause syntactically such as being the subject, the direct object and the prepositional complement.

The examples showing how they are demonstrated in the data are provided in (a) – (v) below.

- (a) **[That it happens in the environment]**, means **[that fieldworks [sic] incorporates [sic] the principle of environmental education [which is one of the highly valued principles of good geography teaching].** (FOE)
- (b) It was discovered **[that the three (3) [sic] piece cans, did not seal well]** and as a result ^ contaminants entered the can easily and caused food spoilage. (FOHS)
- (c) The Chinese believe **[that in every society]** ^ there exist [sic] an ideal optimum relationship between the land on which people live and the number of people on the land. (FOH)
- (d) It is significant [to state **[that under African Junsprudence there was Democratic accountability in that people were allowed to elect their leaders.** (FOL)
- (e) They easily remember **[what they see than hear].** (FOE)
- (f) Learning in the field, using the environment as a resource, helps learners apply **[what they learned in class to reality].** (FOE)
- (g) All **[what we studied now]** come into practice. (FOH)
- (h) Learning in the field, using the environment as a resource, helps learners apply **[what they learned in class to reality].** (FOE)
- (i) The different theories of public finance seek to better explain **[what public finance is all about].** (FOH)
- (j) Objectivity means **[that science is not dependent on subject studing [sic] it or the materials of science are dependent.** (FOE)
- (k) Isolation is done [to make sure **[that plants are not pollinated by distinct varieties]].** (FOA)
- (l) But it can also happen **[that other natural needs needs to assessed [sic] by othe [sic] experts other than a surveyer [sic].** (FOA)
- (m) This means **[that anyone carrying out a survey must first have a purpose of carrying out a survey [in order to know the benefits or outcomes of it]].** (FOA)
- (n) Religious groups constantly stress **[that men are heads of the families and women have to submit to their husbands], [sic] this supports [that a woman should always submit even [when she is abused]].** (FOHS)
- (o) The knowledge **[that micro-organisms [sic] survive in certain conditions],** lead to finding means of minimising or eliminating such conditions to extend the shelf-life of the product. (FOH)
- (p) The suspension of aid means **[that the government could not do all [that it had planned it would do].** (FOH)
- (q) It is through political corruption **[that we we [sic] encounter monopoly],** by monopoly we mean **[that there is dominant [] within some work place.** (FOH)
- (r) It is claimed **[that the matter was res judicata]** and by this approach became myopic **[that the appellant [sic] was persuing [sic] a differently new matter [before it].** (FOL)
- (s) This goes [to say **[that the insured will not be allowed [to claim [where he has not made payment of the premium.** (FOL)
- (t) Therefore^ having such knowledge, they will be in a position [to decide together on **[what could be their objectives, things they need [to achieve]] based on [what they have and lack. [sic] in their area].** (FOA)

- (u) *Something different from [what is handed down in the courts of law, [that law is reason and Justice] [sic] Holmes goes further and said [that [what is hold to be law by different writers is different from [what the friend bad man view [sic] law. (FOL)*
- (v) *The group would meet as an attempt [to randomly mention [what the system needs to do on a much broader level.]] (FOST)*

4. Data Analysis

Data was analyzed qualitatively, hence the reason for employment of the interpretivist paradigm and the Content Analysis (CA). In order to conduct a CA, the text was broken down into sentences. Then the text was examined using one of the CA basic methods, namely, the conceptual analysis, because it begins with identifying the concepts present in a given text. The researchers first identified the sample scripts from the students' essays, read them and identified nominal clauses.

4.1 Nominal clauses as subject

In the present data, nominal clauses are used as subjects. This incidence is illustrated in (a) *[That it happens in the environment], means that firdworks [sic] incorporates [sic] the principle of environmental education which is one of the highly valued principles of good geography teaching. (FOE)* and (b) *All [what we studied now] come into practice. (FOH)*

In these examples, the identified nominal clauses function exactly the same way as the noun does. A noun performs syntactic functions such as being a subject and as thus, it is observed at sentence initial position. It occupies the subject slot. On the basis of this explanation, these two examples have been used as subjects because they occupy the subject position, and are thus, observed at sentence-initial position. Example (a) begins with the nominal clause, *That it happens in the environment* while example (b) is initiated by the determiner, *all* that precedes the nominal clause, *what we studied now* and these nominal clauses are noted at the beginning of the sentences where they function as the subject since they occupy the subject position. In this regard, TGG was used to investigate the syntactic structures of these two examples. It helped the researcher to note her objectives because it reflected that NUL students use nominal clause appropriately as a syntactic complexity measure. It further helped the researcher to be aware of the syntactic and thematic functions performed by the identified nominal clauses in the examples. Regarding this awareness, the paper reflects that nominal clauses were used as a subject syntactically and they were noted at the beginning of these two examples. As TGG also enfolds Minimalist program, it helped the researcher to uncover the most general and the only indispensable aspects of phrase structure rules. It showed that the syntactic structure is built from the bottom up through a single operation called Merge. Thus, the main and dependent clauses were merged together to form the complex sentence. This is in line with Berk's (1999) opinion that nominal clauses function exactly the same way as the noun does. It is therefore noted that NUL students have the ability to construct syntactic complex sentences through the use of **nominal** clauses. Based on these findings, the present study concludes that there is a high level of syntactic complexity in the writing of NUL students.

4.2 Nominal clauses as direct object

In the following sentences, nominal clauses are seen as direct objects. Direct object is a structure contained within the predicate. It is typically the noun phrase that is preceded by the verb, indirect objects and subject complements can occupy this position as well. Direct objects follow transitive verbs and this is a rule (Berk, 1999).

- (b) *It was discovered [that the three (3) [sic] piece cans, did not seal well] and as a result ^ contaminants entered the can easily and caused food spoilage. (FOHS)*

Example (b) illustrates **that** nominal clause functioning as the direct object of the verb, *discovered*. The nominal clause is noted internally since the sentence is introduced by the main clause, *It was discovered* and ends with a coordinate main clause that begins with the coordinating conjunction, *and*. Thus, the nominal clause is observed in the middle of the sentence.

- (c) *The Chinese believe [that in every society] ^ there exist [sic] an ideal optimum relationship between the land on which people live and the number of people on the land. (FOH)*

This example shows the nominal clause that functions as the direct object of the verb, *believe*. This nominal clause is observed at sentence-internal position. This observation indicates that the students are aware of both syntactic and thematic functions of the nominal clauses.

- (d) *It is significant to state [that under African Junsprudence there was Democratic accountability in that people were allowed to elect their leaders. (FOL)*

Example (d) indicates the nominal clause which has been used as the direct object of the verb, **state**. This nominal clause shows that NUL students observe both syntactic and thematic functions of nominal clauses since this example reflects it at the end of the sentence.

(e) *They easily remember [what they see than hear]. (FOE)*

Example (e) demonstrates the nominal clause that has been used as the object of the verb, **remember**. The example reflects that the students are aware of syntactic and thematic functions of the nominal clauses because in this example, it has been used as the direct object and its environment is the end of the sentence.

(f) *Learning in the field, using the environment as a resource, helps learners apply [what they learned in class to reality]. (FOE)*

Sentence (f) shows the nominal clause that functions as the direct object as it is preceded by the verb, **apply**. Its environment is at the end of the sentence. This reflection shows that both syntactic and thematic functions of nominal clauses are recognised by the participants.

These examples, (b) – (f) indicate that apart from being used as the subject, nominal clauses are also observed as the direct object of the verbs such as **means**, **discovered** and **believe**. The verb, **means** is used more frequently than the other two in the present paper. The reflection is supported by Berk (ibid) who says that the number of verbs that can take **that** clauses as direct objects is limited. The observation made regarding the use of nominal clause as a direct object is supported by Greenbaum and Quirk (1990), Berk (1999), Leech and Svartvik (2002) who affirm that nominal clauses are also used as direct objects and the findings reveal that the use of nominal clauses as indirect objects is not reflected. TGG helped the researcher to note recursive structures of the identified complex sentences and the Minimalist Program also helped the researcher to observe merging of the clauses in order to build the complex sentences. CG on the other hand, was used to explore the grammaticality of the sentences. These examples indicate that NUL students use nominal clauses to form syntactic complexity and they use them appropriately. They also observe their syntactic and thematic functions because they have been used syntactically as direct objects and are observed at sentence-initial and final positions.

4.2 Nominal clauses as appositive

Apposition is another syntactic function of **that** nominal clauses reflected in the current paper. According to Leech and Svartvik (2002), apposition is the process of placing two or more noun phrases next to each other and both noun phrases must refer to the same person or thing. The occurrences of apposition are indicated in examples (g) – (s) in which nominal clauses function as appositive clauses to the preceding noun phrases. The examples below illustrates that function.

(g) *All [what we studied now] come into practice. (FOH)*

Example (g) reflects the use of nominal clause as apposition because the sentence is introduced by the pronoun, **all** which precedes the nominal clause, **what we studied now**. The identified nominal clause functions as appositive clause to the preceding pronoun, **all**. This form of use reflects appositive because it gives more information about the pronoun already stated in the preceding phrase. It is also observed at the beginning of the sentence and as thus, it shows that the participants are aware of its syntactic and thematic functions.

(h) *Learning in the field, using the environment as a resource, helps learners apply [what they learned in class to reality]. (FOE)*

This example illustrates the use of the nominal clause at the end of the sentence where it has been used as appositive since it appears answering the question, **apply what?** This kind of question seeks elaboration on what has been said, it investigates the hidden but important information.

(i) *The different theories of public finance seek to better explain [what public finance is all about]. (FOH)*

The sentence in example (i) shows the nominal clause functioning as appositive at the end of the sentence. This appositive uncovers the hidden information about what should be explained.

(j) *Objectivity means [that science is not dependent on subject studying [sic] it or the materials of science are dependent]. (FOE)*

As indicated in (j), the nominal clause functions as appositive which answers the question, what does it mean? This question provides the essential information which was hidden. The clause is noted at sentence-final position.

- (k) *Isolation is done [to make sure **[that plants are not pollinated by distinct varieties]]**]. (FOA)*

Example (k) reflects the nominal clause at the end of the sentence. In this environment, it is an appositive that gives more information about the preceding main clause.

- (l) *But it can also happen **[that other natural needs needs to assessed [sic] by othe [sic] experts other than a surveyer [sic]**]. (FOA)*

This example indicates the nominal clause at the end of the sentence. It functions as the appositive clause because it explains the preceding main clause.

- (m) *This means **[that anyone carrying out a survey must first have a purpose of carrying out a survey [in order to know the benefits or outcomes of it]]**]. (FOA)*

As demonstrated in example (m), the nominal clause functioning as appositive that appears at sentence-internal, unravels the hidden necessary information about the preceding main clause, it means [it]. This implied pronoun, [it] has been substituted by this nominal clause. This implies that the participants are aware of syntactic and textual functions of the nominal clause.

- (n) *Religious groups constantly stress **[that men are heads of the families and women have to submit to their husbands], [sic] this supports [that a woman should always submit even [when she is abused]]**]. (FOHS)*

Example (n) shows the nominal clause internally and it has been used as appositive clause because it gives more information about the preceding main clause. This hidden information about what Religious groups constantly stress about is important.

- (o) *The knowledge **[that micro organisms [sic] survive in certain conditions]**, lead to finding means of minimising or eliminating such conditions to extend the shelf-life of the product. (FOH)*

As illustrated in example (o), the nominal clause performing appositive function is observed at the beginning of the sentence where it is preceded by the noun phrase, **the knowledge**. This implies that it is explaining this noun phrase by uncovering the essential hidden information about the **knowledge**.

- (p) *The suspension of aid means **[that the government could not do all [that it had planned it would do]**]. (FOH)*

This example indicates the nominal clause at the end of the sentence where it functions as the appositive clause explaining what is meant by **the suspension of aid**.

- (q) *It is through political corruption **[that we we [sic] encounter monopoly]**, by monopoly we mean **[that there is dominant [] within some work place**]. (FOH)*

In this example, the nominal clause is preceded by the main clause. This nominal clause gives clarification about the preceding clause and as thus, it is used as appositive.

- (r) *It is claimed **[that the matter was res judicata]** and by this approach became myopic **[that the appelant [sic] was pursuing [sic] a differently new matter [before it]**]. (FOL)*

The nominal clause is observed immediately after the main clause in example (r). This indicates that it is used as appositive clause giving more information about the preceding main clause.

- (s) *This goes [to say **[that the insured will not be allowed** [to claim [where he has not made payment of the premium. (FOL)*

As provided in (s), the nominal clause is used as appositive clause that gives clarification with regard to explain what it says. It gives more information about the preceding phrase. The hidden information which is clarified by this nominal clause is important.

This form of use reflects nominal clauses functioning as appositive because appositive gives more information about a noun already stated in the preceding main clause. Appositive clause appears answering the question, for example, in example 92(a), the question maybe, "what to make sure of?" This kind of question seeks elaboration on what has been said, it investigates the hidden but important information. The paper indicates that the participants use nominal clause to build syntactic complexity and they use it appropriately. The analysis further shows that the participants are aware of both syntactic and textual functions of the nominal clause. It is in this regard that TGG helped the researcher to be aware of the

complex sentences which were built through the use of nominal clauses. Thus, the researcher was able to note different words, phrases and clauses used to form those identified complex sentences. That is, recursive structures were also noted because of TGG. In the cases of whether the produced sentences are grammatical or not, the researcher was helped by CG since grammar and syntax cannot be divorced from each other in academic writing. The proficiency to use nominal clause as an appositive reflects capability to use syntactic complexity.

4.3 Nominal clause as prepositional complement

The paper further reveals that **that** nominal clause can be used as a prepositional complement and this observation is reflected in examples, (t), (u) and (v) in the FOA, FOL and FOST.

- (t) *Therefore^ having such knowledge, they will be in a position [to decide together on **[what could be their objectives, things they need [to achieve]] based on [what they have and lack. [sic] in their area].*** (FOA)

Example (t) illustrates the **wh**-nominal clause that functions as a prepositional complement because it is preceded by the preposition, *on*. In this structure, two **wh**-nominal clauses are noted and they appear at the end of the sentence.

- (u) *Something different from **[what is handed down in the courts of law, [that law is reason and Justice] [sic] Holmes goes further and said [that [what is hold to be law by different writers is different from [what the friend bad man view [sic] law.*** (FOL)

As shown in example (b), the **wh**-nominal clause preceded by the preposition, *from* and as such, it is used as a prepositional complement. It is placed at sentence-internal position.

- (v) *The group would meet as an attempt [to randomly mention **[what the system needs to do on a much broader level.]*** (FOST)

Example (v) also shows the structure where the **wh**-nominal clause is introduced by the preposition, *to* which is post-modified by the adverb, *randomly* and the verb, *mention*. This noun clause is placed at the end of the sentence. This finding implies that NUL students are not familiar with the use of nominal clause as a prepositional complement since it is reflected in only three out of the seven faculties. That is, this idiosyncratic use of **that** nominal clause as a complement in the paper indicates that the majority of NUL students are not familiar with this particular syntactic function of **that** nominal clause. This is evidence that even though they reflect competence in applying syntactic complexity, they are not aware of the existence of the function of **that** nominal clause as a complement in forming syntactic complexity. This means that instructors must bring in their own observation to use **that** nominal clause as a complement in order to form syntactic complexity. TGG assisted the researcher to identify the sentence structures in the writing of the participants and to be aware of the recursive structures and merge in MP. CG was used to note whether the participants produced grammatical sentences or not.

Another stimulating observation is that of embedding of nominal clauses within others such as in the following examples: Example (j) reflects **To**-infinitive embedding **that** nominal clause. In example (l), **that** nominal clause embeds adverbial clause of purpose whose subordinator is **in order to**, in (a), **that** nominal clause embeds a **wh**-relative clause. In the case of example (o), **that** nominal clause embeds another **that** nominal clause which functions as appositive clause. As demonstrated in (e), **To**-infinitive embeds **that** nominal clause. Example (r) shows an embedding of **that** nominal clause which has embedded **To**-infinitive within a **To**-infinitive and in the same structure, **that** nominal clause embeds an adverbial clause of place and example (q) indicates embedding of time adverbial whose subordinator is **before** within **that** nominal clause. This finding proves that NUL students are able to build syntactic complexity through the process of embedding and this observation is supported by Smit's (2004) who asserts that embedding of subordinate clauses is crucial in the formation of syntactic complexity.

In the same way as **that** nominal clause is noted, the **wh**-nominal clauses perform certain syntactic functions such as being the subject as indicated in example (b), object as illustrated in (t) in the second occurrence, (u), (f), (g) and (h). This category further functions as a prepositional complement as shown in examples (s) and (t) since they are preceded by the prepositions, **on** and **from** respectively. Embedding of nominal clauses is further noted with regard to **wh**-nominal clauses in examples (s), (t), (u) and (o). This category is further observed at the beginning internally and at the end of the sentences.

Both **wh**-nominal and **that**-nominal clauses are specifically observed as finite clauses because their verb phrases reflect tense. From these observations and discussion, **that**-nominal clause can be used in subordination to form syntactic complexity. In this environment, **wh**- and **that**-nominal clauses indicate an ability to form syntactic complexity and they are used

appropriately. This ability demonstrates that TGG and CG helped the researcher to observe merging and recursive of the clauses to produce complex sentences and the CG helped to note whether the sentences were grammatical or not.

5. Results and Discussion

The findings reflect nominal clauses in the current data and where they are observed, and whether they have been used appropriately. Berk (1999) writes that a nominal clause performs the same functions that are performed by a simple noun phrase. Berk (ibid) and Leech et al. (2002) state that a nominal clause also functions as a prepositional complement. Berk (ibid) says that the nominal clause serves the functions of a subject as in example (a), direct object as in (c) and as a prepositional complement as shown in example (u). According to CSS Course Reader (2010/2011) nominal clauses can also function as appositive clauses as illustrated in (h). That is, it may be used in apposition either to the subject or object. The present paper supports these statements as it observes a nominal clause as one of the finite clauses that functions like nouns. Berk (1999:228) states that its verb phrase is finite as it reflects tense. The examples showing how they are demonstrated in the current data are provided in (a) – (v) below.

It is noted that in the present study, nominal clauses perform four syntactic functions. They are demonstrated as subjects, direct objects, appositives and prepositional complement.

6. Conclusion

The first objective of the study was to investigate the syntactic complexity of NUL students' writing through the use of nominal subordinate clause. The second objective was to explore its syntactic use whether it has any syntactic functions or not and whether students are aware of its textual functions. In this regard, this paper concludes that the NUL students use nominal clauses appropriately. The paper has achieved the proposed aims. The first research question of the study was to find out whether NUL students use nominal clause and whether they use it appropriately or not. The researcher was also interested in exploring what its syntactic and textual functions are. The assumption was that the use of nominal clause is frequent in students' writing.

The second assumption was that the students are aware of syntactic and textual functions of this feature. The two **assumptions are supported. The students have a reasonably frequent use of nominal clause. This is an indication that they have a fairly good control of the syntax of English.**

A further conclusion is that students have an intuitive awareness of the syntactic functions of nominal clause as a subject, a direct object, an appositive and prepositional complement. The paper further demonstrates the textual functions at sentence initial, internal and final positions.

6.1 Recommendations

The paper recommends that the instructors introduce the syntactic function of prepositional complement to the students while teaching nominal clauses since NUL students' writing reflect that they are not familiar with this particular function. The present paper did not involve the students from the Department of English since the researchers assumed that such students may perform better than the other students from different departments across the faculties because they are extensively introduced to the grammatical rules of English Language and this type of genre as English is one of their majors. Future research is therefore required to involve the students in the Department of English in order to observe how they perform.

Authors' biographical information

Dr. Morato-Maleke Eugenia 'Matšitso is a lecturer at the National University of Lesotho in the Faculty of Humanities, Department of English. She obtained a PhD in English Language and Linguistics in the area of Syntax and Grammar from the National University of Lesotho. She publishes her work in refereed journals. She supervises undergraduate and MA projects in the areas of Syntax and Grammar.

Dr. Lehlohonolo Phafoli is a Senior Lecturer in the Department of African Languages & Literature from the National University of Lesotho. He holds B.A.ED, from the National University of Lesotho, B.A. Hons and M.A. from the University of Witwatersrand and PhD in South Sotho Oral literature from the University of Free State.

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The Case of East Timor Education beyond Independence 2000-2008

Yunita Reny Bani Bili

Lecturer of English Education Department – Universitas Nusa Cendana, Kupang, Indonesia

Corresponding Author: Yunita Reny Bani Bili, E-mail: Yunita.bili@staf.undana.ac.id

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ABSTRACT

The strong motive of East Timor government to establish a national identity through education had brought serious issues. This writing primarily discusses about the drawbacks regarding to East Timor language policy in education sector during the period of 2000 – 2008. Spolsky's framework was employed to analyze the sociolinguistics situation, working of national/ethnic/other identity within the community, minority language rights and English role as a global language. The study was done by thorough library research in the related fields. The results show that while community language practice was ignored, the top-down language policy put more emphasis on Portuguese as the national identity language, Tetun Dili and English as the global language. As a result, the teachers and students were disadvantaged due to the inability to speak Portuguese, Tetun Dili and English. Second, the strong socio-historical context and political affinity to Portugal and its language had given little role to local languages in Mother Tongue Based-Multilingual Education.

1. Introduction

East Timor was colonized by Portuguese from 1500s to 1975 and part of Indonesia from 1975 to 1999 (Leach 2006, p. 223-224). Since the occupation of Portuguese and Indonesia in East Timor, education was one of the sectors where Portuguese and Indonesian can be imposed to the society. Hajek argues that Portuguese was imposed to the East Timorese by the provision of mass education. In addition, soon after a full integration to Indonesia in 1975, Indonesian dominated education. Other languages such as Portuguese and Chinese were phased out from this sector but other local languages were ignored (2000, p.403-405).

This case study will review language policy in East Timor education using Spolsky's framework: language practices, language belief/ideology, and language intervention/planning and management. These three frameworks will be analysed in detail under four components, namely: sociolinguistics situation, working of national/ethnic/other identity within the community, minority language rights and the role of English as a global language. Furthermore, this case study will also analyse whether the language policy in East Timor education has been successful or not. In accounting for the success or failure, this writing will provide more explanation on the factor contributing the failure or success. This writing also provides explanation on the greatest challenge of language policy faced by this polity and comment on the usefulness of Spolsky's framework of analyzing this country education. This paper argues that although the language management in East Timor education has accommodated minority language rights, the strong socio-historical context and political affinity towards Portuguese still dominates the language management.

2. Discussion

2.1 Sociolinguistics situation

In looking at the language policy of East Timor education, it is important to start off with the sociolinguistics situation of this state. As a newly developing country with 1, 348, 000 people, East Timor is a highly multilingual country (Ethnologue, 2020). While Portuguese and Tetun Dili are the official languages, English and Bahasa Indonesia are assigned to be the working languages (Boon 2011, p. 261). According to Ethnologue, Portuguese has 600 speakers, Tetun Dili has 385, 000 speakers,

English has 808 speakers and Bahasa Indonesia has 2411 speakers (Ethnologue 2013). Fox (2003, p.42) explains that Tetun Dili is one of Tetun varieties spoken in the capital of Dili which becomes urban area in the 18th century.

Besides the official and working languages, this polity also has 21 local languages and 1 language which is already extinct. The name, speaker number and areas of the local languages are elaborated in the following table.

Table 1 Local languages of East Timor (Ethnologue 2020)

No	Name of local language	Number of speakers	Area spoken
1	Tetun Dili	385,000	L1 in Dili district: East Timor north coast; L2 scattered in western part of East Timor.
2	Atauran	5,000	Dili district: Atauro island; Timor island north of capital.
3	Baikeno	72,000	Oecusse municipality: enclave separated from the rest of East Timor.
4	Bunak	76,000	Ainaro district: Zumalai subdistrict; Bobonaro district: Maliana south; Cova Lima district: on Timor island central interior, south coast, north of Suai town.
5	Fataluku	37,000	Lautém district: Los Palos area on Timor island east tip.
6	Galolen	13,680	Aileu district: small border area southeast; Dili district: 2 enclaves on Atauro island, and Metinaro area; Manatuto district: coast inland to Laclubar area.
7	Habun	2,700	Manatuto district: Laclubar subdistrict.
8	Idaté	13,500	Aileu district: southeast; Manatuto district: Laclubar mountains; Manufahi district: north.
9	Kairui - Midiki	15,000	Manatuto district: west central small mountainous area; Viqueque district: Lacluta area.
10	Kemak	72,000	Bobonaro municipality: Bobonaro town north to Lois river; Cova Lima municipality; Ermera municipality: Atsabe subdistrict.
11	Makalero	6,500	Lautém district: Ilimoar area on Timor island.
12	Makasae	102,000	Baucau district: north coast and inland; Lautém district: west band; Manatuto district: on Timor island; Viqueque district: north half; generally, from north to south coast in a dialect chain.
13	Mambae	131,000	Aileu, Ainaro, and Ermera districts: central Timor mountains; Bobonaro, Dili, and Liquiçá districts: north coast; Cova Lima district: south coast; Manufahi district: Same subdistrict.
14	Nauete	15,000	Baucau district: southeast; Lautém district: southwest; Viqueque district: west; all on Timor island south coast; Uato Lari is main town.
15	Tukudede	39,500	Bobonaro, Ermera, and Liquiçá districts: Lois river to west of Ponta Acoilo, near Dili on Timor island north coast.
16	Lakalei	3,250	Ainaro district: northeast; Manufahi district: north of Same; small border enclaves, Aileu and Manatuto districts.
17	Waima'a	18,400	Baucau district: Baucau and Vemasse subdistricts on Timor island northeast coast.
18	Makuva	56	Lautém district: Los Palos area on Timor island east tip.
19	Pidgin Timor	0 (Extinct)	-
20	Welaun	7,080	Bobonaro district: Balibo Vila, Leohito.

21	Portuguese	600	Widespread in East Timor
22	Tetun	400,000	East Nusa Tenggara province: central Timor island.

2.2 Language management and language practice of medium of instruction (Moi)

Spolsky (2009, p.4) defines language management as the explicit effort made by authorized individual or group over the participants within the domains. Wiley (1996) identified that language management encompasses two interrelated activities: status and corpus planning (in Kamwangamalu 1997 p, 235). Furthermore, Cooper (1989, p.33) proposed the third activity called acquisition planning. The use of language as a medium of instruction in East Timor falls on the category of acquisition planning and forced by the working of national language, minority language rights in education and the spread of English as global language. On the other hand, language practice designates to the selection of linguistics features by an individual speaker whether consciously or unconsciously which makes up the conventional unmarked pattern of a variety of a language (Spolsky 2004, p.9).

2.2.1 The working of national/ethnic/other identity through language in education

In the period of 1999-2008, the grounding motive of language management of East Timor education was national identity building. Although the number of Tetun and Indonesian speakers is higher than Portuguese speakers, both languages were not given as many rooms as Portuguese in 1998-2008 Moi management. The priority of using Portuguese as the main Moi was driven by the desire to forge a national identity which distinguished East Timor from Indonesia and consolidated the ties to Portugal. The affinity to Portugal is related to decolonialisation, self-determination and liberation struggle which become the part of East Timor identity and cultural heritage (Taylor Leech 2013, Hull 1999). Due to the strong affinity to Portugal, the language management in 2002 introduced Portuguese as a medium of instruction and a subject. This ex-colonial language was used as a language of instruction from grade 1 to 6 and being taught as a subject for four hours a week (Taylor-Leech 2013, p. 7).

However, the practice shows that most of the teachers and students in the schools do not speak Portuguese (Earnest 2003, p. 4). Hill and Saldanha (2001, p. 29) argue that only five percent of the population can speak Portuguese at the implementation 2002 language management. In addition, Nicolai says that while 80 % of the population speaks Tetun as an oral communication aid, only 43 % are fluent in Indonesian and most of the teachers and students prefer to continue the use of Indonesian in education (2004, p.23). By the reason of the incapability of communicating in Portuguese, the teacher was unable to deliver the knowledge to the students using Portuguese.

In addition, even though Indonesian was phased out from East Timor education, Indonesian textbooks and curriculum were still used as the teaching and learning resources at this time due the lack of teaching resources (Taylor-Leech 2013, p.7). Some aspects of Indonesian textbooks and curriculum, such as, Indonesian ideology (*Panca Sila*), and history, were abandoned (Leach 2006, p. 227).

The policy of Moi in this state was then modified in 2004 to 2007 by giving a peripheral role to Tetun Dili. The teachers were allowed to use Tetun Dili as “an oral pedagogic aide” in several subjects, such as environmental studies, social sciences, history, and geography (Ministry of Education, culture, Youth, and Sports 2004a, p. 9). The modification of policy also emphasized the reinforcement of teaching the co-official languages, Tetun Dili and Portuguese in early and later grade (Ministry of Education, culture, Youth, and Sports 2004a, p. 9). Tetun Dili was given five hours a week in grade 1 and 2 and two hours a week in grade 6. On the other hand, Portuguese was allotted for three hours a week in grade 1 and 2 but six hours a week in grade 6 (Ministry of Education, culture, Youth, and Sports 2004a, p. 9). Again, in this period, Portuguese was still given more room to play pivotal role in constructing the identity of East Timor.

The emphasis on East Timor nation building through Portuguese in 2004-2007 does not still show any relevancy to the teacher and students’ language practice. Quinn (2010, p. 235) explains that the teachers were unable to use Portuguese to understand and explain the content. It is evident from the study conducted by Quinn that the teachers made grammatical and lexical errors as well as mistake in understanding the content due to the lack of confidence, experience and proficiency in Portuguese (2010, p.235-236). The emphasis of Portuguese as the Moi also impacted the students. The lack of Portuguese proficiency limited the students to deliver their ideas. They can only provide short answer containing one word and repeated the word during the discussion with teacher (Quinn 2010, p.238).

In addition to previous Moi language management, the education policy framework 2004-2008 was reformed in 2006-2007 (Taylor-Leech 2013, p.8). The policy gave a new role to Tetun Dili as a supporting language. By doing so, it means that Portuguese was still emphasized as the main instructional language while Tetun Dili played a role as a supporting language for oral explanation. Tetun Dili was 70 % used in Grade 1, 50 % in Grade 2, 30 % in grade 3. On the other hand, Portuguese was

30 % used in Grade 1, 50 % used in grade 2, 70 % used in grade 3 and fully used in grade 4 onwards (Taylor-Leech 2013, p.8-9). In 2008, Tetun Dili no longer served as a supporting language of instruction. It is due to the fact that the education system was reformed again in this year without any obvious reason. The reformation focused on the acknowledgment of equal function of Tetun Dili as main language of instruction beside Portuguese (Taylor-Leech 2013, p.9).

Though Tetun Dili was given a role as a supporting language and later an equal function as Portuguese, the language practice in the rural areas were still disadvantaged by the acknowledgement of Tetun Dili as the medium of instruction. It is due to the fact that most people in the rural areas speak their local languages rather than Portuguese or Tetun Dili (Macpherson 2011, p.187). The disadvantages are students cannot understand what is taught in the class. Besides the inability to understand the content, students cannot express their self verbally so it is difficult for the teachers to diagnose what has been grasped by the students, what needs to be taught and which students need further assistance (Benson 2005, p. 3).

2.2.2 Minority language rights

The evolution of language management of medium of instruction from 2000-2008 clearly shows that the language right of minority students and teacher was ignored. The freedom to use and study in language they know was restricted (Riagain and Shuibhne 1997, p.17). The ignorance and restriction on minority languages to be used as the language of instruction draw UN and other donor agencies to take an initiative in conducting two conferences which can bring new reformation to the language in education. By the assistance of UNICEF, UNESCO and Care International, East Timor Ministry of Education was able to carry out a conference. The conference, which was held in April 2008, discussed the evaluation of current language management in education, promotion of mother tongue education, and the role of teacher in deciding the language of instruction. This conference included other international agencies, minority language speakers, local and foreign academics, and teachers (Taylor-Leech 2011, p 297).

Another conference was held by the ministry of culture in collaboration with Timor Lorosa'e Nippon Culture Centre, the Instituto Nacional de Linguística (National Institute of Linguistics) and UNESCO. This conference also involved 100 delegates who represented almost all local languages. The main agenda of this conference was urging the government to give serious attention to the role and right of other local languages in the education system (Taylor-Leech 2011, p 298).

Both conferences brought positive response from the government which was marked by the launch of a mother tongue education called Mother Tongue Based-Multilingual Education (MTB-MLE) in 21 February 2011. This education policy recommends the use of a student's first language as the initial language of instruction in education. While Portuguese and Tetun Dili was slowly introduced in grade 3, English and Bahasa Indonesia was later commenced in grade 7. MTB-MLE policy also allowed temporary teaching assistants to help the teachers who do not speak the local languages (Taylor-Leech 2011, p.299-300).

2.2.3 The spread of English in East Timor education

The inclusion of English in MTB-MLE is also conditioned by the spread of English as global language. The arrival of UN peace keeping, civilian police and other international donor agencies in East Timor since 1999 brought English to the multilingual scene of East Timor. Since the arrival, English becomes the working language among these agencies, East Timor government and the community.

The existence of English in this state results in the increase of English speakers due to the contact with other international agencies. Besides the political affairs, many young speakers show positive responses to the existence of English due to its benefit (Savage 2012, p.3). For example, East Timorese who are proficient in English are highly paid as the counterpart to help other international agencies (Taylor-Leech 2013, p.4). The role and benefit of English as global languages force this polity to include English as one of the languages taught in the education.

2.3 Language Ideology/Belief towards MTB-MLE

Although the policy of MTB-MLE brings positive impacts including accommodating minority language rights to learn in their first or native languages, there is a growing awareness on the language ideology or belief towards the implementation of MTB-MLE. The first belief is the implementation of MTB-MLE is claimed to undermine the learning of official languages by East Timorese (Taylor-Leech 2012, p. 89). The belief then constructs a misleading perception that the earlier the official language is introduced in the curriculum, the better the students can acquire the language. However, Rivera argues that adult learners learn better than children in the earlier stage of phonological acquisition (cited in Marinova-Todd, Marshall and Snow 2000, p. 12). Genesee supports Rivera's argument by stating that older learners are more efficient learners than younger ones (cited in Marinova-Todd, Marshall and Snow 2000, p. 12). Interestingly, Krashen, Long and Scarcella who firstly argued that younger learners achieve greater proficiency had to admit that adult learners acquire a language more rapidly

(cited in Marinova-Todd, Marshall and Snow 2000, p. 12). The second language belief is the community perception towards their local languages. Their local languages are considered inferior and give less job opportunity than other languages, such as English. Thus, some community still refuses the implementation of MTB-MLE.

2.4 Remarks on the language policy of East Timor Education

Given a very complex situation of language policy in East Timor education, it is pivotal to evaluate whether this country has succeeded or failed in the language policy. Language policy in East Timor in the period of 2000-2008 can be argued to be far from success. The reason is top-down language policy still ignored the language practice within community. The policy makers prefer to prioritize on Portuguese to construct national identity rather than the language used by the students at home. As a result, students could not understand the content, 70 % of students were dropped out in primary schools, students achievements remained low because education was based on memorization, parents were hesitated to send their children to school because of Portuguese was being used as the Mol, and teachers were under pressure because of the demand use of Portuguese as the Mol (Hajek 2000, Taylor-Leech 2013, Benson 2005). However, the language policy from 2008 to recent time which is MTB-MLE policy is not accomplished yet. This policy can be projected to be succeed in the future if effectively implemented and supported by the community, other agencies and government (Taylor-Leech & Caet 2008).

Despite the failure of the language policy in this country, the greatest challenge on language policy resides on language management. There are two reasons why language management is the greatest challenge. The first one is the strong affinity to Portugal still dominates the language management of East Timor whether in 2000-2008 or in 2008- present. The second reason is government and policy makers still give little role to local languages in MTB-MLE. Taylor-Leech (2011, p.300) notices that the government still emphasizes that all curriculum and teaching materials for MTB-MLE are written in Tetun Dili and Portuguese. Even though a student's first language has been acknowledged as the initial language of instruction in MTB-MLE, the assessment is still based on Portuguese (Taylor-Leech 2011, p.302)

Language policy and planning is rich in framework to examine the instrument of policy development. Spolsky framework is one of the frameworks which contributes profound and helpful scheme to account for challenges faced by the policy makers and education planners in East Timor. By employing this framework, the challenges can be seen from the angle of actors who play a role in the decision making, implementing the policy and supporting the sustainability and ultimate success of the policy. The other challenge can be seen from what attempt has been done in the language policy to influence the language behavior of the polity and for what ends the policy has been made. In addition, this framework also helps to reveal the conditions that affect the policy making, by what means, through what decision-making process, and the effects of the policy.

3. Conclusion

In conclusion, as the ex-colonial country of Portuguese and part of Indonesia, this country deals with many socio-historical and political contacts from both countries. As a result, the earlier decision making in language policy for education after the independence 2002-2008 was still grounded in the motive of maintaining a national identity which marks the liberation struggle. The motives unfortunately disadvantaged and put more pressure to the teachers and students who do not speak Portuguese and Tetun. In spite of the nation building motives, this policy has shifted to a new language policy which prioritizes minority language right and the benefit of English as the global language since 2008 to recent time.

The language policy in the period of 2000-2008 can be argued to be far from success. The reason resides on the top-down language policy which ignored the language practice within community because of prioritizing Portuguese as the language of national identity. However, the language policy from 2008 to recent time which is MTB-MLE policy is not accomplished yet. Thus, this policy cannot be concluded to undergo a success or a failure. Despite the failure of the language policy in this country, the greatest challenge on language policy resides on language management because of strong affinity to Portugal and little role is given to local languages in MTB-MLE

The last important remark on this case study is Spolsky framework is very helpful to account for challenges faced by the policy makers and education planners in East Timor. This framework helps to analyze of actor of the policy, attempt of the policy, purpose, conditions, effects, means and process of the policy. The case study concludes that although the language management in East Timor education has accommodated minority language rights, the strong socio-historical context and political affinity towards Portuguese still dominates the language management. The issues and challenges of language policy in education in this country is still a lot to be investigated. It is highly recommended that the researcher can conduct more research about the implementation of MTB-MLE and the language policy beyond 2008 in this country. It is due to the fact the growing number of Portuguese and Tetun speakers may describe different linguistics situations that affects the education system.

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An Investigation of Factors Causing English Mispronunciation of Students in English for International Communication

Sawitri Suwanaroa¹, Sutarat Polerk² & Rommel V. Tabula*³

¹Faculty of Business Administration and Liberal Arts, Rajamangala University of Technology Lanna Tak, Thailand

²Faculty of Business Administration and Liberal Arts, Rajamangala University of Technology Lanna Tak, Thailand

³Faculty of Business Administration and Liberal Arts, Rajamangala University of Technology Lanna Tak, Thailand

Corresponding Author: Rommel V. Tabula, E-mail: ajarnrommel@gmail.com

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ABSTRACT

English has been recognized as a lingua franca in different aspects of communication such as international business, academic context, science and technology. Despite the constant efforts of developing English education in Thailand, studies have shown that the achievement of Thai students was still unsatisfactory. Additionally, previous studies revealed Thai EFL learners faced a number of difficulties in pronunciation and speaking. The purposes of this study were to investigate the levels of the factors and the most and least factors causing in English mispronunciation of 2nd and 3rd year students in EIC at RMUTL Tak campus. Fifty-one students were purposively selected from EIC of 2nd and 3rd year in 2019. The research instrument included questionnaire and adopted Likert scale for data analysis. The results found that 2nd and 3rd year students in English for International Communication (EIC) Program evaluated the factor causing in English mispronunciation found that 1) the first language interference factor have the highest mean value 2) phonetic ability factor 3) experience in studying English factor and 4) motivation factor have the lowest mean value.

1. Introduction

English is the common language used to communicate around the world. Nowadays, people have more opportunity to learning English and to have more chance to looking job in future. Correct English pronunciation in different situations will enable you to improve your English skills in all aspects. Whether social, cultural, technological and environmental is an incentive that creates a well-integrated learning, practice speaking and using more English to learn from their own mistakes. It is an opportunity to improve your English speaking skills which will be useful in future work. It is also a part that encourages those involved to realize the benefits and use of correct English sentences.

Haymes (2000) commented that pronunciation is important for speaking and listening in communication for the importance to speak. The speaker needs to pronounce clearly and correctly. For listening, the listener must be able to analyze the words that are heard according to the sound system in the audio system in order to correctly interpret the meaning. Therefore, consonant and vowel sounds in English are important elements in language learning, problems and obstacles. There are many ways to study English in Thailand. Correct pronunciation according to native speakers is a major problem. Some English voices are still a pronunciation problem for Thai people.

Therefore, the researchers interested to studying the English pronunciation characteristics. That is for the English language of the 2nd and 3rd year students English for International Communication program. Gillette (1994) proposed that the pronunciation inaccurate English and can cause misunderstandings, prejudices or serious consequences. Goodwin (2001) said that the teaching of English vocabulary and sentence structure, but that is not enough. If the learner is unable to voice the native speaker, then can understand in addition speaking English with a Thai accent makes communication not as effective. It should be because the correct pronunciation cannot be understood by the native speaker. It is very important to understand

the English pronunciation because many of the English words similar as well as. Ever native speakers are still wrong the pronunciation at the same time. Also, this topic will be very useful for the students and who are learning the English language.

2. Objectives of the study

1. The levels of the factors causing in English mispronunciation of 2nd and 3rd year students in EIC at RMUTL Tak.
2. The most and least of factors causing in English mispronunciation of 2nd and 3rd year students in EIC at RMUTL Tak.

3. Literature Review

3.1 English Pronunciation

All around the world, there are a lot of people with strong desire to learn and speak English with correct pronunciation. Pronunciation is learnt by repeating sounds and correcting them when produced inaccurately. When learners start learning pronunciation they make new habits and overcome the difficulties resulting from the first language. And according to Yates (2002 as cited in Pourhosein Gilakjani, 2016), pronunciation is the production of sounds that is used for making meaning. Avery & Ehrlich (1987) pointed out that the sound system of the native language can influence the student's pronunciation of English in different ways, mainly when a learner encounters sounds in English that are not part of the sound system of the learner's native language.

We should know that native-like pronunciation may be an ideal goal only for some learners and not for all. Intelligibility is a logical aim for the majority of learners. They like to retain their foreign accent because it is a part of their identity. Native-like pronunciation may be an inappropriate goal for most learners. Understandable pronunciation should be one of the basic aims of language learners. Pronunciation instruction has some realistic aims that need to be emphasized in order to develop communicative competence.

3.2 Factors Affecting Pronunciation Learning

The researcher mentions some of the important factors that affect the learning of pronunciation. In the past, several researchers have gone to great lengths to suggest the many factors which affect students' pronunciation (e.g., Brown, 1994; Celce-Murcia et al., 1991; Gillette, 1994; Kenworthy, 1987). In this regard, previous studies have repeatedly shown that factors such as native language, age, exposure, innate phonetic ability, identity and language ego, and motivation and concern for good pronunciation ability appear to have an influence on the teaching and learning of pronunciation.

3.2.1 Native Language

This definition of native speaker with a mother tongue speaker. A native language is generally the first one a child is exposed to. Also stated that the native language is the most influential factor in accounting for students' English pronunciation, especially foreign accents. Some early studies referred to the process of learning one's first or native language as first language. According to Avery and Ehrlich (1987), learners who speak different languages speak a target language in different ways. The way they speak the target language is sometimes slightly different and sometimes highly different from that of native speakers. If the students are familiar with the sound system of their native language, they will be able to effectively diagnose their own difficulties. In this sense, as asserted by Senel (2006), it should be noteworthy that interference or negative transfer from the first language is likely to cause errors in aspiration, intonation, rhythm, and melody in the target language. For example, these problems can occur when the rules for combining the sounds in syllable forms are different in two languages.

3.2.2 Prior English Pronunciation

The lack of opportunity to practice English pronunciation is another prominent problem in the improvement of English pronunciation. Several studies compared the accuracy of pronunciation of people living in English-speaking countries and those who did not. They revealed that learners who did not live in an English speaking country faced problems in mastering English pronunciation. For instance, Siriwisut (1994) and Sertikul (2005) indicated that language experience has an effect on pronunciation ability. In their studies, language experience means the opportunities to use the English language in daily lives.

These studies suggested that students with poor pronunciation, who are regarded as less experienced, had more language transfer problems than those with good pronunciation. For this reason, the students with good pronunciation would improve more easily than those with poor pronunciation. Senel (2006) pointed out that learners living in an English-speaking country or community where English is the second language have many more opportunities to listen to and to use the target language. In addition, success in learning and teaching English depends on both students' ability and their exposure to the target language. Teaching a conversation or a dialogue is, therefore, not enough to help students improve their speaking

skills. Likewise, Brown (1992) stated that students can pronounce well if they spend time on pronunciation with full attention and interest. In short, students could simply improve the development of their pronunciation by themselves.

3.2.3 Phonetic ability

There is a common view that some people have a better ear capacity for foreign language than some other people. So, they are able to discriminate between the two sounds more accurately than the others and able to imitate sounds better. We can accept these people as those with phonetic abilities.

Also, this phonetic ability of the learner affects the development of his/her pronunciation. But it does not mean that people who have a better phonetic ability will be successful but the others won't be successful.

The phonetic ability was sometimes called phonetic coding ability. It is a common view that some people have better listening skills for a foreign language. For example, they are able to discriminate between two sounds more accurately than others and also to imitate sounds better. There are several devices to motivate the poor pronunciation of the learners such as the phonetic labs and remedial pronunciation teaching techniques. Kanoksilapatham (1992) suggested that some elements of learning are a matter of awareness of the different sounds. Additionally, learners' pronunciation ability can be improved by making a greater effort and concentrating on particular sounds.

3.2.4 Motivation

If the learners are highly motivated to have a better pronunciation, they can develop a concern for pronunciation, and become more eager activities to speak English language within pay more attention for the sounds of language, and they try to produce better of pronunciation. Motivation can be the key to learn the target language, and they try to produce better sounds. Here it must be pointed out what the motivation is and how the learners will be motivated. According to Brown (1994:114- 115) the motivation is thought of as an inner drive, impulse, emotion, or desire that moves one to a particular action. He also stated that learning a foreign language requires some of all three levels of motivation which can be global, situational, or task-oriented. For example, a learner may possess high global motivation but low task motivation on the written mode of the language.

On the one hand, some factors such as intelligence, and self-confidence have much contribution to the formation of motivation. For example, to motivate the less intelligent people will be more difficult than the intelligent ones because the people cannot appeal to their needs. Motivation, of course, is a number of different kinds of attitudes and can be divided into two basic types: instrumental and integrative motivation. The teachers may need to discern the source of a student motivation in order to meet particular needs. That is, pronunciation teaching must be directed according to the needs, attitudes, intelligence, etc. of the learners. And therefore teachers will spend less time for motivating. If the learners are highly motivated to have a better pronunciation, they can develop a concern for pronunciation. At the same time, motivation can be achieved by paying attention to the learners' concern for pronunciation because learners generally are not aware of that the way they speech is full misunderstanding for the hearer. Consequently, some factors that are effective in pronunciation.

All of these factors much influence on the learners. We cannot change and affect some of these factors, for example, it is impossible for us to change the phonetic ability. It is clear that the influence of age is undeniable in language learning process. When we take into consideration the children of immigrants, we see the difference between the pronunciations.

Since they start their learning process in their early ages in the target language spoken country, they can be able to speak the target language with a native like accent. So, if a learner starts his/her foreign language learning period abroad, in other words, in a place where the target language has been spoken, s/he will get a better pronunciation because there are differences between the language learning environments, that is to say, to learn a foreign language in classrooms is different than to learn it abroad. The state some useful techniques to eliminate these negative factors over the pronunciation of EFL learners in our country and suggest some possible solutions.

3.2.5 Instruction

Foreign language instruction generally focuses on four main areas of development: listening, speaking reading and writing. Generally, foreign language curricula emphasize pronunciation in the first year of study as it introduces the target language's alphabets and sound system. However, pronunciation instruction rarely continues this focus in the higher level. Many researchers have explored the question of whether explicit instruction helps second language learners. Elliot (1995) found that, with 12 weeks of phonetic instruction, adult L2 learners of English can improve their allophonic articulation. Some pronunciation studies focus specifically on the pronunciation of supra-segmental sounds.

Derwing and Munro (1997) conducted research in which ESL learners who had been studying for an average of ten years, participated in a speaking improvement course that focused on the supra-segmental features of pronunciation (e.g. stress, rhythm, intonation). Thirty-seven native listeners transcribed speech samples (true/false sentences) taken at the beginning of a 12-week course in order to assess the learners' intelligibility. Each sample was rated in order of comprehensibility and degree of accent. In the end, there was a significant improvement in the intelligibility, and better ratings over time of comprehensibility and accent. They showed that 30 language learners could alter their pronunciation in a reading task (Derwing and Rossiter, 2003). The previous research studies and reviewed literatures mentioned above confirm the roles of motivation, phonetic ability, prior English pronunciation study, the particular native language, and instruction concern for good pronunciation in studying a language as important factors affecting learners' pronunciation. Consequently, these causes and factors affecting the English pronunciation learning of students were employed in the questionnaire for collecting the data from students.

3.3 Previous Research Study abroad

The scholars of the field in the late 1960's and early 1970's stated that native-like pronunciation could not be totally taught, mainly because the cognitive code approach de-emphasized pronunciation in favor of grammar and vocabulary. Recently, the goal of pronunciation has changed from the attainment of 'perfect' pronunciation to the more realistic goals of developing functional, increased self-confidence, the development of speech monitoring abilities and speech to strategies for use beyond the classroom. Generally, there have been a couple of opposing viewpoints regarding teaching pronunciation. The first position holds that L2 learners are unable to achieve native-like ability, and the bulk of evidence within this strand of research comes from research on grammatical development as well as phonology (sound system and pronunciation). The Communicative approach holds that oral communication is the primary use of language; therefore, it should be central to the instruction (Goodwin, 2001). There has been a big shift within the field of language teaching with greater emphasis put on learners and learning rather than on teaching over the last years.

Along this new shift of interest, a move from specific linguistic competencies to broader communicative competencies has emerged as goals for teachers and students (Morley 1991: 481-520). The need for the integration of pronunciation with oral communication, a change of emphasis from to more emphasis on individual learner needs, meaningful task based practices, development of new teacher strategies for the teaching and introducing peer correction and group interaction were emphasized within the field of pronunciation teaching. It has been increasingly suggested that brain organization is modulated by practice, for example, through musical or linguistic training. Recent studies, using tests and brain measures, have revealed a connection between musical aptitude and second language linguistic abilities. Moreover, music practice may also have a modulatory effect on the brain's linguistic organization. Chen (2005) recommend that language teachers spend more time working on individual sounds by teaching English rhythms because they may find a surprising progress in students' English pronunciation.

Gamboa (2011) posits that the first language which is acquired during the first year of life is linked to personality, and students commonly feel uneasy to speak with a different rhythm and melody belonging to a different language. He suggests a teacher can help overcome this barrier and other challenges by thinking of the goal of pronunciation instruction not as helping students to sound like native speakers but as helping them to learn the core elements of spoken English so that they can be easily understood by others. In this regard Gamboa (2011) posits that the prosody of one's first language which is acquired during the first year of life is linked to personality, and students commonly feel uneasy to speak with a different rhythm and melody belonging to a different language. He suggests a teacher can help overcome this barrier and other challenges by thinking of the goal of pronunciation instruction not as helping students to sound like native speakers but as helping them to learn the core elements of spoken English pronunciation.

3.4 Previous Research Study in Thailand, EFL classroom

Experience in studying language is also regarded one of the factors that it is claimed may affect the choices of learning English pronunciation. However, a small number of studies have been carried out investigating the relationship between the experiences of English pronunciation. Purdie and Oliver (1999) reported the language learning strategies used by bilingual school-aged children coming from three main cultural groups. The results showed students who had been in Australia for a longer period of time (3 or less years and 4 or more) obtained significantly higher mean score for Cognitive strategies and for memory strategies. These findings, thus, can serve as the insight that experience in studying a language can affect the learning English pronunciation.

Purdie and Olive's study highlights the importance of experience in studying a language as one of the factors affecting the choices of language learning pronunciation. Their study also confirmed the findings of upper, Teacher, and Carlson's (1990)

comprehensive study investigating studying abroad programs in Europe and the United States. As a result of their study, studying abroad is deemed to have an influence on students' thought and learning style, especially in their actual ability in language learning. Several areas of impact on participant's e.g. academic effects, effects on foreign language proficiency, cultural impact, change in attitudes and views are also indicated as factors contributing language learning strategy choices. These findings are congruent with Otlowski's (1998) conclusion, exerting that there are other factors including culture and nationality that can influence on learning pronunciations' choice. However, in the light of the influence of studying or staying abroad on language learning the English pronunciation, these studies confirm the roles of experiences in studying a language as an important factor affecting the choices of learning English pronunciation.

4. Participants

The participants that the researchers choose for collected data were students in 2nd and 3rd years of English for International Communication (EIC) Program, Business Administration and Liberal Arts Faculty at Rajamangala University of Technology Lanna (RMUTL) Tak. The total of participants is 51. There are 10 males and 41 females who are studying in the first semester, academics year 2019. The researchers choose these participants because they had already learned the basic pronunciation of English. In each year, students had already learnt in pronunciation course. So, the researchers want to measure the self-assessment of participants by using a questionnaire.

4.1. Research Instruments

The research instrument was questionnaire developed based on observation. It's used to gather quantitative research information about the factors causing of 2nd and 3rd year students in English mispronunciation and analysis the data obtained from the Likert Rating Scale.

5. Data analysis

The quantitative data from the questionnaire were analyzed through the statistical software to calculate the means and standard deviation. The results were presented in by means of tables and explanations. The criteria for evaluating the quantitative data from the questionnaire were adapted from Likert Rating Scale. The data from a five-point rating scale was calculated for the arithmetic means and standard deviation. The means showed the students' factors or problems in English pronunciations. The criterion of means was from a range divided by the number of levels created. The following criteria were used to interpret the data as table 1.

Table 1: The interpretation of the self-assessment of participants on factors in English mispronunciation

Mean Score	Interpretation
4.50-5.00	Usually True
3.50-4.49	Often True
2.50-3.49	Occasionally True
1.50-2.49	Rarely True
1.00-1.49	Usually Not True

6. Results

The researchers examined the questionnaire about content validity, which the main measurement methods for examining objectives. In this study, we used the Item Objective Congruence Index (IOC) to measure the validity of the research instrument. The result was within the specified standards (0.6-1.0).

The result was 100% for the response of the questionnaire from the 2nd and 3re year students in English for International Communication (EIC) program at Rajamangala University of Technology Lanna Tak. Totally 51 participants, divided into 10 males and 41 females.

3.1 To find out the levels of the factors causing in English mispronunciation of 2nd and 3rd year students in EIC program at RMUTL Tak

From the questionnaire, the researchers have chosen four factors that were the cause of English mispronunciation, from observation and direct experience. The results were show in table 2-5.

Table 2: First Language Interference Factor

First Language Interference or Native Language Factor	Participants (percentage)					\bar{x}	S.D	Result
	Usually True (5)	Often True (4)	Occasionally True (3)	Rarely True (2)	Usually Not True (1)			
1.1 I get used to pronouncing English by using a Thai accent.	13 (25.5)	24 (47.1)	12 (23.5)	2 (3.9)	-	3.94	0.810	Often True
1.2 I trust that It's not necessary to always pronounce English with the correct pronunciation principles.	3 (5.9)	21 (41.2)	14 (27.5)	8 (15.7)	5 (9.8)	3.18	1.090	Occasionally True
Total						3.56	0.95	Often True

From Table 2, found that the highest mean value factor was first language interference factor ($\bar{x} = 3.56$, $SD = 0.95$) and the result was at level 4 (Often True), divided into two sub-questions. In descending order, "I get used to pronouncing English by using a Thai accent." ($\bar{x} = 3.94$, $SD = 0.810$) and "I trust that It's not necessary to always pronounce English with the correct pronunciation principles." ($\bar{x} = 3.18$, $SD = 0.90$), respectively.

Table 3: Phonetic Ability Factor

Phonetic Ability Factor	Participant (percentage)					\bar{x}	S.D	Result
	Usually True (5)	Often True (4)	Occasionally True (3)	Rarely True (2)	Usually Not True (1)			
2.1 I don't know how to pronounce English. (Manner of Articulation)	3 (5.9)	21 (41.2)	15 (29.4)	6 (11.18)	6 (11.18)	3.18	1.108	Occasionally True
2.2 I don't know the place of Articulation.	5 (9.8)	15 (29.4)	25 (49.0)	3 (5.9)	3 (5.9)	3.31	0.948	Occasionally True
2.3 I unable to pronounce some words in English that it doesn't have in Thai, such as / th /, / v /, / g / and / z / etc.	10 (19.6)	13 (25.5)	13 (25.5)	12 (23.5)	3 (5.9)	3.29	1.205	Occasionally True
2.4 I don't know the patterns of the highs and lows in English sentences. (Intonation)	7 (13.7)	14 (27.5)	18 (35.3)	10 (19.6)	2 (3.9)	3.27	1.060	Occasionally True

2.5 I don't know the correct ways to pronounce English (Stress)	9 (17.6)	19 (37.3)	16 (31.4)	7 (13.7)	-	3.59	0.942	Often True
2.6 I can't distinguish the American and British accents.	14 (27.5)	12 (23.5)	14 (27.5)	9 (17.6)	2 (3.9)	3.53	1.189	Often True
Total						3.36	1.075	Often True

From Table 3, Phonetic ability factors was the second mean value ($\bar{x} = 3.36$, S.D. = 1.075) and the result was at level 4 (Often True), divided into six sub-questions. In descending order, found that "I don't know the correct ways to pronounce English" ($\bar{x} = 3.59$, S.D. = 0.942), "I can't distinguish the American and British accents." ($\bar{x} = 3.53$, SD = 1.189), "I don't know the place of articulation." ($\bar{x} = 3.31$, SD = 0.948), "I am unable to pronounce some words in English that it doesn't have in Thai, such as / th / , / v / , / g / and / z / etc." ($\bar{x} = 3.29$, SD = 1.205), "I don't know the patterns of the highs and lows in English sentences." ($\bar{x} = 3.27$, S.D. = 1.060) and "I don't know how to pronounce English." ($\bar{x} = 3.18$, S.D. = 1.108), respectively.

Table 4: Experience in Studying English Factor

Experience in studying English Factor	Participant (percentage)					\bar{x}	S.D	Result
	Usually True (5)	Often True (4)	Occasionally True (3)	Rarely True (2)	Usually Not True (1)			
4.1 I focused more on grammar than to practice speaking aloud for use in conversation.	7 (13.7)	10 (19.6)	22 (43.1)	11 (21.6)	1 (2.0)	3.22	1.006	Occasionally True
4.2 I didn't have the opportunity to practice English pronunciation with foreigners.	2 (3.9)	17 (33.3)	17 (33.3)	12 (23.5)	3 (5.9)	3.06	0.988	Occasionally True
4.3 I didn't have the opportunity to practice English pronunciation in class.	2 (3.9)	10 (19.6)	25 (49.0)	12 (23.5)	2 (3.9)	2.96	0.871	Occasionally True
4.4 I didn't have the opportunity to practice English conversation in class.	-	11 (21.6)	22 (43.1)	16 (31.4)	2 (3.9)	2.82	0.817	Occasionally True

4.5 I tend to ignore criticism or suggestions from experienced people who recommend English pronunciation.	5 (9.8)	6 (11.8)	20 (39.2)	17 (33.3)	3 (5.9)	2.86	1.040	Occasionally True
Total						2.98	0.944	Occasionally True

From Table 4, Experience in Studying English Factor was the third mean value ($\bar{x} = 2.98$, S.D. = 0.944) and the result was at level 3 (Occasionally True), divided into five sub-questions. In descending order, found that "I focused more on grammar than to practice speaking aloud for use in conversation." ($\bar{x} = 3.22$, S.D. = 1.006), "I didn't have the opportunity to practice English pronunciation with foreigners." ($\bar{x} = 3.06$, SD = 0.988), "I didn't have the opportunity to practice English pronunciation in class." ($\bar{x} = 2.96$, SD = 0.871), "I tend to ignore criticism or suggestions from experienced people who recommend English pronunciation." ($\bar{x} = 2.86$, SD = 1.040) and "I didn't have the opportunity to practice English conversation in class." ($\bar{x} = 2.82$, SD = 0.817), respectively.

Table 5: Motivation Factor

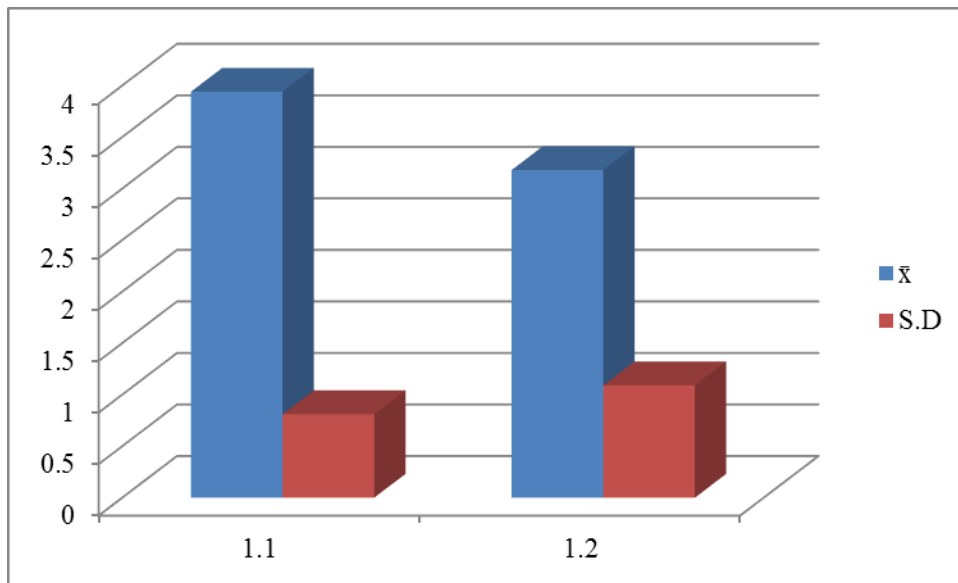
Motivation Factor	Participant (percentage)					\bar{x}	S.D	Result
	Usually True (5)	Often True (4)	Occasionally True (3)	Rarely True (2)	Usually Not True (1)			
3.1 I don't like listening to English music.	2 (3.9)	2 (3.9)	19 (37.3)	16 (31.4)	12 (23.5)	2.33	1.013	Rarely True
3.2 I don't like watching English programs or movies.	2 (3.9)	5 (9.8)	15 (29.4)	22 (43.1)	7 (13.7)	2.47	0.987	Rarely True
3.3 I don't like to hear foreign news.	1 (2.0)	10 (19.6)	16 (31.4)	20 (39.2)	4 (7.8)	2.69	0.948	Occasionally True
3.4 I don't like to playing games with English language.	1 (2.0)	7 (13.7)	18 (35.3)	14 (27.5)	11 (21.6)	2.47	1.047	Rarely True
3.5 I think speaking English is difficult, so I'm avoiding to learning or practicing	-	9 (17.6)	18 (35.3)	15 (29.4)	9 (17.6)	2.53	0.987	Occasionally True

Total	2.50	0.996	Occasionally True
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From Table 5, Motivation Factor was the lowest mean value ($\bar{x} = 2.50$, S.D. = 0.996) and the result was at level 3 (Occasionally True), divided into five sub-questions. In descending order, found that "I don't like to hear foreign news." ($\bar{x} = 2.69$, S.D. = 0.948), "I think speaking English is difficult, so I'm avoiding to learning or practicing." ($\bar{x} = 2.53$, SD = 0.987), "I don't like to playing games with English language." ($\bar{x} = 2.47$, SD = 1.047), "I don't like watching English programs or movies." ($\bar{x} = 2.47$, SD = 0.987) and "I don't like listening to English music." ($\bar{x} = 2.33$, SD = 1.013), respectively.

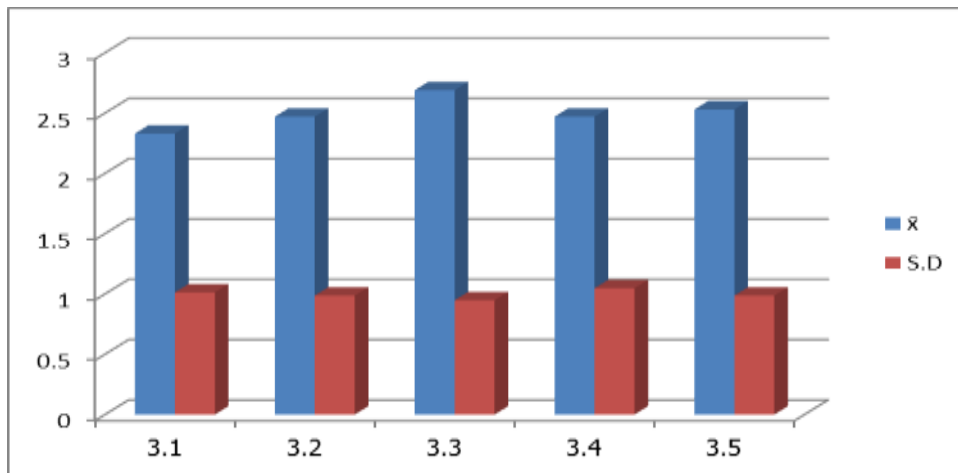
3.2 To find out the most and least in the factors causing in English mispronunciation of 2nd and 3rd year students in EIC program at RMUTL Tak

Figure 1 First Language Interference Factor



The highest mean value of the factors causing in English mispronunciation of 2nd and 3rd year EIC students at RMUTL Tak, from respondents found that first language interference factor has the most result, from the two sub-questions in the questionnaire "I get used to pronouncing English by using a Thai accent." ($\bar{x}=3.94$, S.D. = 0.810) and "I trust that it's not necessary to always pronounce English with the correct pronunciation principles." ($\bar{x}=3.18$, S.D. = 1.090), respectively.

Figure 2 Motivation Factor



For the lowest factor was motivation factor, from the five sub-questions in the questionnaire which were arranged in descending order “I don't like to hear foreign news.” (\bar{x} =2.69, S.D. = 0.948), “I think speaking English is difficult, so I'm avoiding learning or practicing.” (\bar{x} =2.53, S.D. = 0.987), “I don't like watching English programs or movies.” and “I don't like to playing games with English language.” both of sub-questions have the same mean value (\bar{x} =2.53, S.D. = 1.047), and lastly “I don't like listening to English music.” (\bar{x} =2.33, S.D. = 1.013), respectively.

7. Discussion

The result of this study indicated that all 2nd and 3rd year students in English for International Communication (EIC) Program evaluated the factor causing in English mispronunciation found that first language interference factor have the highest mean value (\bar{x} =3.56, S.D. = 0.95), The second was phonetic ability factor (\bar{x} =3.36, S.D. = 1.075), third was experience in studying English factor (\bar{x} =2.98, S.D. = 0.944) and the lastly was motivation factor have the lowest mean value (\bar{x} =2.50, S.D. = 0.996).

In the last part of the questionnaire, the researchers asked the respondents to express additional opinions about the English mispronunciation and summarized as follows:

1. English is very necessary in everyday life.
2. Participants would like to have the opportunity to practice learning more English languages, not just subjects that must be studied in the classroom.
3. Talking with native speakers will give you the opportunity to improve your English speaking skills quickly.
4. Participants would like the classroom to have more practice in conversation and pronunciation in English than before.

Additionally, the results of the research, found that the factors causing mispronunciation were the first language interference factor. According to Avery & Ehrlich (1987), indicated that the sound system of the native language can influence the English pronunciation of students in different ways, which makes the students not interested to pronounce due to difficulty.

Therefore, mispronunciation was including with the theories. According to Harmer (2001), many teachers didn't pay attention to English pronunciation and many students said that they don't need to learn pronunciation because communication was more important than pronunciation.

The least factors causing in English mispronunciation was motivation, the motivation of each student was different and also students cannot be measured the motivation. The participants are chosen by the researcher studying in English for international communication. So, they will have good motivation for studying and pronunciation in English. Therefore this factor has the least result. According to Brown (1994: 114-115) the motivation is thought of as an inner drive, impulse, emotion, or desire that moves one to a particular action. He also stated that learning a foreign language requires some of all three levels of motivation which can be global, situational, or task-oriented. For example, a learner may possess high global motivation but low task motivation in the written mode of the language. In addition, should be an investigation about a variety of participants such as students from a different program and or use other research instruments such as interview and pronunciation test to measure the results to be more effective.

8. Conclusion

The objectives of this study were to investigate the factor causing in English mispronunciation of 2nd and 3rd year students in English for International Communication Program at Rajamangala University of Technology Lanna Tak to find the answers for two research questions:

1. What are the levels of factors causing in English mispronunciation of 2nd and 3rd year students in EIC at RMUTL Tak?
2. What are the most and least in factors causing of English mispronunciation of 2nd and 3rd year students in EIC at RMUTL Tak?

This research investigated the 2nd and 3rd year students in English for International communication (EIC) program, the results in general revealed that the factor causing in English mispronunciation is that first language interference factor which has the highest mean value. Clearly seen that the second factor was phonetic ability, the third was experience in studying English factor and the lastly was motivation factor has the lowest mean value respectively.

Therefore, it can be said that the least factors causing in English mispronunciation was motivation, the motivation of each student was different and also students cannot be measured the motivation. The participants are chosen by the researcher

studying in English for international communication. Therefore, they will have good motivation for studying and pronunciation in English and this factor has the least result.

8.1 Limitation and suggestion for future research

The results of this research should be interpreted carefully for several reasons. First, it should be the limitation of a number of students, the results should call for subsequent studies analyzing a bigger group of students. Second, as discussed in the literature, it will be possible that pronunciation factors of students might be influenced by others e.g., age, field of study, phonetic ability etc.

The researchers would like to recommend for future studies on English mispronunciation that there should explore with different students such as other programs because although they have less English courses than EIC students' program, also they may have different factors and concerns of English mispronunciation. Consequently, it will be data base for anyone who likes to know about English mispronunciation.

In addition, it should investigate various factors in term of internal and external factors affecting English mispronunciation such as concerns, perceptions and other impacts of English pronunciation factor or instruction factors, etc.

Moreover, further research should investigate relationship between the student's English language pronunciation competence and real performance.

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