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Dr. Khairi Al-Zubaidi

Associate Editor

Dr. Robert Arthur Coté

Center for English as Second Language
College of Humanities, University of Arizona, USA

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Professor Dr. Said Faiq

American University of Sharjah, UAE

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Department of English, Faculty of Science and Arts, University of Bisha, Bisha, Saudi Arabia

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Developing a Teaching and Teacher-training Rationale for Academic Writing in English

Joseph George Mallia

Department of English, Faculty of Arts

University of Malta, Malta, Italy

Abstract

Despite its increasing importance, mastery of academic English remains a substantial challenge among numerous learners of Arab heritage, one that is complex and multifactorial. The aim of this study is to explore underlying causes behind the underperformance of Arab learners' writing output, and suggest possible strategies and solutions for teachers and teacher-trainers of academic English. Focus on surface-level writing errors at the expense of written discourse and genre analysis may be one of the key causes. Additionally, insufficient training of teachers may be a substantial underlying factor, with emphasis being given to product- and process-writing, but perhaps less so at the text level. Therefore writing features that need to be addressed in a writing course for trainers, teachers, translators or learners should also include aspects relating to (i) reader-writer responsibility as expectations vary across different cultures; (ii) the learners' developmental stage as this influences the written output; (iii) rhetoric and text features and how they relate to specific genres, and (iv) aspects of positive and negative transfer from the learners own discourse community. Teacher-training and teaching courses adopting these underpinning principles have already met with success among English writing learners and practitioners of Arab-heritage.

Keywords: contrastive rhetoric, genre-analysis, intercultural rhetoric, reader-writer responsibility, teacher-training.

Introduction

Teaching writing skills remains one of the greater challenges for EFL educators worldwide, including those in Arab-heritage countries. This may involve the preparation of students within private language schools courses for pre-sessional university courses, International English Language Testing System (IELTS, academic English) or any other course with an academic English focus. It may also involve academic writing courses for learners that are already within a tertiary level university environment. Academic English writing is of increasing importance for learners to enter university having English as the language of instruction. Other universities have a selection of courses which may be conducted in English. Moreover, a wider spread of academics in all disciplines endeavours to write and publish in English, targeting a wider international audience. Translators may also find challenges when translating, particularly from Arabic to English, and in addition to lexical and sentential issues, text organization may pose a challenge.

Academic writing is justifiably seen to be of great value, but despite its rigorous and precise format it may, paradoxically, not always receive the attention it merits and needs in the classroom. Current teacher-training also rarely highlights the connection between the writing skill and discourse, and even less so with culturally-based rhetoric. As Arabic and English-speaking cultures have different modes of textual organization and other conventions for written discourse, inadequate knowledge and training may present an additional challenge for Arab-heritage writers and translators.

Challenges for writing in English may, for example, include (i) the negative transfer associated with the rhetoric from one's own culture, for example those of Arab-heritage; (ii) varying degrees of writer responsibility for explicitness and clarity; (iii) developmental factors pertaining to the writer and translator, and (iv) norms and characteristics associated with the specific writing genre.

Different nomenclature, such as the concurrent use of 'contrastive rhetoric' and 'intercultural rhetoric', in addition to modest training and practice opportunities for written discourse, may be an additional burden for teacher-trainer, teacher, translator and learner alike. The objective of this article is to collate and synthesise these various aspects and create and help develop an underpinning rationale for practitioners involved with English for academic writing.

Teaching methods, underpinning rationale and writing priorities

Historical and contemporary perspectives

Lack of attention to writing challenges in many countries may have been linked to teaching English via the Audiolingual Method. This has meant that language teaching and learning priorities focus on its spoken form, relegating writing to a position of secondary importance (Hamadouche, 2013). Pedagogy based primarily on the Audiolingual Method generally does not sufficiently help learners organize and write an English essay that is rhetorically correct beyond the sentence level.

In contemporary times, a lack of focus on writing rhetoric may also be linked to communicative language teaching (CLT). This is the current globally ubiquitous method, and varying focuses on the teaching of the four language skills, in addition to the four systems of language: grammar, phonology, lexis and discourse. CLT includes the deep-end version which is now largely obsolete and shallow-end CLT, where grammar is often taught via a guided inductive approach (Mallia, 2015a).

However, the teaching of discourse, and specifically its rhetorical aspect, is often less targeted by CLT. Rhetoric study aims at aiding the writer or speaker persuade or motivate a specific target audience. This also includes examining the rhetorical aspects from learners' own mother-tongue (L1) and cultural background. Both are often largely ignored or given low priority in most CLT classrooms, where the consideration of L1 is almost non-existent. Perhaps not surprisingly this situation may contribute to the sometimes disappointing results observed in English language classes, particularly where a strong writing component is a primary objective.

Yet there is a strong and lengthy research tradition that examines possible negative transfer of writing rhetorical features from L1 to English writing, for example Claiborne (1992), Matalene (1985), Oliver (1965), Ostler (1987a) and Wolfe (1994). Kaplan (1966) introduced the concept of contrastive rhetoric when identifying and classifying patterns in the differences in his English language students' paragraph writing and comparing them to those of native English-speaking students.

Rhetoric, contrastive rhetoric and intercultural rhetoric

The link between culture and rhetoric was also recognized by Oliver (1965), who stated that:

Rhetoric is a mode of thinking or a mode of finding all available means for the achievement of a designated end....Cultural anthropologists point out given acts and objects appear vastly different in different cultures, depending on the values attached to them. Psychologists investigating perception are increasingly insistent that what is perceived depends upon the observer's perceptual frame of reference (p.x -xi).

When defining contrastive rhetoric, Kaplan (1966) asserted that contrastive rhetoric was a notion; writers from different cultures view reality and organize their discourse according to values and standards upheld by that culture. Writers therefore tend to write in a way which reflects their cultural background. Kaplan (1966) said that:

Logic (in the popular, rather than the logician's sense of the word), which is the basis of rhetoric, is evolved out of a culture; it is not universal. Rhetoric, then, is not universal either, but varies from culture to culture and even from time to time within a given culture. It is affected by canons of taste within a given culture a given time (p.2).

Other researchers such as Matalene (1985), Ostler (1987a), Claiborne (1992), and Wolfe (1994) have given additional support and evidence of role of culture and philosophy as the underpinning basis for rhetorical difference. For example, (Ostler, 1987a) concurs that writers therefore have stylistic preferences of writing that are culturally embedded, and that the second language learner may transfer preferred L1 rhetorical patterns of their native languages when writing in another language.

Further research by Kaplan (1987) led him to refine his views that writing differences could be ascribed to different cultures, learning experiences, and writing conventions. The original definition of contrastive rhetoric was expanded such sociocultural aspects of both L1 and L2 writing could be explained. For example, Grabe & Kaplan (1989) wrote:

“...notions of contrastive rhetoric that in addition to culturally embedded rhetorical patterns, the cognitive and assume that literacy skills (both reading and writing) are learned; that they are culturally (and linguistically) shaped; that they are, at least in part, transmitted through the formal educational system that learners are, in principle, capable of learning writing conventions and strategies of various types” (p.264).

The seminal study on contrastive rhetoric by Kaplan (1966) rekindled great interest in how English learners of different cultures were influenced by the rhetorical standards of their own language and culture when writing English. It also saw the start of an exchange of issues, based on the resistance to the paper’s possible interpretation that one language and culture (English and the West) could have been presented as ‘the gold standard’ to which other languages, cultures and rhetorical models were to be compared. Researchers therefore claim that the study also implicitly suggested that Western writing is superior, and against which other cultures; writing should be measured (Connor, 2002, p. 493; Kassabgy *et al.*, 2004, p.5; Hatim, 1997).

Perhaps in reaction to this scenario the term ‘intercultural rhetoric’, was coined by Connor (2011), and can be defined as the collaborative study of discourse among people from different cultural backgrounds; it is extended to collaboration within, between and among cultures. Therefore the notion or possible interpretation that different cultures and rhetoric are to be compared to an ideal standard rhetoric can be dismissed, allowing for the beneficial exchange of writing in different cultures and relating it to their underlying needs, values and customs.

Rhetoric and cultural identity

Many researchers, past and contemporary, continue to view, and perhaps unintentionally propagate the notion that intercultural rhetoric implies a cultural dichotomy between West and non-Western cultures. Matalene (1985) thought that the 1966 study by Kaplan was ethnocentric as it appeared to favour English written traditions over those of other languages and cultures.

Clearly, the balance between allowing the rhetoric of a particular culture come through when writing in English as a marker of cultural identity, versus standardization of writing internationally to a fixed model is bound to provoke a variety of reactions, and perhaps even distress. For example, in his contrastive study of the English writing by Jordanian and Anglo-American students, Atari (1983) echoes Kaplan’s claims that the differences in the written discourse strategies of Arab students reflect differences in thought processes that are culturally-bound. Regretfully the author goes on to say that the source culture in which the Arab student belongs, as in any other culture, breeds a certain form of outlook and perception of reality. Hatim (1997), during his disciplinary interest is translation studies, analyzes “Arabic writers as confused, coming to the same point two or three times from different angles, and so on” (p. 161).

Diverse viewpoints also exist. Raimes (1991) suggested that Kaplan should have considered transfer from the rhetoric associated to one’s own culture as a positive strategy rather than a negative one. Others researchers have a more neutral stance: Khuwaileh & Shoumali (2000) of Arab students say that they “...usually think and prepare their ideas in their native language and then translate them into English” (p.174).

With this underpinning rationale in mind, the position perhaps best taken is that learners need not, and even should not be required to suppress their native language rhetoric, and indeed this should not necessarily be viewed as ‘negative transfer’. Instead, they may need to be guided into understanding the rhetorical patterns and values of their target readership, and in particular, that of the writing genre in question.

Intercultural rhetoric as it specifically relates to academic English

The growing importance of English for academic purposes as a major language of international academic communication is undisputed. Importantly, as the English-medium international academic community is a single 'cultural community' it is legitimate to speak on a single rhetorical norm. Therefore the potential political incorrectness often associated with having the English writing model as a 'gold standard', whether stated, implied or imagined, in this scenario is not an issue. While the original Kaplan (1966) study model had been accused of presenting the English 'linear' writing model as the 'gold standard', Connor (2002) noted that "Nevertheless, the model was not designed to describe writing for academic and professional purposes" (p.493).

Shaikhulislami and Makhoul (2000) and Connor (1996) cautioned that non-native speakers of a language may not be able to interpret the observations found in research pertaining to different cultures and languages. As a result, nonnative speakers may not be able to fully partake in benefitting from and contributing to the international academic pool of knowledge. Writers targeting this audience therefore may need to be provided with the strategies needed to meet the expectations of this audience to facilitate communication.

Writing challenges: A multifactorial issue

In addition to the negative linguistic transfer considered in intercultural rhetoric, other factor that may create difficulty in second language writing may be involved. For example developmental effects, often linked to educational background and students' personal experience are known to contribute to L2 writers' difficulties (e.g. Mohan & Lo 1985; Liebman 1992; Holyoak & Piper 1997).

Another factor that may augment writers' difficulties when writing in a new language is the different level of responsibility attributed to the writer for making things clear to the reader across different cultures as suggested by Hinds (1987). For example, Japanese writers traditionally place a greater burden on the reader, rather than the writer, for deciphering the message and meaning of text (Hinds, 1987).

A third factor may be a writer's incapacity to distinguish among genre-specific rhetorical features. Rhetorical structures may be influenced by a genre's particular communicative purpose (Taylor & Chen, 1991), and sometimes subgenres within a genre are also distinguishable and pose constraints on rhetorical structures (Swales, 1990; Bhatia, 1993).

As there is no evidence that any of these factors is the most salient (Matsuda 1997), a multifaceted explanation would be more beneficial and enlightening (Matsuda 1997; Connor 2004; Kubota & Lehner 2004). The purpose of this article is to review and collate research that has been conducted on the eclectic nature of intercultural rhetoric, with a focus on those in an Arab-heritage environment.

Developmental factors

The influence of native culture and rhetoric, hence 'intercultural rhetoric' has been largely attributed for the issues writers may find when attempting to write in English. However, many researchers worldwide have pointed out that non-native learners may make errors in writing due to their imperfect, or developing knowledge about writing norms favoured within the international English community. Indeed, inexperience with such writing in L1, not to mention

unfamiliarity with L2 writing, may cause problems in L2 argumentative writing, which result from “both developmental and transfer factors” (Mohan & Lo 1985, p. 517).

For example, Korean academic texts may be written similar to academic English because the authors of the texts had studied in an English speaking country (Eggington, 1987). This suggests that writers from a culture that is substantially different to the West can learn and apply the rhetorical norms needed for academic English.

Similarly, L1/L2 writing instruction given to Japanese EFL students writing on the same topic in Japanese and English demonstrated that they were likely to employ more deductive patterns in English, a characteristic of Western, not Japanese rhetoric (Hirose, 2003). The indication is that instructions, as well as developmental factors, are responsible for the students' performance in both languages. In another study, problems of Chinese students' English essays were not due to the influence of Chinese rhetorical patterns but rather to the lack of English writing ability (Mohan & Lo, 1985).

Another study looked at Arab and Japanese learners that had received writing guidelines in L1 but none for English writing (Liebman, 1992). Writing patterns in English reflected the respective rhetorical patterns of the mother culture, and a reflection of L1 instruction was found in English essays: Japanese regarded persuasive writing to be like expressive writing and showing their personal emotions. Conversely, Arabic students, trained to consider logic or supporting evidence essential to persuasive writing in L1 adopted the same strategies when writing in English. The organizational patterns emphasized in formative school writing and students' pedagogical histories therefore also are an important contributing factor to how students write in their own language and while learning a new one (Soverino, 1993).

Writer and reader responsibility

The concept of variability between reader responsibility and writer responsibility, and that it may vary across cultures, was introduced by Hinds (1987). With writer-responsible rhetoric, the writer formulates the discourse so as to persuade the reader, with all arguments directly supporting this objective. In reader-responsible rhetoric, there is a greater expectation for the reader to organize and evaluate the contents of the writing, often subjectively, so as to arrive to the intended objective of the writing.

For example, Almemahadi (2012) distinguishes between Arabic and English texts manifest in the degree of implicitness or explicitness of the message conveyed by the writer: unlike English, Arabic allows for greater reader- responsibility for understanding the writer irrespective of its implicitness. In contrast, idea clarity conveying meaning have been said to be the responsibility of the writer (Radwan & Al-Furaih, 1997).

In another study, Zeller-mayer (1988), comparing 'exposition' passages from novels written by contemporary Hebrew writers, comes to the conclusion that Hebrew texts require more reader involvement than do English texts; the rhetorical community actually expects this degree of active participation and involvement for the processing of information..

There are responsibility differences even in languages that are close to English. For example, Clyne (1987) says that German texts show a greater degree of reader responsibility than those written in English-speaking countries, German writers attempt to provide readers with knowledge, theory, and stimulus to thought. With theses priority, unlike English texts, the resulting writing may not be particularly easy to read.

Analogously, Polish writers in their own language and similarly in English "...do not explicitly lead the reader through the text, leaving the main conclusions for the reader to draw"

(Golebiowski, 1998, p. 84). 'Signposting' on the other hand is typical of English writing from Western cultures, where writers "...signal their presence, summarize their arguments, and tell the reader what to anticipate and how texts segments relate to each other" (Golebiowski, 1998, p. 84).

Genre-specific rhetorical features

Kaplan's original study (1966), examined the rhetorical style of 598 essays written by foreign students from various language/cultural backgrounds, namely Arabic, Chinese, Romance languages and Russian. They were contrasted with the 'linear' English rhetorical presentation of writing. He concluded that Arabic writers used a series of parallel constructs, Chinese writing followed what he called "turning and turning in a widening gyre" (Kaplan, 1966, p. 10), and Romance and Russian language writers demonstrated far more digressions than English did.

However, Cahill (2003), when looking at the English writing of Chinese and Japanese found that there was greater variation in rhetorical styles in the writing than the stereotype. Writings from both cultures were, at times, similar to 'western' rhetoric; they were not always characterized by the rhetorical moves of "circularity" or "digression" as are usually proposed for Chinese and Japanese writers of English.

This highlights one further line of criticism directed at Kaplan's work, that of over-generalization: it failed to consider that any single culture might have several diverse writing rhetorical conventions according to the writing genres in question. Therefore rhetorical variations and similarities across languages cannot be explained solely on the basis of the contrastive rhetoric as disciplinary practices may impose similar linguistic features even across different cultures (Yakhontova, 2006).

Similarly, despite the popular notion of parallel constructs that characterize rhetoric in Arabic writing, linear development of argument has also been present in scientific and formal prose since the eleventh century (Sa'adeddin, 1989). Reference to contemporary writing in English by Arab-heritage learners also evidences linear thought progression and presentation, where Shaikhulislami & Makhlouf (2000) observed that students wrote linearly when given adequate time.

As within any culture the rhetoric behind writing norms is not necessarily fixed, but may vary according to the genre or purpose for writing, discussion of intercultural rhetoric should also take into account genre. Swales (1990) defined genre as follows:

"A genre comprises a class of communicative events, the members of which share some set of communicative purposes. These purposes are recognized by the expert members of the parent discourse community, and thereby constitute the rationale for the genre. This rationale shapes the schematic structure of discourse and influences and constrains choice of content and style." (p. 58).

Indeed, genre-related writing features may sometimes prevail over those associated with intercultural rhetorical norms. For example, similar linguistic and rhetorical features when comparing the linguistic and rhetorical features of applied mathematics abstracts written in English, Ukrainian and Russian (Yakhontova, 2006).

Is writing in English 'linear' across all genres?

Questions have even been raised as to how absolutely synonymous 'linearity' is with writing in English, and that professional native-speaker English writers do not, in fact,

necessarily write in a straight line beginning with a topic sentence and moving directly to support (Leki, 1991, p. 127). This had also been postulated by Braddock (1974), in that linearity is a simplified picture of English writing conventions and many professional native-speaker writers do not always follow the linearity principle. When working with native and non-native speakers of English attempting English academic writing Liebeman (1988) deduces that:

Whether a student's first language is Japanese or nonacademic oral English, the problem is the same: the student has to learn to speak our [academic] language, to speak as we do, to try on the peculiar ways of knowing, selecting, evaluating, reporting, concluding, and arguing that define the discourse of our community (p.6).

Because English may also be 'varyingly linear', Mallia (2015b) has suggested the use of objective parameters for 'linearity' when writing Academic English. For example, when exploring rhetorical strategies used by Romance language and Semitic writers in English, does not use 'Western rhetoric features' as a reference point. Instead, he directly uses markers of 'linearity' as required by the contemporary English-writing international academic community, non-native and native speakers alike.

Conclusions

The first aim of this study is to explore underlying causes behind the underperformance of learners' writing output. Therefore important points to consider while teaching or teacher-training for academic English writing may include the following:

(i) Rhetorical models developed in past studies (e.g. Kaplan, 1966) indicate interesting general patterns. However, a particular writing community may, in fact demonstrate substantially different patterns in relation to the type of writing, the proposed readership, and its function. Generic rhetorical models therefore may have an overarching use, but should not stereotype a writing community across all the social situations where writing is needed. For example, academic writing norms within a community may vary markedly from traditional or recreational writing.

(ii) The attitude taken towards the importance of culture and its influence on the rhetorical features of writing needs to distinguish between academic writing and more general writing scenarios. In the former, international writers are more successful if they follow a 'linear' model when writing in English, as is general expected by the academic community. (Conversely, in the latter type of writing, differences in writing based on rhetoric and cultural values may positively appraised and encouraged).

(iii) Re-evaluation of the judicious use of L1 and comparison of English structures, conventions, layout and rhetoric with those of the learner's L1 is a healthy and beneficial strategy for trainers, teachers and learners alike. This is often in contrast with CLT and contemporary viewpoints on the use of L1 in the classroom, although a growing number of studies and teaching experiences are now promoting a principled use of L1.

(iv) The attitude of trainers and teachers towards the appearance of mother-tongue aspects of language in learners' written production (inter-language) is generally a sign of robust development, rather than the production of errors. The learners' developmental stage is therefore also important as this influences the written output, and how educators should view inaccuracies: developmental errors versus a genuine cause for concern.

(v) Creating an awareness that different levels of reader and writer responsibility generally exist between English and most other languages: expectations vary across different cultures and these differences are often even more accentuated when considering academic English. Therefore the use of 'signposting' becomes imperative when writing academic English.

(vi) Exploring rhetoric and text features and how they relate to specific genres, and that these may at times be more important than 'general' rhetorical features. These specific features will differ, to a varying extent, across a range of academic disciplines.

The second aim of this study is to suggest strategies when teaching or teacher-training for academic English writing. It would therefore be appropriate to actively integrate aspects of discourse and rhetoric to foster a more holistic perspective of writing. During teacher-training generally emphasis currently tends to be on product- and process-writing, perhaps at the expense of language exploration at the text level. While useful, a focus on surface-level writing errors should not be a substitute for exploring, discussing, contrasting and practicing written discourse and genre.

Teachers and trainers may need to identify when 'rhetorical errors' are a healthy sign of linguistic experimentation, as opposed to underperformance and signs of concern. Discourse errors therefore need to be related to the learners' developmental stage in their academic English output.

Trainers and teachers should perhaps also develop an objective assessment of generic rhetorical models and their use to predict and better understand learners' challenges when writing in English. Conversely, it is essential to recognize the possibility that people from different rhetorical cultures, including for example Arab and Chinese learners, may also produce academic writing that follows a fairly linear model. Experimenting with, and exploring L1 rhetorical features alongside those of academic English, should focus on both similarities and differences. This helps learners understand, collate and retain new ideas and strategies for successful academic writing in English. The principled use of L1 therefore enhances the learning experience and empowers the student by taking a genuine learner-centred approach.

Teaching and training courses should also examine ethical aspects: attitudes should respect learners' cultural norms, particularly for creative writing. However, for academic writing promoting the use of the linear model, which is simple and direct and 'understood' easily around the world in academic communities should ensure greater success for academic writers. Clearly, in this scenario creating a universal, linear message is more important than bringing out community cultural norms. In addition, the concept that genre-specific rhetorical features may over-ride the importance of the better-known and more generic features of academic writing must be emphasized. Finally, an awareness of reader and writer responsibility, and its varying extent across languages, together with the importance of 'signposting' for writing academic English should be emphasized. This needs to be developed early during training or teaching courses of academic English.

Discussion

Academic English and its expanding importance

Writing remains one of the greater challenges for EFL learners and educators and translators worldwide, including those in Arab-heritage countries. This may, for example, involve the preparation of students within private language schools courses for pre-sessional university courses, IELTS or any other course with an academic English focus. It may also

involve academic writing courses for learners already within a tertiary level university environment. Academic English writing is of increasing importance for learners to enter university having English as the language of instruction. Other universities have a selection of courses which may be conducted in English. Moreover, a wider spread of academics in all disciplines endeavours to write and publish in English, targeting a wider international audience. For example, many scientific research institutions in the Arab world sponsor or publish their work solely in English such as medical and engineering research institutions (Najjar, 1990). It may also be the role of the translator to help in translating such works.

Learners' focus on writing skill: part of the underpinning issue

Learning writing skills, particularly for academic English is widely recognized for its importance, yet paradoxically may not always get the focus it merits. The greatest challenges for learners is the inability to express their ideas due to inadequate language proficiency, and awareness of academic writing conventions (Fregeau, 1999), and specifically of genre structures (Silva, 1993). For example, Arab learners of English in tertiary level education institutions still have rhetorical problems (in addition to lexico-grammatical problems); these issues may be based on having frequented writing courses that do not tackle underpinning concepts such as contrastive rhetoric or the genre analysis (Ezza, 2014). Other studies, such as Al-Khasawneh (2010) also observe that the writing problems observed with Arab university students are specifically at the text organizational level, in addition to those related to lexis, grammar, spelling and referencing. The need for scaffolding in academic writing using intercultural rhetoric and genre analysis has also been specifically suggested (Ibrahim & Nambiar, 2012).

Teacher-trainer skills and qualifications: the other part of the underpinning issue

Perhaps surprisingly, teachers and teacher-trainers, who have to assume responsibility for their learners' progress, also contend with issues: one basic aspect to consider is the underlying training that teachers involved have received. For example, most teachers recruited to teach academic writing during pre-sessional English courses in British universities, in addition to experience in teaching academic English, must also possess a qualification ranked at Level 7 on the UK National Qualifications Framework by the Qualifications and Curriculum Authority, e.g. master's degree, DELTA (Cambridge English Language Assessment) or Dip TESOL (Trinity College London).

However, many other instructors teaching academic writing may only have a far more basic qualification, such as the CELTA (Cambridge English Language Assessment) that perhaps more in line with the teaching of general English. For example, *The CELTA Course* (Thornbury & Watkins, 2007), is a twin set of books used for the CELTA course, published in collaboration with Cambridge ESOL for neophyte trainees. In the trainee book, aspects of process- and product-writing are only very broadly covered for developing writing skills (p.61-64). In addition, minor references are made to text analysis and discourse communities (p.98), and L1/L2 literacy and writing (p.101). While the importance of viewing writing as an integrated skill is stated, "...so that learners are producing whole texts, not simply a list of sentences" (p.62), an entire section on marking written work (p.64) focuses on surface-level errors (grammar, spelling etc.), rather than linguistic elements of writing such as coherence and cohesion.

Trainee focus on, and possible prioritization of bottom-up strategies are fairly widespread, and of concern. For example Ezza (2010) observed that: "Examination of the writing syllabus of some Arab universities has shown that writing practice assumes a bottom-up

approach. Emphasizing the sentence as and its constituents at the expense of the skills needed to write coherent paragraphs” (p.38).

Additional issues may exist. For example, when writing about the coherence and cohesion problems faced by Arab writers of English in Egypt, Ahmed (2010) specifically indicates that the quality and diversity of the instructors training hold the key: “The teaching techniques adopted by Egyptian essay writing lecturers should be varied to help meet the needs of students with different abilities” (p.219).

Training and learning academic English in an Arab-heritage environment

Arab-heritage writers in academia have traditionally borrowed the genre from the English speaking academic community, particularly due to Arab scholars educated in the West (Najjar, 1990). Their successful integration, while producing new academic writing or translations in the Arab World, with the norms of the international academic community, have surely cemented contemporary academic rhetorical norms with those of their communities.

This can inspire teacher-trainers, teachers and learners alike also operating in the Arab World and beyond, and this paper has highlighted the importance of taking an eclectic approach when teacher-training for, or teaching of writing skills. Options may include ideas and perspectives that include reader and writer responsibility, developmental stage of the learners, negative (and positive) rhetorical transfer, and genre-related differences in writing between culturally-diverse discourse communities. Awareness-raising using this more holistic approach, rather than only focus on product and process writing has already given successful results among Arab learners of academic written English, for example with Egyptian, Gulf, Jordanian and Sudanese students, among others (Mallia, 2015b). Therefore this eclectic approach for training teachers for academic English writing may further support Arab-heritage writers and translators.

About the Author:

Joseph Mallia has a PhD in English with a focus on the differences in English learning strategies’ that reflect the influence of socio-cultural variance in language learning and teaching, particularly in the Arab World. Reflecting this, he has carried out teacher and trainer training in the MENA region and beyond. His current interests also include teaching English for academic and specific purposes, intercultural rhetoric and experimenting with the teaching of grammar within writing systems.

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How to Qualify for a Non-leader, or the Man who should not have been President

Zouheir A. Maalej

Department of English Language and Translation
College of Languages and Translation
King Saud University

Abstract

Leadership is closely connected to the political behavior of leaders and their influence on followers. The aim of the current article is to argue that the former Tunisian interim president (henceforth, TIP) acted during his presidency as an anti-leader. The domestic and diplomatic gaffes he made from his inauguration in 2011 up to his stepping down in December 2014, cost the country numerous internal and external crises, and qualified him for losing his career as a politician. To show this, the current article combines (i) Lord & Maher's information processing theory of leadership, (ii) Avolio & Gardner's components of leadership, (iii) Critical Discourse Analysis, and (iv) Critical Metaphor Analysis. The corpus of the study consists of texts delivered by the TIP in public, on his own webpage, and to newspapers, which have been collected and commented upon in a book-length documentary by Bahloul (2013), and translated from French to English by the author of the current article.

Key words: CDA, Critical Metaphor Analysis, diplomatic gaffes, domestic gaffes, leadership

Introduction

If I have to describe the former TIP, Moncef Marzouki, I would reiterate what Dr. Justin Frank wrote about George W. Bush in his book *Bush on the Couch: Inside the Mind of the President* (2004): “For the past three years, I have observed with increasing alarm the inconsistencies and denials of such an individual. But he is not one of my patients. He is our president” (quoted in Houghton, 2009: p. 85). This subtle insinuation that Bush was to psychoanalyze also applies to the TIP during his three years in office as a president.

In our modern times, we have known authentic political leaders such as India’s Ghandi, South Africa’s Mandela, and Egypt’s Abdunnasir. We have perceived them as leaders for their beliefs and perseverance: Ghandi for his passive resistance to British rule, Mandela for his heroic resistance against apartheid, and Abdunnasir for championing Arab unity and sovereignty. Dewan & Myatt (2012) argue that “a leader with good judgement can provide useful information to resolve uncertainties, and a leader who communicates clearly can provide a common message around which followers’ actions can coalesce” (p. 432). We have also known non-leaders such as Franco (Spain), Hitler (Germany), Mussolini (Italy), Pinochet (Chile), Stalin (ex-USSR), in non-Arab countries and Assad (Syria), Ben Ali (Tunisia), Gaddafi (Libya), Salah (Yemen), etc. in Arab countries. Although these may have been treated by their own followers as influencers, they were actually seen as dictators by non-followers. In this case, Smith et al (2007) argue that “bad leaders can be just as pathological to a group as no leaders at all” (p. 286).

As Hermann (2003) stated, “one way of learning more about political leaders that does not require their cooperation is by examining what they say” (p. 178). Ornatowski (2012) noted that “in the conduct of politics, words, actions, and events work together; words interpret events or actions, as well as constitute political facts, while actions in various ways help words gain their political efficacy” (p. 15). Since in doing politics political actors use political rhetoric, followers do “political information processing” (van Dijk, 2002: p. 206) of this rhetoric as part of their perception of leaders. Political rhetoric is constituted by “political discourse structures” (van Dijk, 2002: p. 204) such as metaphor, prototypes, and the use of pronouns. In particular, Van Dijk (2003) highlights “the ideologies about who belong to Us, and who do not” (p. 223), which consists in polarizing the world by constructing in- and out-groups. In relation to metaphor, Mio et al (2005) found the density of metaphor in charismatic presidents to be higher than in non-charismatic ones, and concluded that “metaphor may play a role in making speeches more inspirational” to followers (p. 292).

The article has the following structure. The first section addresses the components of leadership. The second section spells out the methodology of the article. The third sections deals with home gaffes while the fourth one surveys some foreign affairs gaffes. The last section offers a discussion of the findings of the article.

1. Leadership

The concept of leadership is pervasive in economics (Hermalin, 1998), politics (Smith et al, 2007), education (Spillane et al, 2004), the military (Özlen & Zukic, 2013), etc. As a result, the literature on leadership is dauntingly challenging. Hundreds of books, articles, and conferences, and numerous theories and “often conflictive perspectives of leadership” (Bligh et al, 2011: p. 1074) have been devoted to it. Space restrictions forbid a representative overview of such a sensitive and essential concept for the conduct of human societies.

At the risk of reductionism, two trends in leadership research may be isolated: (i) leader-centric theories and (ii) follower-centric theories. Leader-centric theories focus on leader

behavior and effectiveness, thus attributing the successes of the organization to the leader's efficacy. Meindl, Ehrlich, & Dukerich (1985) call this "the romance of leadership," which consists in the development of "highly romanticized, heroic views of leadership" (p. 79). However, follower-centric theories of leadership have to do with followers-related processes, whereby leadership is affected by the perceptions followers hold about it (Lord & Maher, 1993; Vondey, 2008).

One of the most known leader-centric theories of political psychology is offered by Hermann to understand political behavior. Using content analysis and quantitative methodology of interview responses, Hermann (2003) distinguished political leaders along seven personality traits: (1) the belief that one can influence or control what happens, (2) the need for power and influence, (3) conceptual complexity (the ability to differentiate things and people in one's environment), (4) self-confidence, (5) the tendency to focus on problem solving and accomplishing something versus maintenance of the group and dealing with others' ideas and sensitivities, (6) general distrust or suspiciousness of others, and (7) the intensity with which a person holds an in-group bias (p. 184). Empowered by computer programs, this framework produced comparative research on the leadership style of former and current political leaders world-wide. However, Winter (2003) argues that, although personality traits are important in explaining political psychology, "situational stimuli ... often override the influence of 'deeper' personality factors," and "the limitations and opportunities of particular locations in formal and informal structures and institutions set limits to the effects of personality." (p. 48).

Working within a business perspective, Avolio & Gardner (2005) developed a factorial theory of "authentic leadership," whose components are (i) positive psychological capital (confidence, optimism, hope, and resiliency), (ii) positive moral perspective (reserves of moral capacity, efficacy, courage, and resiliency), (iii) leader self-awareness (where one continually comes to understand his or her unique talents, strengths, sense of purpose, core values, beliefs and desires), (iv) leader self-regulation (the process through which authentic leaders align their values with their intentions and actions), (v) leadership processes/behaviors (the processes of identification, positive modeling, emotional contagion, supporting self-determination, and positive social exchanges go a long ways toward explaining how authentic leaders influence followers), (vi) follower self-awareness/regulation (authentic leaders are posited to heighten the self-awareness and shape the self-regulatory processes of followers), (vii) follower development (As followers internalize values and beliefs espoused by the leader their conception of what constitutes their actual and possible selves are expected to change and develop over time.), (viii) organizational context (We propose environments that provide open access to information, resources, support, and equal opportunity for everyone to learn and develop will empower and enable leaders and their associates to accomplish their work more effectively.), and (xi) veritable and sustained performance beyond expectations (creating veritable sustained performance involves non-financial intangibles and tacit knowledge, including building human, social and psychological capital, and considering how the organization is fundamentally run, including psychological contracts with employees) (pp. 322-328).

Another influential model of leadership is known as the information processing theory of leadership. Lord & Maher (1993) conceive of leadership as "the process of being perceived by others as a leader" (p. 9). Leadership perception is based on two alternative principles: (i) "Leadership can be recognized based on the fit of a person's characteristics with perceivers' implicit ideas of what leaders are," (ii) "Leadership can be inferred based on outcomes of salient events" (Lord & Maher, 1993: p. 5). The information processing theory is essentially a social-

cognitive theory, whereby leadership involves “behaviors, traits, characteristics, and outcomes produced by leaders as these elements are interpreted by followers” (Lord & Maher, 1993: p. 9). The cognitive perspective consists in explaining behaviors and perceptions in terms of “the cognitive categories (like leadership) that perceivers use to classify others” (Lord & Maher, 1993: p. 5). The theory focuses on two facets: “leadership as a perceptual phenomenon and leadership as a determinant of performance” (Lord & Maher, 1993: p. 6).

Lord & Maher (1993: p. 13) invoke information encoding, which stores information from short- into long-term memory, and information retrieval where information is recalled from long-term memory to deal with it. They (1993: pp. 13-14) argue that “the manner in which information is encoded and retrieved has critical implications for our theory of leadership perception.” Information is molded into knowledge structures such as scripts, plans, categories, and prototypes. People are categorized and labeled as leaders or non-leaders depending on appropriate perceived behaviors. According to Lord & Maher (1993), this “labeling process is powerful” because “much of the information encountered later that is relevant to the object, person, or event is processed in terms of that category” (p. 16). What accompanies the categorization or labeling of someone as a (non)-leader is the sum of the behaviors or characteristics seen against the prototypical features held about a leader or non-leader by followers. Such features may be found in Avolio & Gardner’s (2005) components of leadership.

2. Data and Method

The current article offers a case study of the TIP’s political gaffes. The objective, however, is not so much to investigate the TIP’s leadership style as to psychologically and cognitively show how the TIP’s gaffes present him as an uncharacteristic leader through the analysis of excerpts from the speeches that he gave at local, regional, or international events. The current article should not entail that the TIP did not deliver a single mouthful of political rhetoric; his speech at the European parliament made quite a sensation.ⁱ These gaffes have been collected in a book by Bahloul (2013), the editor of “Business News” e-newspaper. Although Bahloul inventoried no less than 45 gaffes in 22 months of the TIP’s presidency, only eight salient political gaffes have been selected for study. The reason why very few have been retained is that Bahloul’s purpose was journalistic while my objective is academic research in Tunisian politics. Because of this narrow interest in gaffes, the corpus is not a sizeable one. In fact, the study is based on a few paragraphs from the TIP’s speeches. All the data has been translated from French by the author of this article.

It is customary in studies of leadership in politics to use content analysis and the quantitative method (Hermann, 2003). For the reason expounded in the previous paragraph, the current study adopts the qualitative method, using critical discourse analysis (van Dijk, 2002-2003) and critical metaphor analysis (Charteris-Black, 2004) as two frameworks taking care of the analysis of the language used by the TIP. Subsequent to this analysis, Avolio & Gardner’s (2005) components of leadership and Lord & Maher’s (1993) information processing theory of leadership, are brought to bear on the TIP’s language analyzed discursively and metaphorically to measure his leadership attributes.

3. Domestic Gaffes

Before tackling domestic gaffes, a few of the TIP’s biographic highlights are in good order. The TIP is a medical doctor and a staunch human rights activist. He was influenced by Mahatma Ghandi’s non-violent resistance and Nelson Mandela’s struggle against apartheid. He joined the

Tunisian League for Human Rights, and was in 1993 one of the founding members of the National Committee for the Defense of Prisoners of Conscience. He then founded the National Committee for Liberties, and became the president of the Arab Commission for Human Rights. He was one of the founding members of the African Network for Prevention of Child Abuse. In 2001, he founded the Congress for the Republic Party (CPR), which cost him exile in France from which he came back after the “Jasmine Revolt” in 2011 with a compulsive desire to be the president of Tunisia. And he was indeed made president after an arrangement among the Troika, with the Islamist Ennahdha movement leading the government, the Democratic Forum for Labor and Liberties chairing the National Constituent Assembly, and the CPR, as represented by the TIP, assuming the presidency of the country.

This said, it is hard to explain why the TIP has undercut during his presidency his remarkable career as a human rights defender, his long-standing opposition to the former dictatorial regime, and his exceptional language proficiency in Arabic, French, and English. The pattern of his leadership failure may include the following: (i) taxing all those who oppose him as counter-revolutionaries, (ii) creating enmity even with his own allies, (iii) cultivating a form of inertia vis-à-vis human rights issues such as abolishing capital punishment, extraditing a former Libyan minister, etc., and (iv) refraining from denouncing unpopular and undemocratic practices committed by his allies. Thus, it is not surprising that the TIP’s short career as a president is fraught with self-defeat.

3.1. *Sefirat Gaffe*

Tunisia has always been tolerant in religious matters and flexible in dress owing to its historical links with Europe and the reformism of its religious leaders such as Fadel Ben Achourⁱⁱ, who praised the introduction of the Personal Status Code, which abolished polygamy in Tunisia in the late 1950s, as “an imperative of modern times ... but always in conformity with the foundational texts of Islam.” Stepan (2012) termed this religion-politics interaction “the twin tolerations,” which consist in the “toleration ... of religious citizens toward the state” and that of “the state toward religious citizens” (pp. 89-90). With this configuration, Stepan (2012) argues that “Tunisia’s secular parties and Islamists have a chance to add to the world’s repertoire of ways in which religion, society, and the state can relate to one another under democratic conditions” (p. 100).

In his inaugural address to Tunisians, the TIP gave them a piece of freedom of dress as part of his political program:

Our mission is to set up a solid base in order to build a peaceful, pluralist society and avoid another revolution and a third Constituent Assembly. We have to protect those women wearing the *niqab*, those who are veiled, and those who are sefirat (unveiled) (p. 14, 13 Dec 2011).

Faithful to his human rights background, the TIP wanted to make a difference with the intolerance of veiled women under the regime of his ousted predecessor, Ben Ali. For him, a peaceful and pluralist society goes by the toleration of the vestimentary way of the others, and he chose women. There are at least three problems with this speech. First, it inverts the historical sequence of categories of women, prioritizing those wearing a *niqab* and those veiled over unveiled women, thus indirectly tolerating, supporting, and even legitimizing Salafism, which was responsible for many political assassinations in Tunisia, and was outlawed by the

government of Ennahdha movement as a terrorist organization. The possible aim behind this dangerous flirt with Salafists is for the TIP to score points in favor of Ennahdha movement in recognition for pushing him into power. The opposition parties in general have been hostile to this rapprochement between Salafists and top state officials when the former were received at the Presidency of the Republic in Carthage. Later events corroborated the opposition parties' fears and belied the TIP.

Second, in classifying women in terms of what they wear (or don't wear), the TIP reduced women to what they have *on* the head not *in* the head. This kind of metonymic thinking has a divisive and reductionist effect on the personality of women, thus objectifying them through a cultural artifact. Third, the TIP, perhaps inadvertently, made a linguistic blunder by using *sefirat* (unveiled women). In Modern Standard Arabic, the word means those who are not wearing a veil but in the Tunisian Arabic dialect it means "almost uncovered women, bordering the way of life of prostitutes," which created discontent and disgust throughout the country. It was reported by Bahloul (2013) that, as a way of protesting against the TIP's blunder, many women have nonchalantly added in front of their name the word *sefira* (singular of *sefirat*) on the social networks (p. 14).

Nearly six months after his inaugural address, the TIP reiterated his support for the freedom of dress:

We should accept the other, be they progressionists, Islamists, or Salafis, without demonizing them ... All Tunisians have the same rights and duties. I cannot understand the existence of discrimination against citizens for their way of dressing or their way of practicing their religion ... I cannot understand and I do not accept that female students be prevented from sitting for exams because they wear the *niqab* (p. 110, 16 May 2013).

The TIP was trying to indirectly please Ennahdha movement through backing Salafi female students' right to enter exam rooms at the College of Arts (Manouba, Tunis) wearing the *niqab* when the scientific council of the College overwhelmingly banned wearing it during exams for safety reasons, which cost him having the faculty members' trade union on the back.

3.2. Opposition Gaffe

The relation between the TIP and the opposition has never been good, because the latter has been systematically critical of him about his bias to the Troika and his incapacity to be a leader for all Tunisians. In a televised debate, the TIP gave the following legitimization of hosting extremist preachers:

The talks given by the Egyptian preacher, Wajdi Ghenim, can be classified under freedom of expression. We should not be scared of an imminent propagation of the Salafi ideology in Tunisia. I am a human rights activist, and I cannot prevent an organization known for holding meetings and inviting speakers and preachers. This takes place within the framework of freedom of expression (p. 35, 15 February 2012).

Engrossed by his human rights background, the TIP confused proselytizing for freedom of expression. This Egyptian preacher talked his audience into circumcising girls at a time when the Tunisian society was suffering from unemployment, poverty, and unequal distribution of wealth. The TIP not only asked Tunisians not to be afraid of "the Salafi ideology in Tunisia" but also presupposed that the Salafi ideology would propagate. This lack of political vision situated him

among utterly uncharismatic leaders. Conger (1987) notes that “a leader becomes charismatic when he/she succeeds in changing his/her followers’ attitudes to accept the advocated vision” (p. 640). The TIP was unable to tease his mind out for leadership, which prevented him from acting as a genuine leader and defending the country from an imminent danger – that of looming terrorism.

When voices, especially those of women, went up against the TIP’s legitimization of Salafism, he tried to rectify his shots as follows:

The rights and freedoms which Tunisian women enjoy are untouchable, and this man [Wajdi Ghenim] is abnormal. Those who invited him in Tunisia are a minority, and are microbes. They think of finding here the ideal ground to germinate, but they are wrong (p. 37, 15 February 2012).

To redeem himself in the eyes of women, the TIP declared that the rights acquired by Tunisian women were inalienable, that the Egyptian preacher was “abnormal,” and that the Salafists whom the Egyptian preacher addressed were “microbes” that would not “germinate” in the inhospitable Tunisian society. The conceptualization of Salafists as microbes derives from the other side of his personality – that of his being a medical doctor. A microbe is by definition a bacterium-like micro-organism which is at the origin of disease in the body. To deal with body microbes, anti-biotic treatment is needed. This conceptual metaphor of the SALAFISTS AS MICROBES entails that Salafists are micro-organisms that create problems in the body politic and society, and, therefore, they should be eradicated. This reversal of opinion of the TIP against the Egyptian Salafist preacher and the Salafists in Tunisia augurs of an unstable personality, capable of stating something and the opposite of it at once. In terms of Hermann’s (2003) traits, his personality is lacking in “conceptual complexity,” i.e. “the conceptually simple individual tends to classify objects and ideas into good-bad, black-white, either-or dimensions” (pp. 195-96). The TIP’s dealings with women and the Salafists instantiate his conceptual simplicity. Thus, in a matter of three months, the TIP managed to have against him women, the opposition, and the Salafists.

However, no sooner did he think he won women to his side as followers, than he made a biased move against the secular opposition in Tunisia. In an interview to Al Jazeera channel, the TIP attacked the opposition in the following terms:

These secular extremists do not understand that they should face up to a second big revolution which would have no pity on them, and in which there would be no sensible and gentleman-like people such as Rached Ghannouchi, Moncef Marzouki or Mustapha Ben Jaafar ... They would have to face up to scaffolds and gallows (p. 93, 25 March 2013).

People in the opposition were framed as “extremists” and counter-revolutionaries whose fate would be the guillotine (“scaffolds and gallows”). Not only did the TIP want to silence the opposition parties, but also presented himself as someone inciting for political violence and mayhem. In contradistinction, the representatives of the other parties forming the Troika are presented as moderate and sensible gentlemen.

As a continuation of his demonization of the opposition, the TIP washed his dirty linen in public at a Press Conference in Qatar:

We have invited them [opposition parties] many times to sit down with us around the same table for consultation and to be constructive at this transitional phase, leaving aside our differences for the time being, but they turned down our offer. As if the devil is embodied in this Troika! ... Unfortunately, these extremists have refused moderation and middle-ground and have attempted to tear apart the texture of the homeland ... Opponents have conditioned their collaboration against the neutrality of the ministries of sovereignty. However, their wish realized, they denigrated and slighted this achievement. Ennahdha has generously accepted this neutrality in order to establish calm, security, and civil peace. But its gesture has been received with derogation, satire, and carelessness. In their eyes, this costly demand quickly became pointless and insignificant (p. 100, 26 March 2013).

The TIP showed a positive self-presentation of the Troika and a negative other-presentation of the opposition. He posits a WE vs. THEY dyad, whereby WE are accommodating ("we have invited them"), understanding ("consultation"), and positive ("constructive"). However, THEY are unaccommodating ("extremists" and "opponents"), immoderate ("refused moderation and middle-ground"), and divisive ("attempted to tear apart the texture of the homeland"). He offers a eulogy of Ennahdha as having "generously accepted this neutrality in order to establish calm, security, and civil peace" while the "opponents" are presented negatively as having "received with derogation, satire, and carelessness" Ennahdha's sacrifice. Hermann (2003) argues that leaders who do not believe in their own ability to control events are "quick to accuse others of making it difficult for them to act" (p. 190).

At the end of this Press Conference in Qatar, the TIP unleashed his attack on the opposition:

Political rivalry is always based on bad faith and cruelty. Indeed, adversaries are cruel to each other, and have recourse to slander and to cancan. But there are red lines not to cross, except that extremists have crossed them ... My colleagues and I spend all our time trying to put out fires while the other extremists do nothing but pour oil on fire... I am not defending Ennahdha, but being aware of the secrets of the State, accusing this party of being behind this crime (Belaid's assassination) is pure indecency (pp. 100-1, 26 March 2013).

The TIP's incapacity to play the role of a political leader and be at the same remove from all Tunisians has failed him greatly. He involves himself into party politics even though he resigned as president of his own party to be president. He constantly shows incapability to accept criticism from opposition parties, and classifies that as "red lines not to cross." The TIP silenced the voice of freedom of expression inside the others. He presents himself and Rached Ghannouchi (leader of Ennahdha movement) and Mustapha Ben Jaafar (chair of the National Constituent Assembly and Ettakatol party) as playing the fire brigade "putting out fires" while the extremists "pour oil on fire." In contrast to what he has many times claimed, he never tired of praising Ennahdha and its leader. Clearly, the TIP failed to see himself as part of the bigger picture of the country as a unifying force, and could only occasionally see in his divided self an interested human rights activist and a biased party member.

3.3. Socks-and-Shoes Theory Gaffe

The TIP has made many individuals, entities, and even cities victims of his gaffes. On an official visit to Siliana, a poor and agricultural city in the north-west of Tunisia, he reacted to the

impatient crowd waiting for him: “I have not come here with my shoes and socks to be prevented from circulating.” Many victims in the city suffered from being sprayed by riot police with cluster-like bombs, which cost many of them loss of one eye and serious body injuries.

In his meeting with the officials of Siliana, the TIP developed what could be conveniently dubbed the “socks-and-shoes theory”:

The situation resembles that of a father who has two children, one with a pair of shoes and the other barefooted. What should this father do when he has little money? Should he buy a pair of shoes to the one who is barefooted, or a pair of socks to the one who wears shoes? They tell me you can do both. No! I cannot do both, because if I buy socks to the one who has shoes, I will not have the means to buy shoes to the one who is barefooted. This is the situation! We should understand that we should first buy shoes to the one who is barefooted, and the one that already has a pair of shoes must wait. Otherwise ... I don't know what to do ... We must borrow money? No! I cannot borrow money since we are already deeply indebted. The one who will lend us money will mortgage the shoes and the child (p. 43-44, 1 March 2012).

This excerpt of the speech builds on a mixture of Nurturant Parent Model and Strict Father Model. At the beginning, the TIP framed himself as a Nurturant Parent willing to come to the rescue of his children without hiding his bewilderment about his nurturant capacity. This may be captured through the conceptual metaphor, A PRESIDENT IS A CARING FATHER. However, this father quickly presented himself to his children as a poverty-stricken one. However, half-way in his speech the TIP shifted to the Strict Father Model, which can be captured in the conceptual metaphor, A PRESIDENT IS A STRICT FATHER. Invoking indebtedness, he said “No! I cannot borrow money,” thus re-categorizing himself as a strict parent unable to provide his children with happiness, protection, and unconditional nurturance. Our knowledge about children tells us that the TIP can be judged as “a deadbeat dad, refusing to pay for the support of his children” (Lakoff, 2002: p. 7), and incapable of giving nurturance freely and unconditionally.

Apart from the damage done by the shift from Nurturant Parent to Strict Father, the socks-and-shoes metaphor has a polarizing effect, dividing the country into haves (“with a pair of shoes”) and have-nots (“barefooted”), with the TIP as a Strict Father unable to come to the rescue of his citizens. The socks-and-shoes metaphor does not give hope to people for the future. Rather, it has literally added insult to injury. As Smith et al (2007) note, “people do not necessarily need to receive more resources to be happy, but they do need decisions to be made by decision makers who are not selfishly motivated and who are not driven by ambition” (p. 297).

3.4. Ennahdha Gaffe

The TIP has even made his own allies the target of his gaffes. At the 2nd Congress of his own party (CPR), the TIP made someone read his speech:

The practices and the attempts of the government and of Ennahdha to monopolize all the powers similar to the former regime of Ben Ali through multiplying nominations of its adherents (be they competencies or not) at the top of various decision-making centers throughout the country, making use of robust means vis-à-vis protesters against the regime and wanting to impose the parliamentary system as a political system of government which

would favor the centralization of all the powers in the hands of the Prime Minister (p. 75, 24 August 2012).

The TIP is highly critical of the government and of Ennahdha on three counts: (i) partisan nominations, (ii) coercion against opponents, and (iii) pushing for a parliamentary system of government. On the first point, the TIP meets the opposition's claim that this is a strategy on the part of Ennahdha to hijack the elections at the end of 2014, which reminds them of the former regime's monopoly of the legislative and executive powers. The second point denounces Ennahdha as exercising dictatorship against its opponents by bullying them and suing them in courts. The third point denounces the fact that a parliamentary system would transfer the powers in the hands of the Prime Minister at the expense of the President of the Republic. Since he wanted to remain in Carthage as president, the TIP wanted through this critique to negotiate more power for the position of President.

At the same CPR Congress, the TIP was so critical of the government that he demarcated himself completely in the following terms:

The performance of the government has not been at a level with citizens' demands inflamed by years of repression ... A mini government of competencies which would leave no place to partisan considerations should be formed ... If we continue on this path, we will go straight into a sure loss (pp. 86-7, 24 August 2012).

This evaluation of the performance of the government is a recognition that the Troika has failed to conduct the affairs of the country. But because this recognition is voiced up by an insider, it has surely offended the coalition, especially Ennahdha movement leading it. It has also offended because it reminds the Troika of the political assassination of Chokri Belaid on 6 February, 2012, after which Ennahdha's Prime Minister, Mohamed Jebali, resigned his position, and called for a government of technocrats, which Ennahdha movement was adamantly against. As a rebuttal of these criticisms, former Ennahdha Minister of Human Rights and Transitional Justice, Samir Dilou, criticized the TIP on Express FM Radio for acting from outside the government as if he were in the opposition, which is further evidence that the TIP was acting in a partisan way and not as a leader of the country.

So far, internally, the TIP has cultivated a systematic enmity with many sections of Tunisian society such as women, the Salafists, the opposition parties, and even his own allies in the Troika. This enmity has been analyzed discursively through the language of his home or internal gaffes. However, some of these gaffes are also non-linguistic, and will not be dealt with in depth. One of these behavioral gaffes consists in celebrating the drafting of the Constitution, in which a triple offense was occasioned to home and foreign affairs: (i) celebrating this at the eve of the commemoration by the Tunisian people of the assassination of Chokri Belaid (6 February 2013), (ii) insulting the intelligence of Tunisians about the country's indebtedness and economic difficulties and spending colossal sums of money over personalities invited to celebrate with him, and (iii) inviting the Iranian Chief of Parliament, and giving him the floor to denounce the Americans' handling of Iran's nuclear affairs, whose speech made the Americans leave the National Constituent Assembly room.

4. Diplomatic Gaffes

Diplomatic gaffes are turned against foreign countries' diplomacy and sovereignty, which occasioned many diplomatic crises between Tunisia and several other nations.

4.1. France Gaffe

In his very first week in power, the TIP gave an interview to a French newspaper (JDD) in which he stated the following:

The French, prisoners of a doxa vis-à-vis Islam, are often least capable of understanding the Arab world... I have very little appreciation for culturalist, not to say racist, considerations expressed by some in Paris, including former foreign minister Hubert Védrine, who wonders if the West should export its democracy. As if democracy was a thing of the West... The colonial spirit is over (p. 19, 18 Dec. 2011)

The TIP accused the French of being dogmatic in thinking that political Islam is bad ("prisoners of a doxa concerning Islam"), and of being racist in thinking that Tunisia cannot be a democratic country because it is not a western country ("the West should export its democracy"). The TIP also accused the French of behaving with Tunisia as if it were still a French colony ("The colonial spirit is over"). Tunisia and France are historically linked, and most of Tunisia's economic exchanges are transacted with France. This undiplomatic handling of the Tunisian-French relations is detrimental to Tunisia on many a level: on the large Tunisian colony in France, on the diplomatic relations between both countries, and on economic repercussions such as sending no tourists, withholding aid, and blocking the import-export between the two countries.

4.2. Algeria Gaffe ⁱⁱⁱ

The TIP did not spare Algeria his gaffes. While on a visit to Libya, he blamed the Algerian government for the events that caused mayhem in the 1990s in Algeria, and declared what follows:

Aware that Islam is the solution, the citizens of the Arab Spring countries favored the accession to power of Islamists ... For this reason, Islamists won the elections in Tunisia, Morocco, and Egypt... It is important to respect the victory of Islamists, otherwise the 1990s Algerian scenario will be repeated... If Algerians had accepted the results of the ballot, the country would not have sunk in violence and bloodshed. (pp. 21-22, 2 January 2012)

Eulogizing political Islam, the TIP indirectly incriminated the 1990s Algerian government, which is a tactless approach. When the security situation went out of hand at the frontier between Tunisia and Algeria in the last three years, the Algerian army has protected the back door of Tunisia. Although the Algerian government did not show enthusiastic support for the revolution in Tunisia, it did not make use of any form of sabotage to jeopardize it. For the TIP to make the 1990s Algerian government responsible for the failure of political Islam in Algeria was interference in Algeria's sovereignty and incitement for sedition.

4.3. Morocco's Gaffe

At the NCA and at the occasion of the celebration of the anniversary of the republic, the TIP said in the presence of the then ambassador of Morocco in Tunis:

Even if it coexists with the values of equality, individual freedoms, and other human rights, monarchy remains a regime incompatible with democracy. At the top of the State, a citizen finds himself enjoying the right of which he is the only depository. He stays for life, and transmits to an heir of his own choosing without the people having any say (p. 73, 25 July, 2012).

In the same way he incited the Islamists to seek power in Algeria, the TIP was inciting the Moroccans to question their toleration of monarchy, which is interference in Moroccan internal affairs.

The following day, the TIP gave a declaration that has been reported by the Moroccan newspaper, Le Mag, in which he says:

Monarchy is a multi-secular heritage, which is adopted by Moroccan because they feel close to it and they are listened to through it... The existing synergy between the throne and the people is strongly represented by the King's proposal and the people's adoption of the July constitution that marked a positive interaction between the country's institutions and the people (p. 73, 26 July, 2012).

The TIP seems to love to contradict himself or to make a gaffe and try to repair it, with the result that he loses face and creates tension with sister countries. Algeria and Morocco are countries that are close to Tunisia in cultural and economic cultures.

4.4. Egypt Gaffe

One day after former President Morsi of Egypt was ousted from power by the Egyptian army, the TIP posted the following declaration on the official site of the Presidency of the Republic:

The direct intervention of the Egyptian military institution in political affairs and civil institutions is unacceptable at the international and African levels since it may widen the circle of violence and extremism if return to the democratic process is not done in the shortest of times in this country (p. 117, 4 July, 2013).

The TIP was reacting pre-emptively in favor of his own self and in favor of Ennahdha movement because he was scared the same may happen to him and Ennahdha owing to his growing unpopularity and that of Ennahdha government. His declaration showed lack of diplomatic tact and interference in Egyptian home affairs. Apart from receiving a negative support on the part of Egyptians themselves, the declaration has also angered Saudi Arabia and the UAE, with the latter withdrawing its diplomatic mission in Tunis. After convening the Tunisian Ambassador in Cairo, Egyptians reacted diplomatically to this interference through a Ministry of Foreign Affairs communiqué, saying: "The declarations of Marzouki are incompatible with the positive relations between the peoples of Egypt and Tunisia and Egyptians' aspirations to see good relations being established with all Arab countries, including the brotherly Tunisian people (p. 118, 9 July 2013)."

Discussion

I propose that leadership starts on a baseline, whereby perceptions by potential followers are not yet psychologically biased to a political actor. In other words, a political actor is given the benefit of the doubt to perform as a leader, i.e. s/he is, so to speak, innocent till s/he is proved a non-leader. Upon operationalizing leadership behaviors, a political actor may begin to be processed as possessing features of leadership as in Avolio & Gardner's (2005) factorial theory. The more features of leadership are perceived, the more a political actor is pushed up above the baseline of leadership. The more failures there are, the less toleration there is vis-à-vis a political actor to occupy in the followers' mind the position of a leader. Thus, a dynamic up-down political psychology is assumed to take place in the evaluation of leadership.

The TIP's gaffes are analyzed through Lord and Maher's (1993) information processing theory of leadership combined with Van Dijk's (2002) "political information processing" model. Both Lord & Maher (1993) and Van Dijk (2002) offer socio-cognitive theories of information processing of political leadership and discourse. The endpoint of political information processing is the perception by followers of a political actor either as an authentic leader or a non-leader. Processing dips into political cognition, which "largely deals with the mental representations people share as political actors" (Van Dijk, 2002: p. 203). Processing, thus, depends largely on shared "prototypes" (Lord & Maher, 1993). Political actors may draw their mental representations either from individual cognition or social cognition. If individual cognition is relied upon, political actors will depend on episodic memory in which reside their own beliefs and idiosyncratic mental models, which may be incompatible with mental representations held by followers. The rejection by followers of the political actor's mental representations means that the latter are in the followers' short-term memory. In such a case, the political actor will more likely be labeled as a "non-leader" owing to the unshared political discourse structures such as metaphor, prototypes, pronouns, and other classification systems in individual memories and cognitions. If, however, social cognition is drawn upon, political actors will depend on their long-term memory in which reside common beliefs and mental models, which are shared by followers. In such a case, the political actor will more likely be labeled as an "authentic leader" owing to the shared political structures and other classification systems in social cognition.

In his inaugural address, the TIP made his first step on the leadership baseline. At first, many of the TIP's followers had confidence that he would be a genuine leader owing to their knowledge about his human rights background and lack of involvement with the previous corrupt regime. In other words, followers have capitalized on this political capital or Tunisian prototype which was expected to be operationalized by the TIP in his leadership style. Awamleh & Gardner (1999) argue that "when people use prototypes to infer leadership, strong delivery of an idealized and well-articulated vision will lead to perceptions of charisma and leader effectiveness" (p. 367). However, very soon in the speech the TIP sank in the perception of many followers below the baseline of leadership effectiveness because he was not able to operationalize the leadership behavior expected of him. Indeed, the TIP categorized women in the *Sefirat Gaffe* in his own individual cognition and long-term memory in terms of vestimentary artifacts. Since this categorization only translates the TIP's mental model of woman, it was not shared by all the followers. The TIP used as a political discourse structure a form of prioritization of veiled, veiled with a *niqab*, and unveiled, which conflicted with that in his followers' cognition and long-term memory. In doing so, he showed no consideration for the psychological, moral, and political effects of this categorization on women themselves and other

categories in the Tunisian society. Thus, the TIP began to lose followers and to be likely labeled by soon-to-be-lost followers as a non-leader.

Lord & Maher (1993) argue that “the labeling process is powerful” (p. 16), which means that “once a stimulus is categorized, much of the information encountered later ... is processed in terms of that category.” When followers’ self-awareness is not heightened by the TIP, they continue to mold him in the non-leader category. With the Opposition Gaffe, people in the opposition have been categorized as “secular extremists.” This religious categorization of political opponents operates an important schism in Tunisian society between secular extremists, secular moderates, religious extremists, and religious moderates, which categorization shows the TIP to be unable of psychological and moral resiliency to regain the confidence of lost followers. Instead of uniting, the TIP divides, and does not seem to care about negatively influencing his followers. Thus, from the Sefirat Gaffe in which he failed to heighten the self-awareness of followers to the Opposition Gaffe, the TIP also failed to shape the self-regulatory processes of followers in his own favor, which builds up a permanent place for him as a non-leader in lost followers’ cognition and long-term memory. Thus, aware of the TIP’s negative political beliefs and values, people in the opposition get added to women as lost followers, and began to construct a block against him owing to his inflexibility to turn his mishaps round.

With the Socks-and-Shoes Theory Gaffe, the TIP gave his audience lack of confidence instead of trust in assisting them, pessimism instead of optimism in resolving their problems, and despair instead of hope in the future, which is the anti-thesis of Avolio & Gardner’s positive psychological capital in a leader. Shamir, House, & Arthur (1993) argue that “people would ... follow leaders who provide hope (a vision) for a better future and faith in its attainment, even if such faith cannot be translated into specific proximal goals whose attainment is highly probable” (p. 583). Returning to Mio et al’s (2005) correlation between the density of metaphor and charisma, the TIP gave his followers very few metaphors since he proved to be able to create either negative ones (microbes) or unsuccessful ones as the Socks-and-Shoes.

At the moral level, the TIP showed inefficiency to problematize the plight of citizens in socks-and-shoes terms, which must have disappointed them greatly. However, his face-to-face with the stricken city of Siliana showed him talentless in rhetoric, powerless in action, and ideologically lacking in a sense of purpose in face of the dwindling number of his followers, whose perception of the TIP is now more and more settled below the baseline of leadership effectiveness. According to Awamleh & Gardner (1999), “to maximize their influence potential, leaders must provide a strongly articulated and idealized vision, and successfully attain high performance outcomes” (p. 367). Clearly, in this case and many others, the TIP failed to show a vision, which is a characteristic of authentic leaders.

The Ennahdha Gaffe was significant at many a level. It came at the 2nd Congress of his own party in August 2012, questioning the very competency of Ennahdha movement to rule the country. While observers may have seen this as a sign that the Troika was disintegrating, what the TIP did was unethical. He was not expected to meddle with party politics as the president of the country. Ennahdha followers must have had less confidence in the TIP because of his negative moral reserves, showing himself ungrateful and hypocritical vis-à-vis Ennahdha movement. Many Tunisians did not admit the fact that the TIP (a secular guy) entered into a deal with Ennahdha (a religious political movement) in the first place out of self-interest.

So far, the leader-follower relations are tense, with the TIP setting the number of non-followers on the increase. Now he has women, Salafists, people in the opposition, and Ennahdha movement, one of his allies, against him. Tunisians began to have qualms about him. He had

bizarre opinions, attitudes, and attire, and he did his best to create enemies. His uncharacteristic behavior as a president cost him an attempt of impeachment at the National Constituent Assembly for “poor political performance.”^{iv} When this failed, a petition was signed by 881 citizens questioning his medical sanity, and some have called upon him to resign.^v

In international politics, domestic affairs may influence foreign affairs and vice versa (Putnam, 1988: p. 427). The TIP’s interference in the internal affairs of other countries reflected negatively on Tunisia’s domestic affairs. Although diplomatic gaffes had less direct influence on the TIP’s followers, yet this got added to the home losses incurred by the TIP, and acted against his positive psychological capital and moral perspective. Relations with France and Algeria are particularly sensitive since the former has privileged economic relations with Tunisia and the latter is protecting the back door of the Tunisia from terrorist stabs. Bad relations with Egypt, the UAE, and Morocco may have affected commercial exchanges, financial investments, and political stances with these countries, respectively.

Conclusion

The current article has offered a study of non-leadership, showing that the TIP was lacking in the charisma of leaders. Domestic and diplomatic gaffes have been analyzed through a combined framework of leadership theories represented by Avolio & Gardner’s (2005) authentic theory of leadership and Lord & Maher’s (1993) socio-cognitive information processing theory of leadership as well as cognitive linguistic theories such as critical discourse analysis and critical metaphor analysis. In general, the TIP acted with impulsivity and tended to react offensively although at two exceptional moments at the French (18 July 2012) and European (6 February 2013) parliaments he managed to make a sensation.

Commenting on Bahloul’s book, one of the editors of Apollonia Editions has written what follows: “The author offers us here the funeral oration of the political career of Moncef Marzouki, who was catapulted as a president of the Republic at the cost of dealings whose only aim was his greed for honors. In this book, the integrity of facts and reliability of commentaries should remind us of a dreadful transition where the values that a president was supposed to defend completely melted in a ludicrously impossible grandeur.”^{vi}

In the 2014 presidential election campaign, the TIP’s slogan for the first round was: “*We will triumph or we will triumph*,” which turned out to be an unhappy borrowing from the African dictator, Laurent Gbagbo.^{vii} The false alternative introduced through “or” created in the mind of his followers a rejection of his possible defeat, which reveals the dark, undemocratic side of his mind, and dangerously incited political violence in his home town after the declaration of the final results. Although he congratulated the president elect and made a speech to pacify the mob burning government buildings, his campaign showed him to be avid for power and oblivious of alternation of power, especially when he cried for fraud in the second round of the elections if he were not elected before the announcement of the results. In the second round, the slogan has slightly been changed into “*Tunisia is triumphing*,” whereby his possible re-election was framed as a triumph for Tunisia.

By organizing a divisive campaign, polarizing Northerners and Southerners, the TIP’s eagerness for power made him think of triumphing over Tunisia. Qualifying the TIP as a “former president” even before the second round of elections, one of his former close friends^{viii} wrote: “The kind of frantic aggressiveness in which the former president threw himself, hoping for an electoral victory, will have no chance of succeeding.” Bass (1999) makes a distinction between a “transformational leader” and a “transactional leader”: “the transformational leader emphasizes

what you can do for your country; the transactional leader, on what your country can do for you” (p. 9). If the TIP can be called a leader, he is certainly of the transactional type.

Confirmation of the political death of the TIP can be sought in the outcome of presidential elections. On the first round of the presidential elections on 23 November 2014, the electorate gave the TIP 33% of the total vote while the second round on 21 December 2014 saw his defeat with 44.32% of the overall vote against 55.68% for the president elect. The fact that the TIP did not manage to be re-elected is, at least partly, tantamount to an electoral sanction for being a characteristically charismatic non-leader.

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About the Author:

Zouheir A. Maalej is a professor of cognitive linguistics at King Saud University. He has taught undergraduate and postgraduate courses, and acted as a reader and supervisor in many MA and PhD. on the cognitive-pragmatics and the CDA of politics and advertising. He published in several international journals, and contributed many book chapters. He presented talks at many international conferences, and edited a book (2005) and co-edited another (2011).

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Endnotes

ⁱ <http://www.europarl.europa.eu/resources/library/media/20130206RES05666/20130206RES05666.pdf>

ⁱⁱ http://fr.wikipedia.org/wiki/Mohamed_Fadhel_Ben_Achour

ⁱⁱⁱ Moncef Marzouki nearly created a diplomatic incident with Algeria. *Business News*, 5-1-2012.

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^{vi} Abdelaziz Belkhodja at <http://www.tuniscope.com/index.php/article/33144/culture/art/bonte-335209#.UukautKSzMs>

^{vii} Ahmed Brahim, Alone against all or the sheriff Mohamed Moncef Marzouki against the twelve bastards. <http://www.leaders.com.tn/article/seul-contre-tous-ou-le-sherif-mmm-contre-les-douze-salopards?id=15772&nuid=0&did=0>

^{viii} Aziz Krichen, Why will Moncef Marzouki be defeated, <http://www.leaders.com.tn/article/aziz-krichen-pourquoi-moncef-marzouki-sera-battu?id=15773&nuid=0&did=0>

The Translator as the Economist: An Economic Turn for Translation Studies?

H. Pierre Hsieh

University College Cork (UCC)
Ireland

Abstract

Interdisciplinarity has been garnering considerable popularity in translation studies in the form of turns and shifts by engaging in cooperation with fields such as sociology. We should now perhaps consider an economic analysis of translation, viewing the translator as a *homo sapiens oeconomicus* and not merely a *homo sapiens*. In this paper, economics will be explored as a methodology, and, at the same time, considerable effort will be dedicated to how interdisciplinarity has been handled in translation studies. Unbeknownst to translators, economics, by virtue of its rigorous and powerful methodology, has been successful in explaining human behaviour, especially behaviour that involves repeated choice and decision making by an actor who is portrayed as a rational and egocentric individual in constant pursuit of their own interest and utility. This constitutes an accurate description of the translator, a human being who is confronted with interdependent choices to make, ambivalent or straightforward, that require sophisticated skills and tactics based on considerable information, which may or may not eventually yield the intended results. Thus, there must be a built-in mechanism with which the translator maximizes his utility while following his unspoken agenda. My argumentation will center on three trajectories of economics: game theory, choice theory and cost-benefit analysis, all of which are rigorous model-based propositions in economics.

Keywords: Economic Analysis, Interdisciplinarity, Law and Economics, Turns of Translation Studies

1. Introduction

Translation studies has come a long way since Schleiermacher, one of the forefathers of the dichotomy of foreignizing and domesticating, advocated a field of knowledge known as translation studies in the early 19th century, and yet the epistemic nature of translation apparently has yet to be fully ascertained, which, in turn, gave rise to the various methodological turnsⁱ that have occurred in the scholarship. By coincidence perhaps, linguistics saw a pragmatic turn around 1970, which eventually led to the canonization of pragmatics as a full-fledge subject under the roof of linguistics, while the economic analysis of law, though never termed a “turn of jurisprudence”, was a methodological turn through and through—and a successful one too. In this sense, shifts and turns in the broader picture of interdisciplinarity are nothing new in academia, particularly in fields and areas undergoing rapid change. Since the days of James Holmes, the influential translation theorist who parted ways with the tradition of strict equivalence and faithfulness by drawing a distinction between pure translation studies and applied translation studies, there have been numerous turns in the translation studies scholarship, which, in turn, gave rise to the school of descriptive translation studies (DTS), a landmark event in translation studies to this day. Meanwhile, on the other front, economics, a fascinating vintage subject for academics and the lay public alike, has been largely successful in explaining a wide range of phenomena by virtue of its powerful and rigorous methodology. It has, for one, been particularly successful in explaining the logic, or jurisprudence, behind legal rules, viewing every individual concerned as an economic being, and therefore I believe that law and economics, one of the most successful interdisciplines involving economics, may serve as an example of this irreversible trend and also as verifiable confirmation of an economic turn for law.ⁱⁱ

Furthermore, in our age of self-liberation, decentralization and diversity, when everything is best approached and scrutinized from different angles, people are starting to look beyond their professional fields and exploring territories that have been beyond reach, finding out what the outside world has to offer them. As a result, many interdisciplinary scholarly works, some of them canonical, have appeared on the scene in translation studies, such as *Translation Studies: An Integrated Approach* and *The Turns of Translation Studies*, both works of Mary Snell-Hornby, along with *Constructing a Sociology of Translation* by Wolf and Fukari, verifying translation studies’ need for innovative perspectives. Upon further scrutiny of the turns hitherto, one can tell that there must have been a common thread that inspired scholars to retreat from the rigid adherence to textual equivalence and, in doing so, to start searching for answers outside their usual territories. One possible impetus was the need of translation studies to survive and thrive in today’s academic environment. In her work *Trajectories of Research in Translation Studies*, Maria Tymoczko, embarking on an all-out campaign to devise new research protocols for translation theorists to consider for the sake of continuous prosperity for translation studies, recommends enhanced interaction between translation and cognitive science (Tymoczko 2005: 1091), as well as a biology of translation (Tymoczko 2005: 1093), all creative and unprecedented. Economics, which could be a cognitive science, may now respond to her call.

Admittedly, economics is an academic enterprise that deeply concerns the livelihood of everyone. The lay public is constantly informed of the status of the local economy in terms of GDP growth and money supply, and cost-effective fiscal policies loosely reflect the trustworthiness on the part of the administration. In more down-to-earth terms, parents advise

their children to spend their daily allowances wisely by not being pennywise and pound-foolish, alongside homeowners who are constantly in search of new ways of saving energy, adopting lifestyles in which energy consumption and energy efficiency are almost synonyms. But what exactly is economics as a subject? Is it nothing but an academic undertaking concerned with money and commodity supply and demand? Absolutely not.

According to economists themselves, economics is a science no different than physics or chemistry in that it comprises a set of analytical principles capable of empirical replication that feature consistent regularity, with special focus on human behaviour usually manifested through repeated decisions and choices within the context of markets (Backhouse 1994: 97), where unintended consequences and the invisible handⁱⁱⁱ crop up every now and then. As it follows, then, modern economics does not just illustrate how markets should and actually do work; instead, it has more to do with how value is determined and how choices are made by human beings who are rational and self-interested. More to the point, the true subject matter of economics, at the most abstract and fundamental level, is not really money or fiscal policy but the implications of rational choice on the assumption that human beings are rational and self-serving (Friedman 2000: 8). How should the individual position himself within his community? Do they always have full information for their actions, or is there always some asymmetry of information involved? How should individual interests be aligned with collective interests?^{iv} These are some of the typical questions raised by the economist. If observed closely, human behaviour is mostly induced by rational choice and sound decision based on readily available information. As economist David Friedman (2000) states quite clearly at the beginning of his book *Law's Order*:

A mugger is a mugger for the same reason I am an economist: Given his tastes, opportunities and abilities, it is the most attractive profession open to him. What laws are passed and how they are interpreted and enforced ultimately depend on what behaviour is in the rational interest of legislators, judges and police (p. 8).

Against this background, economics will likely feel more secular and approachable for translation theorists as a methodology. If they realize that a translator is a human being no different than any other—be it a consumer, a politician or a criminal—and if all human beings are rational, self-interested and egocentric, then by virtue of simple syllogism, would the translator not be just as rational, self-interested and egocentric when confronted with a routine translation issue, on which a decision must be made? As Friedman (2000) further elaborates, I believe the link should be even more conspicuous:

What I do know about them is that they, like me, have purposes they wish to achieve and tend, albeit imperfectly, to correctly choose how to achieve them. That is the predictable element in human behaviour, and it is on that element that economics is built (p. 9).

This ontological remark is impressive in that it makes economics relevant for translators—from the down-to-earth aspects in the translator's activities all the way to the translation industry as an autonomous and integrated market with all its inherent functions and failures. After all, translators, being mindful of their clients' requests and needs, are expected to bring energy and impetus to the work while striking a fine balance between making their work accessible to new

readers and maintaining its essential ‘foreignness’ (Paul 2009: 57). These claims duly describe a certain type of human behaviour and would be best examined and explained with economics.

2. Interdisciplinarity: An Idea New and Old

At this stage of human intellectual development, more and more realize that the purportedly fine line between well established disciplines should not be taken for granted, with academics otherwise trained in one subject willing to challenge the scientific objectivity and neutrality of all claims to truth, which, in turn, suggests that interdisciplinary study represents the future of the university (Moran 2006: 184). Translation studies should be part of this trend. However, counterintuitive as it may appear, interdisciplinarity is not a blunt and reckless merger of two seemingly unrelated fields; nor is it even a simplistic concept derived from holism either.^v Instead, as Mary Snell-Hornby duly points out, a burgeoning interdiscipline like translation studies is not simply a no-man’s land sandwiched between at least two other clearly defined and demarcated territories (Snell-Hornby 2006: 6). Indeed, there should be much more to it than that.

The idea of interdisciplinarity did not gain currency in academia for nothing. As Yale law professor Jonathan Macey asserts, the profession of teaching law would probably not attract bright and ambitious people if it offered only a monotonous life of writing comprehensive but unimaginative treatises and trying to describe legal rules to law students in daily lectures (Macey 1997: 171). Moreover, in regard to the contribution that interdisciplinarity could bring to human knowledge, Macey continued on by arguing that law professors engage in issues such as where our rules come from, what distributive effects those rules might have, whether the current rules achieve what they are expected to and how different rules would affect the way people behave in various circumstances, all of which entail critical awareness of fields as diverse as economics, race theory and sociology (Macey 1997: 171). English literature professor Julie Klein maintains that interdisciplinarity may refer to a number of things ranging from the simple communication of ideas to the mutual integration of organizing concepts, methodology, procedures, epistemology, terminology, data and organization of research and education in a fairly large field (Klein 1990: 63).

Attractive and welcoming as they may seem, these statements are by no means complete. While the term *interdisciplinarity* evokes a warm, robust and cooperative alternative to the relatively old-fashioned and introvert nature of vintage disciplines, it does face some challenges, as the term itself begs a few questions such as how existing disciplinary boundaries could, if ever, be blurred, broken down or transcended (Moran 2006: 3). Of late, we have witnessed some challenges to existing disciplinary boundaries, with extensive interaction across and among vintage disciplines—ones that have traditionally been considered full-fledged and stand-alone—being encouraged, while people are sensing the urgent need for collaboration among academic disciplines in the belief that no discipline should be granted a wholesale claim to any aspect of human knowledge.

Truth be told, the term *interdisciplinary* has but a relatively short etymology, not having appeared until the opening decades of the 20th century. To this, Roberta Frank alleges that the idea came into being in the 1920s at the corner of 42nd and Madison Avenue, where the Social Science Research Council was located (Klein 2005: 2). Due to the deep-rooted and prevalent ideas of holism, minimalism and empiricism, traditionally people used to believe that each single

discipline should function as a stand-alone entity without interference from any other, and, as such, for a specialist from one field to claim expertise in another was more the exception than it was the rule. Furthermore, the seemingly permissive and open-minded attitude towards interdisciplinary and multidisciplinary perspectives taken for granted today has, frankly, its roots in colonialism—something that may jeopardize its glory, and, as some sharp-eyed academics have conceded, the formation of the idea simply indicates the practical implementation of a politico-theoretical insight already central to the field (Huggan 2008: 4). In fact, this is rather obvious in translation studies, with Maria Tymoczko visualizing the relation between source text and target text as one of unequal power dynamics, not too different from that between an imperial power and its colonized culture in a colonialism context (Tymoczko and Gentzler 2000: xix). Thankfully, today, the inequality in status has been rethought and redefined thanks to the rise of post-colonialism (Bassnett 2002: 5).

Last but not least, understanding the potential tension between the new approach and the traditional one and resolving it is but the first step; there will undoubtedly be a series of interrelated problems to come up subsequently. Of course, no reconfiguration of a discipline will ever go unchallenged, and since an economic approach to translation studies is *in se* a reconfiguration, it will receive its fair share of resistance, something its predecessors of the sociological turn, the ideological turn and the cultural turn have more than attested. Needless to say, there have always been—and there will always be—some academics questioning the idea of interdisciplinarity at least in some contexts, with the enlightenment thinker Immanuel Kant being one of them. In his 1798 essay entitled *The Conflict of the Faculties*, he argued that reason functioned as an ultimate value which transcended disciplinary divisions, its natural home within the university being in the ‘lower’ faculty of philosophy (Moran 2006: 9). In addition, he considered it essential for there to be such a faculty that has no commands to give, is free to evaluate everything, and concerns itself with the interest of the sciences, that is, with truth (Moran 2006: 9). This paradigm of his enabled him to retain his dream of unified knowledge within the reality of the most specialized university faculties. On the other hand, Karl Marx, one of the most revolutionary economists advocating against classical economics proposed by Adam Smith, was actually a very interdisciplinary figure, for his writings and ideas touched on many aspects of human knowledge, leaving everybody fascinated for more than a century. For one thing, he was one of the few thinkers to pinpoint and criticize the resulting economic and social inequality between classes from rapid industrialization during the 19th century.^{vi} What set him apart from other leading economists like Smith and Keynes was his ability to weave together the philosophical, historical, sociological, psychological, political, as well as the economic into a coherent whole, rendering him a truly interdisciplinary figure (Ekelund and Hébert 1997: 227).

This has a special meaning for translation studies, an area still celebrating its emancipation from linguistics and comparative literature, and, naturally, its disciplinary profile will be put to the test (Snell-Hornby 2006: 70). Indeed, in light of the potential to involve relevant areas of neighbouring disciplines such as psychology and sociology, Toury, for one, claimed downright that translation studies should be better regarded not as just a discipline, but an interdiscipline (Snell-Hornby 1006: 71). However, since it is impossible to understand interdisciplinarity without having first examined the relevant disciplines one by one, we should now have a look at the epistemology of translation studies and that of economics. Translation studies has seen a wealth of turns and paradigm shifts over the years. How did these turns and shifts occur in the

first place and how have they fared in the rough waters of translation studies' struggle for a higher status? We will now find out in the next chapter.

3. Interdisciplinarity and Turns of Translation Studies

The idea of cooperating and coordinating with another subject of inquiry is something accepted, expected and probably even encouraged in translation studies. Of course, interdisciplinarity goes far beyond blatantly bringing two historically distinct disciplines together. If translation is a social activity conducted by some people, it would, in turn, be a social phenomenon. If the translator is a social being constantly undergoing a socialization process to know how to produce a socially acceptable piece of work, then of course translation should be put to the test of sociology. That, by and large, set the background for DTS.

Under DTS, translation studies requires a methodology that can ensure that the findings of individual studies will be subjectively testable and comparable and replicable (Munday 2009: 180). To this end, Toury advocates science-based methods for the analysis of source text-target text pairs (Munday 2009: 180), and by engaging science, DTS has undoubtedly imbued translation theory with new insights, treating translation data as scientific data no different than demographic data collected from a product marketing questionnaire. DTS proponents are, technically speaking, making data-based generalizations of translation. Meanwhile, Tymoczko argues that judging from the evolution history of translation studies, one of the trajectories that translation studies will have to embark on is framing translation within the context of other areas of academic inquiry (Tymoczko 2005: 1090). This strongly resonates with claims of DTS and has sowed its seeds for the many turns to appear.

Arguably, research on translation has been decidedly enriched through interaction with related disciplines in regard to methodology, subject matter and/or paradigm, and as Snell-Hornby asserts, translation studies has, over the fifty years of development since its development worldwide, experienced and benefited from innumerable exchanges of glances and changes of viewpoint, resulting in everything from minor adjustments in familiar concepts to the presentation of completely new paradigms (Snell-Hornby 2006: 2). It is probably a bliss that the practice of interdisciplinarity has offered translation studies in the form of many turns.

In light of the *status quo* of translation, proponents of the sociological perspective on translation try to make sense of why translators translate the way they do, the correlations that exist between translations and other cultural products and processes and the logic behind such distinctions and social conditions (Tymoczko 2005: 1086), which, needless to say, requires considerable expertise in sociology. Next, as regards the cultural turn, Susan Bassnett claims that translation must be studied with broader issues like context, history and convention all taken into consideration (Bassnett and Lefevere 1998: 123). A translation, as she points out, never occurs out of the blue; it will, instead, always happen in a continuum of various social factors, with the translator incessantly—sometimes against their wishes—subjected to all forms of constraints, textual and extra-textual (Bassnett and Lefevere 1998: 123). Again, this perspective will require expertise in cultural studies and/or social development studies, two vintage subjects.

So, as it stands now, what do all these turns of translation studies have in common? Put another way, what was the common thread behind all these turns that gave them their justification? My understanding is that these distinct perspectives are all primarily attempts to approach and

understand the true nature, or the *raison d'être*, of the translation phenomenon, something that has multiple dimensions to it. As a social activity, translation is never practiced—and therefore should not be theorized—outside its social setting: it mediates—wholly or partially—between individuals of different racial, religious and cultural backgrounds; instead, it must be regarded as a human activity operating in a wider system in the socio-functionalist sense. As a profession, it can be studied under the sociology of professions; as a medium for proselytism, it could probably be studied under the sociology of religion, and as an activity that involves choices and decisions, it should come under the scrutiny of economics. Moreover, translators are inherently social beings; they are born into a society, and they mature, age and die there, and, most of all, they are imbued with a worldview and mindset that are expected of them, along with some prevalent ethical and aesthetical values of the day. By becoming professionals, they remain socialized individuals with qualities reflective of their social upbringing. They may have been instructed to be compassionate and sensible, but ultimately they are still human beings subject to social norms, and not machines. Their end products, written or verbal, reflect the socialization process that they have had to go through, sometimes intuitive and subliminal even to themselves. On the surface, many decisions that translators make appear to be their own, while, in reality, the social underpinnings they underwent during their upbringing will always be lurking somewhere, creeping and seeping into their works by stealth. More specifically, proponents of the sociological turn realized that a meticulous analysis of the entire social milieu in which translators operate and survive may be required. A similar path may be formulated for the ideological turn of translation studies in that at the most primitive level, the ideological turn advocates the need to look beyond superficial faithfulness and equivalence without outright negating them, while at a more advanced level, it aims to close up the wide gap between practice and theory by exploring things such as, among others, why one text was chosen for translation at a particular point in space and time, why some expressions were left untranslated and how manipulative the translation process could be.

Admittedly, there seems to be some common ground shared by every turn occurring in translation studies, and the need for more prestige and recognition for the translation profession in general by way of a thorough understanding of the translation phenomenon seems to be the guiding principle (Snell-Hornby 2006: 173). In short, in regard to each turn, every effort is made to systematically quarry, document and explain the activity of translation (Hermans 2002: 1), or in more hilarious terms, to ascertain what is going on inside the black box of the translator's brain (Snell-Hornby 2006: 46).

Despite the many turns we have seen so far, however, at this stage, our efforts do not seem to have gone far enough. André Lefevere, for one, lamenting the fact that translation theorists are not paying enough attention to the history of their field, proposed a history of translation studies sub-field without outright attempting to construct a “historical turn” for translation studies; instead, he chose to recommend a more unified discourse within translation studies (Snell-Hornby 2006: 175). Tymoczko acknowledges that in order to advance further and deeper, translation studies will have to become more and more interdisciplinary in its reach in the decades to come by not focusing solely on cultural studies, a field so intrinsically interdisciplinary and so entrenched in the turns as translation studies (Tymoczko 2005: 1094). She also argues that the necessity of teaching students how to make translation choices will become central to teaching methods as teachers depart from prescriptive approaches and start

teaching students the broadest possible outlook on translation types and practices (Tymoczko 2005: 1095). And this is precisely one of the claims that feed into my proposition.

For starters, if translation studies is considered an inherently diverse and interdisciplinary subject, and if we are ready to acknowledge that the translator is constantly confronted with choices to make, then economics—the science of human choice—should never be left out of our horizon. As economists have asserted, conventional economic theory—especially microeconomic theory—has proven successful in predicting everything from consumer behaviour to public policy and even corporate marketing strategies (Coyle 2010: 131). Further afield, by virtue of its assumption of human nature and its pursuit for market equilibrium, idealistic and realistic, economic methodology has been extensively exploited in fields as diverse as education, labour relations, military science and international politics (Coyle 2010: 131). Surprisingly, though, notwithstanding the success on the part of economics with flying colours, hardly any translation theorist, despite their all-out effort to ascertain the true nature of the translation phenomenon, has attempted to fully and accurately engage economic methodology to date.^{vii}

If it is our position that translation must be further explored using as many methodologies as possible, then economics will definitely be worth our while, for, according to one prominent Austrian School economist, Ludwig von Mises, economics is essentially the science of human action, as manifested in the title of his book *Human Action: A Treatise on Economics*. Yet, surprisingly, hardly anyone has critically categorized the nature of translation as a human activity and the status of the translator as a rational and self-interested individual. Thus, in light of the absence of extensive and persistent application of economics to translation studies, a subject that prides itself with diversity and interdisciplinarity, one cannot but wonder why the idea of a rigorous economic approach never took root.

On the other hand, as a counterexample maybe, legal science, or jurisprudence, which used to be mostly hermeneutical, has been successful in its effort of enlisting and utilizing economic methodology, and thus, it will be explored in detail in the next chapter. I believe that, in real terms, the trajectory that jurisprudence has had to follow in search of a new perspective^{viii}, coupled with the explanatory and predictive power inherent in economics, will shed some light on this new undertaking of ours.

4. Law and Economics as the Pivot for Translation Studies: An Analogy?

Today, law and economics is more than just a mode of thought; it is simply a miracle. In 1937, economist Friedrich Hayek published a paper in *Economica* entitled *Economics and Knowledge*, in which discussions on the relation between economics and knowledge were conducted, which subsequently gave rise to what is known today as “knowledge-based economy”, alongside an economics of science and an economics of knowledge (Arena 2012: 1). Law and economics, an interdisciplinary subject that attempts to conjoin the two vintage subjects of law and economics, has gained considerable momentum in recent decades, occasionally challenging steadfast beliefs held long by legal scholars. On the one hand, in the eyes of the economist, every human being is rational, calculating and self-interested—perhaps self-interested to the point of deceit—in the sense that whatever he does is treated as a consequence of motivation and human interaction, and this is precisely the bedrock foundation of modern economic analysis as acknowledged by economists (Witztum 2005: 40). While this argument, having formed the backbone of law and

economics since its inception, may be difficult for some to accept (Coyle 2010: 156), owing to its powerful methodology that involves elaborate paradigms and mathematical models typically expressed with equations and diagrams, economics has come under the spotlight for many adventurous academic endeavours to form interdisciplinary links outside usual boundaries, and, as it turns out, its cooperation with the venerable and monolithic discipline of law, apparently, has by far proven to be one of the most successful.^{ix}

How so? On the premise that the individual is always rational and selfish, economics has been employed to explain everything from the activity of legislation with legislators being reduced to little more than rational maximizers of self-interest (Harrison 2000: 315), to the more bread-and-butter concepts such as contractual duty and torts liability (Harrison 2000: 84), all of which rely on the built-in utility functions in the parties concerned presented as economic efficiency. While, indeed, no one single approach will ever be sufficient for any analysis of law, it is undeniably true that law and economics deserves to be treated as a role model for interdisciplines in that it features a unique methodology that has the potential to overcome the limitations of less quantitative approaches to law, mainly those associated with moral philosophy or political theory (Georgakopoulos 2005: 3). In other words, it is essentially examining and evaluating law by quantifying all relevant factors and values.

Let us now turn our heads to the inception and evolution of law and economics.^x The well-known former United States Supreme Court justice Oliver W. Holmes predicted in an 1897 paper entitled *The Path of the Law* that “the man of the future is the man of statistics and economics” (Harrison 2000: 1). Because of this very encouraging prophetic remark maybe, people in law have had little trouble enlisting economics as one of its complementary disciplines—one that should be taken advantage of solely for the interest of the development and perfection of law (Harrison 2000: 1). Though somewhat blatant and egocentric, they did, in a good way, compliment economics on what economic methodology has to offer outside its regular borders.

On the other end of the spectrum, economists and jurists have been increasingly aware of the importance of the interaction between law and economics since the days of two of the greatest philosophers of economics known to mankind—Adam Smith and Karl Marx (Harrison 2000: 1). Several decades ago, economists such as Irving Fisher and John Commons^{xi} were advocating the absolute need for an understanding of the impact of legal institutions on economic development, predicting how economic change may induce legal change (Harrison 2000: 2). In the 1960s, when the Chicago School was in its heyday, law and economics was marked by efforts to describe what the law may become if courts and law enforcement authorities subscribed to economic efficiency for their guidelines (Harrison 2000: 2). More recently, David Friedman went to great lengths to explain why economics should be applied to every branch of law and what the law has to teach economists in one of the chapters in his work *Law's Order* (Friedman 2000: 8 et seq.), presumably in an effort to accord an equal amount of credit to both disciplines for their accidentally mutual contribution to the establishment of law and economics as a successful interdiscipline.

It did not happen merely out of luck or coincidence; it had more to do with timing and mutual trust and, more importantly, mutual compatibility between disciplines. At the structural core of

law and economics are two basic assumptions, namely rationality and self-interestedness, which lays down the foundation of legal institutions and individual legal rules. This worked perfectly well for law. In essence, the basic line of thinking is that rational individuals will always—subconsciously or unconsciously—adjust their actions to the legal rules that are imposed on them for maximum utility. Alternatively, the economic approach to law could be understood as a two-way street in the sense that it provides a way of evaluating legal rules, and then a way of deciding how competent they are to achieve that objective; conversely, starting off with a system of legal rules, it provides a way of understanding those rules—by determining what objective it is supposed to achieve (Friedman 2000: 3-4). And that is a multivalent approach: descriptive and prescriptive.

That said, quite understandably, the economic approach to law did not come without controversy; it has undergone its fair share of resistance and criticism. While some are sceptical about the inherent ideological hypotheses taken for granted by economists being extended to law, others are relatively open-minded about the idea of positioning the two vintage subjects of law and economics into a broader spectrum of a higher order in general (Harrison 2000: 3). Even more dramatically, some sharp criticisms are directed towards the possibility and ethics of quantifying—usually in currency terms—every quality and value.^{xii} At any rate, propositions made in law and economics are comparable to claims on human behaviour made elsewhere in the literature on economics (Harrison 2000: 4).

All in all, returning to the topic of a new turn for translation studies, in light of what law and economics had to experience and overcome, in regard to our focus on a potential interdiscipline involving translation studies and economics, we should now probably take into account the subject matter and methodology of both disciplines, which, once again, requires a look at the history of law and economics. One of the heralds of law and economics as an interdiscipline was Richard Posner, who once asserted that the economic analysis of law has heuristic, descriptive and normative aspects to it (Posner 2001: 4). In his eyes, law and economics, as a heuristic discipline, features underlying unities across legal doctrines and institutions. Furthermore, using his descriptive model, he seeks to identify the economic logic and effects of doctrines and institutions and the economic causes behind legal change; also, the normative aspect of law and economics is explored and understood as an advisory for judges, lawmakers and policymakers on the most efficient methods of regulating and motivating conduct by means of law (Posner 2001: 4). Indeed, topics covered by the economic analysis of law are generally very broad and extensive, and, contrary to common belief, only minimal reference to monetary wealth is made for argumentation. Yet by no means are topics limited to the age-old domains of direct government regulation and administration, anti-trust and taxation; instead, Posner believes that the trajectory of law and economics can be expanded to cover and explain virtually any aspect of law as long as it involves human behaviour. As a result, the “developed” and “revised” economics analysis of law started to embrace more and more branches of law including family law, criminal law, administrative procedure, the regulation of employee health and safety, all of which have little to do with market mechanism on the surface, much less any marketing strategy (Posner 2001: 4). Indeed, today, proponents of the economic analysis of law are largely successful in their endeavour in areas such as environmental law, where tradable emission rights are a hallmark of economic efficiency, as well as divorce law (Scott in Dnes and Rowthorn 2002:

35 et seq.), where feminist and economic insights had to come together to highlight the economic dimension of household welfare, leaving their footprints in practically every topic imaginable.

Finally, law, has for a long time been quite open-minded about interdisciplinarity, having formed interdisciplines with sociology and economics—two heavyweight vintage subjects. As a prelude to my next chapter, if law, as a human activity, can be approached from both the sociological perspective and the economic one, then translation should not be denied the same privilege. Therefore, translation, something no less of a human activity than law, can deservedly be explored from the standpoint of sociology—both prescriptively and descriptively, which scholars such as Michaela Wolf and Gideon Toury have demonstrated. Convinced that translation is a social activity that must comply with accepted social norms, translators have long accepted the sociological approach to translation, and sociologists, Pierre Bourdieu being one of them, have been extensively cited in translation studies literature. In the same vein, on the assumption that translation is a human activity comparable to law, it should lend itself to the stringent yet scientific criteria of economics. It is therefore my steadfast position that translation, as a human activity with both social and economic dimensions, will survive—and perhaps even benefit from—rigorous economic methodology, and it is certainly a shame that this has been largely overlooked. However, thankfully, at this moment, as we will see in the next chapter, at least one academic, which happens to be Jiri Levý, has taken an initial step that deserves some reflection.

5. Economics and Translation: What is the Link?

Surprisingly, as disparate as the two fields of economics and translation studies may appear, there remains considerable common ground to be explored and elaborated on. In light of how economic methodology was loaned, refined and adapted for legal research, a similar path might possibly be formulated for translation studies. Indeed, translators are human beings with basic human needs to fulfil and personal agendas to pursue. In fact, translators have been reprimanded as partial and biased, who, notwithstanding this shortcoming in their personality, must make choices, selecting bits and chunks of a text to transpose, suppress and emphasize—or not to (Tymoczko and Gentzler 2000: vxiii). As it follows, then, a translator's possible choices apparently form a spectrum expanding across a number of parameters, including but not limited to, ideology, audience reception, literal equivalence, physical length and aesthetics, all presented on the same scale and possibly given equal weight. This conforms to the assumption made by economists that people—in this case, the translator—are rational and self-interested human beings made of flesh and blood who aim for utility maximization when confronted with difficult choices to make.

To my delight, economics has had interactions with the language sciences, with sparse works scattered across the scholarship. To begin with, in his work *Paying the Piper*, Alan Peacock presented—in basic economically quantified terms—the importance of art in regard to how much government subsidy should be injected into it and how much contribution art will make for the general public in the end (Peacock 1993: 11). Next, to a greater extent, economics has come into close contact with sociolinguistics, and quite a few works have been published there. The book *How Many Languages Do We Need* by Ginsburgh and Weber is an intellectual collection of monographs that elaborate on the effects of language diversity in the context of multilingualism and multiculturalism as legislated and enforced in various jurisdictions, including India, Canada and the European Union. In addition, the potential cost for translation as required by law for the

benefit of linguistic minorities (Ginsburgh and Weber: 26 et seq.), along with the potential disenfranchisement due to the absence of a right to translation (Ginsburgh and Weber: 108 et seq.), all come with sophisticated indices and mathematical equations that are designed to explain the potential effects of an efficient and effective language policy, as well as the potential harm an inefficient one may cause. Nevertheless, it is somewhat regrettable that the line of argument stopped at the mileage mark of the economics of language^{xiii} and went little further. Granted, the progress of the economics of language may serve as an inspiration for an economic analysis of translation in that it demonstrates how economics, as a methodology, can be duly enlisted to explain the logic behind phenomena such as governmental language policy and translation policy, which, by falling victim to bipartisan politics, often fail to achieve the objectives they were meant for. This path, though not entirely panoramic, does show that for translation theorists, who are in constant need of new perspectives and who typically have a strong background in languages, what economic methodology might have to offer them.^{xiv}

How exactly can and should economic methodology be incorporated into translation studies to the benefit of the latter? Economics is, after all, a science that explores human nature at the most primitive level, transcending most social factors such as ethnicity, gender, religion and educational background; it is about what happens in a person's mind in the course of a critical and prolonged decision process, often beleaguered with risks, externalities and insufficient information, with or without the decision maker's knowledge. In short, it requires quantified parameters in order to be in a position to explain things. However, to my surprise, the only translation theorist that has attempted to treat translation as an economic process was the late Czech translation theorist Jiří Levý, a descriptivist scholar deeply influenced by Russian formalism. For his alleged research on translation and economics, he attempted to engage game theory in his argumentation. This is what he claims in his paper *Translation as a Decision Process*:

...the translator at any moment of his work (that is from the pragmatic point of view), translating is a DECISION PROCESS: a series of a certain number of consecutive situations—moves, as in a game—situations imposing on the translator the necessity of choosing among a certain (and very often exactly definable) number of alternatives. (emphasis original) (Levý in Venuti 2000: 148)

Next, he cites the play *Der gute Mensch von Sezuan* by the German playwright Bertolt Brecht as an example.

In translating the title of this play into English...He has to decide between two possibilities: "The Good Man of Sechuan" and "The Good Woman of Sechuan". These are the components of the decision problem:

The SITUATION (i.e., an abstraction of reality, which, in a formalized theory, would be expressed by means of a model): in English, there is no single word equivalent in meaning and stylistic value to the German "Mensch" (since "person" belongs to a different stylistic level); the range of meaning is covered by two words: "man" and "woman". (Levý in Venuti 2000: 149)

Then, immediately after that, he will have to be restricted by this choice on all subsequent occasions:

Once the translator has decided in favour of one of the alternatives, he has predetermined his own choice in a number of subsequent moves: he has predetermined his decisions concerning such technical things as grammatical forms, and such “philosophical” matters as, in our example, the interpretation of the “hero” of the play and the whole manner of its staging. (emphasis mine) (Levý in Venuti 2000: 149)

Apparently, Levý intended to treat the ongoing, repeated and interdependent choice-making process in the course of translation as a game, with a game, as he understood it, presumably being a situation in which all one’s previous decisions will have an impact, negative or positive, on all subsequent choices. Yet, in reality, a game is a situation where all actors^{xv} concerned seek cooperative solutions for social dilemmas (Hermans et al. 2014: 14), and game theory, by inference, is best suited to explain how certain rules and contextual factors shape incentives for behavior, and what correlation exists between the evolution of institutions over time and the actors that seek cooperative solutions for social dilemmas (Hermans et al. 2014: 14). Thus, game theory should be treated as the mathematical modeling of conflict and cooperation between rational decision-makers, where a game, by definition, refers to a situation involving two or more individuals making thought-out decisions, voluntary or involuntary, that will potentially have an impact on one another’s welfare (Myerson 1991: 1).

With that in mind, to my disappointment, much as I appreciate Levý’s efforts, the crucial—and fatal—problem with Levý’s understanding and application of game theory lies in the hard fact that in his examples from *Der gute Mensch von Sezuan*, there is only one decision maker—the translator, while game theory requires at least two parties acting alongside each other, cooperatively or contentiously. In order to make game theory work to his advantage, he should have approached translation as a game between the translator and his potential reader and/or his publisher, each trying to guess what others are trying to pursue when deciding on their own action.^{xvi} Of course, such scenario would probably have necessitated a completely different paradigm with complex quantifiable factors and parameters.

Therefore, despite my appreciation of Levý’s efforts for a new trajectory for translation research by enlisting game theory a few decades ago, he did not, unfortunately, seem to have done it properly. Again, in my opinion, to put game theory in perspective for translators, the scenario should have been a multiparty one, and also a scenario in which the joint interest, or group interest, does not necessarily correspond with the sum of individual interests. In other words, in order for game theory and its decision-making principles to fit into the context of translation, the translation platform must be conceptualized as a venue where the translator (for example, most favorable translation end result in terms of equivalence, geopolitics, aesthetics, market orientation...), the publisher (greatest potential market yield, possibility of bypassing the censors...), the reader (the lowest price, legibility, comprehensibility in target culture...) and the author (faithfulness to author...) all come together to fight for their own rights and interests on asymmetrical information. Moreover, at the end of a game, ideally, an equilibrium should preferably be reached when the two or more possible strategies offer the same payoff (Friedman 1996: 152), in which each player’s strategy is a best response to the strategy profiles of their rivals, and the relevant dominant strategies will hold stable against all deviant individual actions

(Heifetz 2012: 250). Putting that in perspective for us, if the action on the part of any player (say, the publisher) could be shown to have a ripple effect on the translator, whose decision will eventually have some bearing on the decisions and choices made by the target reader and *vice versa*, then game theory would likely work for Levý's scenario.^{xvii}

That having been said, nevertheless, it would be somewhat unjust to dismiss Levý's undertaking altogether; in fact, in no way am I suggesting that Levý's ideas were nothing but some empty words. Quite to the contrary, Levý's illustration of translation (e.g., how people's action are predetermined by their previous ones) conforms to choice theory^{xviii} without outright referring to it as such, reflecting the idea of bounded rationality in the context of choice making, which is a bedrock underpinning of psychology and behavioural economics. Indeed, due to inherent psychological and physical constraints, human rationality, as initially discovered by economists Herbert Simon, is nothing but an extremely crude and simplified approximation to the kind of global rationality that is implied (Manski 2007: 311). In plain words, what bounded rationality reveals is that people, with greed and fear hardwired into their brains, can only think and predict up to a certain distance, temporal or spatial, and any single choice may come back to haunt them later on, and so they will most likely perceive post-decision frustration and regret at some stage. To make matters worse, most major decisions are largely non-reversible, or even when they are reversible, it usually involves substantial costs—in time, energy, emotion and money (Schwartz 2004: 144). Unbeknownst to himself maybe, that is what Levý has given a detailed illustration of with his translation examples.^{xix}

Incomplete as it is, however, Levý's position did provide me with an insight into an aspect of translation that deserves some attention, which, in turn, may have provided me with the foundation of my arguments. As a matter of fact, the fundamental underpinnings of game theory, difficult and occult as they are, deserve a mention here. Game theory, despite its origins in mathematics and economics, seems to have garnered considerable attention across the translation studies enterprise lately, but with mixed virtues. Anthony Pym, for one, launched a unique approach to uncertainty using game theory, arguing that while there will always be a certain degree of uncertainty about what we are translating despite our endeavour to translate in the best way possible, there are still several ways to show how translation is possible in a world of uncertainty (Pym 2010: 90). Even though his claim by no means gives us the whole picture as to what game theory can do for translation studies, he does, in lodging his claim, acknowledge that translation, while possible and necessary, consists of a series of indeterminate and repeat decisions that require sophisticated calculation and assessment on the basis of incomplete information, comparable to a game of chess. Again, even though I do not think that he has applied game theory accurately, his proposition is a great step forward since the days of Jiri Levý, and by his own acknowledgement, game theory may initiate a link onto a new and vast field that merits thorough exploration by translation theorists (Pym 2010: 102).

On a final note, another trajectory that may serve as a point of reference would be choice theory, a branch of economics in which choice lies at the root of investigation. On a smaller scale, the focus is on individual choice, and sometimes, on a larger scale, it is on how the global economy at large responds to and regulates such choices, paving the way for collective choice, and at still other times, choice theory has interactive choice as its topic (Heap et al. 1997: x). Choice, as an inevitable element of life, as psychologist Barry Schwartz strongly argues, is always mystically

intertwined with opportunity, comparison, happiness and regret, none of which can ever be evaluated in absolute terms (Schwartz 2004: 181-182). And this probably explains why sometimes less could feel like more for the translator, adding yet another boost to the economic perspective for translation studies.

In sum, in light of how economics has transformed the legal scholarship by providing it with an unprecedented—and verifiable—perspective, what economics can potentially do for translation studies is beyond description. The pervasive and dominant idea of choice lies at the root of all translation activity, and all written and unwritten rules followed by translators—at least in principle—can be expressed with concrete expressions and algorithms. That said, however, it all comes with mixed virtues, and one must use caution when venturing a methodological link between economics and translation studies, as there might be some institutionally fundamental conflicts and contradictions that are almost impossible to resolve or assume away, such as the possibility of quantifying every value (e.g., political correctness) and parameter (e.g., equivalence) for translators, especially if it is to be presented in terms of money.^{xx} At any rate, the scientific nature of economics unquestionably entails an epistemic advantage over other methodologies; and because economic methodology is empirically verifiable and objective, it has been instrumental for the new perspectives in law. I have every confidence that it will be able to stand the test of time and that translation studies will be able to benefit from it.

6. Conclusion

A reshuffle of the disciplines as a result of rapid development and evolution of science has, with the passage of time, stimulated the need for more perspectives in translation studies. This will do humanity great service, as it will not grant any individual person or community the final say on anything, but it is easier said than done. Indeed, continuous and rigorous efforts and experiments will be required to engender, implement and employ ideas in response to any interdisciplinarity movement, and it will not happen overnight. From past experience, we ought to be aware that despite its fame and glory today, the sociological turn did not receive wholehearted applause in the beginning; instead, it did take some “getting used to” for some people.

The practice of translation is almost as old as the human race, but the academic field of translation studies is but a burgeoning one, and I think that this will provide fertile soil for new turns and perspectives in translation studies to occur and flourish. Over the past century or so, thanks to the ebb and flow of political ideologies and the integration of world markets, translation has transformed into a large industry with a borderless platform that transcends space, time, race and culture while academics are still trying to understand the true nature of it. Of course, what I am arguing herein is not only the removal of market barriers throughout the translation industry for the sake of more translation from and into underrepresented languages, something proposed by Venuti, but also the idea that any choice that any translator makes in regard to a particular lexical item from the source text is hardly ever random; it is, almost without fail, both economic and economical and thus should be investigated with economics. After all, translators are human beings through and through, who are only mindful of their welfare and understand how to make rational choices under time and funding constraints. In this sense, therefore, I believe that what happens in a translator’s mind and across the entire translation profession, as well as anything and everything in between, must be put to the test of economics.

Albert Einstein once suggested that imagination is probably more important than knowledge, and I guess that is what translation specialists are still lacking: imagination. In addition to imagination, courage will also be needed—the courage to challenge every long-held and yet precarious claim. Alfred Marshall, one of the most influential economists of the last century, once relentlessly claimed that economics should be devoted to the resolution of all social problems—and not just monetary and fiscal ones. His insightful remarks continue to remind us that economic methodology will prove to be a useful tool for explaining and justifying all elements of human society, translation and law both included, and new approaches will help produce innovative theories that lend themselves to a fuller understanding of the truth by way of interaction and cooperation among all academic disciplines. Despite the inherent limits to interdisciplinarity and the huge gap across boundaries, judging from what has been transpiring in the translation studies scholarship, an economic turn will no longer be a distant dream.

About the Author:

H. Pierre Hsieh is currently a PhD candidate in the TCC (Texts, Contexts and Cultures) program at UCC (University College Cork) in Cork, Ireland. For his PhD research, he is working on a potential yet robust interdisciplinary trajectory for translation studies that involves law, language, economics and translation with a special focus on legal translation. He holds a master's degree in law, one in linguistics and another one in translation studies.

ⁱ By the term *turn*, I am roughly referring to any new direction taken by an academic subject, which in no way purports to hold prejudice against any claims to it made by any academic.

ⁱⁱ Interestingly enough, for some reason, the terms *shift* and *turn* never gained popularity in law as they have in translation studies.

ⁱⁱⁱ *Invisible hand* is a term widely used in economics to justify free market under capitalism and to fend off all government intervention. It was first introduced by the British economist Adam Smith sometime in the 18th century.

^{iv} Of course, all undertakings by economists come with controversy and challenge, with scholars from different traditions, such as the feminist, the Marxist and the instrumentalist traditions, deviating from the basic assumptions of human nature, claiming that efficiency and equity are not *sine qua non* for economic research. An ethics of economics has, thus, come into being. Please refer to the work by George F. DeMartino entitled *The Economist's Oath*.

^v Holism is the philosophical idea that the whole of anything, abstract or concrete, is not simply the veritable summation of its parts, and therefore the properties of a natural system should be studied as a whole, and not treated as a collective of multiple isolated parts.

^{vi} In fact, almost every thinker of the French Enlightenment, with the notable exception of Jean-Jacques Rousseau, considered history a constructive and healthy progression always leading mankind towards reason and truth, and few philosophers considered the social phenomena caused by social inequity in those days unnatural at all.

^{vii} Interestingly enough, turns have also been part and parcel of economics, as a discipline. Behavioural economics, as claimed by some, flourished out of a branch of psychology named behavioural decision research, and this, in turn, caused some to assert that behavioural economics is part of an empirical turn in microeconomics that seeks to integrate fields of research as diverse as, in addition to behavioural economics, experimental economics and neuroeconomics, just to name a few. *Vide* Davis and Hands, *The Elgar Companion to Recent Economics Methodology*, Cheltenham: Edward Elgar, 2011, p.35.

^{viii} The term *turn* was never used in the scholarship of law, so I am calling it a perspective here. Yet, indeed, the hypothetical term of “the economic turn of jurisprudence” could have been adopted.

^{ix} In no way does this imply that law and economics has never been challenged. Quite to the contrary, it has undergone its share of criticism, with Anthony Kronman suggesting that law and economics should be held responsible for many pathological conditions in today’s legal education and legal practice. Anthony T. Kronman, *The Lost Lawyer: Failing Ideals of the Legal Profession* 166 (1993).

^x The interdisciplinary field at issue, which involves law and economics, have taken on several different names over the years, including, but not limited to, law and economics, the economic analysis of law, the economics of law, with some academics preferring one over the others claiming that they mean different things. In this paper, however, I will be using mostly the first two almost interchangeable to mean the same thing.

^{xi} Some academics even go as far as to claim the two as the true “founding fathers” of what we refer to as law and economics today.

^{xii} Harvard philosophy professor argues in his book *What Money Can’t Buy* that there used to be things that money cannot buy but this has changed because of market triumphalism. Today, faith in markets have diminished because markets have become detached from morals and made their way into spheres of life where they do not belong. *Vide* Michael J. Sandel, *What Money Can’t Buy*, London: Penguin Books, 2012, p. 7.

^{xiii} The economics of language is a relatively new field of study on topics such as the effect that language may have on culture, income, markets for language-related goods and services, and the costs and benefits of language planning options, preservation of minority languages. Quite understandably, it forms the backbone of the formation of most governmental language policies.

^{xiv} Of course, the potential that economics may have in store for translation is beyond description. Lawrence Venuti has, in light of the large numbers of translations from the three “major” languages of English, French and German, pointed out time and again the so-called “hegemony” of translation, lamenting the lack of translation works into English from languages with not so many speakers, such as Estonian and Nepali.^{xiv} And that is yet another topic that translation theorists can embark on from an economic perspective (e.g., the economic laws of supply and demand), which is still something unheard of.

^{xv} Note the term *actors* is in plural form, indicating that multiple actors being involved are needed for a legitimate game to happen.

^{xvi} Of course, in order to invoke game theory, the model will have to change too, engaging a payoff matrix that involves at least two players (presumably the translator and his target audience) both trying to figure out what to do in their best interest.

^{xvii} Please take note that by no means am I suggesting that game theory is in the best position to explain all human activity. In fact, by economists’ own admission, while game theory may assist in structuring information that is available and accessible on actor decision making, it cannot render a full and complete account of all incidentals such as emotions and personality ambitions in its implementation. *Vide* Hermans *et al.*, 2014, p. 15.

^{xviii} Choice theory is a branch in economics that attempts to ascertain the rationale for the calculation of net benefits behind the choices people make in light of all possible outcomes and their associated utility and shortcomings.

^{xix} On a side note, the economic concept of opportunity cost and methods of reducing it by making one's decision non-reversible, as economist Barry Schwartz claims, could be an advisable path to take for further elaboration of Levý's argument.

^{xx} In fact, similar controversies have arisen for law and economics, with the dichotomy between equity and efficiency being the utmost. Despite extra care being taken in the Kaldor-Hicks test in its pursuit of a value-free criterion for economic improvement, critics denounce the separation of aggregate gains and distributional considerations, even if compensation can be provided to parties whose interests were considered expendable. Presumably, this issue is mostly an ethical one.

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Is Standard Arabic Dying?

Sabah Salman Sabbah

Community College of Qatar, Qatar

Abstract

This paper aimed at investigating the issue of the future of the Arabic Language with special attention given to exploring the following questions: (1) What are the factors that enhanced the prominent Arabic Language status in the past?(2)What are the phenomena that anticipate the death of the Arabic Language?(3) What are the factors that influenced the Arabic Language and led to the likelihood of its deterioration? (4)What are the best strategies to revive the past prominent status of the Arabic language and to stop its deterioration? More specifically, the paper discussed the status of the Arabic Language with regard to the different chronological stages it experienced during different historical eras. It also explored the influence of colonialism, globalization, current educational systems in the Arab countries and the political Arab scene on the status of the Arabic Language. The paper highlighted different linguistic and social phenomena that anticipate the “death” of the Arabic Language, such as “Arabization”, “Englishization”, “Diglossia”, and “Code-Switching” Authentic visual examples of these linguistic phenomena were provided to elucidate their negative impact on the Arabic Language. More focus was directed to the status of the Arabic Language in the Gulf Countries: conferences and recommendations suggested to protect the standard Arabic Language. In conclusion, this paper, by closely analyzing the current status of the Arabic Language, shed light on the little-recognized issue of strategic plans to protect the identity of the Arab nations.

Keywords: Arabization, code-switching, colonialism, diglossia, Englishization, globalization, Arabic

Introduction:

“Language is one manifestation of progress or regression of nations’ identity.” Gibran Khaleel Gibran (cited in Haydar, 1999). The future of the Arabic Language is an *argumentative issue that has aroused a critical controversy among researchers and linguists* (Maamouri, 1998; Haydar, 1999; Bader, 2003; Al-Omari, 2013; Al-Ateeha, 2013). *Some believe that Arabic is the best mode of manifestation of literature and science. Others are lamenting the status Arabic Language is having these days.* Arabic has recently faced several challenges that require exerting all efforts to overcome them. These challenges have implicitly influenced the Arab culture as “Language is the hardest rib in the trilogy: Language - Culture - Identity.” Sheikha Moza Al-Thani (cited in Al Kuwari, 2012).

There are two forms of the Arabic Language. The first form is *al-fuṣḥá*, a word translated into English as ‘the most eloquent.’ This has two types: Classical Arabic (CA), the Quranic Arabic and literary Arabic, the form of the Arabic Language used in literary texts during the 7th to the 9th centuries. The other form of *al-fuṣḥá* is the Modern Standard Arabic (MSA). It is the form used today in writing and in formal speaking, such as prepared speeches, some radio broadcasts, and non-entertainment content.

In addition to *al-fuṣḥá*, there are Modern **Spoken Arabic** – known by the name ‘ammiyyah or darijah, commonly used for daily life communications; it usually varies from one Arab country or region to another (Sbait, n.d.). Still, all spoken Arabic varieties (referred to as dialects) are mostly connected with the Standard Arabic, and they all are inter-related; thus, it is relatively easy for an Arab of a particular country to understand an Arab of a different country when they communicate in standard Arabic. Consequently, contemporary standard and spoken Arabic have the phenomenon of diglossia (Alshamrani, 2012), a linguistic phenomenon that will be discussed in the following pages of the current review. There are phonological, lexical and syntactical differences among these vernaculars and between them and the Modern Standard Arabic. (Miller, 2004).

Classical Arabic was a prominent language in the past centuries. **The Arabic** language is Semitic in origin. It is the language of the Holy Qur’an. **Classical Arabic** emerged in the 5th century A.D. or earlier. Arab poets, historians, scholars, scientists, and philosophers used it for many centuries, especially during the Golden Ages of the prosperous Poetry and Literature, the beginning of the Islamic civilization in the Peninsula (Sbait, n.d.). Besides, it is the language of the Arabs’ contributions to all areas of epistemology. Arabic books were translated into many languages and are now taught at foreign universities; Al-Khwarizmi’s, Al-Bairuni’s, Ibn Sina’s and Al-Razi’s are few examples. The American President Obama, in his June 4, 2009 speech in Cairo praised Muslims for their historical scientific and intellectual contributions to civilization: he said,

It was Islam that carried the light of learning through so many centuries, paving the way for Europe’s Renaissance and Enlightenment. It was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. (Ofek, 2011: 4).

Recently, the status of the Arabic Language is influenced by different sociolinguistic phenomena that anticipate its deterioration. These include: code-switching, diglossia, Englishization, and Arabization.

Code-switching

Awan and Sinka (2007) say that definitions of code-switching vary. Code-Switching is the individual's use of two or more languages in the same speech event or exchange' (Woolard, 2004). Myers-Scotton (1988: 157) describes code-switching as "the use of two or more languages in the same conversation without a noticeable phonological assimilation from one variety to the other" (cited in Yletyinen, 2004: 13). In general, one can say that a prerequisite for code-switching is a juxtaposition of elements from two codes (Winford 2003: 103). Switches can be either intra-sentential (switches within the same sentence, from single morpheme level to higher levels) or inter-sentential (switches from one language to the other between sentences) (Yletyinen, (2004). Code-switching can emerge at different linguistic levels: lexis, morphology, and syntax. There are numerous examples of code-switching in advertisements, TV commercials, songs, TV fashion programs and day-to-day conversations. The young Arabs can code switch between colloquial Arabic and English. Code-switching is a sociolinguistic phenomenon that serves several functions. Bader (1995:22) emphasized that code switching might have a negative effect on the Arabic language and it can make "society lose its identity."

Following is an excerpt on code-switching extracted from a long recorded conversation between two cousins who are at their early thirties. Both of them know Italian, Arabic and English. Sara had just arrived from Italy to Qatar. As their aunt, I know that they will use code-switching, so I recorded their first conversation without telling them. Later, I let them hear it. They did not feel any embarrassment as they were used to code-switch since they were at their twenties. Their conversation went like this:

Suhad: *Hi. Ana kteer happy ini see you mara taneihe. Anna ma shuftek for a long time. Welcome back.*

Sara: *Hi, I miss you kteer. How is your daughter? Inshalla everything is ok. I arrived Qatad imbareh billeil. It was six lama weselit to my home.*

Suhad: *How is my uncle? Lama hakeit ma3kum a week ago, hakali inu he is a bit mareedh. Hope he is ahsaan these days.*

Sara: *Yes, thanks God. 3am bithassan. Gibtelek a regalo(Italian word means "gift"). Anna ba3raf you will like it. Look, hadi a kind of Spagetti I think shwai expensive in Qatar.*

Suhad: *Oh. It is really delicious. Rah A3malah tomorrow.*

Sara: *This is a dress lalamoura Carla (Suhad's daughter). Rah tedal3 very beautiful with it.*

Suhad: *Thank you, Hada too much.*

Sara: *Do you still remember Hada lektaab about cooking. I think rah yekuun helpful for you. This is for you. Enjoy it.*

Suhad. *Thank you, habeebti. Let's have some cappuccino. Anna ba3malu very delicious. Rah tebeeh. (Going to the kitchen), excuse me.*

Appel and Muysken (1987: 119-120) sum up six major functions served by code-switching

- The "referential" function: A speaker switches code when his language involves "lack of facility" on a certain subject (p.118)
- The "poetic" function: involving switched puns and jokes (p.121).
- The metalinguistic function: to impress other participants with a show of linguistic skills, common among performers, circus directors, and markets salespeople

(p.120). The young Arabs speaking English in different settings **feel superior when using English.**

- The metaphorical function: “to indicate a change in the tone of the conversation” (p.119). An example on this function is when a comedian switches from one variety to another. Holmes (2000) states that code-switching is used to attract attention and to persuade others.
- The expressive function: to emphasize a mixed identity through the use of two languages in the same discourse” (p.119);
- The directive function: to use code-switching when a speaker intends to involve the hearer only, excluding certain persons from a conversation.

Similarly, other sociolinguists state that people refer to switch languages to show solidarity. Holmes (2000) points out that a speaker may switch to another language as a signal of group membership and shared ethnicity within an addressee. Shabt (2007) argues that code-switching is sometimes used when the speaker wants to sound elitist and classy. Al-Khatib (2003) says that speakers switch codes to show power over the less powerful. Code-switching is also used to express feelings, such as happiness, anger, sadness, disapproval and excitement

Englishization and Arabization

Englishization is “making use of the English language as a *lingua franca* and converting material in the local language into English in an international corporation or other organization.” (Dor, 2004: 97). Englishization is an inevitable result of globalization and it may lead to “linguistic consequences” and “language loss.” (Dor, 2004:97). Any attempts against the process of Englishization are said to be a way of “local resistance to economic (and cultural) globalization” (Dor, 2004: 98). Thus, the Arab countries are attempting to spread English as a medium of instruction in schools and higher education institutions. The countries which are using Arabic in educational institutions are few. Syria is one of them. Englishization has also influenced the Arabs chatting and texting via the information technology devices, such as the mobile and the Internet. The young Arabs are using English alphabets in texting.

Another sociolinguistic phenomenon that has recently spread in the Arab world and that has negatively influenced the purity and eloquence of the Arabic language is the Arabic chat alphabet, also known as Arabish, Moaarab, Arabizi or Franco-Arabic. The Arabic chat alphabet uses the Latin script to spell out words phonetically, with the special addition of **7 numbers**, which represent those **Arabic characters not found in English** (Richards, n.d.). This sort of orthographic symbols is mostly used by young people for writing messages especially when there is unavailability of some alphabets in Arabic. The excessive use of such invented symbols (Appendices A & B) to denote language is too risky to Arabic as the young will gradually forget their language, leading to forgetting their identity. The following excerpt is an example on Arabizi language with the English equivalent.

Sender: Mr7ba.. kefek ?	(Hello. How are you)
Recipient: Ahlan . ana mnee7a.. ente kefek ?	(Hello, I am fine. How are you?)
Sender: mnee7a. \$o 3mlete el youm ?	(Fine. What have you done today?)
Recipient: ana 3'bet 3n el jam3ah .. \$o a3tako el doctor ?	(I was absent to university. What did the doctor give you today?)

Sender: el youm ma 3mlet e\$e jdeed.. bs bl uni.. kan feh kteer mo7admaat . ana ktabet kol el notes .. (Today, I didn't do anything new. But, at the university there were many lectures. I wrote all the notes.)

Recipient: bt2dare teb3teele el notes?! (Can you send me the notes?)

Sender: ra7 a3teeke ?yahom bokra.. (I will give them to you tomorrow.)

Recipient: Oh ma a7sanek, 3n Jad \$okran. (Oh. How kind you are. Really, thank you)

Sender: Walaw ma n7na s7baat (God!. But, we are friends.)

Diglossia

Diglossia, in Arabic (?izdiwaajiyatu llugha) (El-Hassan 1977:112), is defined as the coexistence of two codes of varieties of a language used in different social situations. Diglossia represents a sociolinguistic phenomenon introduced nearly fifty years ago by the French Arabist William Marcaise who wrote a paper entitled “ La diglossia arabe.” In 1959, the American Linguist. Charles Ferguson elaborated the term diglossia and was responsible for spreading it in the English-speaking world. In Arabic, This linguistic duality refers to the phenomenon of using Modern Standard Arabic with colloquial varieties of Arabic in one social situation. Diglossia is now used in all areas of life: in advertising, in university lectures, in songs, in literature, in prayers and religious preaches, in political speeches and billboards, in TVs' news bulletins and in social occasions (El-Hassan 1977:112; Sabbah, 2010:60; Alshamrani, 2012). Following is an example of a university lecture in Kuwait as quoted in El-Hassan (1977:118).

“ ma9aleefi ?ihna mina l?aan fa saa9idan ya(a) jamaa9a mif
9aawzin nista9mil kilmit huruuf ?ilhuruuf tuma€€il
iljaanib ikitaabi lissoot. ?ihna hanista9mil kilmit ?aswaat
li?anna bnidris 9ilm il-?aswaat mif 9ilm il-?aswaat mif
9ilm tani.”

The English equivalent of this part of the **lecture** is:

“Never mind! From now on, everybody, we do not want to use the word / huruf / nor /?ahuruf / “ letters” . Letters are orthographic representations of sound. We will use the term/?aSwaat/ “ sounds” because we are studying phonology , not another science.”

In addition to the linguistic phenomena that have been mentioned in the first pages of the current article, there are other different cultural, educational, and economic factors that contribute to the likelihood of the deterioration of the Arabic language. These factors include the deterioration in Arabic literature, the globalization and media, the blind imitation of the west, the weak educational systems, the foreign labor, and the current political scene.

The decline in the Arabic poets' imagination and the power of invention that the Arabs had in the previous centuries may leave a negative impact on the Arabic language. Gibran Khaleel Gibran pointed out “It is the nations' inventors that keep the prominence for their language.”(cited in Hydar, 2010). By inventors, Gibran meant every discoverer in any area of literature and science.

Another reason for the likelihood of the deterioration of the status of the Arabic language is colonialism. Colonialism in the 18th and 19th centuries influenced the social, psychological, economic, political and educational systems of the Arab world. A large part of higher education

in almost all Arab countries (except Syria) has been conducted in a colonial language, with English being the medium of instruction throughout most of the Middle East, and French in the Arab Maghreb: Morocco, Algeria and Tunisia.

The Moroccan scholar Al Faheri (2013) described the situation in Al-Maghreb Al-Arabi where the "national languages" of both Arabic and Amazigh (or "Berber") are in conflict against the language of the former occupier, France. Al-Faheri stated that,

"There are efforts under way to invest French officially as the language of the ruling elites, of powerful economics, political and cultural groups and conversely, to keep Arabic in its present position of being the language of the toilers." The Arabic Language: DNA of a Nation". Paper presented in the First Annual Conference of the Social Sciences and Humanities (ACSSH) in Doha in 2013.

Globalization and Media or "Al-awlaama"-in Arabic has a great impact on the Arabic language. Globalization refers to the spread throughout the globe of mostly western ideas, customs, institutions, traditions, conventions and attitudes (Al-Attiyah, 2013). Among the many impacts of globalization on the Arab countries are:

1. The "e-language" where the Arab youth use of English letters and numbers to represent the Arabic language is just one consequence of globalization (Hopkyns, 2014).
2. Code-switching: The young switch English with Arabic in everyday communication (Al-Attiyah, 2013).

Related to globalization is the problem of blind imitation of The West. As a result of Globalization, religious expressions which form a unique feature of the Arabic language are now being Englishized. The following are some examples taken from Castleton & Morrow, 2007.

insha' Allah = God willing,
alhamdulillah = Praise be to God,
subhan Allah = Glory be to God,
masha Allah = It is the will of God,
baraka Allahu fik = May God bless you,
jazaka Allah khayr = May God reward you,
inna lillahi wa inna ilayhi raji'un = From God we come and to Him is our return.

In addition, the GCC countries encourage the large presence of foreign labor in the Gulf, which could eventually lead to a loss of the national identity (Al-Najjar, 2013). Al-Najjar (2013:4) states some statistics of the dramatic increase in population in the Gulf countries. For example, Qatar's population rose from less than 500,000 in 2002 to 1.8 million in 2012; while Bahrain's population almost doubled from 650,000 in 2005 to 1.25 million in 2012. This population increase, which was due to the rising demands for foreign labor, has led to major social, cultural, linguistic, and political transformations. To communicate with the foreign work force, some GCC inhabitants use English; while others create a variety of colloquial Arabic that the expats can understand. Some others switch Arabic with English to facilitate their communication.

The educational Systems in the Arab Countries play a role in aggravating the problem. In their papers, Maamouri Mohamed and Idriss Maqboul, speakers in the ACRPS event (2013) criticized the educational structures of some Arab countries. Maqboul (2013) pointed out that many educational institutions which are "profit-driven" are now spread in the Arab countries.

Being incredibly culturally influential, they have promoted the use of foreign languages and even foreign syntactic styles at the expense of the Arabic language. Magboul (2013) highlighted the following points in his description of the educational systems in the Arab countries.

1. The English language has become the language of off-campus communication between students.
2. The use of foreign languages is promoted at the expense of the Arabic Language.
3. Private schools and foreign instructors dominate the educational scene in most of the Arab countries.
4. Instructors of Arabic courses at schools and universities are using colloquial Arabic rather than Standard Arabic.

Al-Omari (2013), added that the society itself is encouraging the use of other languages. The names of shops and restaurants are written in English; and the job seekers requested curriculum vitae to be written in English.

The present Arab political scene also contributes to the deterioration of Arabic. During the Arab uprisings (Al Rabei Al Arabi), the colloquial Arabic dialects were used because they are easier and they do not need any literacy or knowledge of the phonological, morphological and syntactical systems of Standard Arabic. Chatting, facebook messages, political announcements, and billboards were mostly conducted in Arabic vernaculars.

Conclusion

It is time for the Arabs to take serious actions to stop any deterioration of their language as language represents their identity. It is the responsibility of all individuals and institutions to contribute to solving this problem. Parents should instill in their children strong feelings of loyalty to Arabic. Educational systems should be reformed so that adequate knowledge of Arabic will be a prerequisite to promote students to higher classes. It is also recommended that standardized Arabic tests should be set as university entrance precondition in all the universities in the Arab countries. Activities, initiatives, efforts, and conferences should be organized on national scales to promote or reinstate Arabic as the legitimate in all the governmental institutions in the Arab countries.

In a conference in Dubai, Dr. Al-Omari (2013) argued "A nation that gives up its language or disrespects it, gives up its soul and mind and loses what makes it different," she also stated, "Defending and protecting the Arabic language and bringing it back to the lead, especially in our day-to-day interactions, has become a religious and national duty." In fact, we are still optimistic that Arabic will one day regain its past prominence. Being the language of the Holy Qur'an and the language of our prominent past, there is still a great hope that it will revive stronger than before.

About the Author:

Dr. Sabah Sabbah holds MA in TEFL and Ph.D. in English Language Curriculum and Instruction. She has worked as a teacher trainer, a supervisor and an assistant professor. She attended courses in English pedagogy in Jordan, Britain and U.S. She published research. She presented papers in Innovations 2014 Conference in Anaheim, U.S.A., in CCQ Humanities Conference, and in Qatar and Dubai TESOL, 2015.

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Appendix (A)

Letters Arabic chat alphabet Phonetic Value (IPA)

أ ؤ إ ئ آ	2 / ' ?
ا	a / e / é / è ^[1] æ(:)~a(:)~a(:)~e(:)~ε(:)~v
ب	b / p b, p
ت	t t~t̤~ts
ث	s / th s~θ
ج	g / j / dj ^[1] g~j~ʒ~dʒ
ح	ʔ h~h
خ	kh / ʔ' / ʕ x~χ
د	d d~d̤

ذ	z / dh / th	z~ð
ر	r	r~ɾ, r ^ɕ
ز	z	z
س	s	s
ش	sh / ch ^[1]	ʃ
ص	s / ʒ	s ^ɕ ~s~s ^v
ض	d / ʒ'	d~d ^ɕ ~d ^ɕ ~d ^v
ط	t / ʃ	t ^ɕ ~t~t ^ɕ ~t ^v
ظ	z / dh / t' / ʃ'	z ^ɕ ~ð ^ɕ ~ð ^v
ع	ʒ	ʒ~ʒ
غ	gh / ʒ'	ɣ~ɣ
ف	f / v	f, v
ق	q	ʔ~g~g~q
ك	k / g	k, g
ل	l	l~ɫ
م	m	m
ن	n	n
هـ	h / a / e / ah / eh	h, æ~a~a~e~e
ة	a / e / ah / eh	æ~a~a~e~e
و	w / o / u / ou / oo	w, /o(:)/, /u(:)/
ي or ^{[9][10]} ى	y / i / ee / ei / ai / a	j, /i(:)/, /e(:)/, /a/

Appendix (B)

ف	2	Su2al (question) - S
ع	3	3alam (flag)
غ	3'	3'areeb (stranger) - E
ث	4	43lab (fox)
ط	6	6aleb (student)
ح	7	7leeb (milk)
خ	5 / 7' / KH	27'I (brother)
ق	8	8ala (said)
ص	9	9aba7 (sabah)
ض	9'	
ذ	dh	Dhaalika (that is)
ظ	6'	
و	w	Wadi (valley)
CU	See you	
U2	You too	
Be right back	Brib	برب
g2g	I have to go now	
IDK	I don't know	
AA	Assalam Alykom	السلام عليكم
ISA	In Sha2a Allah	إن شاء الله
MSA	Ma Sha2a Allah	ما شاء الله
JAK	Jazakom Allaho khayran	جزاكم الله خيراً

Saudi Students' Perception of Peers' Authority

Maggie Sami Saba

English Language Institute King Abdulaziz University
Jeddah, Suad Arabia

Abstract

This paper explores the obstacles that students from the Kingdom of Saudi Arabia face when learning English in a writing course that demands critical thinking. Based on a study that took place over five months at the Virginia Tech Language and Culture Institute in spring 2012, it examines how gender differences shape Saudi students' perception of their peers' authority, and how, in turn, those perceptions affect their development as writers and critical thinkers when learning in an intensive writing course at the high intermediate level. The researcher documented data through three sources: classroom observation, interviews with ESL students and teachers, and student writing samples. The findings examine in particular the data on two students, one female and one male, to provide detailed examples of the nature and impact of gendered responses to peer authority. This study found that the Saudi female students more readily accepted their peers as authorities than the male students did. While, for cultural reasons, working in groups of mixed-sex was more problematic for female students than for male students, the female students were able to progress and assert their voices as writers. On the other hand, the male students, while starting with a stronger voice when orally participating in class, were less able to demonstrate their critical thinking in writing.

Keywords: critical thinking, ESL, peer authority, Saudi students, writing.

Introduction

In 2005, the Kingdom of Saudi Arabia (KSA) introduced an ambitious program to improve the educational, scientific, and cultural experiences of its citizens. The program provides full scholarships to those interested in pursuing higher education in the US, among other countries. When joining American universities, Saudi students face two major problems: learning English and learning how to function in a new educational system that incorporates critical thinking. As linguist Canagarajah (2002) explains, critical thinking is an ongoing activity especially needed in writing courses at the university level. Instead of memorizing and uncritically submitting to higher authorities (as students in Saudi Arabia are expected to do), students in the US are expected to voice authorial presence and to demonstrate critical thinking by questioning and judging the ideas of their peers, teachers, and the authors of the written texts they study. American scholars like William Perry (1999) and Mary Belenky et al. (1986). have looked at American students' perceptions of authority and their intellectual development in college, but no study has similarly evaluated these aspects of Saudi college students' experiences when learning English writing.

The scholarships that Saudi students receive include funds for learning the English language so that they can earn high scores on the Test of English as a Foreign Language (TOEFL) or Michigan Tests, the English language proficiency tests required by most Western universities. Saudi students commonly enroll in special English language programs to pass these exams. They spend as long as eighteen months (some of them even more) studying English in an effort to satisfy the English language admission requirements set by American universities. At Virginia Tech, where I conducted my research, many Saudi students take part in the Intensive English program offered by the Language and Culture Institute (VTLCI). Together, Saudi and Chinese students constitute the majority of students at the VTLCI.

Although the number of Saudi students attending American universities is on the rise, many of them continue to confront challenges in meeting American academic writing expectations and acquiring skills that would allow them to transition comfortably to college. Their difficulties in achieving fluency in English are complicated by their struggle to understand and accept the way English composition is taught in American universities. After the shift in the 1960s and 1970s, writing was no longer seen as just a means to record ideas, but also as a means to create and form ideas (Raimes, (1985). Saudi students come to the US unprepared for these shifts and turns. They come expecting the old, familiar paradigm, and believe that learning how to write-simply means learning how to produce an error-free product whose correctness will be defined and enforced by the teacher. They do not expect that they will either offer or receive criticism from their classmates.

The other hurdle that most of the Saudi students face when first joining an English program in the US is the mixed-sex environment. At home, they were used to a segregated educational environment in which female students are taught only by female teachers and male students are taught only by male teachers; here in the US, they find themselves taught by teachers of the opposite sex and learning with both male and female colleagues, with whom their instructors expect them to exchange feedback.

Body

This paper discusses how Kareem, a male Saudi student, and Fadia, a female Saudi student, perceive their peers' authority and the consequences for their development as writers and critical thinkers in an ESL intermediate writing course. (This paper follows the definition of

critical thinking as “[t]he intentional application of rational, higher order thinking skills, such as analysis, synthesis, problem recognition and problem solving, inference, and evaluation” (Angelo, 1995, p. 6). Data is taken from the students’ first and second interviews, tutoring sessions, papers (timed writing, process writing, journals, reflection, assessment tests), and the researcher’s field notes to examine the following questions that this paper seeks to answer:

1. How do Saudi female and male students respond differently to their peers’ authority?
2. How do these differences affect the students’ development as writers and critical thinkers?
3. What are the reasons behind the Saudi students’ different perceptions of and responses to their peers’ authority?

Students’ perception of authority is an important piece of their development as critical thinkers; however, the literature on ESL writing that focuses primarily on peers’ authority does not pay much attention to gender. The theoretical perspective of the study has integrated two major intellectual theories: 1) William Perry’s theory of intellectual and ethical development, and 2) Belenky et al.’s on women’s ways of knowing.

Review of Literature

Influenced by the idea of knowledge as socially constructed, Bruffee (1984) advocated for a pedagogy in which students “work collaboratively to establish and maintain knowledge among a community of knowledgeable peers” (p. 646). Bruffee (1984) believed that when students work together and respond to each other’s writing, they build critical thinking skills that are essential for analyzing their own work. Second language acquisition (SLA) scholars, as well as major scholars in the field of composition (e.g. Lundstrom and Baker; Mangelsdorf; Mittan), followed suit in adopting collaborative writing practices.

Collaborative writing requires practices such as group work and peer responses. These practices are designed to encourage students to actively learn to work with their peers instead of passively listening only to the voice of the teacher, thereby giving students more agency and autonomy (Vieregge, 2012), as well as practice in dealing with conflicting perspectives (Ede & Lunsford, 1990).

Studies in the English classroom as well as SLA point out some limitations the collaborative approach. Although group work and conversations with their peers help stimulate students to develop their ideas, group work, especially for those who are not used to it, has its drawbacks. Cone’s 1997 study of how student writers respond to their peers found several unwelcome issues, especially for the American students whose culture encourages intellectual individualism. Among the drawbacks that Cone (1997) mentions are non-process-oriented writing, lack of authority, and consistent fear of interfering with their peers’ highly personal expression of ideas. Many of Cone’s students were reluctant to give negative responses out of fear of making their peers angry:

I tend to give grammatical corrections because I feel if I give a lot of content corrections I am changing the person’s whole paper. I am also afraid the person will think I do not like their paper. I have never really had anybody mad at the way I responded to their paper, and I hope I never will (p. 69).

The Russian philosopher Lev Vygotsky (1978) stressed the important role social interaction plays in acquiring a language. Influenced by Vygotsky, the postmodern school of

thought changed the definition of the nature of knowledge—and how knowledge is created. Knowledge stopped being a mere collection of facts. Instead, knowledge became seen as socially constructed. This new understanding of knowledge, together with the shift from product to process, influenced the dynamics of the writing classroom. The source of knowledge was no longer limited to only books or teachers, but instead became socially constructed by the conversations that take place in classrooms, between students and teachers, and among students themselves.

While this shift is discussed above in terms of the ways that this idea was applied to writing pedagogy, it also had broader pedagogical implications. Because power relations are central to every social experience, especially education (Shor, 1996), the new perception of knowledge led to the development of critical pedagogy in the late 1980s and 1990s. The main goal of critical pedagogy was to explore the power relationship between teachers and students and how that power influences classroom dynamics (Delpit, 1992).

Although critical pedagogy was established only in the late 1980s and early 1990s, the psychologist John Dewey is considered the father of the progressive education movement for his earliest questioning of the teaching methods that consider the teacher as the sole authority in the classroom while the students take only a passive role. About a century before the creation of critical pedagogy, Dewey (1916) criticized not encouraging students to take an active role in their learning. His main message was that education is not a passive activity during which the teacher speaks and the students listen, but rather an active and constructive procedure. Dewey believed “that education must engage with and enlarge experience; that thinking and reflection are central to the act of teaching; and that students must freely interact with their environments in the practices of constructing knowledge” (Darder et al., 2003, p. 3). And that environment includes their peers as well as their teachers.

The two major studies that looked at male Saudi students' perceptions of their peers' feedback in the KSA are by Al-Hazmi & Scholfield (2007), and Hamouda, (2011), all of whom are teachers and researchers. Their studies revealed that Saudi students do not take seriously the feedback they get from their peers. Al-Hazmi and Scholfield (2007) undertook an action-research style study to investigate the effect of enforced revision and peer feedback on 51 male Saudi students studying English in the third year at King Khalid University in the KSA.

The researchers found that although students expressed favorable comments about peer revision, which was new to them, feedback had little effect on what the students actually revised. The researchers concluded that the students “were not ready to abandon the traditional surface error focus” (p. 237). Still, the experience of Al-Hazmi and Scholfield (2007) with only male Saudi EFL college students in the KSA differs from that of both male and female Saudi students who are in the US as ESL students planning to attend US universities, which encouraged my study.

Hamouda (2011) looked at students' and teachers' preferences and attitudes towards correction of written errors. The result revealed that both teachers and students have positive attitudes towards written error correction in terms of its relevance and the types of errors that need corrections. Yet there are considerable discrepancies in the techniques of error correction. For instance, students favor the overall correction, whereas most teachers do not believe that they should spend most of the instructional time correcting all the errors students make. However, the results show that students prefer teacher correction to peer and self-correction.

A study that looked at issues related to the writing of both male and female Saudi EFL students was conducted by McMullen (2009), who aimed to examine the differences between the

language learning strategies of male and female students enrolled in university-level English composition classes in Saudi Arabia. When looking at the social, metacognitive, compensation, and cognitive strategies students used, the researcher concluded that "Although no statistically significant differences were found, female Saudi EFL students reported using language learning strategies more frequently than male students at all three universities polled in Saudi Arabia" (p. 422).

As an educational psychologist, William Perry established models of [epistemological] structural or developmental sequences that liberal arts education college students go through (Many et al. , 2002, p. 304). Perry suggests that college students move through a series of well-defined (fixed) positions depending on the ways they perceive truth, knowledge, and authority. He also explains why and how people transition from one position to another. He introduced a scheme of nine positions of student intellectual development, which can be summarized in four major sequential categories: basic dualism, multiplicity, relativism subordinate, and relativism.

Belenky and Tarule ((1986) examined the epistemological growth and perspectives of female college students. They found that the basic assumptions that female students make about "the nature of truth and reality and the origins of knowledge shape the way [they] see the world and [themselves] as participants in it" (p. 3). These assumptions also affect their definitions of themselves, the way they interact with others, their public and private personae, their sense of control over life events, their views of teaching and learning, and their conceptions of morality (p. 3). Belenky et al. came up with a new classification scheme of five epistemological perspectives that apply specifically to women: Silence, Received knowledge, Subjective knowledge, Procedural knowledge, Constructed knowledge.

Group Work and Writing

According to Perry (1999), not only teachers affect the ethical and intellectual development of college students, but so do peers through different forms of collaboration. At the turn of the twentieth century, traditional writing classrooms in the US were "teacher-centered rather than student centered, focused on the product rather than process," and were "oppressive rather than liberating" (Brooke, 1987, p.150). As more teachers became interested in the student's role in writing, the focus of English teachers shifted from product to process. That shift brought with it an emphasis on invention, revision, and formative feedback. Writing came to be seen as a means to create and form ideas (Raimes, 1985), not merely to report them; a means for learning, not just a means to demonstrate learning (Emig, 1977). That learning takes place as a result of providing students with the "context, preparation, feedback, and opportunity for revision" through which to engage them in the discovery of meaning (Raimes, 1985, p. 250). In contrast, students in the KSA are not taught that writing is a means of creating and forming ideas.

With the shift from teacher-centered to student-centered pedagogy comes a shift in power. In a teacher-centered pedagogy, the teacher holds most of the power; in a student-centered pedagogy, the teacher takes the role of a "coordinator of a cultural circle," who, through structured questions, empowers students to voice their opinions and to take charge of their learning when working individually and with their peers (Wallerstein, 1987, p. 41).

Collaborative pedagogy reflects a practical application of the shift in power. In this pedagogy, the teacher's role is to introduce the task, making sure it is an open-ended one (i.e. with no set answer or preconceived result) and then to get out of the way to allow each group of

students to work cooperatively towards a product arrived at through negotiation and consensus (Santos, 1992; Trimbur, 1989).

Working with peers, whether in whole-class discussions or in small groups, enhances critical thinking, but it poses unfamiliar challenges to Saudi students. Unlike the individualistic culture of the US, the culture of the KSA is collective. In a collective culture, individuals are expected to look after the well-being of the whole group as opposed to their individual well-being. Yet group work in the KSA is not highly valued because the teacher is regarded as the one who has the knowledge, not the students. Many Saudi students who come to the US to study encounter group work for the first time, in equally novel mixed-sex classrooms. Unlike most ESL programs in the US, which follow the coeducation system, EFL programs as well as all the educational institutions in KSA are single-sex. Saudi students are learning new techniques and approaches for English writing at the same time they are wrestling to reconcile the values of their home culture with those of their new learning environment.

Fadia

Belenky et al. (1986), when talking about the developmental stages of female college students, present four stages: silence, received knowledge, subjective knowledge, procedural knowledge, and constructed knowledge. In the first two stages, silence and received knowledge, the female students depend on external authority for truth and information even when they are themselves capable of reproducing them. In the VTCLI writing classroom, collaborative work requires students to treat their peers as well as their teacher as external authorities. Ironically, because they have been culturally trained to comply with their teacher's demands, the Saudi female students obediently undertook assignments like peer editing that ran counter to their own assumption that the teacher is the only valid authority in the classroom. Consequently, they were able to enjoy and benefit from their peers' contributions, which helped their development as writers, once they overcame the tension caused by having to work in groups with the opposite sex.

Knowing that it is not culturally acceptable for Muslim girls or boys to touch or be touched by a member of the opposite sex other than immediate family members, I realized that I had to take my time before asking the students to move around the room and work with different people. All the female students clustered on one side, leaving the opposite side of the room to the male students. On the first day of the study, Fadia sat next to Hana in the right front row. In the front row on the left side of the room, Kareem sat next to Hassan. For the rest of the term, the students kept the same seating arrangement.

For the first two weeks, whenever there was a small-group activity on the schedule, I directed the students to work with their neighbor in the same row. When the activities were for bigger groups, I would ask the students to form groups with students in the other aisles. I had to repeatedly remind them to work with a partner instead of working individually. At first, they would not budge. They listened respectfully to me, said, "OK," nodded their heads to signal that they heard me, and moved a few inches closer to each other. Then they went on finishing individually what they had started. After they finished, they compared their answers with their neighbors', instead of working together all along. Since these students were not yet accustomed to working with their peers, comparing their answers with each other nonetheless represented a small step towards more frequent and longer group-work sessions.

As the term progressed, to help them get used to working in mixed-sex groups, I would periodically ask students to move around and form groups containing both males and females.

Although I would ask them to keep these groups for the coming days, the next day they would go back to their original segregated places. To expose students to the ideas of classmates of the opposite sex without making them uncomfortable, I held whole-class discussions followed by small-group discussions in the second term. In the small-group discussions, students were allowed to choose the peers they preferred to work with. All the Saudi students almost always chose to work with peers of the same sex, except when I asked them to pick a peer of the opposite sex.

Fadia is a typical Saudi girl who was granted a scholarship through the KASP to pursue higher education in the US. Fadia, 18 years old, grew up in the KSA in a large family. Second-language literacy is often tied to literacy skills in an ESL student's native language. Fadia did not write much in her primary or secondary schools, even in Arabic, and the kinds of writing she did do mainly focused on writing down existing texts, not creating ideas or thinking critically through writing. Fadia learned Arabic writing in the KSA from elementary through high school. Her Arabic writing education, however, was limited to taking notes and writing letters and speeches. In secondary school, she continued practicing the same genres with little progression in vocabulary. She learned by imitating the writing samples provided by her teachers. During high school, she wrote short stories in her spare time, but did not receive creative writing instruction in school. Mostly, Saudi Arabian students do not learn how to develop original ideas through writing or discussion; the Arabic writing curriculum generally does not include writing argumentative or opinionated essays or participating in group work. Fadia was a very serious student. She took her work seriously and finished all her writing assignments on time.

Although Fadia was fluent in English, she did not participate in debates or whole-class discussions unless I specifically asked her to do so. Despite the fact that she found it more difficult to express herself when writing than when speaking, she was still able to communicate her opinions in writing. However, she did not participate in a whole-class discussion during the brainstorming phase of any of the essays that she wrote.

For the argumentative essay in that class, I had asked the students to write on the topic of women driving in Saudi Arabia. During a whole-class brainstorming session, the class divided into two groups: one for women driving and the other against it. Both groups used religious reasons to support their claims.

During the break after this whole-class discussion about women driving in the KSA, the female students stayed in the classroom as usual. This time, instead of socializing, they continued the women's driving conversation among themselves. Basma angrily said, "The way the strict men in Saudi Arabia are refusing to let women drive is very similar to how those who are like them before, like fifty years ago, refused to let women even to get education." Hana was quick to say, "It is really sad that back home women have their own cars but cannot enjoy driving them. The drivers do, but they cannot." Again, Fadia was quiet but very attentive. Before the end of break, I asked her why she did not contribute to the discussion. She replied that she always likes first to listen to her peers' opinions and then to present her opinion in a different way. Although Fadia easily contributed to small-group discussions, especially when working with female students, she did not do so in whole-class discussions. That did not mean that she did not pay attention, reflect, or take an interest in the discussions, as her following essay proved. Acknowledging that there are diverse channels for critical thinking, Arleen Schenke, a scholar in critical pedagogy, comments on the complexity of silence in language acquisition and use. She believes that ESL students' silence does not always demonstrate passivity. Instead, in many instances it shows oppositional thinking. The silence that Schenke talks about is the silence

imposed by fear. Fadia remained silent, on the other hand, not out of fear, but out of respect for her cultural values. Her journals, in which she expressed her opinion, which differed from that of her friends during the whole-class discussion, reflected that.

In the second interview towards the end of the second term, Fadia described the benefits of working in groups (as long as she was not with Saudi males) and whole-class discussion:

It was truly helpful. And like my last essay that was about Facebook, I have the ideas. And when I asked my classmates, what should I do? They recognized my ideas because I am confused and I am just thinking about Facebook and what should I say. I have the idea but I don't know how to recognize this idea and how to write it down. And they helped me with that [sic].

Her recognition that her peers' ideas are valuable was later confirmed in her end-of-term reflection. In her response to the question about the most interesting writing practice, Fadia wrote,

The brainstorming and the drafting. It is very useful to brainstorm our ideas in the class where we can discuss our ideas with friends and class mates. So, we can get help from our friends to develop our points and ideas. Also, it is very helpful to make much draft so we can improve what we wrote in the first draft with better and more logical concepts [sic].

Although enthusiastic about the brainstorming activity, Fadia was less pleased with peer editing. In the same end-of-term reflection, she responded to the question about "a writing practice you think is unnecessary" by writing, "Sometimes peer editing with a class mate is unnecessary. Because some students just finish their draft and they are tired from doing their own draft. So, some might feel boring to edit another draft for another friend or classmates [sic]."

Topping (2008) says that "peer assessment can also increase reflection and generalization to new situations, promoting self-assessment and greater metacognitive self-awareness" (p. 23). Despite her own doubts about the activity, when editing her peers' work, Fadia did not just fill out the checklist, but generally gave extensive feedback similar to what I had given her on her writing. She wrote to her peers phrases such as "give more details and examples," and "you need to put the word 'some' instead of 'all.'" She also wrote encouraging notes like "good thesis, great topic sentence, great conclusion."

Like all her female colleagues, Fadia expressed how much she valued her peers' input. During peer editing, all four of them gave, received, and implemented their peers' written feedback. Because they did not take notes during whole-class discussions and group work, though, they did not fully benefit from their peers. There are several reasons for their actions. They are not used to group and whole-class activities, especially with the opposite sex, and they are not used to taking notes. In all their classes in the KSA, including their English writing classes, they simply wrote down what the teacher wrote on the board or what they had memorized. The other reason is their concern for perfection. If they take notes, they may not have the correct spelling, or fully capture what their peers say. Additionally, coming from an oral culture, they may assume that they will remember what their peers say. However, capturing discussions in writing would allow them to profit more fully from those new class activities.

Kareem

Nineteen-year-old Kareem was enrolled in private school in the KSA. After high school, he had taken about five months of conversation courses in a private English language institute in his home town, Jeddah, in the KSA. Although Kareem is a sophisticated, spirited, influential, rational, and cogent talker in class, his biggest problem is that he has “no access to his thoughts or personal style through the medium of writing” (Shaughnessy, 1977, p.15). Also, because he did not fully commit himself to reading and writing the assigned tasks (whether in or out of class), he could not get his writing “to the point that it approximates his skill as a talker” (p. 33).

Unlike the Saudi female school curriculum, which includes the teaching of Arabic writing through the freshman year of college, the Saudi male school curriculum stops offering Arabic writing courses in the secondary and high school. Kareem described how he learned Arabic writing by saying,

In KSA they did not teach us academic writing. All they taught us was how to write a letter. From the 1st year to the last year of elementary school....We took no composition in middle and high school. In Secondary school we took only dictation...we never learned how to build a paragraph. Only how to start a letter and how to conclude a letter.

Consequently, not only Kareem, but all the male students in the study, seemed to have learned from their previous schooling that writing is not important.

Kareem had a good self-awareness and agency in his literacy development. During both terms, Kareem was respectful and enthusiastic; in fact, his voice dominated the classroom. However, while Fadia and the other female students were committed to doing the writing assignments, Kareem was not. He rarely came to class with the required draft, except the final draft of the last essay of the term, which he planned to include in his portfolio.

When referring to studies on sex differences in the use of language, Belenky et al. (1986) explain, “the world is commonly divided into two domains: speaking and listening...it is the men who do the talking and the women who do the listening” (p. 45). Kareem was mostly actively engaged during whole-class discussions, especially when the topics involved cultural experience. He seemed to be sincerely interested in learning from other students about proverbs, body language, and other customs. In response to the prompt, “the activity that you loved the most and would like to do more,” Kareem wrote, “speaking class argument because it is help students to form their ideas [sic].” About the most interesting writing practice, he wrote, “the brainstorming. It is very useful to brainstorm our ideas in the class where we can discuss our ideas with friends and classmate. So, we can get help from our friends to develop our points and ideas [sic].” However, like Fadia, he failed to take full advantage of his classmates' input because he did not take notes during small-group or whole-class activities.

Shehadeh (1999)'s study of gender differences among EFL students during group work found that male students “have greater and better opportunities to communicate, promote their productive skills, and progress than females” (p. 260). However, the same confidence in his own authority that made Kareem more willing than Fadia to speak in groups undermined his ability to use his peers as authorities to help him improve his writing. Kareem did value group discussion as a means to develop ideas, but he was reluctant to give or accept written feedback during peer editing. At the end of the first class, during which students were giving feedback to each other, Kareem asked me if he should consider his peers' feedback. When I asked him why not, he, like Fadia, said that he does not trust that his peers can contribute to his learning of writing.

Interestingly, outside the writing classroom, Kareem seemed to highly value his friends' opinions and advice about academic issues, including judging how seriously to take learning to write. For example, he said, "A friend of mine told me that all I need is the language of the field I will be studying. All I will need is the terminology of engineering, my future field. I am scientific. I don't need linguistics." When I asked how much time he spends on homework, he said,

It depends. When I have an essay to write, I take a very long time. I had hard time to transform the paragraph into a whole essay. In speaking I make mistakes, but my friends sometimes correct for me, sometimes they don't. Like when I used to say 'it is mean,' but one of my friend drew my attention that the right way of saying it is 'it means'.

Kareem does appear to value his peers' input on what he studies and their ability to help him correct his English. Ironically, however, part of the peer authority he thus accepted, in telling him that he will only need "the terminology of engineering," reinforced his belief that he does not need to adapt to the demands of English writing classes to succeed.

Gender issues may have compounded his unwillingness. While female students like Fadia were also unaccustomed to regard their peers as authoritative sources of feedback on their work, they are used to obeying a female teacher, and were thus willing to comply when asked to give and receive written peer feedback. Kareem's cultural background as a Saudi male does not incline him to accept the authority of a female teacher, nor to take seriously the critiques of his female classmates, who were more willing than male classmates to provide substantial written editing. Because he also refused to make a serious effort to critique other students' work, he missed the opportunity to practice critical thinking skills that could have honed his ability to develop his own writing. Accordingly, he did not make the progress in critical thinking and writing that Fadia did.

Conclusion

Group work was new to Kareem and Fadia. They both enjoyed and appreciated their peers' opinions, especially during whole-class discussions. While Kareem initiated and directed whole-class discussions, Fadia was more hesitant and reflective. During small-group work, both of them were more relaxed when working with peers of the same sex. While Fadia was supportive and gave elaborate written feedback, Kareem, because he was rarely prepared, gave and took mostly oral feedback.

Both Kareem and Fadia, came to the US with little to no previous experience with group work or whole-class discussions in Arabic or English writing classes. In the VTLCI, they both experienced for the first time exposing their ideas in class to their opposite-sex peers' input. Working with the opposite sex brings with it uncertainty, tension, and fear of being critical of each other and of being criticized. That fear results in the lack of the trust needed when working in groups. This is especially true for Fadia, who was used to being educated in segregated schools that were very well constructed and isolated from any male presence. In the VTLCI, she found herself face-to-face with male colleagues. She dealt with that new diversity through avoidance. Avoidance may be perceived as a lack of trust towards the opposite sex. In Kareem's case, it is an obvious possibility that, from a patriarchal society, he may distrust his female classmates.

Belenky et al. revisited their study *Women's Ways of Knowing* and picked up "the narrative of how people know and come to think of themselves as knowers" (Goldberger, 1996,

p. 2). They asserted that the relationships between the ways of knowing, gender, race, class, and culture are complex. Culturally, writing requires more than language acquisition. For this particular population, writing involves preserving their cultural identity within the new culture. Therefore, teachers need to help the Saudi students find their voices so that they do not end up lost between their previous restrictive literacy practices and the new and challenging ones.

When investigating the intellectual and ethical development of American college students, Perry (1999) also asserts that the intellectual development process is dynamic and complex. The complexity for the Saudi students is even higher when considering their cultural backgrounds and literacy constraints, especially when keeping in mind that those students will return to the KSA and should be able to reassimilate with their communities. Therefore, it is important to consider students' literacy, social, and cultural factors, "especially when implementing social activities" (Gunn, 2007, p. 76). By doing so, educators will be helping them preserve the nature of who they are—especially since most of them do not look for Western assimilation—while at the same time empowering them through their own independent voice "rather than being silenced, accommodated, or rejected by the dominant discourses" (Canagarajah, 2002, p.116).

In addition, teachers, following Canagarajah (2002)'s advice, "must encourage students to stop focusing on writing as a narrowly defined process of text construction. Writing is rhetorical negotiation for achieving social meaning and functions...we do not write only to construct a rule-governed text" (p. 602). Therefore, teachers need to change the question they are asking themselves. Instead of asking how they can improve students' English skills, teachers should start looking for ways to assist the Saudi students to exhibit the critical thinking skills they already have to achieve their goals. They can do that by acknowledging the students' cultural experience and reflecting on it, in order to make students comfortable with who they are and help them be more willing to learn and become competent. Bringing cultural awareness to the classroom includes considering not only religious and social issues but also ways about how ideas are expressed. When demonstrating assertiveness, for instance, male students should not be considered rude, and when female students do not participate orally in whole class discussion, they should not be assumed to have no voice. Those students are behaving the way their culture has prepared them to behave. ESL teachers should also recognize that there are differences in the Saudi students' literacy background: female students have a better writing background than the male students.

Learning to compose in a different language is hard. It is one thing to learn to speak, but to learn to compose presents much more daunting hurdles. To assist students in this endeavor, teachers need to change their focus from concentrating strictly on language issues to taking advantage of the whole life of intellectual and cultural knowledge that the students bring with them to the American classroom. Canagarajah (2011) argues that teachers "will do a disservice to our students if we do not help enhance the resources and strengths with which they come," and criticizes those who do otherwise:

Given the tradition in L2 pedagogy of using written work to develop grammatical competence, teachers overwhelmingly view themselves as language teachers rather than rhetoricians. This mode of teacher response has many negative consequences for the literacy development and critical thinking of students... it fails to engage students in negotiating content and discourse ...students begin to focus only on an error-free final product (p. 194-195).

Kareem is orally competent in English, but writing classes value the words on the page. Although scholars in composition and writing stress the value of class discussions, students are evaluated on what they write, not what they say. Canagarajah (2006) says, "[W]e should reconsider the place of orality in writing. Oral discourse and oral traditions of communication may find a place in writing as they provide useful resources for narrative and voice for students from multilingual background," because orality can "expand the communicative potential of writing (p. 603).

The ways in which Kareem and Fadia view their peers' authority affects how they approach writing and critical thinking. Both of them value and integrate their voices with what they learn from their peers. A practical way to combine what students already know and what they need to learn, while at the same time respecting their cultural values, is through the use of Computer-Assisted Language Learning (CALL). By using CALL, which "boasts collaborative and process-oriented composing possibilities," teachers will enhance students' collaboration while at the same time respecting the sex and cultural constraints on face-to-face meetings (Canagarajah, 2002, p. 223). Through CALL, teachers can meet the special needs of the Saudi students who feel uncomfortable working with the opposite sexes about what is mentioned in class.

About the Author:

After earning a PhD in English from Virginia Tech and an MA in Linguistics from the University of Louisville in Kentucky, the author has taught Linguistics, EFL, ESL, and Communication, and has presented at various American and Saudi institutions and conferences including Tesol Arabia. She has served twice as head of the ELI in Jeddah, and currently heads the PDU there.

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Imaging Prophet Mohammed and the Orient Prototype in English Biographies

Hadeer Abou El Nagah

University of Ottawa/Prince Sultan University

Abstract:

From the Crusades to the present, generations of Western scholars and writers have presented and portrayed Prophet Mohamed in their writings. Many claim to be objective, while others do not hide their bias views and animosity. Many episodes from the prophetic biography were highlighted and frequently depicted in Western writings and were demonstrated in English literature as examples of the *Orientalists* from the East to simply fit the Romanticism prototype of the *Orient*. Nevertheless some less bias writings and portrayal of the Prophet appear from time to time in English writings. Michel Hart's ranking of Prophet Mohammed as the first of the top 100 most influential men in history is one of these examples. Hart's purely secular choice was justified as he viewed Prophet Mohammed as a successful personality both as a religious and war leader. During the last two centuries, some other research based writings like those of Sir William Muir, D. S. Margoliouth, Montgomery Watt and Karen Armstrong are also considered as slightly deviant from the traditional prototype of the prophet. This paper overviews the development of the image making of Prophet Mohammed in English biographic writings. Through the lights of Edward Said's *Orientalism*, a qualitative reading of Montgomery Watt's *Mohammed in Mecca* 1953 and Karen Armstrong's *Mohamed a Prophet for Our Times* 2006 are critically examined as examples.

Key Words: Islam and the West, Orientalism, Prophet Mohammed's biography, stereotyping, writings about Islam.

Introduction:

Islam as a subject in the Western writings has greatly developed in recent years. In addition to the traditional topics of philosophy, history theology and culture, the scope of Islam-related topics covered by Western media and writings has increased to include politics, economics, military and social matters. Yet this increasing interest is not necessarily a positive indication. In the last few years, for instance, Pope Benedict's XVI remarks about *jihad*, the Danish cartoons of Prophet Mohammed as a violent and bloody leader and he most recent presentation of the Prophet in the French Charlie Hebdo cartoons are only examples of a long history of Western Islamophobiaⁱ which roots goes back to the middle ages.

The first attempt to translate the Qur'an in English in 1649 was an inaugural start to a long history of interest in Islam and its Prophet in England and the West forming a then new branch of research interest and study to be known as Orientalism. Despite their drawbacks, numerous translations continue to appear stimulating English researchers and readers' curiosity about the religion of Islam and its Prophet. However, as noticed by Gunny and others, since the late seventeenth century onward the Orientalistⁱⁱ scholarly attention has shifted from Islam to Mohammed himself (Gunny, 2010, p. 22). Such interest was mainly fueled by the increasing Romanticism attentiveness given to the "Other" or the "*Orient*" as Europe struggled to get over the spelling of the Ottoman Empire. Later on the motives behind the interest of studying and writing about Islam and Muslims vary from scholarly and religious curiosity to imperial and political authority. Such interest was later developed to become a branch of study in itself, it attracted academics and scholars across the globe to examine the complex relation between the East and the West with the special focus on Islam and its Prophet at the core, Edward Said's magna opus *Orientalism* is only an example of the towering attention. Eventually such curiosity and attention crossed the boundaries of academia and became the occupation of an increasing body of writers.

Prophet Mohammedⁱⁱⁱ, as a subject in Western writings has its own attraction across history, it represents a living example of how the "orient" is viewed and fanaticizes by the West. Though, extremely rooted in his period, paradoxically Prophet Mohammed has become a timeless personality, the variety of Western writers' views to Prophet Mohammed is insurmountable. The wide span of the Western interest in Islam in general and in Prophet Mohammed in particular makes it extremely difficult to cover in one research or academic work as for the last fourteen centuries many Western writers have been reacting to him and to his message as a rich subject matter to their writings, therefore the point of research focus is to be narrowed down here.

During the late nineteenth and the twentieth century, three particular British biographers are generally known for their relative sympathy towards Islam and dependence on authentic sources. They seem to have slightly shifted from the traditional approach of the Western biographers and writers namely; Sir William Muir, Professor David Samuel Margoliouth, Professor William Montgomery Watt and Karen Armstrong are the most latter-day renowned Western non- Muslim biographers of the Prophet. Their writings are considered to have played a key role in reshaping the inherited distorted image of the Prophet in the minds of the Western readers. Ali Mohar's study brought the three biographers into a comparative prospective and sheds light on the development of imaging prophet Mohamed's personality in English writings (1997)^{iv}. Out of these three biographers, Professor Montgomery Watt's works like *Mohammed in*

Mecca (1953), *Mohammed in Medinah* (1956) and *Mohammed Prophet and Statesman* (1961), are probably the most read. Amongst many of his well-known works, these particular ones about the Prophet were the most popular in the Muslim and the non-Muslim worlds alike. They have been reprinted several times and translated into many languages like Arabic, French, Japanese, Spanish and Turkish.

Karen Armstrong is one of the examples of non-Muslim writers who belong to the Western hemisphere who are known for writing fairly objectively about Islam. Her clearly unbiased views about Prophet Mohammed came after a long history of antagonism and injustice to his personality and the message he carried. Such views have developed across history, forming a whole mass of literature that is worth close examination. Martin Ling's *Muhammad His life Based on the Earliest Sources* (2006), is probably one of the most popular biographies of the prophet, however it is not to be discussed here as he converted to Islam and naturally his views will be more reflective to the Islamic prospective. On the other hand, both Watt and Armstrong are chosen here as examples of the non-Muslims writers as both are comparatively recent and because of their considerable academic and scholarly approaches and research methods. The imaging of Prophet Mohammed in both Watt's *Mohammed in Mecca* (1953) and Armstrong's *Mohammed a Prophet of Our Time* (2006) are to be critically examined here. The main research question here, is how far the image created about Prophet Mohammed has changed in modern times from the traditional medieval prototype of the Orient? Using Edward Said's concept of Orientalism, the aim of this research is to examine how Prophet Mohammed is portrayed by the two biographers, and explore how far imaging his personality and leadership has changed in recent years in the English biographies as it appears in the two specific works. My analysis is neither historical nor theological but it is rather a textual analysis of these two biographies to examine their conformity / deviation with the stereotypical image of the Orient.

The Image of the Prophet in the Middle Ages:

In the Medieval thinking, because of the circumstances of the crusades, Islam had to be painted as an enemy and hence Mohammed was mainly created as an "imposter", a "charlatan" who "imposed his religion with sword" and a "sexual pervert" (Gunny, 2010, p.26). This distorted image became one of the received ideas of the West and formulated the Western line of thought about Islam and the character of its Prophet. It was during that time when a certain biased image against Islam was formed, or what Noeman Daniel called a "*communal opinin*" (qt. in Buaben, 1996, p.2). Literary and non-literary works alike were equally influenced by these Orientalist biased outlooks to Prophet Mohammed and continually misrepresent him accordingly^v. Presenting a negative and subjective image of the Prophet was and continues to be a result of the supremacist vision of the European race which leads many of the Western writers, according to Buaben (1996), to be highly selective in their collection of material and analysis. It also drives them to see the "Other" or the "Orient" as inferior and backward. In that sense Orientalism as a field of study in Edward Said's words, can be seen as one of the ways of "Western style for dominating restructuring and having authority over the Orient" (qt. in Bayoumi & Robin, 2000, p.69). The whole field of Orientalism, thus has originated out of political and economic pragmatic necessity and is utilized for centuries to establish Western and Occident supremacy. Such divisive outlook to the world throws its shades in different degrees on almost all the writings about Islam and its followers for centuries, and explicitly sets the division of the world into the binary opposites: "Orient" and "Occident" (Buaben, 1996, p. 338). The idea of the Orient

is thus a European creation to fanaticize them as exotic beings, the religious tint may add an extra dimension to the fanaticized image and therefore, attract more writers and readers alike.

The methodology of Orientalists and their approaches in writing about the East can be categorized into four approaches according to Anouar Abdel Malak; ranging from focusing on the past studies, the narrative style, separating religious from linguistic aspects and neglect and denying the Eastern and Islamic achievement (Sardar, 1999, p.60). Stemming from the medieval roots, the majority of the Orientalists studies can easily fall in one or more of these four categories with very rare exceptions even till recent times.

Modern Views of the Prophet in the West:

Undoubtedly the field of Orientalism has changed greatly after the Enlightenment and the eighteenth century Europe as stated by Said, for instance, and others. A new approach to rereading the East which Edward Said called "modern Orientalism" (Bayoumi & Robin, 2000, p.88). Though the presentation of Prophet Mohammed has greatly changed accordingly in modern era, most if not all Orientalists remained entrapped in varying degrees in the pre Enlightenment thought with their natural antagonism to the Arab and Islamic culture at the core (Gunny, 2010, p.17). More recently, the destruction of the World Trade Center on September 2001, gave the extremist Christian right in the West more reasons to re-launch their war against Islam and revive the deeply rooted traditional Orientalist image of its Prophet. The current views of Mohammed have their roots in the Medieval era. Though, late nineteenth and twentieth century British writings, which is the focus of this study, tend to take a more positive and sympathetic approach towards the life of Prophet Mohammed, his personality and views, we can hardly say that they were fully objective. Noeman Daniel, for instance, looks at the Medieval cannon and summarizes its percepts concerning Islam, the Qur'an and Prophet Mohammed, he concluded that a distorted image about the Prophet in particular and about Islam in general was zealously passed on to even later generations and that the twelfth and thirteenth's centuries negative views about Islam and the intellectual aggression were simply carried out for political reasons despite the allegations of impartiality and objective scholarship of the Enlightenment (1993, p302, Talib 2014, p 440) .

For more than ten centuries Prophet Mohammed continued to suffer at the hands of Western intellectuals all the disrespect that they were capable of inflicting on him, and very few writers were willing to remove the stigma that was attached to his name (Ghuny, 2010, p.207). However, the context of the twentieth century especially in view of the political development made Islam and its "originator" an important theme in the West, many people are becoming more interested in knowing more about the personality of the Prophet. The personality of Prophet Mohammed topped the list with wide margins of many surveys of biographies that interest readers in Europe (Rodison, 1988). Three particular twentieth century biographers are merely considered key players in the formation of Daniel's *Communis Opinio*; namely; William Muir, David Margoliouth and Montgomery Watt, their works during the late nineteenth and twentieth centuries are considered as main sources to many later biographers and writers like Canon Edward Sell and others Despite the fact that both Muir and Margoliouth attempted to follow the Enlightenment in their biographic writings and the Prophet and showed slight sympathy with his personality, they showed minimum deviation from the prototypical imaging of the Prophet (Buaben, 1996).

Montgomery Watt's *Mohamed in Mecca*:

Amongst the wealth of literature about the Prophet during the twentieth century W. Montgomery Watt (1909- 2006), is distinguished as one of the most respected Prophet's biographer since the then. Besides being the most prolific writer on Prophet Mohammed in the West during the twentieth century, Watt's views of the Prophet have had a considerable impact on British students and writers of Islam. His academic approach to the prophetic life had contributed greatly to the significant shift in the Christian biographical approach to the Prophet from "confrontation to dialogue" (Buabenp.317). He depended in the Quran as a reliable source of documenting the Prophet's life which marks a significant shift in the methodology of writing the prophetic biography different from his predecessors. Ahmed Zaki Yamani wrote in the foreword of Watt's above-mentioned book that it was due to Watt's efforts that Western mentality is being freed from the shackles of the medieval prejudices that have blinded the West for long (ix). Watt has a clear respect and sympathy to Islam and its Prophet which was evidently noticed from the amount of the positive reviews his books gained. Imamudeen Khalil for instance states that Watt was the first to maintain respect and partiality to the prophet in his works while discussing events that depend on unseen events of the Prophet's life (1975, p.99). Watt's relative impartiality and fairness to his scholarly approach with regards to the personality of the Prophet can be seen in his own words introducing his *Mohammed in Mecca* as he stated that faithfulness to scholarly approaches is what most Western writings about Islam lack and the reason they are generally not acceptable by Muslims (p.x).

Unlike many of the biographers before him, Watt acknowledges the Islamic sources which is considered a remarkable deviation in the formation of a new communal opinion about Islam and the prophet during the Twentieth century. Besides his consultation of Islamic authentic sources as Al Tabarai, Ibn Hisham and Ibn Ishaq^{vi}, one of Watt's points of strengths in writing about the Prophet is his referencing from the Qur'an and his acknowledgment of it as the main source of authenticity to the *Sirah* (Prophetic biography). On the back jacket of his book *Mohammed in Mecca*, for instance, it is stated clearly that Watt is presenting a fresh outlook to Mohammed within the socio-political factors that were operating during the period.

This first encounter of the book gives the reader the impression that this study provides a different outlook to the Prophet which separates it from the mass of the material produced in the West over the ages on the subject. Watt's interpretation of the prophet's personality breaks free from the dominant paradigm of the subjects and clearly contradicts the earlier prototypical imaging. Watt pictures Mohammed as being unsatisfied with the religious practices common amongst his people and continually searching for a monolithic religion. The examples in which Watt depends on the Qur'an as a main source of writing authenticating the Prophetic biography are numerous and can easily be spotted in his narration of the episode of the revelation (p.116), the account of the change of the Qibla (p.181), the and many other incidents. The contextual correlation approach followed by Watt in presenting the chronological development of the Prophet's life also allowed the reader to situate the different episodes in their socio-political and geographical milieu. Such presentation of the prophet's life allowed the reader to examine the quality of the prophet's personality with in relation to his environment not in the reader's own registry of reference.

Additionally Watt calls for a complete rejection of the medieval charges of "imposter" and "liar" leveled against Mohammed explaining that contemporary sound scholarship does not

accept such frivolous charges anymore. Prophet Mohammed's proven sincerity leaves no room to question the fact that he was able to discriminate the revelation from his other activities. Watt's description of Mohammed introduces a variant from the traditional image in the West, he emphasizes:

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Mohammed an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Mohammed (p.9).

Watt strongly supports the theory of Prophethood of Mohammed. He admits that Mohammed was sent by Allah to mankind and encourages Christians to admit his Prophethood as well:

Personally, I am convinced that Mohammed was sincere in believing that what came to him was a revelation, it was not the product of conscious thought on his part. I consider that Mohammed was truly a prophet, and think that we Christians should admit this on the basis of the Christian principle that "by their fruits you will know them", since through the centuries Islam has produced many upright and saintly people. If he is a prophet, too, then in accordance with the Christian doctrine that the Holy Spirit spoke by the Prophets, the Qur'an may be accepted as of Divine origin (p.1).

Accepting the fact that Mohammed is a Prophet led Watt to believe that the Qur'an is the message of God or Allah and in turn directly refutes the allegations of the falsity of the Qur'an and Prophet Mohammed at the same time. In addition to his views about Mohammed, the importance to this book lies in his critique not only of the Western prejudices and academically inaccurate approaches to Islam and its Prophet but also to his equal criticism of the Muslim public and Muslim scholars as well. According to Watt, the self-image that the Muslims usually present about themselves promotes the Oriental stereotypical expectations and therefore recycles the Orientalists divisive outlook of "Orientals" and "Occidentals", an idea that was also suggested by Said about the responsibility of the Orientals themselves about the self-image they have about themselves (*Said's Reader* p.67). Therefore Watt advises Muslim scholars to develop a scholarship and deep research on the points of *Asbab Al Nuzul* (the occasion of revelation for each *surah*) in order to link the *Surahs* (chapters) of the Qur'an with the Prophetic biography or the Prophetic traditions (242-3). His rejection of backwardness is two-fold; on the one hand he criticizes the Western medieval line of thought yet on the other hand he criticizes the Muslims. His views were clearly stated in his *Islamic Fundamentalism and Modernity*, 1988. The book contains his critique of the Muslims for portraying Prophet Mohammed as an archetype and not to present his humanistic side and reveal some of the human qualities to non-Muslims.

We can conclude that Watt's presentation of Prophet Mohamed depends mostly on his rereading of the prophet's life through other Islamic authentic sources like the Quran, Quranic exegeses and *Hadith*. Despite the fact that he deviates from the traditional prototype imaged by the general paradigm of biographers, he clearly lacks some crucial aspects of the Prophet's personality; mainly the understanding of the universality of the Prophet and his message, a

deficiency which makes his writings less convincing especially to Muslims (Angawi, 1992, p241). Watt's scholastic approach undoubtedly distinguishes him from his predecessors, however his presentation remains very general and holistic and some specific issues should have been addressed with more details to make it clearer to the non-Muslim reader, like the issue of the Meccan position.

Karen Armstrong's *Mohammed A Prophet for Our Time*:

A relatively recent and less scholarly short biography of the Prophet is written by Karen Armstrong in 2006. A British writer and commentator who went from Christian conservatism to a more liberal and mystical views about religion, her works focus on commonalities between the three major religions and expresses openness and compassion towards Islam and Prophet Mohammed in general. Her major books include: *A History of God: The 4,000-Year Quest of Judaism, Christianity and Islam* (1993), *Mohammed: A Biography of the Prophet* (1991), *Islam: A Short History* (2000) and many others. Her 2006 short biography; *Mohammed A Prophet for Our Time*, is known to be one of the most impartial and objective biography by a Western non-Muslim author. Armstrong's 1991 long biography of the prophet was awarded the Muslim Public Affairs Council Media Award^{vii}.

Armstrong's title "A Prophet for Our Time" probably summarizes her outlook to prophet Mohammed's prophecy and message, as it connects it to the present rather than describing it as a purely historic narrative. Evidently, the possessive "our" in the title indicates the relative appropriateness of his personality and ethos and their transnational cross historic quality, a fact that she continually emphasizes throughout the book. The back cover of the book presents some of the reviews by the *Economist* and *New York Times*, both stress its importance in presenting a fresh understanding to the character of Prophet Mohammed which is different from the traditional prospective on him and Islam as a religion. Unlike Watt's, the book is meant to give a general timeline of the Prophet's life and does not claim any scholarly investigation or analysis. However, Armstrong shares with Watt the importance of seeing Prophet Mohammed through the political and socio-economic environment of his time. The book is divided into an introduction and five subsequent chapters each corresponding to a chronological phase in the Prophet's life. She explains in her introduction the importance of Prophet Mohammed's life in understanding all aspects of Muslim life and its relevance to the lives of all Muslims:

The life of Prophet Mohammed (c.570-632 CE) was as crucial to the unfolding Islamic ideal as it is today. His career revealed the inscrutable God's activity in the world, and illustrated the perfect surrender (in Arabic, the word for "surrender" is Islam) that every human being should make to the divine. Beginning during the Prophet's lifetime, Muslims had to strive to understand the meaning of his life and applied to their own (p.2).

In order to appreciate the greatness of Prophet Mohammed's personality, according to Armstrong, it is crucially important to understand the challenges he faced, therefore she devoted the first chapter of her book to describe the social, economic and political life in Mecca before the Prophet began to receive the revelation. Armstrong emphasizes that many of his moral and ethical foundations, belong to his upbringing in the desert or "*badawah*", and to the strong and well-founded moral system that depends mostly on generosity, courage, honest and "*muruwah*"^{viii}, a genuine Arabian quality that she thoroughly explained (10-18). Armstrong praises the predominant virtues of the tribal system at that time to the point that she criticizes the

class and economic distinction that *Quraish* (the prophet's tribe) developed later as being a practice that is alien to the "*muruwah*" ideal (p.27).

Despite her reputation as a more tolerant, unbiased and Christian writer about Islam, her views of Prophet Mohammed as it appears in her short biography, which is the main interest of this study, cannot be judged as fully objective. She presented Prophet Mohammed as a courageous and wise leader more than a Prophet. In her introduction, for instance, she narrates the episode of the Prophet's revelation in Cave Hira and clearly stated that it was his personal belief that what happened to him was a revelation from God (p.3).

Undoubtedly Armstrong created an image of Prophet Mohammed that is clearly more sympathetic and less biased than any other non-Muslim biographer did. She managed to reveal his humane and sensitive personality. She also remained consistent with the meaning of Jihad which is to "strive", she stated in her introduction and managed to convey this to her readers. One of the examples on which she managed to create this sympathetic relation between the Prophet's character and the reader is in her description of the prophet's trip to Al-Taif and the physical and emotional strains he endures to deliver his message. She narrates the episode with great sensitivity and empathy allowing the reader to emotionally relate with the Prophet's ordeal. Moreover, she concludes with a long quotation from Ibn Ishaq to the widely known Prophet's prayers that exposes his agony and sadness, she, then, commented on the quotation that it was very unusual from Ibn Ishaq to give such an "intimate account" which she did herself in narrating the episode (p.79).

Despite her unbiased presentation of the moral qualities of Prophet Mohammed's personality, Armstrong's presentation of Mohammed focused on his moral and spiritual strengths and leadership more than his Prophethood, this can be clearly seen in her use of Qur'anic quotations. Though she frequently quotes from the Qur'an, she writes the quotation in poetic formats which imply their human composition, though she conversely herself admits the divinity of the Qur'an and its resemblance to the *Turah* or the Old Testament:

In the Qur'an, therefore, God spoke directly to the people of Mecca, using Mohammed as his mouthpiece, just as he spoke through the Hebrew prophets in Jewish scriptures. Hence the language of the Qur'an is sacred, because-Muslims believe—it records the words spoken in some way by God himself (p.45).

This can be seen as a result to her dependency on Michael Sells' translation of the Qur'an which is written in the same form.^{ix} Sells' approach to the Qur'an as a poetic text, by which Armstrong seems to be very much affected, is evident in many examples^x, her description of the Night Journey or "Israa and Mirage" is probably the clearest. In a lengthy comparison she quoted Sells' appropriation between the poetic experience of the ode and the Prophetic journey.

The nocturnal journey or the *Israa and Mirage* are, to some, one of the most controversial experiences in the Prophetic biography. Armstrong retells the story with unhidden suspicion and somehow denies its authenticity. She totally doubts the reality of the event and compared it to Jewish mystics (p.83).

He had been visiting one of his cousins who lived near the *Haram*, so he decided to spend the night in prayer beside the *Kabah* as he loved to do. Eventually he

went to sleep for a while in the enclosed area to the northwest of the shrine, which housed the tombs of Ismael and Hager. *Then it seemed to him that he was awakened by Gabriel and conveyed miraculously to Jerusalem, the holy city of the Jews and Christians* (Italics are mine, ibid. p. 82).

As mentioned in the above quotation, Armstrong questions the event and described it as a hazy vision that cannot be proved, she continued to compare this episode to similar experiences in Jewish mysticism. She then explains:

Later Muslims began to piece together *these fragmentary references to create a coherent narrative*. Influenced perhaps by the stories told by Jewish mystics of their ascent through the seven heavens to the throne of God, *they imagined their prophet making a similar spiritual flight* (Italics are mine ibid 83).

Additionally, Armstrong's lack of referring to original sources and her dependency on secondary material quoted by other writers can be seen as a major weakness in her work. Though she refers to some major biographies of the Prophet like Ibn Ishaq, Al Siouty, and even more recent biographers like Lings and others, she never refers to the original text but rather quotes other writers who use these texts. Another example of Armstrong's misuse of the language and translation of the Qur'an is in her comment on *Surah of Sincerity* or "*Ikhlas*" or Devotion; as she translates the word "*tawhid*" as "*unity*" which has a totally different meaning (p.62). Whereas the first refers to the oneness of Allah and the other refers to getting together and unite.

Armstrong's concluding chapter expressively titled "Salam" and remarks are probably the most indicative to her views regards the Prophet. She clearly stated that Prophet Mohammed was sent with a message to the whole humanity as she mentioned the peace and tolerance he brought after the overtake of Mecca. She clarifies that this was not to be seen as a military victory, it is rather a dawn of a new era of human relation, as evidence, she quoted the Prophet recitation of the Aya of the Qur'an which emphasizes the equality of mankind:

Behold, we have created you all out of a male and female, and have made you into nations and tribes, so that you may come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of him. Behold God is all-knowing, all-aware. (Qur'an 49:13 quoted in Armstrong's translated by Asad 189)

Unlike most of the Quranic quotations in Armstrong's biography, this *Aya*, is selected from a different source, which is seen in its different format and it also shows her appreciation to the quality of mercy and humanity in the personality of the Prophet. Her comment on the above *Aya* clearly demonstrates her understanding of the impact Prophet Mohammed had on the moral system of the Arabs since that time and the universality of his human message; "Mohammed had managed to redefine the concept of nobility in Arabia, replacing it with a more universal, compassionate, and self-effacing idea"(ibid).

Armstrong's concluding remarks to the book significantly summarize her perspective to the greatness of the personality of Prophet Mohammed and the position it should occupy in today's world in order to reach a better understanding of one another and avoid the perceived

clash between the East and the West, the "occident" and the Orient or the Muslim and the non-Muslim worlds, she states:

The brief history of the twenty-first century shows that neither side has mastered these lessons. If we are to avoid catastrophe, the Muslim and Western worlds must learn not merely to tolerate but to appreciate one another. A good place to start is with the figure of Mohammed: a complex man, who resists facile, ideologically driven categorization, who sometimes did things that were difficult or impossible for us to accept, but who had profound genius and founded a religion and cultural tradition that was not based on the sword but whose name – "Islam" – signified peace and reconciliation (p.202).

This concluding statement does not only reflect her views of the greatness of the Prophet's personality but also provides an Islamic solution and remedy to the long term divisive antagonism and hostility between Islam and the West, the key personality in this tolerance and mutual appreciation, as she sees it, is embodied by Prophet Mohammed.

Conclusion & Recommendations:

One of the main occupations of Western writers of the Prophet's biography is to challenge the validity of the Islamic sources used by Muslim biographers. The image of Islam in general and Prophet Mohammed in particular were merely informed by the imperialist views and the divisive vision of the world into "orients" and "occident". During the age of Enlightenment such image has developed into a, somehow more objective and to some extent less distorted one. Prophet Mohammed continues to be one of the most written about personalities in the world and his life continues to attract an increasing numbers of biographers especially in Western hemisphere. Some more objective studies and writings about his life appeared on the surface and a whole wealth of literature about Islam was being introduced. Increasing numbers of scholars, writers and researchers are becoming known for their more sympathetic approaches to Islam. Writers like Montgomery Watt, Karen Armstrong and others are becoming generally accepted in the Muslim world as they show some deviation from the traditional divisive and subjective approaches followed by earlier biographers and writers. Though their writings are considered as deviant from the general paradigm of the prototypical imaging of the Prophet, they can still be considered as fully objective and free from the traditional prejudices. Despite the apparent sympathy and relative impartiality, writers like Watt and Armstrong are to be approached with caution and attentiveness to the embedded discriminative remarks and hesitant tints. Their reliance on authentic Islamic sources is not to overwhelm the Muslim reader and prevent him from questioning their motives and methodology. Like many other orientalist, their writings are to be read deeply from a Muslim lenses and such works need to be scholastically examined before being introduced to the public as fully objective works. The work of sincere Muslim scholars is extremely needed in the present time to assist in reshaping and recreating the image of Islam, its concepts and Prophet in the Western minds.

About the Author:

Dr. Hadeer Abo El Nagah is associate professor of English at Prince Sultan University at Al Riyadh. A Fulbright International scholar, taught at The University of Ottawa and Carleton University, Ottawa, Canada & The State University of New York and Misr international University in Cairo. She authored a series of 9 English books and an Arabic book introducing the

Arab and Islamic Islam to non-Muslims and translated a large number of books. She blogs to New York Times and she is a frequent contributor to newspapers in North America.

Notes:

- (1) The term Islamophobia is prejudice against Islam, a term recently coined and used to indicate the increasing fear from Islam and its followers
- (2) The term Orientalist is generally used to describe a scholar, writer or researcher with interest and area of interest focus on Islam and the East. It is used here in this meaning.
- (3) Muhammad and 'The Prophet' have become synonymous in recent times though for centuries Muhammad was known as imposter. In this research Muhammad, Prophet Muhammad and The Prophet are all used to indicate Prophet Muhammad unless otherwise is stated sometimes variation of spelling the name Muhammad is to be used based on the different sources consulted.
- (4) These three in particular are usually included in books about Western views of Prophet Muhammad More details will be given below about these three major biographers. (see Buaben's and others)
- (5) Since it is not the core interest of this paper to detail the image of the Prophet during the Middle-ages, only a brief account is given here. For more details about the misrepresentation of Prophet Muhammad in literary works see Ahmed Gunny's *The Prophet Muhammad in French and English Literature* 2010.
- (6) Watt also criticizes other Orientalist and Western scholars for their avoidance to the Muslim sources entirely (*Mecca* 250)
- (7) See Mohammad Mohar Ali valuable study *Sirat Al Nabi and the Orientalist*, 1997.
- (8) For more information about Armstrong and her works please see http://en.wikipedia.org/wiki/Karen_Armstrong#Bibliography.
- (9) A term that is according to Armstrong hard to translate or to find a single equivalent in English language. It roughly encapsulating all qualities of chivalry camaraderie and doing one's due to other's
- (10) See Michel Sells' *Approaching the Qur'an*, most of the Qur'an quotations used by Armstrong are from Sells' unless otherwise is stated.
See *Our Times* pp. 34, 37-8, 50, 51-2, 62, 74, 82.....etc.

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Expressing Modality in Moroccan Arabic: From Auxiliation to Overauxiliation

Mohamed ZNIBER

Faculty of Letters and Humanities
University Ibn Zohr, Morocco

Abstract:

Moroccan Arabic Auxiliaries (M.A. Aux) constitute one of the grammatical categories in which the action of the dynamic synchrony is actively at work, renovating the collocational patterns and lexical stock of Moroccan Arabic (MA). The M.A. Aux are not directly involved in the making of "compound tenses" as this is the case in English with 'be' and 'have' or French with 'être' and 'avoir'. Referred to sometimes as Semi- auxiliaries (S-Aux) -and again, unlike English or French in which the number of Auxiliaries is fixed and their syntactic and semantic patterning clearly set, MA candidate forms outnumber their English and French counterparts and are involved actively in expressing modality in MA. In this paper, we will seek to explore how M.A. Aux express a multitude of semantic values, how they are identified; and mostly, how MA tolerate that more than a S-Aux may occur within the same sentence.

Keywords: Modality, Auxiliation, Overauxiliation, Moroccan Arabic

Introduction

This paper seeks to look into the category of verbs in Moroccan Arabic. More specifically, it investigates the combinations made with semi auxiliaries within the same sentence. Unlike English sentences in which only one modal verb is used, Moroccan Vernacular Arabic (MVA) sentences can amalgamate up to three semi auxiliaries before the head verb. This paper is organized as follows: First, it highlights morphological issues such as the inventory and typology in which these forms are delimited and classified. Later, the analysis focuses on how a succession of semi auxiliaries can generate syntactically and semantically correct sentences in MVA.

Typology of Semi-auxiliaries in M.V.A.

The collected forms have been grouped on the basis of two principles. First, they are distinguished in terms of their class membership i.e. verbal or participial. The former, being the attested forms as in English or French, need to fulfil some requirements as order and aspect. Participles may also stand for semi-auxiliaries in some of their occurrences. In addition, there exist certain semi-auxiliaries which are said to be frozen. They are also categorized in the light of their semantic content. We count more than 70 forms that make up the inventory.

Types and sub-categories

Verbal semi-auxiliaries have not been recognized in terms of their canonical structures in view of the fact that the listed forms are of miscellaneous types : atypical *ji*: “to come”, bi-consonantal *nuD*: “to rise” or tri-consonantal *Htaj*: “to need”. That’s why the subcategorization of these forms is based on semantic terms..

As to the participial forms, they are basically of two types either active or passive depending on the phonematic structure of the verb. Sometimes, only one form is available, while in others, the participle is even inexistent. *jay*: “coming”, bi-consonantal *nayeD*: “rising” or tri-consonantal *meHtaj*: “needing”. Finally, there are the so-called frozen forms and which are limited in number. The most salient candidate forms are *yemken* and *yeqDer*.

In broad terms, semi-auxiliaries have been categorized in a six-scale inventory. The subcategories include: verbs of volition (as in *b&i*: to want), verbs of possibility (as in *yamken*: can), necessity (as in *XeSS*: must), and ability (as in *yamken*: it is possible), verbs of cognition (as in *Xemmem*: to think), verbs expressing time (*ji*: to come) and forms expressing diverse attitudes, and frozen structures. However, M.V.A. is specifically characterized by some idiosyncratic properties. Verbs of movement are endowed with different meanings (polysemy). *m\$*i: ‘to go’, for example, is identified as a verb of movement, but it may also designate an action which was on the verge to happen but did not. The following example is a case in point :

1- *m\$ a-t t-dir ksid-a dak n-nhar*

go (perf.) she she do (imperf.) accident a that the day.

The other day, she nearly had an accident.

2- *b&a i-mut meskin*

like (perf.) he he die (imperf.) poor

The poor! he is about to die.

Delimitation tests

Following Youssi (1992: 73-75), the suggested tests have successfully allowed us to make such a distinction possible.

With respect to the topic of auxiliation in M.V.A., the forms collected as semi-auxiliaries occur in two-verb constructions. That's to say, the semi-auxiliary + head verb occur one next to the other. However, M.V.A. displays the same order to express a multitude of syntactic relations: coordination, subordination, relativization, etc. The following examples illustrate the multi-functions that the use of two-verb constructions underlie:

3- *m\$ā L-L-xarij ç\$er Snin hadi*

go (perf.) he to the abroad ten years now

He went abroad ten years ago.

(cont.) *qra # tzewwej # dar d-drari çad rjeç l-blad-u*

study (perf.) he marry (perf.) he do (perf.) he the children then return (perf.) he to country his

He studied, married, and had children before he returned to his country.

The absence of the relator in M.V.A. has rendered the situation ambiguous as to whether the relation involved in two-verb constructions is really auxiliation or other types of verbal expansion.

In an attempt to solve this problem, (whether it is auxiliation or parataxis), three tests have been resorted to:

- **First, there is the principle of co-referentiality.** The need for a commonly-shared personal index between the two verb forms sets apart auxiliation from any other type of verbal expansion. (It fails in the treatment of participial semi-auxiliaries due to their quasi-nominal nature).
- **The second step will study the aspectual considerations** involved in the relation of auxiliation. It will deal, in particular, with the aspectual arrangements that each segment in two-verb constructions tolerates.
- **Finally, the elision test** has been conceived to determine the status of semi-auxiliaries and ultimately to distinguish them from main verbs.

Appended to this three-step examination will be a semantic factor. It consists of investigating the semantic constraints on the use of semi-auxiliaries. Prosodic features are sometimes of a paramount importance in the identification of the relation involved.

Auxiliation and over-auxiliation

The phrase “over-auxiliation” is borrowed from Bénéveniste (1974, 190), and it simply means that within the same Verb Phrase more than one S-Aux may occur, resulting thus in syntactic accretion and semantic complexity; as the French, e.g: *IL peut avoir chanté* “He could have sung”. In MA, it is possible to have more than one Semi-auxiliary(S-Aux) clauses. The question, however, is that of the maximal expansion and, correlatively, that of the semantic constraints underlying the patterning of the over-auxiliated forms in MA. Consider the following examples:

4- *bi-t n-bda n-Hki li-h ma jra fs-suq*
 like (perf.) I start (imperf.) I tell (imperf.) to him what happen (perf.) it in the market
 I wanted to start telling him what (had) happened at the market

5- *kan xeSS-ni n-T-TaSel bi-ha men qbel*
 be (perf.) I need (perf.) I I contact (imperf.) with her from before
 I should have contacted her before.

6- *Hetta l-iSanS well-at ta-tuHel t-dir-u*
 Even the petrol become (perf.) she (rep.mod.) has difficulty (perf.) she she do (imperf.) it
 She has difficulty (now) meeting even the cost of petrol.

The following formula sums up the ordinary syntactic relation involving more than one S-Aux:

$$F \# I = S-Aux \ 1 + S-Aux \ 2 + HV$$

On the other hand, there are, in addition to *kun*, certain S-Aux that are characterized by various degrees of freezing and by the substantial shift in their semantic contents such as *bda* “begin” (+Imperf)> “start”, “set out to”; *fut* “pass”, (+Pert); *m\$* “go” (+Imperf.)> “be about to, be on the verge of”; *ji* “come” (+Imperf.)> “decide, set off to do s.th.”; *nuD* “stand up” (+Imperf.)> “determine”; *welli* “return” (+Perf./Imperf.)> “become, be used to”; *çawed* “repeat” (+Perf.)> “redo”, etc. The general pattern, therefore, is that of the use of the Imperf., with or without *ta*, after the first S-Aux,

7- *wellef-t n-çi\$ buHd-i*
 be accustomed (perf.) I live (imperf.) alone
 I have become used to living by myself.

Therefore, it is possible to expand the same sentence by introducing one or more S-Aux provided that the initial S-Aux conveys a continued or habit forming process. In the example (4), the S-Aux expresses an attitude. *wellef* is sub-categorized as a verb denoting a habitual and/or recurrent process.

$$F \# II = S-Aux \ 1 + S-Aux \ 2 + HV(Imperf)$$

These patterns would be exemplified respectively as follows:

8- *welli-t wellef-t n-çi\$ buHd-i*
 become (perf.) I be accustomed (perf.) I live (imperf.) alone
 I have (eventually) become used to living by myself.

9- *xeSS-ni n-wellef n-çi\$ huHd-i*
 need (perf.) I I be accustomed (imperf.) I live (imperf.) alone
 I need to get accustomed to living by myself.

Even at this stage, the same sentences would accept further accretion if the added form were a true Aux such as: *kun* or any of the frozen forms:

10- *ken-t welli-t* *wellef-t* *n-çi\$* *buHd-i*
 be (perf.) I become (perf.) I be accustomed (perf.) I I live (imperf.) alone
 I had become accustomed to living alone.

11- *yemken n-welli* *n- wellef* *n-çi\$* *buHd-i*
 Perhaps become (imperf) I be accustomed (imperf) I live (imperf) alone
 Perhaps, I got accustomed to living alone.

The formula being

F# III = S-Aux 1 (perf) + S-Aux 2 (Imperf)+S-Aux 3 (imperf) + HV (imperf)

All in all, it can be stated that over-auxiliation is a current process in MA. It patterns temporal and modal phenomena into hierarchically ordered and related events vis-à-vis the pivotal HV. In addition to this dichotomy, there is the famous true Aux *kun* “be” and the frozen forms *yemken* and *yeqder* “it is possible”. Cases of over-auxiliation consist of the amalgamation of up to three verbal semi-auxiliaries plus the head verb (HV). The ordering of such a structure comes as follows:

<i>S-Aux.1</i>		<i>S-Aux.2</i>	<i>S-Aux.3</i>	<i>HV</i>
<i>kun</i>		<i>çawed</i>	(different attitudes)	
<i>yemken</i>		<i>welli</i>	<i>b&i</i>	
<i>yeqder</i>	<i>bqa</i>		<i>xeSS</i>	
<i>etc.</i>		<i>bda</i>	<i>xemmem</i>	
		<i>nuD</i>	<i>etc.</i>	
		<i>etc.</i>		

Eventually, it ought to be noted that the participial form of the S-Aux may occur in any of the three positions above.

Conclusion

Based on the evidence shown above, the category of semi auxiliaries expresses a multitude of modal values, as it is the case in English or to a lesser degree French. The difference; however, amounts to the degree of frozenness achieved in English. English modals are frozen structures in terms of syntactic and semantic features. Their MVA counterparts, on the other hand, are in the process of becoming frozen and; therefore, allow a more flexible patterning. They operate both as semi auxiliaries and verbs. Equally, MVA sentences may include up to three semi-auxiliaries. This specific feature has been referred to as overauxiliation.

About the Author:

Mohamed ZNIBER is a professor of Linguistics, Faculty of Letters and Humanities at University Ibn Zohr, Morocco. His research interests include: Sociolinguistics, Dialectology, applied linguistics, computational linguistics and Testing (English international certificates). He is a member of the association Teachers of English to Speakers of Other Languages (TESOL) and Moroccan Association of Teachers of English (MATE)

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The Effectiveness of an Extensive Reading Program in Developing Saudi EFL University Students' Reading Comprehension

Khalid Ibrahim Al-Nafisah

Department of English Language and Translation
King Saud University
Riyadh, Saudi Arabia

Abstract

The present study explored the effect on an extensive reading program on the reading comprehension of Saudi EFL university students. The sample of the study consisted of 54 students randomly chosen from King Saud University and assigned to an experimental and a control group of 27 students each. Pre- and posttest data were collected within a three months period. Both groups, the experiment group and the control group, were taught by the researcher. The researcher assessed the effect of extensive reading on the reading comprehension of the participants. The findings showed that the experiment group outperformed the control group in reading comprehension. This supported the positive effect of extensive reading on EFL learners' reading comprehension. Implications and suggestions for further research are reported.

Keywords: Extensive Reading Program, Reading Comprehension, Saudi EFL University Students, Reading Skill.

Introduction

Reading is of paramount importance for SL/FL learners (Birjandi & Noroozi, 2008), as it is the basic avenue through which they learn the target language. Being a good reader is critical if one wants to be successful in their professional career (Bakir, 2004). It is quite difficult to manage in today's information technology world without good reading abilities. Another reason for the significance of possessing a good reading ability is its positive reflection on academic success. Researchers have found a strong correlation between reading and academic success. In other words, proficient readers are more likely to do better in school than less proficient readers. From a pedagogical point of view, reading comprehension is of great significance in second and foreign language classrooms. In this respect, Lee (1987) pointed out that reading comprehension plays three roles in foreign language curriculum: (a) it supplies the basis for interactive conversation and oral activity; (b) it provides the context necessary for presenting grammatical structure and vocabulary; and (c) it is an important skill which requires further promotion as the skill of speaking, listening, and writing. Omaggio (1993) also asserted that reading comprehension is important in the communicative classroom because authentic materials are often used in such classes.

Reading used to be viewed as a passive skill since the reader, unlike the speaker and the writer, does not produce language. This traditional unrealistic view has recently been replaced with a view of reading as an active process that involves the reader in interpreting and extracting information (Benettayeb, 2010). To make sense of what is read, readers need to use both their background knowledge and textual knowledge. They need to interact with the text and read beyond the lines to understand the arguments presented (Chastain, 1988). This demanding nature of reading has been asserted by many scholars. According to Harris (2000), the message in the print is by no means readily available. Rather, it is created by the interaction between the writer and the reader as participants in a communicative situation. To Green (2005) reading is a thinking process that entails the reader to use multiple skills to gain information from the text such as inferring, questioning, predicting, and drawing conclusions.

Reading is not a single skill. Rather, it is a combination of multiple skills and processes. Proficient readers use many complex skills/strategies simultaneously and interactively in order to be successful. For example, they read with a purpose in mind, use strategies that they have tested and found useful in the past, monitor their comprehension, and adjust their strategy use to fix any comprehension breakdown. They also, as confirmed by Zainal and Husin (2011), apply a number of word attack strategies to interpret the meaning of words to the extent that they are needed to achieve the purpose for reading.

Two main approaches are used in the teaching of reading: intensive reading (IR) and extensive reading (ER). ER, if used properly, can complement IR and lead to better reading performance in the FL context. ER has received theoretical support from views that place considerable emphasis on input in SL/FL acquisition, particularly Krashen's input hypothesis (1985) and reading hypothesis (1993). As defined by Richards and Schmidt (2002, pp. 193–194), ER means "reading in quantity and in order to gain a general understanding of what is read. It is intended to develop good reading habits, to build up knowledge of vocabulary and structure, and to encourage a liking for reading." It also allows students to practice strategies they learn in skill-based instruction and to experience authentic material (Sheu, 2004).

The positive effect of ER on language learning in general and reading performance in particular has been supported by many researchers. Krashen (1985), for instance, places considerable emphasis on reading as an input providing source. For him, reading and listening are the two main avenues for providing what he calls comprehensible input. Reading is even of more significance than listening in FL contexts that some researchers (e.g., Kourouago 1993) describe as input-poor environment:

“...contexts where unconscious acquisition caused by exposure to an abundant second language input outside the classroom ... In many such contexts succeeding is not a matter of catching what is taught, but rather a question of how to overcome the perverse effects of poor teaching, contagious peer interlanguage and all the adverse conditions ...” (p. 169)

This theoretical claim has been supported by a survey study conducted by Elley (1991) who reviewed a number of studies and found that effects of ER spread to other language skills rather than reading. ER also increases knowledge of vocabulary (Nagy & Herman, 1987), which has a positive reflection on overall language ability. Finally, ER, as confirmed by Kembo (1993), can develop learners' confidence and ability in facing extended texts. It is therefore safe to say that the use of ER in foreign language teaching and learning not only benefits reading proficiency but also the overall language proficiency as well.

Researchers identified a number of conditions that an ER program should meet in order to bring about the desired benefits. These conditions (Day & Bamford, 1998; Hedge, 2000) include, among others, getting access to a variety of interesting materials, reading a large quantity of material, being free to choose or change books, reading at one's own pace for pleasure or information, reading in a tension-free environment, and having the chance to experience real-life reading.

Research findings about the effect of ER on FL learners' reading ability are inconsistent. A large number of studies reported a positive relationship between ER and reading performance (e.g. Elley & Mangubhai, 1983; Hafiz & Tudor, 1989; Elley, 1991; Pilgreen & Krashen, 1993; Cho & Krashen, 1994, 1995a, 1995b; Constantino, 1994). In fewer studies, on the other hand, ER did not affect reading performance positively (e.g. Lai, 1993; Robb & Susser, 1989; Gao, 2004). This means that the use of ER in FL settings still needs research attempts.

ER does not receive the due emphasis in Saudi EFL classrooms for several reasons. First, the Saudi society, like any other Arabic society, does not have a solid reading culture, even in the mother tongue. Second, ER is not emphasized in English teaching syllabuses. Third, ER lacks recognition among English language teachers who have little or no experience in how to apply ER. Reading instruction at all educational levels in Saudi Arabia is only focused on intensive reading, i.e., close study of vocabulary and grammar, which is not reading at all (Alderson & Urquhart, 1984; Robb & Susser, 1989). For this reason Saudi university students experience learning difficulties because they have not developed an ability to read fluently outside the classroom in their pre-university education. It would be a good contribution if ER is used to complement IR in Saudi EFL classrooms. The present study therefore aimed to explore whether ER would enhance Saudi EFL university students' reading comprehension.

Statement of the problem

From the researcher's personal experience and observation, many professors at King Saud University complain about EFL students' inability to comprehend a reading passage effectively. Saudi EFL students also complain about being unable to read efficiently. The researcher also notices that most students get low grades in their reading exams. Therefore, there is a need to investigate this problem (EFL students' inability to comprehend a reading passage effectively) that faces those who work in the field of English language teaching at the university level in the Kingdom of Saudi Arabia. The use of ER can be a solution to this problem. Accordingly, the present study aimed to explore the effect of ER on Saudi EFL university students' reading comprehension. In other words, the study addressed the following question: *"Can an ER program be successfully implemented at universities in Saudi Arabia for improving the students' reading comprehension?"*

Significance of the study

It is common for teachers to use different techniques in the language class to help their students improve their language skills. The use of ER to improve reading comprehension is widely recommended in the educational literature and its role in the foreign language classroom has been the concern of many teachers and scholars (Abou Baker, 1996; Khater, 2002; Helal, 2003; Bakir, 2004). In the current environment of research-based practices, many educators may be skeptical about allowing the use of a new educational tool until the effects of that tool have been clearly documented through quantitative research. The present study investigates the effectiveness of an ER program in developing the reading comprehension of Saudi EFL university students, which is an issue previous studies conducted in Saudi Arabia, did not tackle fully. To the best knowledge of the researcher, this is the first attempt to determine whether or not Saudi EFL university students' reading comprehension significantly improves when they are exposed to the ER program. Therefore, it is hoped that:

1. It will help researchers involved in the educational process gain insights into ER and its effect on reading skill.
2. It may encourage further research, which in turn, may lead to the enrichment of the field of ER and its effect on reading comprehension in general, and language teaching and learning in particular.
3. It will help teachers to better understand ER and integrate it into their classroom routine in general and in the reading class in particular.
4. The findings of this study may sensitize students to the importance of reading to improve their reading performance.
5. The findings of the study may help students to see the difficulties in reading that they may face if they do not have the habit to read and could motivate them to read more.

Objectives of the study

Nabeel (1994) highlights the unpleasant experience of reading in FL classrooms, claiming that the announcement of a reading assignment elicits moans and groans from students as they envision the long time it will require and the laborious task of looking up words in the dictionary. What makes matters worse is that after all the time and efforts; students fail to comprehend the text. It is, therefore, highly recommended that students be taught and trained on how to improve their FL reading. This can be achieved, in part, by introducing ER as an integral

part of the university curriculum. However, the use of ER in the Saudi context has not been satisfactorily researched. Hence, the present study attempts to investigate the effectiveness of an ER program in developing the reading comprehension of Saudi EFL university students.

Delimitations of the study

The generalizability of the findings of this study may be limited by the following:

- This study is restricted to two groups of students at the College of Languages and Translation at King Saud University.
- The findings are bound by the time limit for the period in which the study was conducted.
- Females were not included in the present study.

Review of related literature

Vast research explored the effect of ER on a large number of variables pertaining to reading and to other language skills. This effect proved to be significant for some variables and insignificant for others. Counter-intuitively, findings concerning the effect of ER on reading comprehension are inconsistent. Hayashi (1999) used ER with a number of Japanese EFL university students over a period of 10 months. A TOEFL test was used to assess the effect ER. Of all the test sections, reading comprehension displayed the largest improvement. Bell (2001) studied the effect of extensive versus intensive reading on the reading comprehension and reading speed of a sample of elementary language learners in Yemen. Both groups improved reading comprehension and reading speed. However, improvement was greater for the ER group. Hitosugi and Day (2004) incorporated an ER program based on Japanese children's literature in a course at the University of Hawaii. This ten-week program improved students' scores on a traditional measure of reading comprehension. It also improved students' attitudes toward and motivation for learning Japanese. A good contribution of this study is that researchers provided a detailed account of issues they encountered when introducing ER into the course. This account can illuminate researchers in future attempts of using ER. Yamashita (2008) examined the differential effect of ER on different aspects of FL ability. General reading ability and lower-level linguistic ability were the dependent variables. Improvement from a pretest to a posttest was found to be significant for reading ability, but not for linguistic ability.

Results of the above mentioned studies revealed a positive effect of ER on FL reading comprehension. Other studies, on the other hand, did not report such a positive effect. Lai (1993) experimented with IR using a large number of students (338 in the conventional reading group and 345 in the ER group) from eight secondary schools. Only one experimental group achieved a significant improvement in reading comprehension amongst the five schools. Commenting on the results, the researcher stated that reading a quantity of books "for global understanding didn't seem to enhance reading comprehensive effectively" (p. 29). Similarly, Robb and Susser (1989) investigated the effect on reading comprehension of instruction utilizing ER and skill training. Students in ER group read a large volume of material (641 pages of text), whereas students in the skills group read from a textbook with 269 pages. A comparison was then conducted concerning students' getting the main idea, understanding important facts, guessing vocabulary from context, and making inferences. The ER group outperformed the Skills group only in reading speed. No significant differences were found between the two groups in any of the reading comprehension skills. This same finding was reported in a study conducted by Gao (2004) who examined the effect of ER on high school Taiwanese students' reading

comprehension, reading speed, the motivation to read English texts and learning attitude. Students in the ER group did not achieve better gains in reading comprehension in comparison with students in a condition that lacked ER. The researcher therefore concluded that ER does not lead to obvious or measurable improvements in reading comprehension.

Other variables seem to be more affected by ER than reading comprehension. Hafiz and Tudor (1990) investigated the effect of an ER program on, among other things, Pakistani primary school pupils' accuracy of using lexical item. The findings showed that students achieved statistically significant gains in their vocabulary and writing. The contention that students learn to write through reading was supported. Mason and Krashen (1997) investigated the effectiveness of a one-semester ER program on Japanese university students' linguistic competence, reading and writing skills. Findings revealed statistically significant gains and positive attitudes in students' reading ability and writing skill as a result of the ER program. Al-Sadder (1998) investigated the relationship between ER and students' English language proficiency in Nablus city, Palestine. A significant relationship was found between the extent to which students read extensively and their language proficiency. A similar result was reached in a study conducted by Bakir (2004) who reported a positive effect of ER on EFL learners' attitudes towards learning English. Finally, Damanhuri (1999) studied EFL students' attitudes towards English ER materials allocated for them by the Ministry of Education in governmental schools. The findings of the study revealed that students didn't have positive attitudes towards reading extra texts outside school. The students indicated that the materials used are not interesting and their language is not easy to understand. This asserts that students' preferences and choices should be considered in ER conditions.

Based on the literature survey, the researcher found out that numerous studies were conducted and several programs were introduced in the Western countries, while very few ones were carried out in the Arab world to investigate the effectiveness of ER in developing students' reading comprehension. The larger number of the reviewed studies showed that ER programs have a positive effect on reading comprehension. The present study is similar to the reviewed studies in the general aim of investigating the effectiveness of ER in developing the reading comprehension of Saudi EFL university students. However, the effect of ER on Saudi EFL university students has not received much attention in the literature. This fact urged the researcher to conduct the present study.

Method

Participants

A convenience sample of 54 male students at King Saud University in the second semester of the academic year 2013-2014 participated in the study. They were randomly assigned to experimental and control groups of 27 students each. The experimental group received an ER treatment, whereas the control group was taught according to the conventional method, i.e. close study of vocabulary and grammar. The experimental group students were exposed to the ER program through three 50-minute periods a week for three months. The control group students were not exposed to the ER program during the course of the treatment. Both groups took a reading comprehension pretest immediately before starting the experiment and took the same test as a posttest immediately after the experiment.

Instruments

In order to answer the question of the study, the researcher prepared an ER program and a reading comprehension test. The ER program consisted of four units. Each unit has three lessons including reading activities to be performed by the students. Reading material relevant to students' interests and abilities were used. The program included narrative, argumentative, descriptive, scientific, and expository texts. The researcher selected the material on the basis of the students' level. The proposed program was then evaluated by a jury of four professors of evaluation and assessment and TEFL at King Saud University. Based on the remarks of the jury, the preliminary version of the program was modified to suit the level of the students. The program that was conducted during the second semester of the academic year 2013-2014 consisted of an introductory classroom period and four units. Each unit took three weeks. This means nine 50-minute periods. Therefore, the program took 36 classroom periods over a period of three months. The introductory classroom period was used to introduce students to the program, its aims, and the reading skills they are going to develop. The importance of using ER programs in developing reading comprehension was also explained. During that period, each student in the experiment group received a copy of the program.

To assess the effect of the proposed ER program on students' reading comprehension, the researcher developed a 40-item-multiple choice reading test. Test items had 4 choices, only one of which is correct. The students were instructed to answer the questions by circling the correct choice. Test items covered such elements as vocabulary, pronouns, grammatical constructions and implied meanings. A correct answer was given 2.5 points and a wrong answer was given 0. The total score of the test is therefore 100. The time interval between the pretest and the posttest was 12 weeks; a period long enough to minimize the effects of the pretest on the posttest. The test was designed and administered by the researcher. The usability of the test was tested through a pilot study of 17 students who were excluded from the sample. The reliability coefficient of the test was calculated using Cronbach Alpha and was found to be 0.93. The test was also given to the same jury (who evaluated the ER program) to elicit their views as to the accuracy, clarity, and appropriateness of the instrument. Then the test was reviewed and modified according to their recommendations.

Data Analysis

The data obtained from the instruments were coded for statistical treatment. The Statistical Package for the Social Sciences (SPSS, version 15) was used for statistical analysis. An Independent-Samples t-test was used to measure gain scores of both groups from pre- to posttesting. A One-Way Analysis of Covariance (ANCOVA) was used to determine the differences between the two groups on the posttest after eliminating any possible differences between them on the pretest.

Results

The study aimed to evaluate the impact of an ER program on the reading comprehension of Saudi EFL university students. This section represents findings of the study, discussion of the findings, and recommendations.

The study aimed to answer the question "Can an ER program be successfully implemented at universities in Saudi Arabia for improving the students' reading comprehension?" That is, the study compared the relative effect on students' reading comprehension of ER and conventional reading instruction based on close study of vocabulary and grammar. The researcher

hypothesized that the students who were taught through the ER program method would show better achievement in reading than those who were taught through the conventional method. This hypothesis was tested at the 0.05 level of significance.

An independent t-test was carried out to determine if there were differences between the two groups on the pretest. This statistics is presented in Table 1:

Table 1. Means, standard deviations and t-values for the mean differences between two groups on the pretest

Group	N	M	SD	t-value	Sig.
Control	27	16.84	4.83	1.76	.87
Experimental	27	16.76	4.04		

Table 1 shows that the difference between the achievement of both groups on the pretest is not statistically significant at $\alpha = 0.05$. Thus, the two groups were homogeneous prior to the experiment.

Another independent-samples t-test was conducted to determine if there was a statistically significant difference between the two groups on the reading comprehension posttest. Table 2 presents this statistics:

Table 2. Means, standard deviations and t-values for the mean differences between two groups on the posttest

Group	N	M	SD	t-value	Sig.
Control	27	17.21	3.75	5.32	.018
Experimental	27	29.58	2.36		

Table 2 shows that there is a statistically significant difference at $\alpha = 0.05$ between the achievement of the experimental group and that of the control group on the posttest in favor of the experimental group. This indicates that ER has a positive effect on students' reading achievement. The mean score for the experiment group on the posttest was 29.58 while that of the control group was 17.21.

In spite of the fact that the difference in reading comprehension of the experimental and the control groups on the pretest was not statistically significant, a one-way ANCOVA was carried out to eliminate initial differences. This data is shown in table 3 below:

Table 3. Results of the test of between-subjects effects

Source	Sum of Squares	df	Means of Squares	F	Sig.
Pretest	7834.111	1	7834.111	267.558	0.000
Group	408.907	1	408.907	13.965	0.000
Error	3367.204	115	29.280		
Corrected Total	16987.167	118			

Table 4 shows that there is a statistically significant difference between the experimental and the control groups on the posttest. The achievement of the experiment group, measured by the difference between the pretest and the posttest, was significantly higher than that of the control group.

The findings of the study are consistent with the studies conducted by Hafiz and Tudor (1990), Schmidt (1996), Mason and Krashen (1997), Al-Sadder (1998), Damanhuri (1999), Hayashi (1999), Bell (2001), Wong (2001), Bakir (2004), Hitosugi & Day (2004), Sheu (2004), Yamashita (2008). All of these studies showed that using ER has positive effects on FL proficiency in general and on reading comprehension in particular. The improvement that the experimental group achieved in reading comprehension is attributed to using the ER program.

Furthermore, the differences between the two groups may be attributed to many other reasons. First, using the ER program in the reading classes is a novelty. This novelty may have encouraged the students to deal with it enthusiastically, which may have been reflected in better reading comprehension achievement. Second, reading many different texts and doing many reading activities helped the students develop healthy reading habits and at the same time paved the way to promoting the reading comprehension performance through the consistent exposure to the meaningful content of the texts. The conditions provided by the ER program promoted total attention that led to greater understanding of the content, which in turn led to improving reading comprehension performance. Third, training students via the ER program encouraged them to use the skills they learned when reading, which surely leads to develop their reading comprehension performance. Fourth, it is sure that Saudi EFL students knew enough about reading skills, but they lacked the opportunity to put them into real practice. Once they were taught the definitions of each skill and its sub-skills and were provided with enough activities and encouragement, they were able to apply them successfully. Fifth, using the ER program was effective in motivating the students to read a wide variety of texts, which in turn, improved their reading comprehension performance. Sixth, the program was useful in motivating the students to read on different genres (narrative, argumentative, descriptive, scientific, and expository texts) which increased their reading proficiency. Seventh, the reading passages that students were exposed to offered them a good opportunity to see how a main idea is developed through out a passage. Moreover, they offered the students a range of vocabulary to be used later on in their reading tests. Besides, the students were able to accumulate necessary ideas and information for reading comprehension through reading the passages. Eighth, integrating the ER program in reading instruction was an important factor that minimized the feeling of boredom and kept them active all the time. Ninth, training students via the ER program encouraged them to use critical thinking in dealing with reading texts, which surely has the potential to develop their reading comprehension performance. Tenth, the use of the ER program (which provided the students with abundant exercises and encouragement) enabled the students to apply the reading skills they had in their repertoire successfully, which in turn, led to better reading comprehension performance. Finally, it can be concluded that exposing students to an input-rich and enjoyable environment will increase their knowledge of language and their eagerness to learn will develop naturally (Hedge, 1985).

Implications

In light of the findings of the present study, it can be concluded that the use of ER in the classroom tends to make learning more interesting. ER programs can promote motivation. Moreover, the findings of this study suggested that integrating ER programs into reading

instruction is effective for enhancing students' performance and provides a positive learning experience.

This study represents a preliminary effort to empirically examine the effect of ER on Saudi EFL university students' reading comprehension. Further research is needed for a thorough understanding of this issue and for the confirmation of its findings. This is especially true when conducting research with more variables than those in the present study. It is also recommended that this study be replicated with a larger number of participants and over the whole semester or the whole year. In addition, it would be interesting to compare results across levels of proficiency as well as gender. Researchers are further recommended to study the effect of ER programs on school students' reading comprehension. In addition, further studies might describe what teachers should do with ER in their own classrooms. It is also recommended that another study be conducted to investigate the effect of the program on the learning of other language skills such as oral skills. Research in this area should identify the needs of both language learners and instructors and the role that effective ER education and integration can play to meet learners' needs. Finally, universities, ministry of education and other educational institutes are recommended to make use and benefit from the ER program of this study as well as similar ones when designing their curricula. Finally, it can be concluded that the beneficial effects of ER have been investigated by numerous studies, but we will need to focus more specifically on disparate components of L2 abilities and make comparisons among them in order to understand how and how quickly different aspects of L2 ability develop (or do not develop) as a result of ER.

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About the Author:

Dr. Khalid Al-Nafisah is associate professor of Applied Languages at the Department of English Language and Translation, College of Languages and Translation, King Saud University, Riyadh, Saudi Arabia

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A Sociolinguistic Study of Euphemistic Death Expressions in Jordanian Arabic

Omar Mohammad Bani Mofarrej

Yarmouk University, Jordan

&

Fawwaz Al-Abed Al-Haq

Tafila Technical University, Jordan

Abstract

This study investigates the euphemistic death expressions used in the Jordanian society. It also examines the effect of the social variables: age, gender and region on the use of these expressions. To achieve the goals of the study, a questionnaire was developed and distributed to 130 male and female participants randomly selected from the governorates of Irbid and Mafraq to participate in the study. The results of the study showed that there are certain expressions which are more frequently used than others among participants irrespective of their age, gender or region. The results indicated that the social variables affect the use of these expressions only in certain situations. For instance, the above 30 year-old participants used more euphemized expressions than those who are 30 years old or under. In addition, males and females used different expressions only when trying to reduce the painful effects of someone's death. The results also showed that bedouin participants used different expressions from those used by rural participants when referring to the condoling house.

Keywords: euphemistic expressions (euphemism), death, politeness, sociolinguistics

Introduction

Death is one of the topics that people try to avoid talking about directly since it may cause revulsion or pain to the hearers, especially those who have lost a loved one. Therefore, people look for alternative expressions to substitute the direct expressions related to death. These substitutions are *euphemistic death expressions* such as the use of [*passed away*] in English, and [*tuwuf-fi*] in Arabic to replace the direct word "died".

Some scholars claim that the construction of euphemism is a direct reflection of the emergence of taboo topics; in this connection, Al-Kharabsheh (2011: 20) states, "the very existence of sharp straightforward words that may inspire fear of supernatural forces such as death will automatically trigger a quest for euphemism". Moreover, Al-Husseini (2007: 328) claims "the existence of taboo words or taboo ideas stimulates the construction of euphemism". However, the researchers of the present study assume that it is not only the existence of taboo topics that makes people use euphemisms, but also the social, cultural and more importantly the religious requirements that motivate people to be polite and decent. Hence, using euphemisms entails politeness and decency. It is assumed that the more euphemistic expressions are used in a certain society, the stronger the relationships among its people will be. Hence, solidarity in the society can be strengthened as a result of the use of these euphemistic expressions.

Jordanians are aware of the fact that euphemisms in general and death euphemisms in particular can help maintain good relationships with other people. This awareness is reflected in their actual use of language. When interacting with each others, upon someone's death, Jordanians use a large number of euphemistic expressions to refer to death in order to reduce the painful effects of death and to show sympathy to the people who are in grief.

Theoretical Background

The nature of human beings is to live in groups and societies. Members of these groups need to team up, cooperate and communicate with each other to express their feelings, attitudes and beliefs. The appropriate use of verbal and nonverbal communication skills helps people achieve successful communication. As a communication strategy, euphemism has become a significant topic for researchers in a wide range of disciplines including sociolinguistics, psychology, pragmatics among many others.

Holmes (2001: 1) states, "sociolinguistics is concerned with the relationship between language and the context in which it is used". Moreover, Holmes explains that sociolinguists study the relationship between language and society and why people do speak differently in different contexts.

Euphemistic expressions are used as a tool that helps people communicate politely and effectively. In this concern, Ren and Yu (2013: 45) maintain "euphemism is a form of language intentionally created in social relations to achieve ideal communication. Without them, any language would seem to be vulgar and rude and void of politeness to some degree". Since euphemisms are essential parts of most languages, sociolinguists find it necessary to understand and analyze the use of euphemistic expressions from different perspectives in order to understand the nature of communication in a certain society.

Farghal (1995: 267) believes "the language user's option for a euphemism often emanates from contextual factors such as the social relationship between the speaker and the addressee or the level of formality induced by the setting". When it comes to death occasions, it

seems clear that the social situation in which these expressions are used, and how close the speaker and the hearer are affect the choice of euphemistic death expressions. For instance, Jordanian relatives and close friends usually use colloquial figurative language when consoling each other or when trying to mitigate the painful effects of death such as:

[*Kul-lana ʿala haṭ-ṭarṭ*], (lit. We are all on this way -death) or the use of

[*iš-šāṭir yiḥmi ḥāluḥ*], (lit. The smart one protects himself- from death) to indicate that death is the termination of the speaker and the hearer as well as all creatures. These euphemistic expressions are used to show politeness and reduce the painful effects of death. In this concern, Crespo (2005: 78) states "euphemism is a phenomenon intrinsically linked to the conventions of politeness and social tact expected in interpersonal communication".

Definition of Euphemism.

Many linguists like (Allan and Burrige, 1991 and Cruse, 2006) have made some attempts to define the word euphemism from different perspectives. Allan and Burrige (1991: 11) provide a definition which goes along the following lines:

"A euphemism is used as an alternative to a dispreferred expression, in order to avoid possible loss of face: either one's own face or, through giving offense, that of the audience, or of some third party."

Cruse (2006: 57) defines euphemism as " an expression that refers to something that people hesitate to mention lest it cause offence, but which lessens the offensiveness by referring indirectly in some way".

According to Wehr and Crown (1976), similar meanings for euphemisms are available in Arabic. The Arabic root (*luṭf*) means to be kind and friendly to someone; and its derivative (*laṭāfah*) means 1- to be fine, delicate, graceful, elegant, nice and/or amiable. 2- to make mild, soft, and gentle, to mitigate, alleviate, ease, soothe and/or moderate. 3- to treat with kindness. It's worth mentioning here that the name [*Allaṭīf*] is one of the names of Allah.

Moreover, the following examples of dictionary definitions will serve to show what is common to all euphemisms:

The word '*euphemism*' has been defined as "the substitution of an agreeable or inoffensive expression for one that may offend or suggest something unpleasant" (Online Merriam-Webster Dictionary, 2012). The word is originally Greek. It consists of two parts : "eu", which means "good", and "pheme", which means "speaking" (Online Etymology Dictionary, 2012).

As can be seen from the above definitions, there is an agreement that:

- 1- There are some social situations where people cannot refer to certain topics such as death in a direct way.
- 2- There are certain expressions that are considered socially unacceptable because they are harsh, harmful, embarrassing or impolite.
- 3- People use soft, indirect and socially more acceptable expressions to substitute these unacceptable ones.

When it comes to death euphemisms, the researchers define them as: "Socially acceptable expressions that people use instead of the direct expressions related to death in order not to harm the bereaved, and to show sympathy and share emotions with those who are in grief such as the use of (*passed away*) in English and the use of [*ʾintagala ʾilā raḥmatil-lāhi taʿālā*] (

He transferred to the mercy of Allah) in Arabic instead of the word [māta] (died)". It is worth noting that almost all these expressions are either figurative or religious expressions.

Politeness Theory

Politeness is a universal phenomenon that plays an important role in the social life of people since it can maintain good relationships among interactants. Cruse (2006: 131) defines politeness as "a matter of minimizing the negative effects of what one says on the feelings of others and maximizing the positive effects (known as 'negative politeness' and 'positive politeness' respectively)". Moreover, Holmes (2001:268) states "politeness involves taking account of the feelings of others".

Politeness theory was developed by Brown and Levinson (1987) based on Goffman's face theory. "The concept of 'politeness' owes a great deal to Goffman's original work (1955, 1967) on 'face'" Wardhaugh (2006: 276).

The main concept of politeness theory is the concept of face which was defined by Brown & Levinson (1987: 61) as "the public self image that every member wants for himself". They state that every person has two types of face, positive and negative. They define positive face as the individual's desire that her/his wants be appreciated in social interaction, and negative face as the individual's desire for freedom of action and freedom from imposition.

Meyerhoff (2006: 84) states "the technical use of the term 'face' is very similar to the way the word is used metaphorically in many varieties of English". She provides a very interesting example to illustrate the idea saying that if someone is unprepared in a meeting and people realize that they are not well prepared, this means s/he had 'lost face'. Similarly, Meyerhoff adds, if you do something embarrassing in public, and someone else distracts attention or says something to minimize the seriousness of what you did, you could say that s/he had 'saved your face'. Moreover, Pour (2010: para. 6) states "when people communicate with each other, all participants are in charge of maintaining not only their own face, but also other people's face".

It has been noticed that similar idea is available in Arabic as well. Face can tell a lot about how people feel and how they respond to different situations. Jordanians are aware of this fact and, therefore, use different expressions to express this awareness. For example, they use expressions like:

[hamraʔ] (his face turned red) to express that someone feels embarrassed.

[mṣafrin] (his face is yellow) to say that someone is sick.

[wejhuh ʿaswad] (his face is black) to claim that someone is either sad or dissatisfied with a certain action or a certain utterance.

In addition, when a person does a great job, shows wisdom or brings bright ideas which may serve the whole family; his/her parents usually express their happiness using expressions like:

(بيضت وجوهنا الله يبيض وجهك) [bay-yaḍit wjūhna Allāh ybay-yiḍ wijhak]

(lit. You have whitened our faces, may Allah whiten your face). Therefore, good deeds and brilliant ideas may achieve the positive face in Arabic. On the other hand, if a person, for example, acts or utters anything that may cause offence, harm or embarrassment to other people, his/her friends, parents or relatives would show their discontent using expressions like:

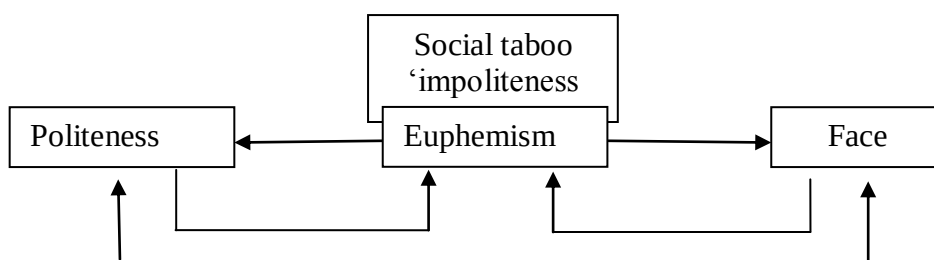
(سودت وجوهنا الله يسود وجهك) [saw-wadit wjūhna Allāh ysaw-wid wijhak]
 (You have blackened our faces, may Allah blacken your face)

It seems that people tend to use polite expressions when communicating with others in order to save their own faces as well as others' faces; consequently, this is to make other people feel satisfied. In this connection, Holmes (2001: 268) states "A polite person makes others feel comfortable. Being linguistically polite involves speaking too appropriately".

The Relationship between Euphemism, Politeness and Face.

Based on the above theories, one may assume that the relationship between euphemism, politeness and face is deeply rooted. Crespo (2005: 78) states "euphemism, face and politeness are interrelated phenomena which pursue a common aim: social harmony in communication". The relationship between euphemism, politeness and face goes with the following lines:

Figure 1.



Adopted from Crespo (2005:85), (*The reflexivity between politeness, euphemism and face*)

Crespo (2005) believes that to avoid the threat of certain conflictive speech acts, euphemism responds to two motivations, as shown in the above diagram. Crespo assumes that the first kind of motivation is to reinforce politeness in social discourse; and the second is to preserve the addressee's face as well as the speakers' own face.

Euphemisms and the Jordanian Society.

The Jordanian society is similar to almost all Arab societies. It starts as a tribal society in which there are lots of social traditions, norms and values; then it develops till it becomes as is now where most people are well educated and socially associated. Members of the Jordanian society stick to some of the social traditions and values, and neglect some others. According to Al-Khatib (1997), one of the most important traditions that Jordanians still preserve is that "families, relatives, friends and neighbors should help and support each other, not only in happy times but also in adversities" (p: 158).

Language serves as one of the main tools that Jordanians use to support and help each other during good and bad times. Most Jordanians are emotionally attached to the Arabic language because of its sanctity as the language of the Glorious Qur'an which, in turn, is the literal words of Allah. In this regard, Al-Abed Al-Haq & Al-Masaeid (2009) believe that Arabic is the mirror of the Islamic-Arab civilization. However, almost all Jordanians use the spoken varieties rather than the standard variety of Arabic.

The Glorious Quran is an Arabic source of euphemistic expressions almost in all fields of life. As a matter of fact, muslims and so Jordanians are religiously motivated to be kind, tolerant and merciful. This is illustrated in the Glorious Qur'an in different Ayahs, to mention some:

In this Ayah, there is a direct instruction, from Allah, to our Prophet Mohammad (peace and praise be upon him) not only to be lenient, soft, kind to other people - his followers, but also to pardon them and ask forgiveness for them in order to win their hearts over. (Tafsir al-Jalalayn, Royal Aal Al-Bayt Institute for Islamic Thought, 2013)

[illegible]

In this Ayah, the Prophet Mohammad (peace and praise be upon him) is directly asked to say nothing but the good words and to deal gently even to his enemies which will make them, his enemies, just like close friends because of his decency, politeness and good nature. (Tafsir al-Jalalayn, Royal Aal Al-Bayt Institute for Islamic Thought, 2013).

The majority of Jordanians are muslims, so they receive their beliefs, values and traditions from the Noble Qur'an. Jordanians are sensitive, passionate and sympathetic people when it comes to certain topics like: death, mental sickness and fatal diseases like Cancer. Jordanian Arabic contains numerous euphemisms related to dying, death and burial as well as the people and places that deal with death. Jordanians use different expressions to express and show sympathy when socially interacting with each other. Most of these expressions are of religious basis. For example, they use:

[*ʿaḏ-ḏamal-lahu ʾajrakum*] (**May Allah increase your rewards**) to console each other.

Statement of the Problem

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The main goal of this study is to explore and analyze the euphemistic death expressions used among the speakers of Jordanian Arabic from a sociolinguistic perspective. It deals with euphemism as a form of language that affects the Jordanian society since these expressions are used in order to maintain some social relations such as: friendship, intimacy and solidarity among Jordanians. This study attempts to answer the following questions:

- 1- What are the euphemistic death expressions that are more frequently used by the speakers of Jordanian Arabic?
- 2- How do some social variables like: gender, age and the region in which people live affect the use of death euphemistic expressions?

This study is an attempt to familiarize people, especially the young, with euphemistic death expressions used in everyday life of the Jordanian society and the social situations in which each expression is used. The researchers assume that the significance of this study originates from the fact that it helps Jordanians, as well as Arabic learners, to be aware of the power of language in strengthening the relationships among people. Moreover, since sociolinguistics is crucial in the academic domain of any society, it is important to teach these expressions, as politeness strategies, in schools which serve as fertile soil that shapes the future of societies. Few studies were concerned with social factors as some of the most significant factors in the formation of euphemisms. Therefore, this study attempts to fill this gap.

The present study is limited to euphemistic expressions related to death from a sociolinguistic perspective; other perspectives are not studied. Moreover, the data of the study are collected from some parts of the northern area of Jordan, namely, Irbid and Mafraq; other areas are not involved in the study.

The Notion of Death in Jordanian Arabic.

Death is the inevitable end of everyone's life. This is clearly stated in the glorious Qur'an in different Suras, to mention some :

- 1- Surat Al-Rahmān (26, 27):
چ چ ی ی ت ت ن ن ط ط ش

"All that is on earth will perish, But will abide (for ever) the Face of thy Lord,-full of Majesty, Bounty and Honour." (Trans: Yusuf Ali)

- 2- Surat ‘āl- ‘imrān (185):

[illegible]

" Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception". (Trans: Yusuf Ali).

According to Gomaa and Shi (2012), the word [*ʿal-maut*], 'death' has two sequential and inseparable stages. The first stage is related to the condition when the soul separates or departs from the body. The body is then described as being [*lā rūḥ fīh*], 'lifeless'. The second stage, death is referred to as a kind of [*ʿintiqāl*], 'transition' of [*ʿar-rūḥ*], 'the soul' of a person from this life to another life. Gomaa and Shi believe that death is a transition from [*dār ʿad-dunya*], 'this worldly life' to [*dār ʿal-ʾakhirah*], 'the other worldly house of hereafter' (p: 1). In this sense, the researchers assume that death serves as a machine that separates the soul from the body and moves the soul from this life to the other life waiting for [*yawm el-ḥisāb*], 'the Day of Judgment'.

Jordanians are very cautious when talking about death in the presence of the bereaved. Hence, they usually use figurative or religious expressions to show sympathy, share emotions and save their own faces as well as other people's faces. Generally, Jordanians depend on religious values and beliefs to describe and talk about death and the life after death on death occasions. For example, Jordanians use expressions like the following:

- [*ʿintaqala ʿila raḥmatil-lāhi taʿāla*] (He transferred to the mercy of Allah) to break the news of someone's death.

- [*ʿaḏ-ḏamal-lahu ʿajrakum*] (May Allah increase your rewards) to console other people upon a friend's or relative's death.

Almost all Jordanians consider death as the end of the presence of someone in this life and the beginning of a new stable stage waiting for the Day of Judgment and the permanent life in heaven or in hell. It is assumed that Jordanians fear death not only because of death itself, but also because they fear the loss of a person they used to see, deal with, be close to and eventually love even though they believe that they will meet this person again in the hereafter. Jordanians use different expressions to express their beliefs that death is not the end, but the beginning of the new and permanent life in the hereafter. For example, they use:

[*Allāh yijmaʿna fīh/a biljan-neh*]

(May Allah gather us with him/ her in heaven)

as an indication that there will be another life in which people will gather again. It also implicitly tells the departed relatives and friends that the deceased will be going to heaven.

The Importance of Death Euphemism.

After defining death and euphemisms, the next question one could ask is *why do people need to use death euphemisms?* This is a simple and logical question that has been asked and answered many times. The answer is not that difficult to explain, since either the existence of taboo topics and/or the Islamic traditions require the construction of euphemisms in order to achieve successful and polite communication.

According to Allan and Bridge (2006: 222), death has been described as " a fear-based taboo". Where different fears exist such as the fear of losing loved people; fear of what happens to the body; fear of the very finality of death and fear of what follows the end of life as Allan and Bridge (2006) believe.

In almost all cultures, including Arabic, to experience the death of a loved person is a difficult and painful thing. Therefore, people try to avoid referring to it directly and freely, especially when communicating with people who have lost a family member. For this reason, people's attitude to the topic of death is reflected in their linguistic and social behavior. Thus, euphemistic death expressions are used to show the decency and politeness of a certain group or society; it is also used to show sympathy and share emotions with people who are in grief.

Linfoot-Ham (2005) believes that the main function of euphemism is to protect the speaker/writer, hearer/reader from possible effrontery and offence which may occur in the broaching of a taboo topic (e.g., religion or death) or by mentioning subject matter to which one party involved may be sensitive (e.g., politics or social issues).

Since euphemisms in general and death euphemisms in particular are polite and decent ways used to avoid talking about ill-mannered or sensitive topics, it seems reasonable to assume that Jordanians use these expressions to achieve two different but related functions:

A - To show sympathy to the bereaved.

Jordanians use a large number of euphemistic death expressions in order to share emotions and show sympathy to the bereaved. For example, when communicating with a person who has a death in the family, they use expressions like [*ʔilmarhūm*] (the late) instead of the word [*ʔilmay-yit*] (the dead); Jordanians want to implicitly tell the bereaved that the deceased is a good person, is already forgiven and eventually will go to heaven. Farghal (1995, p. 370) provides a very interesting idea in this concern; he believes that expressions such as:

[*ʔintaqala ʔila jiwar-i- rabb-ih*], (S/He transferred to the neighborhood of his Lord.) imply that the speaker means more than just trying to break the news of the death of a person. S/He, the speaker, intends to say that death is for the good of the deceased because he will go to a better place, which is heaven.

Moreover, Jordanians use expressions like [*ʔilfaqḍ wāḥad*], (the loss is one) since this expression means that the condoler wants to tell the condolee that they both share the same loss which, as Jordanians believe, will help the addressee feel better. It is worth noting here that this expression [*ʔilfaqḍ wāḥad*] is usually used among relatives and close friends.

B - The second function Jordanians try to achieve when using death euphemisms is **to be polite**. Since there are certain expressions or even body expressions which are considered rude and ill-mannered such as referring negatively to the deceased or laughing when consoling someone, Jordanians use indirect expressions or figurative language and some serious facial expressions when consoling someone.

This function is deeply related to the former function in the sense that people, in general, use soft and decent euphemistic death expressions to show sympathy and to share emotions with the bereaved. This can only be achieved by using polite expressions. In other words, one cannot console a grieving person using harsh or offensive expressions. For example, in the Jordanian society, you cannot ask a person about the death of his relative using a question like:

متى فطس أبوك, أخوك, عمك...؟ [*mata faṭas ʔabūk, ʔaxūk, ʔam-mak...?*]

(when did your father, brother, uncle ...kick the bucket?)

since the word [*faṭas*] has a negative connotation and can only be used to talk about the death of animals and thus, Jordanians do not accept this word and consider it an impolite and unpleasant word. Instead of such question, Jordanians may use questions like: متى توفي المرحوم أبوك, أخوك,

؟...عك[mata *tuwaf-fi ʔilmarḥūm*, ʔabūk, ʔaxūk, ʔam-mak...?] (when did the late, your father, brother, uncle ... pass away?)

since a word like [*ʔilmarḥūm*] has a positive connotation and implies some kind of praying to Allah to have mercy upon the deceased and send him to heaven.

It seems clear that Jordanians rely heavily on their emotions when communicating with grieving people. Robinson et al. (2013: par, 4) believe, "Emotional awareness provides you the tools needed for understanding both yourself and other people, and the real messages they are communicating to you". Jordanians are aware of this fact and they know that the dead relatives or friends may feel comfortable, and somehow happy, when recalling the wonderful and good memories of the person they have lost. Therefore, Jordanians usually talk about the special moments of their relationships with the deceased since they know that this will bring warmth and happiness to the bereaved.

Death Euphemism in Theoretical Studies

Lutz (1989) introduces the term doublespeak which he defines as "a language which pretends to communicate but does not. It is a language that makes the bad seem good, the negative appear positive, the unpleasant appear attractive or at least tolerable" (p: 347-8). He believes that the euphemizing process itself is a positive process, as long as the speaker's intentions are honest, i.e., if the speaker concerns for the addressee's feelings or emotions, or if s/he respects the social and cultural norms.

Lutz (1989: 27) provides a good example about death euphemisms when he says " We express grief that someone has passed away because we don't want to say to a grieving person, (*I'm sorry your father is dead*)". He believes that the euphemism [*passed away*] functions more than just an attempt to protect the feelings of other people; it means to communicate the speaker's concerns over that addressee's feelings during the mourning period.

Allan and Burridge (2006: 222) describe death as " a fear-based taboo." They claim that there are different kinds of fear such as the fear of losing people one loves; fear of what will happen to the body; fear of the finality of death. Allan and Burridge (2006: 224) believe "the ultimate euphemism is not mentioning death in any way at all". Moreover, they claim that *sleep* and *death* both indicate the absence of the soul where the absence the soul is only temporary in the case of sleep but in the case of death, the soul departs the body permanently.

Wardhaugh (2006) says that the language is used to avoid saying certain things and that certain things are not said, not because they cannot be, but because they are talked about in very roundabout and indirect ways. He claims that in the first case we have instances of linguistic taboo; in the second we have the employment of euphemisms so as to avoid mentioning certain matters directly. He adds that there are certain things which cannot be said and that certain topics can be referred to only indirectly, i.e., euphemistically.

What is obviously stated here is that the existence of taboo topics serves to establish the infrastructure for the construction of euphemistic expressions. The researchers of the present study assume this is not always the case, since some religious, cultural and social beliefs require people to be soft, kind, well-mannered in the normal situations and more importantly in the abnormal situations.

Death Euphemism in Empirical Studies

Arabic studies

Most Arabic studies have discussed euphemism in general; very few have discussed death as a separate topic; among these are the following:

Farghal (1995) investigates the nature of euphemism in Arabic. He believes that the native speakers of Arabic tend to employ four major devices for euphemizing: *figurative expressions*, *circumlocutions*, *remodelings*, and *antonyms*. In his study, Farghal attempts to investigate Arabic euphemistic expressions in relation to the Politeness Principle proposed by Leech (1983) and the Cooperative Principle's Maxims of Conversation proposed by Grice (1975) saying that there is a strong relation between the two principles. He finds that Standard Arabic is richer in euphemisms than colloquial varieties of Arabic. He assumes that dysphemism enjoys a much heavier presence in colloquial Arabic than in standard Arabic. Farghal (1995: 369) believes "death is the most euphemized term in Arabic". He says that Arabic speakers use figurative euphemisms in order to avoid using the verb 'māta', 'died'.

In his study, *Euphemism in Arabic :Typology and Formation*, Khanfar (2012) attempts to shed light on euphemism in Arabic as well as the linguistic and cultural relation of euphemism to other linguistic phenomena such as taboo, double speak and dysphemism. Khanfar concludes that euphemism is a widespread linguistic phenomenon in Arabic since native speakers of Arabic depend heavily on this linguistic tool in their every-day life. Khanfar adds, "being a taboo is a relative judgment" (p31). However, Khanfar claims that some taboo is one hundred percent agreed upon.

Inter-cultural Studies

Sociolinguists try to study euphemistic expressions from different angles. To achieve this goal, some of them make contrastive studies between different cultures to find out the similarities and differences between cultures.

Al-Husseini (2007) tries to investigate the nature of euphemisms in both Arabic and English. He states that there are certain points of similarities and differences between the two languages in using euphemistic expressions. He argues that euphemistic expressions in both languages are used instead of taboo words or to avoid fearful, offensive or unpleasant topic. He thinks that such a replacement is different in both cultures since certain words that are considered offensive or taboo in Arabic may not be so in English and vice versa. He believes that words or names related to marriage or women are not acceptable if used outside the religious or formal use in the Arab society whereas this is not the case in the English society. Another sign of similarity between the two languages is that euphemisms are related to the indirect speech act since they are more gentle than direct speech.

As for the differences, Al-Husseini finds that Arabic euphemism is more comprehensive since it includes different aspects other than what is mentioned in English. He claims that the Arabs use euphemisms for different purposes such as beautifying and emphasizing in order to seek the hearer's attention or exaggerating things to make them look larger, better or worse...etc. than they are. On the other hand, he claims that English euphemism is only used to replace a word that has a negative connotation with a more acceptable one.

Gomaa and Shi (2012) investigate the euphemistic language of death in both Egyptian Arabic and Chinese. The results of their study indicate that euphemism is a universal phenomenon that exists in every language and that there is no human communication without euphemisms. Moreover, the results of their study find that both Egyptian and Chinese native speakers regard the topic of death as a taboo. Therefore, they handle it with care. Gomaa and Shi state that both Egyptian Arabic and Chinese employ euphemistic expressions to avoid direct

mentioning of death. However, they find that Chinese has a larger number of death euphemisms as compared with the Egyptian Arabic ones. The results also show that death euphemisms are structurally and basically employed in both Egyptian Arabic and Chinese in metonymy as a linguistic device and a figure of speech. Moreover, Gomaa and Shi employ conceptual metaphor to substitute the taboo topic of death.

The researcher agrees with Gomaa and Shi on that euphemisms are universal since they exist in every language and no human communication is without euphemisms and that death is a sensitive topic which must be handled with intensive care.

Method and Procedures

Population of the Study

The population of the study encompasses males and females speaking Bedouin and Rural (Fallahi) dialects of Jordanian Arabic that is spoken in the governorates: Irbid and Mafraq in the Northern part of Jordan.

Sample of the Study

The sample of the study consists of (130) Jordanian participants, adult males and females, randomly selected from Al-Koorah District (Irbid) and Eastern Badia District (Mafraq). The following tables show the distribution of the sample according to age, gender, the geographical area.

Table 1: Distribution of the Sample according to the Region.

Variety	No. of participants	Percentage %
Bedouin	64	49.2
Rural (Fallahi)	66	50.8
Total	130	100.0

Table 2: Distribution of the Sample according to Age.

Age range	No. of participants	Percentage %
Less than 30	66	50.8
31 and more	64	49.2
Total	130	100.0

Table 3: Distribution of the Sample according to Gender.

Gender	No. of participants	Percentage %
Males	72	55.4
Females	58	44.6
Total	130	100

The participants were made aware that the involvement in this study is completely voluntary. Moreover, they were assured that their responses will remain confidential.

Instrument of the Study

The researchers adopted a personal observation method, an interviewing method and a questionnaire, written in Arabic, in order to harvest the required data for the study. Prior the construction of the questionnaire, the researchers, as native speakers of Jordanian Arabic, wrote down a list of euphemistic expressions Jordanians use to refer to death in different social situations. After that, the researchers interviewed some Jordanians of different ages, genders and regions to discuss the euphemistic death expressions they usually and frequently use to substitute direct words related to death in different situations; then their responses were recorded. The researchers' personal observations and the responses of the interviewees served as the basis of constructing the questionnaire.

Questionnaire

The questionnaire of the present study is based on Ellayan's (1994) and Al-Azzah's (2010) questionnaires. It was divided into two sections. In the first section, the participants were asked to supply the demographic information, i.e. age, gender and the geographical area in which they live. The second section of the questionnaire was designed to find out the euphemistic death expressions that Jordanians usually and frequently use in their interactions on death occasions. All participants were asked to choose the expression(s) they use most of the time to refer to death in different social situations. They were asked to provide or suggest more euphemistic expressions that are not listed in the questionnaire.

The researchers themselves distributed one hundred fifty copies of the questionnaire in Arabic to guarantee full understanding of the questions. The participants were given a chance to complete the questionnaire and return their responses.

Data Collection and Statistical Analysis

The researcher asked the participants to fill out the questionnaire according to their usual and frequent use of euphemistic death expressions in their face-to-face communication during death occasions. They were asked to fill out the questionnaire individually and independently in order to give them a space to identify their own choices without any influence from other participants. The questionnaires were then collected and the data were checked. After that, the data were processed and statistically computed and analyzed. The following statistical procedures were used:

- 1- The statement of results was placed into tables.
- 2- Some descriptive statistical analysis was used such as frequencies, percentages and ranks.
- 3- Information was interpreted and comparisons were made between the results of the present study and those of the previous studies the researcher had referred to in the second chapter.

Findings of the Study

Findings related to euphemistic death expressions used by native speakers of Jordanian Arabic were classified in Tables 4-11. The findings show that participants of the study use almost the same expressions in each of the given social situations, for instance:

Table 4 shows that the euphemistic death expression (المرحوم) [ilmarhūm] has the highest frequency and it is the most common expression used to refer to the deceased among all participants when addressing the bereaved. This could be because Jordanians try to soften the way they speak in order to achieve polite communication as well as to show sympathy and share emotions when they socially interact with people who are in grief.

Table 5 shows that the euphemistic death expression (أعطاك عمره) [ʔaʔtāk ʔumruh] is the most common expression participants of the study use to break the news of someone's death to a friend or a relative. The researchers of the present study think this is because Jordanians somehow avoid to break bad news to others especially in serious situations. Therefore, they resort to this kind of expressions in order to be polite and not to harm others with direct expressions in this painful situation. Table 6 shows that the expression (المقبرة) [ʔilmaqbarah] is the most common expression used among participants to refer to the graveyard. The researchers think that Jordanians use this direct expression to talk about the graveyard because it is usually used with no direct interaction with the bereaved. The researchers assume that other expressions like (المجنة أو الدفن) [ʔilmajan-nah, ʔid-dafin] could be used in the presence of the bereaved. Again, this reassures that the context is of high importance and it determines whether a topic is a taboo or not.

The euphemistic death expression (عظم الله أجركم) [ʔaḏ-ḏamal-lahu ʔajrakum] is the most common expression used among participants to console one another. This could be motivated by religious beliefs that the speaker wants to tell the addressee that Allah will increase his/her rewards because of their patience and composure in such a painful situation. See table 7.

The expression (بيت العزا) [bayt ilʔaza] is the most common expression among participants to refer to the condolence house. The surprising result in this concern is the low usage of the expression (بيت الأجر) [bayt ilʔajir], even though the researchers thought it was the most common among Jordanian Arabic speakers. This could be because people in the 21st century are not as afraid of death as people used to be in the past or it could be because it is used away from direct contact with the bereaved. See table 8.

When it comes to the expressions participants use to reduce the painful effects of the loss, the euphemistic expression (كلنا على هالطريق) [Kulna ʔala haṭ-ṭarīq] is the most commonly used expression among male participants when interacting with a person who is in grief. On the other hand, the expression (العمر إلّك) [ʔilʔumur ʔilak] is more frequently used among female participants. This could be because males and females try to be polite and to save their own faces as well as the others' faces by using simple figurative language since they feel that there is no need for prestigious or highly elegant language in such a painful situation. As mentioned in the first chapter, this could be because Jordanians are polite and decent people; therefore, they feel that they are in charge of reminding the bereaved that death is the inevitable end of the speaker, the hearer as well as all creatures which could help the hearer feel much better. This result agrees with Holmes (2001) that a polite person makes others feel comfortable. See table 9.

Table 10 shows that when referring to the bereaved, Jordanians tend to use the expression (أهل المتوفي-الميت) [ʔahl ʔilmitwaf-fi, ʔilmay-yit] more frequently than other expressions. Again, this could be because there is no direct social contact with the deceased's family when using this expression. Therefore, Jordanians feel free to use direct expressions as such. Also, this could be because there is no absolute taboo in all situations and for all people. So, to refer directly to the name the deceased's family is not a taboo in Jordanian Arabic. This result agrees with Allan and Burridge (2006) that there is no such thing as an absolute taboo.

Upon receiving the news of a relative or a friend's death, Jordanians tend to use religious expressions. Therefore, the expression (إنا لله وإنا إليه راجعون) [ʔin-na lil-lah wa ʔin-na ʔilayhi rājiʔūn] is the most common expression among Jordanians. See table 11. This expression means that the speaker reminds himself that death is the inevitable end that everyone will come to. As mentioned in the first chapter, no one can deny the obvious impact of religious values and beliefs

on the social life of the Jordanians. This could be because Jordanians feel that religious values are the last resort one can seek in such a difficult situation .

Conclusions

The aim of this study is to investigate and analyze death euphemisms that are most frequently used among the speakers of Jordanian Arabic from a sociolinguistic perspective. Moreover, it aims to show the reasons and the social factors that affect the use of these expressions.

Based on the research findings, the researchers believe that the speakers of Jordanian Arabic use euphemistic death expressions appropriately in order to maintain polite and sympathetic communication during death occasions. It seems clear that Jordanians use such expressions to save their own faces as well as the other peoples' faces. In addition, the results indicate that it is difficult to ignore the impact of religious values, norms and beliefs on the use of these expressions since one can hardly ever find a euphemistic expression without direct or indirect reference to these religious norms, values or beliefs.

The results show that Jordanians use almost the same expressions to talk about death, dying, burial and places and people related to death, the difference is only in terms of frequency and percentage. Moreover, it is important to note that there are numerous expressions Jordanian Arabic speakers use to talk about death in different social situations. However, the results of the study show that these expressions are not very common. This may indicate that people nowadays are not afraid of death and things related to death as it is claimed to be in the past. Evidence in support of this claim comes from the fact that, in certain situations, Jordanians tend to use the direct expressions rather than the euphemisms those were used in the past; for instance; the direct expressions (المقبرة) [ʔilmaqbarah], (بيت العزا) [bayt ʔil-ʕaza] and (أهل الميت) [ʔahl ʔilmay-yit] are more frequently used than the euphemisms (الدفن) [ʔid-dafin], (بيت الأجر) [bayt ʔil-ʔajir] and (المجبرين) [ʔilmajbūrīn].

The study deals with euphemistic death expressions in relation to three important social factors: age, gender and region. It seems clear that these factors do not have that much impact on the use of these expressions as it is usually claimed; this could be due to the following observations:

- 1- The direct contact among Jordanians of different ages, genders and regions at universities, schools or in the army makes the Jordanian society somehow homogeneous. Thus, members of the Jordanian society tend to use similar expressions in such a painful situation.
- 2- The sensitivity of the topic makes Jordanians use almost the same expressions to achieve the functions of being polite and sharing emotions with the bereaved.
- 3- During the course of time, some expressions change due to the influence of media, technology and/or the transportation, which makes the contact among Jordanians easier and thus influences their choice of dictions.

Depending on these observations, the researchers assume that, in the near future, some of these expressions will disappear and that direct expressions will be used instead. Evidence in support of this claim comes from the fact that the direct expressions (المقبرة) [ʔilmaqbarah], (بيت العزا) [bayt ʔil-ʕaza] and (أهل الميت) [ʔahl ʔilmay-yit] are more frequently used than the euphemisms (الدفن) [ʔid-dafin], (بيت الأجر) [bayt ʔil-ʔajir] and (المجبرين) [ʔilmajbūrīn].

The results of the study reveal that Jordanians consider death a taboo only when addressing the bereaved or during a visit to an ill person, otherwise, they feel free to talk about death directly since it would not offend or embarrass others. Moreover, they believe that it is a religious duty to remind oneself to prepare him/herself to this inevitable end.

About the Authors:

Fawwaz Al-Abed Al-Haq, PH.D is a professor of English and linguistics, Vice President for Academic Affairs, former Dean of Scientific Research and Graduate Studies and a former Dean of Faculty of Arts and Humanities at Yarmouk University, Irbid -Jordan

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List of Arabic Phonetic Symbols

The phonetic transcription of the Arabic alphabets. Adopted from:(Alfozan, 1989).

Arabic Symbol	Transliteration	Phonetic transcription.	Phonetic values
ء	o	o	voiceless glottal stop
هـ	h	h	voiceless glottal fricative
ح	ħ	ħ	voiceless pharyngeal fricative
ع	ʿ	ʿ	Voiced pharyngeal fricative
خ	kh	x	voiceless uvular fricative
غ	gh	ɣ	Voiced uvular fricative
ق	q	q	Voiced uvular stop
ك	k	k	voiceless velar stop

ج	j	j	voiced palatal stop
ي	y	y	voiced alveo-palatal semi-vowel
ش	sh	š	voiceless alveo-palatal fricative
د	d	d	voiced alveolar stop
ت	t	t	voiceless alveolar stop
ط	ṭ	ṭ	voiced emphatic alveolar stop
ل	l	l	voiced alveolar lateral
ر	r	r	voiced alveolar trill
ض	ḍ	ḍ	voiced emphatic alveolar fricative
ن	n	n	voiced alveolar nasal
ص	ṣ	ṣ	voiceless emphatic alveolar fricative
ز	z	z	voiced alveolar fricative
س	s	s	voiceless alveolar fricative
ظ	ẓ	ḏ	voiced emphatic interdental fricative
ذ	th	ḏ	voiced interdental fricative
ث	th	θ	voiceless interdental fricative
ف	f	f	voiceless labiodental fricative
ب	b	b	voiced bilabial stop
م	m	m	voiced bilabial nasal
و	w	w	Voiced bilabial semi-vowel

2. Vowels

Short vowels	Trans.	Long vowels	Trans.
fathah	a	Alif	ā
ḍammah	u	Waw	ū
kasrah	i	ya'	ī

Table 4: Frequencies and Percentages of Expressions Used to Refer to the Deceased according to Age and Gender.

Euphemistic Expression	30 years old or less.		Above 30 years old.		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %

المرحوم	52	83.9	62	91.2	63	88.7	51	86.4
المتوفى	7	11.3	6	8.8	8	11.3	4	6.8
المغفور له	6	9.7	6	8.8	5	7.0	8	13.6
الفقيد	2	3.2	6	8.8	5	7.0	3	5.1

Table 5: Frequencies and Percentages of Euphemistic Expressions Used to Break the News of the Someone's Death to a Relative or a Friend according to Age and Gender.

Euphemistic Expression	30 years old or less.		Above 30 years old.		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %
أعطاك عمره	28	45.2	37	54.4	40	56.3	25	42.4
انتقل إلى رحمة الله تعالى	14	22.6	19	27.9	18	25.4	15	25.4
العمر لك	13	21.0	11	16.2	14	19.7	4	6.8
توفي	5	8.1	10	14.7	10	14.1	5	8.5
الله أخذ وداعته	5	8.1	11	16.2	7	9.9	17	28.8
تعيش انت	4	6.5	14	20.6	6	8.5	10	16.9
الله أخذ أمانته	3	4.8	6	8.8	6	8.5	3	5.1
الله استخاره	-	-	2	2.9	-	-	2	3.4
انتقل إلى جوار ربه	2	3.2	1	1.5	2	2.8	1	1.7
انتقل إلى الدار الآخرة	2	3.2	-	-	2	2.8	-	-

Table 6: Frequencies and Percentages of Euphemistic Expressions Used to Refer to the Graveyard according to Age and Gender.

Euphemistic Expression	30 years old or less.		Above 30 years old.		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %
المقبرة	49	79.0	48	70.6	53	74.6	44	74.6
المجنة	13	21.0	21	30.9	23	32.4	11	18.6
الدفن	6	9.7	6	8.8	9	12.7	5	8.5
التربة	4	6.5	10	14.7	8	11.3	4	6.8

Table 7: Frequencies and Percentages of Euphemistic Expressions Used to Console Others according to Age and Gender.

Euphemistic Expression	30 years old or less		Above 30 years old		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %
عظم الله أجركم	35	56.5	52	76.5	55	77.5	32	54.2
يرحم ما فقدت	20	32.3	22	32.4	20	28.2	22	37.3
البقية بحياتك	9	14.5	10	14.7	11	15.5	8	13.6
أعظم الله أجركم وغفر لميتكم	6	9.7	7	10.3	11	15.5	5	8.5
يجعل مثواه الجنة	5	8.1	11	16.2	10	14.1	8	13.6
خاتمة الأحزان	5	8.1	7	10.3	9	12.7	4	6.8

(رحمة الله عليه) عليها	4	6.5	14	20.6	9	12.7	2	3.4
أحسن الله عزائكم	4	6.5	5	7.4	8	11.3	3	5.1
الله ما أخذ وله ما أعطى (وكل (شيء عنده بأجل مسمى	4	6.5	-	-	7	9.9	2	3.4
الفقيد واحد	3	4.8	8	11.8	6	8.5	5	8.5
الله يصبركوا	3	4.8	8	11.8	5	7.0	7	11.9
يسلم راسك	2	3.2	4	5.9	4	5.6	2	3.4
عوض (الله يعوض عليك الصابرين)	1	1.6	10	14.7	3	4.2	1	1.7

Table 8: Frequencies and Percentages of Euphemistic Expressions Used to Refer to the Condolence House according to Age and Gender.

Euphemistic Expression	30 years old or less.		Above 30 years old.		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %
بيت العزاء	41	66.1	35	51.5	44	62.0	32	54.2
المدالة	15	24.2	23	33.8	26	36.6	12	20.3
العزا	12	19.4	16	23.5	15	21.1	13	22.0
بيت الأجر	6	9.7	16	23.5	12	16.9	10	16.9
المأتم	1	1.6	1	1.5	1	1.4	1	1.7

Table 9: Frequencies and Percentages of Euphemistic Expressions Used to Reduce the Painful Effects of the Loss according to Age and Gender.

Euphemistic Expression	30 years old or less.		Above 30 years old.		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %
كلنا على هالطريق	20	32.3	29	42.6	30	42.3	10	16.9
البقاء لله	17	27.4	14	20.6	22	31.0	13	22.0
العمر إلك	9	14.5	11	16.2	21	29.6	19	32.2
هاي حال الدنيا	9	14.5	26	38.2	18	25.4	15	25.4
اصبر و احتسب	8	12.9	5	7.4	12	16.9	8	13.6
الدايم الله	8	12.9	25	36.8	12	16.9	3	5.1
البركة بالشباب	8	12.9	14	20.6	10	14.1	3	5.1
الله ما أخذ والله ما أعطى	5	8.1	6	8.8	8	11.3	3	5.1
شد حيلك	5	8.1	10	14.7	7	9.9	6	10.2
اللي خلف ما مات	3	4.8	10	14.7	6	8.5	16	27.1
كاس وداير عالكل	1	1.6	7	10.3	3	4.2	5	8.5
بسلامة عمرك (عماركو)	-	-	8	11.8	1	1.4	7	11.9
الشاطر يحمي حاله	-	-	3	4.4	3	4.2	-	-

Table 10: Frequencies and Percentages of Euphemistic Expressions Used to Refer to the Bereaved according to Age and Gender.

Euphemistic Expression	30 years old or less.		Above 30 years old.		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %
أهل المتوفى (الميت)	53	85.5	57	83.8	60	84.5	50	84.7
المجبرين (المجبورين)	5	8.1	7	10.3	6	8.5	6	10.2
الجماعة	3	4.8	5	7.4	5	7.0	3	5.1
المنافقين	2	3.2	5	7.4	3	4.2	4	6.8

Table 11: Frequencies and Percentages of Euphemistic Expressions Used Upon Receiving the News of the Death of a Friend or a Relative according to Age and Gender.

Euphemistic Expression	30 years old or less.		Above 30 years old.		Male		Female	
	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %	Freq.	Per. %
لا حول ولا قوة إلا بالله	45	72.6	41	60.3	50	70.4	36	61.0
الدائم الله	25	40.3	34	50.0	34	47.9	25	42.4
الله ما أخذ والله ما أعطى	5	8.1	26	38.2	21	29.6	10	16.9
	2	3.2	2	2.9	2	2.8	2	3.4

Peer observation of Teaching and Professional Development: Teachers' Perspectives at the English Language Institute, King Abdulaziz University

Amal Ibrahim Shousha

English Language Teacher at the English Language Institute
King Abdulaziz University
Jeddah, Saudi Arabia

Abstract

Peer Observation of Teaching (POT) is one means to help teachers develop professionally. It shows any institute's sincere efforts to help its teachers for the sake of improving the quality of learning and teaching. It also helps to spread a spirit of collegiality in the workplace by sharing best teaching practices among colleagues. This paper reports on participants' reflections and viewpoints regarding a piloting Peer Observation Program (POTP) implemented in the English Language Institute (ELI) main campus at King Abdulaziz University (KAU), Jeddah, Saudi Arabia in the academic year (2013-2014). It also investigates whether taking part in POT helped teachers to develop professionally and to what extent. This paper utilizes data from an evaluation questionnaire completed by 13 teachers (observers and observees). Based on data analysis, this paper identifies: 1) the benefit of peer observation to achieve professional development by building self-confidence, self-reflection, sharing ideas and learning new teaching techniques, 2) teachers' needs for administrative remuneration and training on peer observation skills especially feedback techniques, and 3) the hurdles that might inhibit teachers from participating in POT, which included time constraints, busy workloads and paper work.

Keywords: Peer Observation, professional development, self- reflection, self-confidence, sharing ideas.

Introduction

Peer Observation of Teaching (POT) is defined as "... the process by which university instructors provide feedback to colleagues on their teaching efforts and practices" (Ali, 2012, p. 16). It is a tool in the process of continuing professional development (Bozak et al., 2011; Davys & Jones, 2007; Hammersley-Fletcher & Orsmond, 2004; Msila 2009). Sharing ideas, self-reflection and constructive criticism are among the vehicles that enable peer observation to achieve its role towards professional development which in turn helps to improve teaching and learning. According to Bozak et al. (2011) "... peer observation contributes to teachers' professional development, self esteem, self respect and self awareness; to the effectiveness of teaching activities; to mutual trust, respect and cooperation between teachers; to success of students and schools." (p. 67) As a result, the improvement of teaching and learning at higher education institutions can be achieved by POT (Ali, 2012; Hammersley-Fletcher & Orsmond, 2004).

More Importantly, POT is a reflective process on one's own teaching and as a result a development in methodology and techniques used in the classroom takes place (Bell & Mladenovic, 2008). Respectful and supportive peer observation can achieve reflective change and growth for teachers (Siddiqui et al., 2007). Msila (2009) stated "Discovering new skills, attitudes with peers and setting aside time for self-reflection are among the most crucial in molding effective teachers" (p. 541). However, self-reflection is not the end in itself, and according to Hammersley-Fletcher & Orsmond, it "...will enhance their understanding of approaches to curriculum, teaching styles, students' learning and subject matter" (2005, p. 223).

In addition to self-reflection, POT fosters learning by sharing ideas and best practices. Ammons & Lane (2012), believed it encourages

Faculty to "share their toys" as they experiment with instructional design and delivery.... The process can encourage colleagues to collaborate in understanding and addressing challenges. Peer observation may decrease the sense of isolation that might be felt by faculty with regard to teaching (p. 80)

Furthermore, peer observation is about accountability and enhances teaching and learning through personal reflection, discussion and dissemination of best practice. Both the observers and observees are partners in the success of POT to encourage professional development, and "it is not only the skills of the observer that are important, but also the willingness of the observees to be reflective about their own teaching practice." (Hammersley-Fletcher & Orsmond, 2004, p. 491)

Teachers welcome POT if they have a curiosity about their colleagues' teaching methods, an interest to improve their own teaching, or do not mind being observed because they have been observed before (Siddiqui et al., 2007). However, they sometimes resist POT, especially if they are suspicious about the objectivity of the observer, the accuracy of the feedback, or if observation restricts their academic freedom (Keig & Waggoner, 1995 as cited in Siddiqui et al., 2007, p. 297).

Models of POT can be classified according to the number of teachers and the purpose of observation. As regards to the purpose of observation, a peer observation model can be an evaluation model, a developmental model or a peer review model (Siddiqui et al., 2007). The peer observation model in this paper follows a peer review model as teachers choose their observers, agree upon what teaching practice needs to be observed and do not follow a rigid set

of criteria for evaluation. What they were required to do is to fill a record form which documents the observation event and in which the remarks of both observers and teachers regarding the class visit were optional.

It is worth noting that peer observation of teaching (POT), in the EFL context, is still looked upon with much wariness in most Arab countries due to the confusion between peer observation and regular observation on one hand and summative versus formative observation on the other (Badrem, 2010). Even "Teacher Development is still a new area to be researched in the Saudi context" (Shukri, 2014, p. 192). Therefore, the aim of this paper is to investigate the EFL teachers' perceptions of peer observation of teaching after taking part in a piloting peer observation program. The benefits, challenges and recommendations to improve the program are also tackled. By so doing, this paper can be an attempt to highlight the importance of peer observation as an effective tool to foster personal professional development of teachers in higher education in Saudi Arabia. The findings of this study can be of benefit to teachers; both novice and experienced, and to any administration that cares about improving the professional development of its teachers.

Literature review

This section will focus on the relevant and important works related to peer observation programs: their implementation, feedback of teachers in addition to tips for both observers and observees for effective peer –review observation.

The value of having a peer observation program is stressed by Bozak et al., 2011; Msila, 2009; and Trujillo et al., 2009.

Trujillo et al. (2009) developed a peer teaching – assessment program, a peer observation and evaluation tool with the help of a task-force group as he believes "fostering quality teaching through peer mentorship to elicit improved student learning is paramount to the success of every academy" (p. 8). Msila (2009) utilized a case – study and observed the influence of peer evaluation on teaching in a secondary school and assures "... peer evaluation can be the difference between effective schools and ineffective schools. Collaboration is one of the cornerstones of teacher development" (p. 555). Bozak et al. (2011) believe "Peer observation should be applied in Turkey's education system as a new teacher development model"(p. 67).

Kohut et al. (2007) examined and compared the attitudes of the observed and observers regarding the peer observation process. Based on the survey findings, it was concluded that the instruments used for peer observation need to be more flexible to accommodate various teaching styles e.g. checklists, written narrative, self -report, video, etc. Also, the data showed that both observers and observees followed a peer observation process by attending both pre and post observation meetings. In addition, observers must be trained in classroom observation techniques and feedback should be given both orally and in writing. The majority of observers and observees stated being part of peer observation is not stressful and that their teaching improved as a result of participation in this process.

Bell and Mladenovic (2008) reported on the peer observation exercise used in the faculty of Economics and Business at the University of Sydney. This exercise was designed to encourage tutors to reflect on teaching from students' perspective using a similar form to what students use to evaluate tutorial teaching. Data showed that teachers valued the exercise and asserted that their teaching practice would change as a result of the process. They called for expert observation in addition to peer observation.

Hammersley – Fletcher & Orsmond (2004) used semi-structured interviews with observers, observees, deans, and associate deans. They evaluated two piloting POT systems used by two academic schools. Data showed that for any POT system to be successful it has to have focus and clear goals from the very beginning and that teachers also need to understand and know the breadth and depth of the process.

Based on the data from semi-structured interviews with lecturers after their peer observation experience, Hammersley – Fletcher & Orsmond (2005) identified the need for peers to develop their understanding of what reflective practices mean, reflection which involve the why as opposed to how, and the thinking behind the process of teaching rather than simply evaluating the teaching itself. The data also showed that the discussion which followed observation did not involve thinking at a wide level involving future development of teachers and of the learning and teaching within the school. Therefore, in order to develop a more meaningful learning environment for students to work on reflection used in a wider academic debate is needed.

Adshead et al. (2006) argued that if a peer observation model is imposed on teachers, a feeling of anxiety and scrutiny would undermine the benefits of peer observation as a tool for teacher development and quality assurance. Those fears must be addressed and the relation between peer observation and quality assurance must be redefined or else use peer observation for teacher development only. He aims to design a peer- observation programme that best meets the needs of those groups of teachers.

Siddiqui et al. (2007) proposed twelve tips for both observers and observees for effective peer –review observation:

1. Choose the observer carefully
2. Set aside time for the peer observation
3. Clarify expectations
4. Familiarize yourself with the course
5. Select the instrument wisely
6. Include students
7. Be objective
8. Resist the urge to compare with your own teaching style
9. Do not intervene
10. Follow the general principles of feedback
11. Maintain confidentiality
12. Make it a learning experience

The work of Ali (2012) plays a significant role in this paper, for it assesses faculty attitudes towards peer observation and the perceived need to establish a POTP at Taif University in Saudi Arabia. His paper illustrates the value of peer observation: its benefits, principles, types, procedures and feedback. Through the data collected by the use of a questionnaire, it was found out that lecturers at Taif University were positive about POT and they agreed that POT improves teaching skills and encourages their professional development. It was suggested by the researcher that universities including Taif University adopt POT to assure teaching and learning quality and professional development.

From the above research studies, adopting POT assures teaching and learning qualities and professional development in any educational institution. Willing participation, having a clear focus and goals for peer observation and training teachers will ensure best results.

Given the findings of the studies stated above, the researcher hypothesized that the teachers at ELI, KAU would find the peer observation program beneficial for enhancing their professional development. Information from this research can provide an open forum for teaching and learning issues across faculty groups thus taking into consideration teachers' views and aspirations regarding future POTP and professional development. Adding knowledge of what a group of teachers consider as the positive and negative aspects of a peer observation program may help other peer observation programs to become a more effective device in promoting teachers' professional development.

In an attempt to test the research hypothesis stated above, the researcher will try to find out whether POT can help to foster teachers' personal professional development at the ELI, KAU by assessing 13 teachers' perceptions and viewpoints after taking part in a piloting Peer Observation of Teaching Program (POTP). The instrument used to gather data is a structured evaluation questionnaire.

Research questions

This paper sought to answer the following questions:

1. Do teachers display negative or positive attitudes towards peer observation?
2. To what extent are teachers comfortable with POTP forms used and what are their suggestions for improvement?
3. Does peer observation (POTP) help foster professional development? If so, how?
4. How do teachers evaluate the POTP exercise in terms of its positive aspects and points for improvement?

Methodology

This study is a non-experimental type of research. The researcher did not control, manipulate or alter the predictor variable (peer observation) or subjects, but instead, relied on interpretation of teachers' perceptions and attitudes to come to a conclusion. The analytical and descriptive approaches of research were followed. A structured questionnaire was used as a quantitative methodology to collect data followed by qualitative analysis of the findings. A post-implementation survey assessed teachers' attitudes towards:

1. Ways that they used earlier for professional development and the importance of peer observation,
2. Their evaluation of the forms used in the POTP,
3. The impact of POTP on their professional development,
4. The positive aspects of POTP and suggestions for its improvement.

The Peer Observation of Teaching Program (POTP)

The POTP, implemented at the ELI as a piloting program in the academic year (2013-2014), is a faculty – driven peer observation exercise in which teachers themselves developed the peer observation protocol, agreed on a record form for the class visit and an instrument for evaluation of teaching to be used as a guide during the observation.

The POTP tried to help teachers develop themselves professionally and foster collegiate support for teaching and learning. Being involved in the POTP was optional. However, participating in peer observation exercise could be part of the teacher's professional development plan that teachers submit annually. The POT process fell into three stages: pre-observation discussion, class visit and post observation discussion. To start with, a Google document was

shared so teachers could insert their contact information, class timing, level and location to facilitate peering and further contact. Then, a focus for POT had to be identified before the class visit which could be: one area that the teacher was not sure of, a problem that the teacher faced with a student, or a new technique that the teacher started to use and needed feedback on. Both the observer and observee followed a protocol or peer observation code of ethics agreed upon by teachers at the early stages of the POTP. During the class visit observers took notes which would be the subject of discussion during the feedback session. After class visit, both the observer and observee filled a record form. Post observation discussion had to take place within 3-7 days of the observation.

Participants in the program were provided with clear guidelines and support to reduce anxiety. In addition, confidentiality of feedback was assured. To emphasize on the ideas of confidentiality and the non-judgmental environment of the peer observation process, the record form which was filled by both the observer and observee after the class visit was used to document the peer observation visit and left the details of the good points and points for improvement of the class optional if both the observer and observee agreed not to mention them.

The model of POT in this research falls into the peer review model as teachers observed each other, discussed notes taken in class and mutually reflected on their experience in a non-judgmental environment. It was a mutual learning experience as it was not evaluative but developmental. The value of the observation was recognized by both parties involved; the observer and observee, and as a result they voluntarily participated in this peer observation exercise. Teachers paired themselves based on scheduling and availability. The process was formative and informal, so peer assessment results were not included in merit reports.

Challenges

The number of teachers who participated in the POTP was affected by the high work load of teachers as teachers taught eighteen hours in addition to five office hours per week. Furthermore, many teachers were involved in academic committees in addition to their teaching loads.

Instrument used

An online teacher structured questionnaire was created using SurveyMonkey.com. This questionnaire is the main tool for collecting the core data in this research. It was first given to colleagues for feedback and as a result adjustments of its questions were done. Then, the modified questionnaire was sent via e-mail to the participants to fill.

Participants

Thirteen teachers participated in this research.

Data Collection

The teachers' responses to the questionnaire constitute the raw data.

Questionnaire Questions

The questionnaire consisted of fourteen questions falling into five categories: Preliminary academic information of participants and the ways that they used earlier for professional development, teachers' evaluation of the forms used in the POTP, peer observation and professional development, and finally peer observation and future POTP implementation. (for the questionnaire see the Appendix)

Results

This section presents and discusses the collected data from participants. The results and analysis of participants' responses will be grouped under the questionnaire's five main headings.

1. Preliminary academic information:

The 13 participants' teaching experience varies from (5-25) years of teaching experience. Their last academic degrees also varies from B.A. of Arts to M.A. in TESOL, applied linguistics and (or) English literature. As for the number of peer observations they attended in the program, it ranged from one observation to four observations in the three modules of the academic year (2013-2014); the period that the study tackled.

Concerning question 5, teachers' methods for professional development before taking part in POTP varied as illustrated in the following table:

Table 1. Teachers' methods to develop professionally

Ways for professional development	No of responses	Percentage
Reading books and journals	5	38%
Attending/presenting workshops and seminars	5	38%
Peer observation	5	38%
Taking teacher training courses/higher degrees	6	46%
Watching YouTube teaching videos	5	38%
Sharing experiences through online learning communities	3	23%

As represented in the above table, taking training courses or higher academic degrees received the highest percentage according to the responses of participants (46%). Peer observation, reading books, attending or presenting in workshops, and watching You Tube teaching videos for teachers came next with a (38%). The remaining (23%) of teachers used to share experiences through on line learning communities.

2. The importance of peer observation

Concerning question 6, all teachers (100%) asserted the importance of peer observation. They regard peer observation as a chance to interact, communicate and learn from co- workers' experience. It is an important tool for sharing expertise and updating performance in classroom if the observee and observer are willing to share their ideas.

3. Evaluation of POTP forms

All teachers agreed to the ideas listed in the POTP protocol. As for the use of the record form, (67%) of teachers agreed to use it. One teacher (8%) wanted to make it completely voluntary. Sixty seven percent of teachers as well found the evaluation criteria checklist comprehensive and sufficient whereas (33%) wanted points included in the checklist to be further simplified and explained.

4. POTP and professional development

Regarding question 10, there was a broad consensus among teachers about the potential benefits of peer observation for teachers' professional development. All teachers assured the positive aspects of POTP and its influence on their professional development. Thirty three percent of teachers found it a great chance to share ideas and learn new techniques. Twenty five percent of

teachers found POTP as a great chance for self-reflection and self-improvement. Other positive aspects included building confidence (1 comment), and assuring positive change (1 comment). In addition, self –reflection, sharing ideas and techniques (mutual learning) overcome the fear and build self-confidence.

The teaching techniques that teachers have admired in the class observation and would like to implement in their classes in the future, in response to question number 11, are listed in the following table:

Table 2. Teaching techniques admired in class observation

No.	Teaching techniques	Number of comments
1	The use of games with vocabulary	1
2	Clear instructions and ICQs (instructions checking questions)	2
3	More STT (student talking time) versus TTT (teacher talking time)	1
4	Careful planning of the lesson	2
5	Communicative teacher-student interactive pattern	1
6	Student – centered activities	3
7	Organization of the white board	1
8	Easy delivery of the lesson	1
9	Use of visual aids/ technology (PowerPoint presentations, U tube clips)	2
10	Various feedback techniques (student- teacher, teacher-student)	3
11	Good rapport with learners	3
12	Space management	1
13	Concept checking questions	1
14	Interest in the subject matter	2

As represented in table 2, student centered activities, various feedback techniques, and good rapport with learners received more comments from teachers as the teaching techniques that they have admired in the observations they attended and would like to give more attention to them in their classes in the future.

5. POTP and future implementation

In general, the response to this proposed model of peer observation of teaching has been very positive and most teachers are enthusiastic about it. All teachers found that the peer observation program was self-reflective. The majority (75%) found it both motivating and collaborative. Professionalism of the program came next (67%), followed by congeniality (42%) and finally systematic (33%) meaning following the same procedure and using the same forms. Fifteen percent of teachers called for extension of the time for observation to be more than 30 minutes.

Regarding the challenges that they faced in the POT process, (23%) of teachers found that they needed to complete too many forms. Others complained that POT was time consuming

(8%), feedback from colleagues was not very constructive (8%) and a few did not know what to focus on during observation (8%).

Many suggestions were given by teachers for the improvement of the POT program. For example, many teachers (54%) asked for a thank you note from administration as an incentive to take part in future POTP and called for teacher training to give constructive feedback. Forty six percent of teachers wanted to keep feedback forms in the teacher's portfolio as an indication of professional development.

Teachers were sensitive towards the documentation of the peer observation event. They wanted it to be documented if used for learning and guidance in the future but not to be documented for administrative / evaluative purposes (31%).

Discussion

This section interprets the results in the light of previous research. To start with, when asked about the ways that they used to develop themselves professionally before taking part in POTP, peer observation was not ranked by teachers as their first choice for professional development, taking a course or a working towards completion of a degree came first. However, after taking part in the POTP, teachers found the peer observation exercise to be helpful and the majority of teachers intend to change their teaching practice as a result of this exercise. This finding reinforces that of Bell & Maladenovic (2008) who reached the same result in their research.

In relation to the record form used and filled during the POT, (8%) of teachers wanted it to be voluntarily which reflects their sensitivity towards documenting the drawbacks and their time constraints. As for the simplification of the evaluation checklist used, it reflects the need of some teachers to have more clarification of / training on the items used in the checklist.

The teaching techniques which received more comments from teachers to be among those they intend to implement in the future in their classes reflect the areas that the majority of participants have problems with which are the use of more student centered activities, various feedback techniques, and establishing good rapport with learners.

Teachers also stated that POTP increased self – confidence; a fact which is also recorded by Davys et al. (2007) as one of the benefits of adopting a peer observation policy" ...increased confidence and skill for the observed individual and the opportunity for observers to implement good practice into their own work setting (p. 492) ". (Ammons & S. Lane, 2012)

Regarding the positive aspects of the POTP, all teachers found it to be self – reflective as they are the ones who designed the program and devised its protocol, forms, and code of ethics. Collaboration between colleagues was ranked the highest among the benefits of the program (77%) showing teachers' need for sharing ideas with their colleagues and their recognition that we learn more when we see things in practice.

For the challenges they faced, teachers complained of not having enough time to do more observations which can be attributed to their high teaching load and their continuous attempt to cope up with the teaching pacing guide as they teach in a modular system in which students finish an English level and are examined after seven weeks of instruction. As for the few teachers who suffered from lack of constructive feedback and not knowing what to focus on during observation (8%), this can be attributed to the lack of training on observation skills and the skill of giving constructive feedback. The need for initial training is called upon as one of the recommendations suggested by teachers to avoid peer observation restrictions. This is also advocated by Bozak et al. (2011) "... teachers should also be educated for observation, communication, and constructive criticism before the application of peer observation (p. 67)".

Martin & M. Double (1998) as well stressed the need of some colleagues to be trained based on the results of a piloting peer observation scheme"... the opportunity for additional training which involves giving and receiving critical evaluations, and the pairing with a sensitive partner (p. 167)." (Badre, 2010)

As for the suggestions for POTP improvement, teachers wanted their participation in POTP to be recognized as part of their professional development and also to be rewarded administratively for exerting the time and effort in the POTP program. This might be attributed to the fact that teachers wanted to invest their time both on a professional level as well as on an administrative level. Professionally, teachers wanted to invest their participation in the program by it being recorded as part of their professional development as teachers have to provide a proof of their professional development annually. Their motivation which is an intrinsic motivation led them to voluntarily participate in this exercise to improve their teaching skills by obtaining instructive feedback about their strengths and areas for improvement as perceived by their peers and also to get ready for the formal annual observation which is a fundamental factor in teachers' annual evaluation. Administratively, the addition of extrinsic incentive as a result of administrative remuneration may aid in the future participation of teachers in the program as this will add to their primary intrinsic motivation. In this way, having both the initial intrinsic motivation combined with the extrinsic motivation assure teachers' greater involvement in the POTP in the future which will lead surely to greater improvement in all teachers' professional development.

Recommendations for future research

It is suggested that future research compares teachers' scores in formal observation before and after taking part in POTP program. In this sense, the significance of peer observation as a tool for professional development can be assessed and modifications to the POTP can be made.

Conclusion

Peer observation of teaching is seen by teachers as a means for self-reflection, and sharing best teaching practices with colleagues. Although it was found out that the peer observation process requires time commitment, training on giving constructive feedback, and administrative incentives or rewards for participating in this exercise or process, still the benefits of peer observation outweigh the limitations. Therefore, peer observation of teaching should be adopted by any administration.

About the Author:

Dr. Amal Shousha is an English language teacher at the English Language Institute, King Abdulaziz University, Jeddah, Saudi Arabia. She has 22 years teaching experience at university level both in Egypt and Saudi Arabia. She has a PhD in Applied Linguistics with first class honor and an MA in Applied Linguistics with an excellent grade. She was certified (2000) as a trainer of trainers from University of California Extension, Santa Cruz, English language International USA. Her research interests include trends in education and teaching strategies and methodologies.

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Appendix

ELI Peer Observation of Teaching Program (POTP)

Evaluation Questionnaire

I – Preliminary Information:

1. last academic degree:
2. Years of experience in education:
3. How many times did you observe colleagues in this program?
4. How many times were you observed in this program?
5. Before taking part in this program, how did you develop yourself professionally? (choose as many as applicable)
 - a. Reading books and journals
 - b. Attending/presenting workshops and seminars
 - c. Peer observation
 - d. Taking teacher training courses/higher degrees
 - e. Watching YouTube teaching videos
 - f. Sharing experiences through online learning communities

II. The importance of peer observation:

6. Do you think peer observation is important? How?

III. Evaluation of POTP forms

7. How far do you agree to the ideas / behaviors listed in the protocol?
 - a. Strongly agree
 - b. Agree
 - c. Disagree
 - d. Strongly disagree

Ideas for improvement:

8. Did you find the record form helpful/ useful?
 - a. Strongly agree
 - b. Agree
 - c. Disagree
 - d. Strongly disagree

Ideas for improvement:

9. Did you find the evaluation criteria checklist comprehensive and sufficient?

- a. Strongly agree
- b. Agree
- c. Disagree
- d. Strongly disagree

Ideas for improvement:

IV. POTP and professional development:

10. Did POTP help you towards self-professional development? How?

11. What are the teaching techniques that you have achieved in your observation and you would like to implement in your classroom in the future?

V- POTP and future implementation:

12. What were the positive aspects of this program? (Choose as many as applicable)

- a. Systematic
- b. Professional
- c. Congenial
- d. Collaborative
- e. Motivating
- F. Self-reflective
- g. Other (specify)

13. What were the challenges that you faced during this program? (choose as many as applicable)

- a. Feedback was not constructive
- b. Too many forms to fill
- c. Not knowing what to focus on in observation
- d. Time consuming
- e. Other (specify)

14. How can this program be improved? (choose as many as applicable)

- a. Peer observation be an official part of teacher's professional development.
- b. Time for observation be more than 30 minutes
- c. Thank you note given for teachers with the most observation record forms
- d. Have training to give constructive feedback
- e. Peer observation forms/ feedback should be kept in the teacher's portfolio as an indication of professional development
- f. Other (specify)

Translating Arabic Verb Repetition into English

Aboudi J. Hassan

Ajman University of Science and Technology
UAE

Abstract

This paper examines the translation of Arabic verb repetition into English where repetition is generally mostly avoided. The verb in Arabic is usually repeated to indicate a previous general or specific situation, an assertion, or a reminder of a previous state or event indicated by the main verb (Holes, 2004; Atiq, 1974). For the purposes of this paper Atiq's categorization of verb repetition in Arabic is applied to translation teaching to undergraduate students. Working on translation tasks of literary and media texts, the conclusion is that verb repetition in Arabic is best avoided (deleted) in English.

Keywords: Arabic, deletion, translation didactics verb repetition

Introduction

Translation can be defined as a process on a language with the aim of producing meaning in another language. As such, translation involves different and often interrelated aspects and levels of language. Particularly undergraduate students of translation often find it difficult to cope with all aspects of translation at the same time. In such cases, students may be assisted by presenting them with parceled up elements of language, mostly the source language, and then shown practical ways of handling them in the target language. This practice-driven method approach meets the general goal of translation as achieving the same communication of the source language in the target (Newmark, 1988).

In general, most theories of translation provide a basket of similar strategies to deal with linguistic elements through translation, albeit often with different labels (Munday, 2001). As they embark on their first courses, most undergraduate students of translation are introduced to the following four main strategies:

- Literal translation: rendering on the level of words, phrases and sentences by providing the corresponding equivalents in the target language.
- Free translation: conveying the meaning in a creative way; the translator can add information, ignore facts, or omit elements that are deemed to be not important.
- 3) Deletion/omission: mostly used in free translation, deletion refers to the removal of what are considered unnecessary meanings, words, or full sentences, but on the basis that this does not harm or distort the overall text. Deletion is helpful in dealing with repetition and redundancy when translating into languages that do not favour such structures (Dickins, Hervey & Higgins, 2002).
- Addition: providing extra information in the target text for particular translational purposes.

In applied translation studies (ATS), the focus is on the usefulness and usability of teaching activities and associated theories, whereby the concern relates to “the relevance of the findings for the task at hand and the extent to which the application helps users to solve their problems (Rabadán, 2010, p. 8). Furthermore, in translation didactics or teaching, most researchers agree that particularly for early stages of training, the task should be on how ‘to go about’ translating (cf. Kelly, 2010). Here, the aim of classroom activities should perhaps focus on itemized elements that translation students can easily remember and locate when moving between their working languages, particularly if these happen to be drastically different as is the case of Arabic and English. Under the term of “task-based” translation didactics, insights and practices from foreign language teaching and learning have been used in the teaching of translation. Based on practical activities, the task-based method focuses on specific points or issues in designing translation courses, whereby class tasks and activities form “a chain of activities with the same global aim and a final product. On the way, both procedural (know-how) and declarative (know-what) knowledge are practiced and explored” (González-Davis, 2004, p. 23).

Within this context of practice-driven translation teaching, the aim of this paper is to explore how the linguistic aspect of verb repetition in Arabic can be handled when translating into English. Verb repetition is very common in Arabic, but not so in English. To this end, two texts from literary and media discourses were used with undergraduate students at two universities in the Arab World (King Fahad School of Translation and Ajman University of Science and Technology) over a number of years. This practice-based (task-based) method provided students

with both theoretical and practical input that is immediately related to the translation of verb repetition from Arabic into English.

Repetition and Verb Repetition in Arabic

It is stating the obvious that languages differ in their lexical manifestations. Repetition, for example, is an intrinsic trait of Arabic as noted by almost all Arab and Western grammarians and linguists (cf. Van De Wege, 2013; Holes, 2004). Treated mostly at nominal levels and as a parallelism strategy, repetition in Arabic is used to serve “didactic, playful, emotional, artistic, ritualistic, textual and rhetorical functions” (al-Khafaji, 2005, p. 6).

In general linguistic research, repetition is discussed under cohesion, particularly lexical cohesion. In their ‘never aging’ study of the English language, Halliday & Hasan (1976) devote a whole chapter to the description of various forms of lexical cohesion, which is defined as the repetition of lexical items in order to achieve a cohesive effect in a text. For them, there are two types of lexical cohesion: reiteration and collocation. Reiteration is a form of lexical cohesion that includes the repetition of a lexical item identical to another previously mentioned in the text. Reiteration shows the systematic cohesive relations that hold between lexical items in the same text thus making it hang together. Reiterated items differ in the level of generality. In some instances, a reiterated item is identical to a previous one, while in others it is a general noun which refers back to an item introduced earlier in the text such as synonyms, near-synonyms and super ordinates. Collocations result from the occurrence of lexical items that stand in some kind of semantic relation to each other. They refer to various lexical relations that, unlike reiteration, do not depend on referential identity. Collocation lexical items tend to occur in the same environment to collocate with one another.

Halliday & Hasan (1976) also discuss other types of cohesion in English such as substitution and ellipsis. Substitution is commonly used in English to avoid repetition of a verb or a verb plus other elements in the clause. Consider example 1:

1.

Hussein requested me to write his name correctly but **I did not**. Ironically, he did not protest as he used to **do**.

In this example, **did not**, which is a negated form of the verbal substitute "do", stands-for "write his name correctly", and **do** substitutes for the verb "protest". Substitution in both sentences is used to express cohesion in English.

Ellipsis refers to the omission of a lexical item or a group of lexical items as they are understood from the context and to avoid repetition. Consider example 2.

2.

John **was wearing** a black jacket and Mary a pink dress.

In this example, the two clauses are structurally related through the ellipsis of **was wearing** in the second clause, with cohesion established through this ellipsis.

Verb Repetition in Arabic

Repetition in Arabic has been studied by Arab linguists and grammarians as well as Arabists all the way back to Wright (1898). However, most Arab linguists have given priority to the semantic over the lexical dimension of repetition. It should be noted here that Arab linguists have not concentrated on the lexical repetition of the verb as such and instead examined it under the general heading of repetition.

Repetition (تكرار) involves the addition or reiteration of lexical items, phrases or sentences with the aim of adding to the meaning of an utterance, and for stylistic purposes. This addition can be a repetition of identical lexical items or different ones both of which are used to strengthen and corroborate the meaning conveyed by the utterance (cf. Al-Askari (1981); Al-Jarim & Amin (n.d.)). Consider the following Quranic Aya:

3.

وإذ قال يوسف لأبيه يا ابت اني رأيت احد عشر كوكبا والشمس والقمر رأيتهم لي ساجدين. (آل عمران، آية 3)

Joseph said to his father: "Father, I dreamt that eleven stars and the sun and the moon were prostrating themselves before me." (3: 3)*

In this example, the two occurrences of the verb رأى (to dream) are separated by other lexical items, and the verb repetition here underlines the meaning.

As outlined above, lexical repetition of the verb at the clausal and interclausal levels in Arabic has not been the focal concern in Arabic linguistics and grammar; rather it has mostly been examined at the semantic level. But Atiq (1974) provides a discussion of verb repetition in Arabic that can be termed user-friendly, particularly for students who usually find linguistic and grammatical texts on Arabic rather baffling and difficult to follow. Atiq sets four categories of verb repetition as follows:

General – specific (تكرار الخاص بعد العام)

According to Atiq (1974), the stylistic purpose of this category is to draw attention to the specific word and give it priority over the general meaning. Mentioned along with the general word in the same sentence, the specific word provides a focus on a particular meaning.

4.

حافظوا على الصلوات والصلاة الوسطى (البقرة، آية 238)

Be watchful over prayers, particularly over the prayer the hour of which approaches when you are pre-occupied. (2: 238)

5.

يعلم الجميع كما يعلم كاتب هذا المقال ان زيدا كاتب كبير

Everybody knows, including the writer of this article that Zaid is an eminent writer.

In example 4, the afternoon prayer (الصلاة الوسطى) is mentioned after prayers (الصلوات) which is a general word (the plural) that englobes all five Muslim daily prayers. The afternoon prayer is specified in the sentence to show its importance over the other prayers. The specific word occurs after the general. In example 5, the same situation occurs where the first (يعلم) has a general reference (to all), while the second occurrence has a specific reference (the writer of this article).

Specific – general (نكر العام بعد الخاص)

In this category, a verb is mentioned first with a specific reference after which a second occurrence comes with a general reference. The specific word is included in and gives further emphasis to the general one.

6.

أتكلم العربية كما يتكلمها العرب

I speak Arabic as Arabs do.

In this example (6), the relationship that holds between the first verb (أتكلم) and the second (يتكلمها) moves from the specific (I) to the general (all Arabs).

Assertion (التأكيد)

For Atiq (1974), assertion is realized by lexical repetition of a verb in the same sentence, and is used to corroborate the meaning expressed by the verb.

7.

كلا سوف تعلمون ثم كلا سوف تعلمون . (التكاثر، آيتين 3-4)

Surely you will soon come to know the vanity of your pursuits; again you surely will soon come to know how mistaken you are. (102: 4-3)

8.

دخل البيت ودخله في منتصف الليل.

He came back home late at midnight.

In 7, the second clause (كلا سوف تعلمون) is repeated to reinforce and assert the meaning of warning expressed by the first clause. In 8, the verb (دخل) is repeated to assert the meaning of arriving late at night.

Long separation (طول الفصل)

This category refers to a long separation between a verb and its repeated occurrence within the sentence. A long separation between the verb and other elements in the sentence (mostly the subject) comes as a result of a long serialization of the subject.

9.

لاتحسبن الذين يفرحون بما اوتوا ويحبون أن يحمدوا بما لم يفعلوا فلا تحسبنهم بمفازة من العذاب. (آل عمران، آية 183)

Imagine not that those who exult in their deeds, and love to be enlogised for that which they have not done, that they are secure from punishment. (3: 183)

In this example, the negated verb (لاتحسين) is repeated for there are other elements in the sentence which separate it from the predication. The verb is repeated to refresh the memory of the hearer/reader.

Implications for Translation

The previous section has provided a synoptic discussion of verb repetition in Arabic. This section examines practical applications to translation from Arabic into English. The four categories provided by Atiq (1974) for verb repetition in Arabic as well as insights from the task-based translation teaching guide the analysis of the data.

The data comprise two texts from the discourses of literature and media. The first text, literary, is a short story by Abdessalam al-Ujayli, a Syrian short story writer. The short story is entitled *من الخيل والنساء* (Who shall I Kill?), and is taken from Al-Ujayli's (1979) collection *الخيول والنساء* (Horses and women). This text is referred to as text A. The second text, media, is an article published in the early 1990s in *al-Ahram* newspaper. The article was titled *سندباد مصر* (The Sindbad of Egypt) and written by Ahmed Bahjat about the deceased Hussein Fawzi. This article, states the different qualities of this man who is referred to as the Sindbad of Egypt -this text is referred to text as B**. As stated in the introduction above, these two texts were used with undergraduate students at King Fahad School of Translation (Morocco) and Ajman University of Science and Technology (United Arab Emirates) over a number of years.

Below, each of Atiq's (1974) categories is applied to both texts (A and B) and a decision about the appropriate translation strategy into English is provided. All translations into English were the agreed upon versions through class discussions with students, however I remain responsible for any errors or misrepresentations.

General-specific

As discussed earlier, the general-specific category of verb repetition in Arabic explains the kind of relationship which holds between verbs as well as nouns. This category of verb repetition does not seem to be frequently used as only one instance occurs in text A:

10

Text A

كما أخافتني صورة باصرة لحريق توقعت ان يشب من شرارة في الوقود المحملة به سيارة فيلينا الصهريج ويلفه لهيبه

I was also scared by the vivid image of the fire which would break out if a spark ignited the fuel, which the tanker was carrying, engulfing us and it in flames.

In this example, there is repetition of the verb (يلف). The subject of the sentence is the same (لهيب) but there are two different objects (-na and -hu respectively). These two different objects determine the type of repetition that the verb-forms make in the clause. The meaning expressed in the second "specific" occurrence of the verb is included in the meaning of clause. The general-specific repetition of the verb in 10 can, and perhaps should, be avoided in translation into

English. Though it seems to perform an important role in Arabic, it becomes redundant in English, where ellipsis is used as a cohesive device (Halliday & Hasan, 1976).

Specific-general

Under this category, verb repetition is used to emphasize the concept expressed by the general lexical item as in the following two examples:

11

Text A

وفي احدى اللحظات **خطر** لي كما **يخطر** لكل سائق بضرورة لا شعورية اين مسرع أكثر مما ينبغي.

In a moment, like all drivers, I unconsciously realized that I was driving too fast

12

Text B

و تحس اذا قرأت له أو جلست اليه أو تحاورت معه أنك أمام قلب فيه قدر من الحنو الذي **يستوعبك** و**يستوعب** الآلاف معك

When you read him, sat with or talk to him, you felt the tenderness of his heart which encircled you along with a thousand others.

The type of relationships that hold between the repeated verbs in 11 and 12 are specific-general where the meaning of the first reiterated verbs is included in the second ones (occurrences). As for the general-specific category of verb repetition, Arabic verb repetition under this category is also avoidable (deleted) in translation into English.

Assertion

Verb repetition for assertion seems to be the most common of all categories. Verbs are repeated in different morphological forms to assert the meaning they carry and to achieve a cohesive role in linking parts of the clause; the relationship existing between the reiterated verbs differs. Consider examples 13 and 14:

13

Text A

هل **طار** لولب من جهاز دفين من أجهزة الكاديلاك **فأطار** توازن جهاز القيادة فيها

Was there a screw missing from one of the Cadillac's innermost parts which made the car go out of control?

14

Text B

ولكنه **يكتب** في أدب الرحلات مالا **يكتبه** أساتذة هذا الفن ...

However, he wrote on adventure what the Master of this art never did...

The type of repetition involved in these two examples denotes assertion. In 13, the verb is repeated in two different morphological forms (طار and فأطار). This assertion is achieved in English by avoiding the verb repetition in the Arabic source. In 14, and unlike 13, the verb comes in the same morphological form (يكتب and يكتب) in both occurrences, but the purpose is the same, namely to assert. As with 13, this verb repetition in Arabic is avoided in the English translation through substitution, a favourite type of cohesion in English (Halliday &

Hasan, 1976). The cohesive effect of the source text is maintained in the English target without repetition.

Long separation

This type of verb repetition is widely dealt with in Arabic grammar and linguistics. It involves the existence of a number of linguistic elements that separate the two occurrences of the verb. Consider the following two examples:

15

Text A

حينئذ سمعت الشيخ أحمد الذي انحنى حتى اسند ذقنه الى ظهر المعقعد الذي جلس عليه سمعت لصوت حاول أن يجعله هادئاً ولكن اللاحاح كان بينا في نبراته .

At that time I heard Sheikh Ahmed who, so Bent that he leant his chin against his seat, say in a persistent tone that he tried to make appear calm'.

16

Text B

وكان يقول ممن يسخرون من أسرى الطليان في الحرب العالمية الثانية وكيف كانوا يعثرون معهم على آلات موسيقية ... كان يقول ...

He used to address those who derided Italian Prisoners in WWII, who were captured with Musical instruments in their possession, by saying...

In examples 15 and 16, the verb is repeated after a long serialization of the subject (operator). Repetition is used to remind readers of the action expressed by the verb. The repeated verb matches the first occurrence in terms of subject, tense and morphological form. Although this verb repetition is cohesive in Arabic, it should be avoided in translation into English, where the cohesive effect still holds in both examples.

This analysis, albeit not exhaustive, indicates that verb repetition in Arabic should be avoided when translating into English, which has other non-repetition cohesive devices that are as effective as repetition in Arabic. Table 1, below summarizes the occurrences of all verb repetition in both texts A and B, and in all the 25 instances avoiding repetition in English was the norm.

Table 1: Verb repetition in texts A and B.

Type of repetition	Frequency of occurrence		Total 25
	Text A	Text B	
General– specific	1	0	1
Specific-general	3	1	4
Assertion	15	3	18
Long separation	1	1	2

The four categories of verb repetition are very much acceptable in Arabic as they contribute to the cohesiveness of the text. In English, on the other hand, repetition of the verb is often avoided through deletion or substitution strategies.

Conclusion

This paper has a practical aim. It has set out to examine an effective and common feature of the Arabic language, namely the purposes of verb repetition and the most appropriate way of rendering this Arabic-specific linguistic aspect into English. By introducing undergraduate students of translation to a user-friendly list of the major strategies of translation and the four categories of verb repetition in Arabic and then proceeding to translating authentic Arabic texts from different discourses (literary and media in the case of this paper), the learning outcomes were positive and in line with insights from task-based translation teaching. Avoiding verb repetition in English and seeking instead cohesive devices that are specific to this language were the two pieces of advice (guiding principles, if we wish to call them so) for students to remember.

In introducing students to the intricacies of translation from Arabic into English, the translation of the repeated verbs should be turned into something else (for example, substitution or ellipsis) which make the text hang together and the translation communicatively effective in English. So, verb repetition in Arabic should be replaced by other cohesion devices in English, mostly substitution or deletion. The next stage would be to check whether students would apply “reverse engineering” when translating from English into Arabic, a language that favours verb repetition?

Notes

* All English translations of the Quran used in this paper are taken from Dawood (1956).

** For text B every effort was made to trace the full text, unfortunately it was not possible to do so. So, the author fully acknowledges the copyrights of *al-Ahram* newspaper and Ahmed Bahjat as the author of the piece.

About the Author:

Aboudi J. Hassan is currently an Associated Professor of Communication and Translation at the College of Information, Mass Communication and Humanities in Ajman University of Science & Technology (AUST) in Ajman (UAE), where he served as head of the Translation & Communication Department. Before joining AUST, he was an Associate professor at King Fahd Higher School of Translation in Tangiers, Morocco. He has authored and co-authored a number of articles on tense, aspect and translation in both Arabic and English. His current research interests center on issues related to media, the language of newspapers and translation.

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Perceptions of Libyan English Language Teachers towards Teaching the Target Culture

Khadeja M. Ahmed

Department of English, Faculty of Arts, Sebha University
Sebha, Libya

Abstract

This study examines the perceptions of 20 Libyan teachers of English as a foreign language (EFL) at Sebha University towards teaching EFL culture inside Libyan EFL classrooms. It seeks to find out whether Libyan EFL teachers hold positive attitudes towards the use of the target language culture as oppose to the students' first language (L1) or not. In this study, a quantitative approach was used. The participants were asked to give their responses to a total of 7 multiple choice questions on Likert scale. The responses of the participants were analysed using descriptive statistics of the Statistical Package for the Social Sciences (SPSS). The results of the study showed that the majority of the participants hold positive attitudes towards the integration of EFL culture in teaching English language in Libya.

Keywords: attitudes, culture, EFL, English teachers, Libyan

Introduction

When speakers of the same language interact, they tend to refer to various sociocultural aspects that are common in their society. The term “socio-cultural” (Kramsch, 1996, p. 2) refers to the place an individual belongs to and the social community to which he or she is connected. The sociocultural aspects are so unique that only the people in the same community are able to understand and interpret. All languages work this way and no language is spoken without referring to the cultural context in which it is used. Moreover, when learning any foreign language, culture plays a very significant role in the process of learning that language. Culture is now considered to be one of the elements that are said to be inseparable from language. Culture is reflected through language and language is formed through culture. (Jiang, 2000). Moreover, any foreign language learner, besides the necessity of studying the linguistic aspect of the language, needs a good deal of exposure to that language’s culture in order to be able to speak it appropriately at different situations. Learners’ willingness and enthusiasm to learn the target language as well as have some knowledge about the target environment increases more when they are taught the culture. (Genc & Bada, 2005). This study seeks to explore the perceptions of Libyan EFL teachers regarding teaching EFL culture to their students. It aims to answer the question of whether Libyan EFL teachers hold positive attitudes towards teaching EFL culture or not.

Literature Review

The cultural component of any speech community is deeply reflected on the language form used by the members of the community. “There is a dialectal relationship between language and culture. Every language is part of a culture and every culture is part of a language.” (Shao, 2006, p.45). This type of relationship has been of a high interest to many scholars who are interested in exploring the role of culture in teaching a foreign language. A great number of scholars have conducted studies to examine the extent into which culture can contribute to the mastering of any language. Ahmed (2011) conducted a study investigating the role of the target culture in language teaching in the secondary Libyan school in Malaysia. Ahmed examined the attitudes of two teachers regarding the integration of the target language culture in their teaching. The results of the interviews with the teachers revealed that the teachers hold positive attitudes towards the target culture; however, in actual teaching situations, the teachers’ attention will be mostly paid to teaching the language alone without its culture. The relationship between language and culture has always been a topic of interest. There exist some views that think that any language can be taught without being tied to its culture. That is, learners of any language can learn how to use that language with no need to get exposed to its culture. (Sardi, 2002). However, some other views suggest that language and culture are inseparable from each other. That is, language cannot be taught without referring to its culture. Only through teaching culture can the language learners be able to make sound inferences about what is being said in different contexts and have a sense of how other cultures differ from their native culture. (Kramsch, 1996). Jiang (2000) conducted a study to explore the relationship between language and culture. To do so, Jiang examined a group of native and non-native teachers of English by giving them a word association survey asking them to write 6 words related to an existing list of 10 words that they can associate with. Jiang’s study concluded that whenever the subjects were asked to give additional words that are related to each word in the list, they referred to words used in their culture. That is, the participants have mentioned items that they were culturally familiar with. Jiang concluded that this shows how language and culture are strongly connected and cannot be isolated from each other. This suggests that speakers tend to be more comfortable using language referring to things they are familiar with. Another study was conducted by Saluveer (2004) in which 61 Estonian teachers were surveyed to examine their opinions regarding the importance of teaching culture, the frequency of integrating cultural issues in their classrooms, the techniques they employ in teaching culture, etc. The participants were asked to answer 10 questions addressing the above aspects. Saluveer found out that despite the positive attitudes that the teachers expressed towards the integration of EFL culture, they stated that they actually did not refer to the target language’s culture all the time. In other words, the importance of teaching EFL culture was not given priority when teaching the language. Another study

was carried out by Sercu et al. (2004) in order to explore the attitudes of 35 EFL teachers towards teaching culture in foreign language's educational context. The participants were given various ranking questions to rank statements pertinent to the objectives of foreign language education and culture. The researchers found out that most of the EFL teachers tend to focus on achieving their educational goals of teaching the foreign language on the linguistic level where the cultural aspect of the language being taught is considered less significant. It is obvious that the studies referred to above all reflect positivity from the participants towards teaching the target language's culture; however, the participants in the above studies reported that when teaching, they tend to focus on the linguistic aspect of the language merely. The learners of any language need to be exposed to the culture of that language in order to learn and practice it along with language. "Closely related to the fact that culture is created and socially constructed is the fact that it is learned. That is, culture is not handed down through our genes, nor is it inherited." (Nieto, 2010, p. 143).

Method

The research method used in this study is a questionnaire comprised of 7 multiple-choice questions employing a 1-4 Likert scale where 1= Strongly Disagree (SD), 2= Disagree, 3= Agree and 4= Strongly Agree (SA). The questions were designed to cover the following aspects:

1. Importance of EFL culture.
2. Students' ability to learn better if their native culture is included.
3. Students' poor language skills can be attributed to little EFL culture knowledge.
4. Students commonly face difficulties in perceiving EFL culture.
5. Students' native culture should be completely excluded from the classroom.
6. The teacher should directly tell the students about the importance of learning EFL culture.
7. Teaching EFL culture has disadvantages.

Participants

A total of 20 male and female Libyan Teachers from the Department of English at Sebha University participated in this study. Teachers' ages ranged between 23-50 years old. The teachers teach different courses at the English Department to undergraduate students. Some of the participants are PhD holders, some are MA holders and some others are Teaching Assistants who teach ESP courses to non-English major students at Sebha University.

Procedure

The questionnaire was administered to the participants individually and at different times. The participants were asked to anonymously answer the questions. The responses of the participants were collected and analysed.

Data Analysis

The data were analysed using descriptive statistics in the Statistical Package for the Social Sciences (SPSS). Participants' responses were calculated in numerical forms where each number corresponds to an answer as mentioned in the method section.

The first item in the questionnaire was asking the participants to give their responses regarding the importance of teaching EFL culture (see table 1), the participants' responses to this item varied; All the participants held positive attitudes towards the above statement. About 60 per cent stated that they generally agree with this statement whereas 40 per cent of the participants showed strong agreement about teaching EFL culture meaning that it is very important.

Table 1. Teaching EFL culture is important

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	12	18.2	60.0	60.0
	S.Agree	8	12.1	40.0	100.0
	Total	20	30.3	100.0	
Missing	System	46	69.7		
Total		66	100.0		

As for the possibility for the students to learn better if the culture of their L1 was integrated (See table 2). The majority of the participants (60 per cent) showed positive agreement with the possibility of the students to learn better when their L1 culture is eliminated and some responses (20 per cent) reflected strong agreement among participants towards the above statement; however, 20 per cent of the participants disagreed with this statement.

Table 2. Students learn better by integrating their L1 culture

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	4	6.1	20.0	20.0
	Agree	12	18.2	60.0	80.0
	S.Agree	4	6.1	20.0	100.0
	Total	20	30.3	100.0	
Missing	System	46	69.7		
Total		66	100.0		

The third item asked the participants to give their responses regarding the connection between students' poor language skills and their little knowledge about the target culture (See table 3). The majority of the participants (45 per cent) agreed that there is a connection and some of them (30 per cent) held strong agreement with the same statement. On the other hand, 25 per cent of the participants did not agree with the above statement which means that they did not think that lack of cultural awareness result in poor language skills.

Table 3. Little target culture knowledge causes poor language skills

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	6	9.1	30.0	30.0
	Agree	9	13.6	45.0	75.0
	S.Agree	5	7.6	25.0	100.0
	Total	20	30.3	100.0	
Missing	System	46	69.7		
Total		66	100.0		

The fourth item was asking the participants to state their responses regarding the possibility of the students to face any difficulties perceiving EFL culture (See table 4). Participants' responses varied; the majority of the participants (65 per cent) showed positive agreement towards the above statement and a few number of the participants, constituting 25 per cent, held strong agreement with this statement. However, 10 per cent did not agree that students might face difficulties understanding EFL culture.

Table 4. Students face difficulties perceiving EFL culture

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	3.0	10.0	10.0
	Agree	13	19.7	65.0	75.0
	S.Agree	5	7.6	25.0	100.0
	Total	20	30.3	100.0	
Missing	System	46	69.7		
Total		66	100.0		

The fifth item was concerned with the likelihood of the teachers to exclude L1 culture when teaching EFL inside the classroom (See table 5). Most of the participants (75 per cent) disagreed with the above statement meaning that they are against the elimination of L1 culture inside the classroom and 10 per cent of them had a strong attitude against the exclusion of L1 from EFL classrooms. The remaining responses of the participants, representing 15 per cent, agreed that EFL teachers must exclude L1 culture inside the classroom.

Table 5. EFL teachers should exclude L1 culture

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	S.Disagree	2	3.0	10.0	10.0
	Disagree	15	22.7	75.0	85.0
	Agree	3	4.5	15.0	100.0
	Total	20	30.3	100.0	
Missing	System	46	69.7		
Total		66	100.0		

In the sixth item the participants were asked to give their responses with regard to the necessity to tell EFL learners directly about the importance of learning EFL culture (See table 6). The majority of the participants (55 per cent) held positive attitude towards the above statement and a great number of them (40 per cent) stressed strong attitudes with the same statement. Only 5 per cent of the participants thought that students need not to be directly told about the importance of learning EFL culture.

Table 6. Students must be directly told about the importance of learning EFL culture

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	1.5	5.0	5.0
	Agree	11	16.7	55.0	60.0
	S.Agree	8	12.1	40.0	100.0
	Total	20	30.3	100.0	
Missing	System	46	69.7		
Total		66	100.0		

The last item asked whether the participants agree or not that there are disadvantages of teaching EFL culture to Libyan EFL learners (See table 7). Most of the participants (45 per cent) disagreed that there are disadvantages of teaching EFL culture and other 40 per cent held the same attitude against the above statement. However, 15 per cent of the participants had positive agreement with the above statement.

Table 7. There are disadvantages of teaching EFL culture to Libyan EFL learners.

Response		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	S.Disagree	8	12.1	40.0	40.0
	Disagree	9	13.6	45.0	85.0
	Agree	3	4.5	15.0	100.0
	Total	20	30.3	100.0	
Missing	System	46	69.7		
Total		66	100.0		

Discussion

Looking at the results above, it appears that there is a general positivity towards the integration of EFL culture in EFL classrooms. The majority of the participants expressed a willingness to include EFL culture in their language teaching. This indicates that there is an awareness of the importance of including the target language's culture in teaching among Libyan EFL teachers. This general sense of agreement to integrate EFL culture in the classroom goes hand by hand with what other researchers have concluded in their studies on EFL culture. The cultural awareness of the target language is essential because it helps to facilitate communication among interlocutors. (Peterson and Coltrane, 2003, p. 2). Cheng, Yi & Tsai (2009) maintained that to teach the target language's culture, teachers need to be also familiarized with the culture of the language they are teaching and have a good knowledge of what culture is. Clouet (2006) maintained that currently, not all the cultural assumptions and the social settings are being spread by a lot of scholars and teachers and that all they provide learners with is poor tools for communication. Similarly, in order to better understand the culture and use the language properly, learners need to be exposed to the target culture to get familiarized with it. Xiaoyuan (2009) concluded that teaching target language's culture not only allows the learners to have a better understanding of the target culture, but it also enables them to use the language properly without having any misunderstanding or confusion at any given situations which would not be an easy task if the culture was not integrated in language teaching.

This study was an attempt to examine Libyan EFL teachers' perceptions regarding teaching EFL culture. The results obtained from this study provide a clue on the way teaching EFL culture is being looked at by Libyan teachers; however, investigating to which extent EFL culture is being incorporated within Libyan EFL classrooms is another important issue that requires investigation.

Conclusion

This study examined the perceptions of 20 Libyan EFL teachers towards teaching EFL culture. The participants were asked to express their attitudes by responding to 7 multiple choice questions regarding the incorporation of the target culture in their EFL classrooms. The responses of the participants were calculated for analysis. The results showed that Libyan EFL teachers are prone to favour the incorporation of the target culture in the classroom. Most of the participants reflected positive reactions towards the inclusion of culture in language teaching. This shows that Libyan EFL teachers are aware of the importance of teaching the target culture. This awareness allows for a practical involvement of culture along with the language since both language and culture are closely connected and affect each other in various ways. The target language cannot be fully mastered if the cultural component of the language is missing.

About the Author:

Khadeja M. Ahmed: I hold an MA in Linguistics from Florida International University, USA. I currently work as a lecturer at the Department of English, Sebha University, Libya. Research interests include language processing, phonological analysis, foreign language teaching/learning, discourse analysis and sociolinguistics. Editor-in-Chief, International Journal of Discourse Analysis. I have published a number of articles in different journals.

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AppendixA

Dear Participant,

This is an anonymous survey and your information will be confidential. The purpose of this survey is to examine Libyan EFL teachers' perception of the importance of teaching EFL culture in their classrooms. Your contribution in this survey is voluntary. Thank you for taking the time to participate in this survey.

Section 1. Demographic Information:

Gender:.....Age:.....Major:.....
.....

Section 2. Please circle the best answer that you think is true.

1. Teaching EFL culture is important.

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

2. Students learn better by including L1 culture.

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

3. Students' poor language skills could be attributed to little EFL culture knowledge.

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

4. It is common that students face difficulties in understanding/perceiving EFL culture:

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

5. EFL teachers should exclude L1 culture from the classroom:

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

6. Students need to be directly told about the importance of learning EFL culture:

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

7. There are disadvantages of teaching EFL culture to Libyan EFL learners

a. Strongly agree b. Agree c. Disagree d. Strongly disagree

Strategies and Techniques for Fostering Oral Communication Confidence in EFL Students

Dawood Ahmed Mahdi

Faculty of Languages and Translation, King Khalid University
Saudi Arabia

Abstract

This article is concerned with strategies and techniques for fostering EFL students' confidence and reducing their oral communication apprehension. This paper aims to explore strategies and techniques that could be implemented in the EFL classroom to encourage students' oral communication and foster their confidence. The first part starts with a brief introduction to present the research topic. It states the aims, purpose, research questions, and significance of the study. The second part features the relevant literature review, focusing on the current body of knowledge. The literature review provides a detailed description of the substantive findings as well as methodological and theoretical contributions to this topic. The study furnishes a wide range of reflections on English as a foreign language, and the special needs of students learning the language. It can be described as the impact of confidence on EFL students' oral communication apprehension in EFL students. In the third part, the paper discusses the methodology used in this study, followed by a discussion of an analysis of the findings in the fourth part. These two areas, i.e. discussion and findings answer the research questions and justify the research hypothesis. The last part of this work provides a conclusion to the study, accompanied by some recommendations.

Keywords: apprehension, communication competence, confidence, EFL students, oral communication, strategies, techniques

1. Introduction

1.1 Background of the Study

Students with English as a foreign language generally regard being confident in oral communication in the target language as very challenging. This is mainly due to oral communication apprehension. It also sheds light on how the EFL students reduce oral communication apprehension. In order to explore the strategies and techniques for increasing oral communication confidence, a qualitative research approach has been used in the study. The findings reveal that the oral communication apprehension of EFL students mainly depends on their confidence, and that a lack of confidence leads them to be apprehensive to communicate effectively in the English language.

Efficiency in oral communication is highly appreciated for career success. This is why most of the institutions offering higher learning are familiar with the importance of oral communication in their curriculum. (Hall, 2013).

In 2014, the researcher conducted a case study on EFL students at King Khalid University. He found that EFL students participate more in interpersonal conversations and group discussions compared to other contexts, such as meeting situations and public places. Students are reluctant to speak in various communicative situations due to their communication apprehension. According to Mahdi (2015), most students desire to learn how to speak English well and are willing to interact with others in oral English language classrooms. However, due to various reasons, for example a lack of practice, low English proficiency, lack of confidence, anxiety, shyness, personality, and the fear of losing face, more than two-thirds of the students remain reluctant to respond to the teacher and keep quiet until singled out to answer questions.

Sabri & Qin (2014) revealed that more than sixty thousand graduate students living in Malaysia are unable to enter their professions of choice as they “lack English language competency” and have “poor oral communication skills” (p. 46). They thus remain unemployed. Other studies conducted on Malaysia graduates conclude, “Inevitably, most language teachers and instructors agree that many students in Malaysia face problems communicating in English, as it is not their native language. Even at the university level, students feel apprehensive, awkward, shy, and insecure when asked to speak English in the classroom, let alone in public” (Mustapha, Ismail, Singh, & Elias, 2010, p. 23). It is a fact that a large number of students, speaking languages other than English, struggle to speak in English. Their primary aim is to have confidence when they are required to communicate in English language. (Sabri & Qin, 2014).

Although English is a foreign language for a large number of people living across the world, its significance internationally in almost every field, from educational to business, is undisputed. Language is a strong medium of communication through which people are connected in various settings; thereby it be ignored. When people do not have a firm grasp of the English language, whether spoken or written, they face several barriers concerning their academic progress. This is a major reason why English has been made a compulsory subject in curricula the world over.

1.2 Statement of the Problem

Preparing students whose native language is not English for a world where English is considered a prime and primary language is very challenging indeed. These students need strong language skills that are in accordance with industry needs. Pittenger, Miller, & Mott (2004) reveal that a large number of employers place a premium on oral communication competence among their employees. It is believed that one of the basic causes for a lack of communicative ability in their

target language is communication apprehension (CA), which impacts on oral communication as well as the presentation delivery of the employees.

Mustapha, Ismail, Singh, & Elias (2010) state that many graduates with excellent grades in EFL have sound information and knowledge regarding reading and writing of the English language. However, they lack proficiency in oral communication in their target language. In other words, they are often not able to communicate effectively in the target language due to the existence of communication apprehension (CA). Trang (2012) declares, "Three related anxieties in their conceptualization of foreign language anxiety, including communication apprehension, test anxiety, and fear of negative evaluation" (p. 72). Trang (2012) also contends, "Theory of foreign language anxiety has played a vital role in language anxiety research with a large number of studies using it as the theoretical framework" (p. 73). Therefore, it is essential to investigate communication apprehension among EFL students in order to devise strategies for them to become competent speakers of their target language, able to meet the industry needs in the future.

1.3 Aims and Objectives

The aims and objectives of this research study are:

- a) to foster EFL students' confidence and reduce their oral communication apprehension,
- b) to explore strategies and techniques that should be used in the EFL classroom to encourage students to participate in oral communication, and
- c) to shed light on the special needs of EFL students, particularly those who have no appropriate environment for engaging in oral communication.

1.4 Research Questions

- a) How can EFL teachers increase students' confidence and reduce their oral communication apprehension?
- b) What strategies and techniques should EFL teachers effectively use to maximize confidence in EFL students and minimize their oral communication apprehension?
- c) How can EFL teachers enable English language learners to describe their experiences in the target language, rather than in their mother tongue?

2 Review of Literature

2.1 Communication Apprehension

The term "Communication Apprehension" refers to the fear that is associated with oral or verbal communication. In learning a foreign language, the concept of communication apprehension is used when an individual or a learner feels fear to speak in the target language in front of another person (Amogne & Yigzaw, 2013). Research reveals that 31 percent of all students in elementary school experience communication apprehension to some extent. The notion "communication apprehension" was initially introduced in 1970 as a form of anxiety related to oral communication apprehension. (Nakatani, 2006).

Through various courses, the needs and requirements of English language learners can be entertained. These courses put special emphasis on the spoken communication skills of the students (Lopez, 2011). In the same way, they also focus on the oral communication apprehension and competence among English as a foreign language (EFL) students. In other words, teaching English, or learning the English language, is considered to be the widespread phenomenon usually known by various abbreviations such as TESOL (Teaching English to

Speakers of Other Languages); TEFL (Teaching English as a Foreign Language); and TESL (Teaching English as a Second Language). The low frequency of English language speaking leads various students to excel in the target language in countries including China, Brazil, France, Russia and the Arab countries. Nevertheless, the practice of teaching English emphasizes the needs of EFL learners who are willing to use this language in their daily lives, but are anxious and nervous to do so (Braine, 2014).

Patil & Karekatti (2012) state, "One of the primary elements found to be associated with poor communication skills development is a phenomenon known as communication apprehension" (p. 2). Therefore, it would not be wrong to state that the term refers to the anxiety EFL speakers feel while being engaged in oral communication in the target language. It is a fact that there can be various reasons for communication apprehension, among which neuroticism is a major one. People suffering from neuroticism usually suffer from oral communication apprehension. Some people naturally experience anxiety while communicating in public even in their native tongue. Therefore, their natural anxiety discourages them from being engaged in oral communication in their target language. (Nakatani, 2006). On the other hand, they do not feel any anxiety while being engaged in small group discussions or in interpersonal conversations. (Amogne & Yigzaw, 2013).

However, the development of communication apprehension is not restricted to a particular phenomenon, rather it depends on the situation and varies from person to person. In the EFL setting, most learners develop oral communication apprehension due to a lack of knowledge of vocabulary, grammatical structure and pronunciation of the target language (Amogne & Yigzaw, 2013). For example, a large number of EFL students do not dare to speak up or be involved in the conversational session because they regard themselves as weak in the target language.

This lengthy process makes them anxious of being engaged in oral communication. However, they do not stop their struggle to learn the target language and try to have conversations with people they feel themselves comfortable with. On the other hand, it is evident that they are competent to learn the target language, which is obviously the English language (Amogne & Yigzaw, 2013). Furthermore, the inverse relationship depicts that, the higher the EFL students' communication competence, the lower their communication anxiety will be. In other words, communication apprehension among EFL students is directly related to their confidence, which is considered the lower competence.

2.2 Oral Communication Apprehension and Competence among EFL Students

Studies have demonstrated that teaching the English language to students who are not native English speakers requires diverse techniques and strategies if they are to be made comfortable in learning the target language (Kumaravadivelu, 2012). Elyas (2010) points out that these students, particularly those who study in Arab universities, are deficient in English language skills. For example, the sound /v/ (very) is not available in the entire phonology (patterns of sounds in the Arabic language). Therefore, EFL students who belong to Arab countries experience great anxiety when pronouncing words containing this sound. In this way, a large number of English words create barriers for EFL students in Arab countries when engaging in oral communication (Amogne & Yigzaw, 2013).

For example, Asian students are hesitant to pronounce words containing aspirated consonant sounds such as the initial sounds in the words tea, toffee, toe, tomato, tool, potato, cup etc. They tend not to speak English in front of native speakers as they fear the native speakers may make fun of them, even though they have the competency to speak the target language. As a result, it

may take them a long time to attain mastery in the English language, or they may fail to ever do so. On the other hand, their academic progress is also affected by their deficiency in the English language skills (Dove & Honigsfeld, 2010). In other words, it would be accurate to state that their deficiency in the English skills is not due to their reluctance to learn the target language, but the absence of a classroom that can provide them with an enhanced and appropriate environment to learn the English language. (Moussu, 2013 and Mahdi, 2015).

2.3 Reducing Communication Apprehension

The lack of efficiency on the EFL instructors' side leads students to be less confident, which may make them communication-apprehensive. Therefore, the diversity of students should be considered as an advantage in the EFL classroom as it can reveal new things in the classroom. On the other hand, working with a diverse class is a great source of exciting new features in the classroom which can increase the confidence of EFL students (Teng, Huei-Chun, 2011). Ultimately, their confidence makes them competent to be engaged in oral communication and thus reduces their communication apprehension. To this end, it is preferable to engage in communication settings that strengthen students' oral communication skills, leading to the development of confidence, as these challenge EFL students to be involved in the foreign language. (Martin, 2014).

EFL students often require time to formulate an answer to a particular question because they discern meaning by translating the question into their own language and only then formulate an answer in the target language. Although this practice is considered undesirable for EFL students, they are often unable to produce an answer in the target language otherwise (Afshar, Moazam, & Arbabi, 2014). Therefore, it is considered to be a good strategy to engage them in conversations on a familiar topic. In this way, a good EFL teacher can build confidence among EFL students and decrease communication apprehension. (Rosenfeld, Grant, & McCroskey, 1995).

The curriculum for the EFL class is usually designed with the average student in mind and does not allow for individual differences, which can lead to an increasing lack of interest on the part of the students and therefore ever-growing communication apprehension. It would not be wrong to state that if students do not take an active interest in the EFL class, they will never have the confidence to speak in front of native speakers (Rosenfeld, Grant, & McCroskey, 1995).

Therefore, putting special emphasis on how each learner may gain access to diversified and individualized instruction has a noteworthy impact. Limiting all the EFL students to one type of activity to practice a specific body of knowledge or a certain skill may leave all those students whose preferred learning style or interests are different behind. Language instructors should bear in mind the diversity of the students in their class and put special emphasis on the needs of each student in the class. (Varghese, 2012).

2.4 Learning Strategies

The term "learning strategies" refers to "language learning communication strategies" that a learner rationally selects to enhance his or her learning, particularly for enhancing oral communication. The strategies that are relevant to the culture and tradition of a learner are considered effective (Amogne & Yigzaw, 2013). Yousef, Jamil, and Razak (2013) have defined "good L2 learners as those who are good guessers, willing to communicate, express, and analyze situations in an L2 production, leaders of their own speech, and mindful and observant of the meaning of words they use in conversation" (p. 206).

Some group activities and strategies require high-level communication skills. These strategies keep Second Language (L2) learners engaged in spontaneous interaction in their target language. Based on an investigation, Fushino (2010) has stated the relationship between learning style and communication as follows:

The relationship between communication apprehension and learning style preferences of undergraduate students in a public speaking course reveals that female students with high communication apprehension often do not have communication skills adequate to help them feel competent in an active, undirected learning environment p. 702.

Similarly, the strategies named “Achievement Strategies” that enable learners to continue pursuing their conversation goals, mainly within the EFL classroom (Yousef, Jamil, & Razak, 2013), may include:

- Help-Seeking Strategies: there are two strategies viz. appeal for help, and asking for repetition. Both encourage Second Language (L2) learners to be engaged in oral communication through using expressions such as “sorry, I do not understand” and “please repeat”.
- Signals for Negotiation Strategies: these include confirmation checks, clarification requests and comprehension checks.
- Modified Output Strategies: these strategies help learners to continue their discourse by modifying their previous statements.
- Time-Gaining Strategies: these strategies also help the learners to continue their discourse, this time through the use of various fillers, e.g. “Oh” or “Umm”.
- Response for Maintenance Strategies: these strategies include two types viz. shadowing, and providing active response. By employing these strategies learners extend their conversation, through either utilizing positive comments or partial repetition.
- Self-Repairing Strategies: these strategies are used when learners lack the necessary linguistic resources. They therefore need to use the appropriate linguistic expressions by approximating, restructuring or paraphrasing.
- Reduction Strategies: these strategies are used when L2 learners are unable to finish a particular message due to not finding the appropriate words or expressions to communicate in the target language. These strategies may include the Message Abandonment Strategy, First Language-Based Strategy and Inter-language-Based Reduction Strategy.

Yousef, Jamil, and Razak (2013) describe two aims for acquiring communication strategies: “to decrease students’ anxiety, and to increase students’ willingness to participate in conversations” (p. 207). It is observed that non-native English speakers with little or no exposure to an English-speaking culture are unable to converse about this culture. However, they are capable of holding forth on a culture or tradition they are familiar with. This may increase their confidence and make them competent to have a conversation in the target language (Amogne & Yigzaw, 2013). On the other hand, if they are called upon to have a conversation on an unfamiliar culture or tradition, they will be less confident and competent to sustain a conversation for any length of time.

Although learning the native culture of the target language plays a significant part, acknowledging the culture of the EFL learners themselves adds valuable language experiences

and resources. Jones-Katz, Smolarek, Stolzenburg, & Williamson (2014) point out that prior knowledge, culture and, above all, the first language of EFL students, should be valued, respected and even incorporated into the curriculum whenever possible. An effective EFL teacher utilizes the diverse linguistic knowledge and experience of EFL students. By using this strategy in the EFL class, the language instructor may expand the understanding of linguistic diversity within the class. (Teng, Huei-Chun, 2011).

2.5 Differentiated Instruction to Increase the Confidence of EFL Students

The term “Differentiated Instruction” is used to describe an instructional approach used in the general classroom. This approach can be used in the EFL classroom with equal success. In the light of this approach, an EFL teacher tends to respond to and anticipate a larger variety of the needs of students learning English as a foreign language (Rosenfeld, Grant III, & McCroskey, 1995). In this way, modifying content refers to the material that is being taught in the EFL class; process refers to the way of teaching; product refers to the demonstration of the EFL students what they learn within the EFL class.

3. Methodology

3.1 Secondary Data

This research paper focuses on the collection of secondary data extracted from various sources including books, internet publications and journal articles. The fundamental goal of conducting such secondary research is to gather information on different mediums e.g. literature, publications, broadcast media, and some other sources that are generally categorized as non-human.

3.2 Data Collection Method

Since the nature of the research study is qualitative, secondary data was collected from various sources. In order to select an appropriate literature, both the relevance of the research topic and the year of publication were very important (Speziale, Streubert, & Carpenter, 2011). From this perspective, online, private, and public libraries were used for the collection of valid information. The online databases from which data was drawn include Ebsco, Proquest, Questia and Phoenix.

4. Analysis and Discussion

4.1 Strategies to Reduce Communication Apprehension and Improve Confidence

The literature reviewed presented a large number of learning strategies that can be beneficial for L2 learners to actively participate in oral communication in their target language. For example, help-seeking strategies and modified output strategies provide L2 learners with techniques to prolong their conversation in the target language. Through such strategies, they can speak extensively in the target language, as these strategies provide them with various means to continue their conversation in various dimensions along with various repetitions. These repetitions increase their interest in having oral communication in their target language.

Yousef, Jamil & Razak (2013) maintain that the notion of repetition in the target language makes L2 learners self-confident and willing to communicate in their target language. On the other hand, Fushino (2010) holds that Communication Apprehension is not related to either the first-language (L1) or second-language (L2) speaker, but rather to the confidence of an individual in oral communication. Therefore, learning strategies are basically for those individuals who feel

shy or hesitant while speaking their first language in general, and their second language in particular.

4.2 Various Techniques and Strategies for EFL Class

EFL teachers should use the previously mentioned techniques and strategies to build the confidence of their EFL students so that they can become more competent to be engaged in oral communication (Breiseth, Robertson, & Lafond, 2011). Apart from oral communication skills, there are various other tips, which can be very effective for EFL learners, as well as for teachers, to make a particular lesson understandable.

4.2.1 Realia

A large number of EFL teachers tend to use real-life objects in the classroom, which has a remarkable impact on the understanding of a particular piece of language learning or a phenomenon. In other words, realia comprise actual items or objects that are used in the EFL classroom to exemplify as well as to teach vocabulary. Realia are also used to serve as help to facilitate language production and acquisition.

Through representing realia, an EFL teacher lets the students be engaged in oral communication as per their own perception. In this way, the teacher is not concerned with the actual message of the realia, but rather puts special emphasis on the oral communication of the students. Figure 1 conveys a specific message, but every student can have a different perception of the figure or the message it conveys (Percy, 2012). Similarly, a large number of other learning strategies can be beneficial for L2 learners to actively participate in oral communication in their target language. For example, help-seeking strategies and modified output strategies enable L2 learners to prolong their conversation in the target language.



Figure 1 Walk Around Brainstorm

Source: (More Activity Ideas)

4.2.2 Using Latest Technology

In teaching EFL it is considered professional and innovative to use the latest technologies e.g. multimedia, iPod, etc. as they enhance the listening power of EFL students. Ultimately, EFL students are exposed to the latest technologies to build their confidence and to make them competent in oral communication. It is often said that a good speaker is always a good listener. However, it would not be wrong to state that the Internet has made learning the English language very easy (Percy, 2012). By using the latest technology, EFL teachers can fulfill their goals in

teaching English as a foreign language. In this respect, the online interaction serves not only the listening but speaking to native speakers as well. (Dang, Nicholas, & Lewis, 2012).

4.3 The Impact of Confidence on Oral Communication Apprehension

In order to reduce oral communication apprehension and foster confidence in EFL students, it is imperative to comprehend the interest of EFL students in learning the English language. From this perspective, the term “confidence” is mainly associated with L2 learners actively engaged in oral communication. Fushino (2010) states, “confidence in one’s ability to communicate in the L2 may also impact on participation within a group’ (p. 702). Since the interest of L2 learners is related to their confidence, their lack of confidence leads them towards “communication apprehension.” In other words, students lacking confidence usually suffer from communication apprehension. They prefer to remain silent in public or in front of native speakers rather than use their target language (Rosenfeld, Grant, & McCroskey, 1995). Furthermore, a competent student may fail to be engaged in oral communication in the target language if he or she is lacking confidence. Therefore, lacking confidence may make him or her less competent. In this way, competency depends upon confidence, which is the opposite of communication apprehension. Therefore, it would not be wrong to state that communication apprehension and competence have no relationship to each other. (Mahdi, 2015).

5. Conclusion and Recommendations

It can be concluded that confidence has a significant impact on EFL students’ oral communication apprehension. Although these are considered to be quite different, they interconnect in second language learning. With increased confidence, EFL students can be free from oral communication apprehension. On the other hand, the development of confidence among the EFL learners can be gained from meeting the special needs of EFL students, particularly those who have no appropriate environment to be engaged in oral communication. In light of the foregoing discussion, it is necessary for EFL teachers to find strategies and techniques to help their students overcome their oral communication apprehension. Students can be encouraged to carry out effective oral communication activities in their classrooms. These activities can enable them to have high confidence level and present themselves orally in public. The findings of this study provide some insights and guidelines for fostering confidence and reducing oral communication apprehension in EFL students.

About the Author:

Dr. Dawood Ahmed Mahdi is an Assistant Professor of Applied Linguistics at King Khalid University. He has been teaching in higher education at undergraduate and postgraduate levels for more than 20 years in Yemen, India, Oman and Saudi Arabia. His research areas include oral communication apprehension, communicative competence, confidence, and public speaking. He is interested in strategies and techniques for enhancing communication skills. Among his other interests are second language acquisition and translation studies.

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The Effect Of Working in Heterogeneous and Homogeneous Pairs on the Students' Writing Skill

Humairah Fauziah

Graduate Program in ELT State University of Malang, Indonesia

Mohammad Adnan Latief

State University of Malang, Indonesia

Abstract

This study investigated the effect of working in homogeneous and heterogeneous pairs on students' writing skill using quasi experimental research design involving 40 students. The first group consisted of 20 homogeneous pairs (paired with similar pre-test scores) while the second group consisted of 20 heterogeneous pairs (participants with high scores are paired with those having low pretest score). Then they were assigned to work on their pairs to write descriptive essays three times. After that they were assigned to write descriptive essays individually. The data was analyzed using independent sample *t* test to compare the students' post-test scores. The result shows that after the experiment the quality of descriptive essays produced individually by the students from heterogeneous group was on the average significantly better than the quality of descriptive essays produced by the students from the homogeneous group. Further investigation on comparing the quality of descriptive essays produced individually by the high achievers from heterogeneous group and high achievers from homogenous group shows that the quality was not significantly different. While the quality of descriptive essays produced individually by low achievers from heterogeneous group is significantly better that the quality of descriptive essays produced individually by low achievers from homogenous group. It means that the heterogeneous grouping was more effective than the homogeneous grouping only for low achievers but not for high achievers. Furthermore, the questionnaire result found that the participants in heterogeneous group had more positive attitude toward the collaborative work than those in homogeneous group.

Key words: *collaborative writing, homogeneous pair, heterogeneous pair*

Introduction

In learning English, writing is one of the most important skills that should be mastered especially by students at university level. They are insisted to be competent in writing because they are required to produce at least one academic research report which has to be written perfectly without any error such as grammar, coherency, punctuation, etc. However, writing is a complex process; some of its aspects cause particular difficulties for the students. They commonly face some problems such as identifying and generating idea, planning, and organizing a text (Yarrow & Topping, 2001). Writing is often also a solitary activity, lacking the interaction, and dialogue with others which social interactionist theories such as Vygotsky considers crucial for learning process (William & Burden, 2000).

Researchers and educationalists have addressed those difficulties in writing by providing training or support, or by allowing students to make dialogue with others. This approach is known as collaborative writing (e.g., Grief, 2007; Andrews & Caster, 2008; Fung, 2010). Collaborative writing is identified as writing involving two or more writers working together to produce a single piece of work. It is different from other forms of group work in writing class in which it encompasses every group member's effort and participation at every stage of the writing process from planning, composing, to revision (Fung, 2006). When writing collaboratively, each student may take responsibility for a different portion of the final text, and then each group member discusses and collect his/her work to produce the final text. The interaction in collaborative writing between writers aims at helping the writer improve his/her own writing skill (Harris, 1992).

Furthermore, Grief (2007) who compared between individual and collaborative writing, discovered that EFL learners who worked together in their writing showed better improvement in structure. He provided evidence in the form of two pieces of writing by the same learner. He also observed the learners' comment toward collaborative learning and the majority of them spoke positively about their experience of working with other learners on writing. In addition to the students' improvement in structure, he found that collaborative writing can improve students' interaction in the classroom, lower the anxiety associated with completing tasks, and raise students' self-confidence. In terms of social relationship, moreover, collaborative writing encourages the students to utilize a range of social skills that can help them foster a sense of accountability, cooperation, and community. It also increases motivation, risk-taking and tolerance among learners. Moreover, it demands students' reflective thinking since they can observe how other learners think and they can model their peers' thinking strategies and writing styles (Fung, 2010). Unconsciously, there is a process of transferring knowledge between the authors so that they can learn something new through observing their peer's experience in writing.

On the other hand, collaborative writing can be complicated since more than one author share what they think or feel is important, necessary, or intriguing. Therefore, it causes greater conflict among authors to reach an agreement in deciding the writing components. In addition, the more different the level among authors, the more complicated the conflict to face, for instance, the collaboration between student and teacher who are not at equal stages of their academic careers (Andrews & Caster, 2008).

Concerning those conflicts in collaborative writing that learners experience while having discussion with their group, some researchers proved that conflict and interaction within group members are affected by the selection of the group (Cady, 2011; Adodo & Agbayewa, 2011; Maftoon & Ghafoori, 2009; Mahenthiran & Rouse, 2000; Kuiken & Vedder, 2002; Andrews &

Caster, 2008). Kuiken & Vedder (2002) obviously indicated that the student's text quality was affected by a formation of unbalance group which they mentioned as students' language proficiency dynamic. It implicitly showed that teachers should consider pairs and group selection as the first step to create a successful collaborative writing in the classroom. They should decide the best group selection approaches carefully before starting the class. Hence the students will benefit maximally from their interaction with the other members.

The main question that is still remaining is how we should select the group. Some studies focusing on group selection method such as heterogeneous and homogeneous grouping in various educational fields have been conducted widely since 1990s to find out the effectiveness of these group selection methods (Cady, 2011; Adodo & Agbayewa, 2011; Maftoon & Ghafoori, 2009; Kian-sam, 1999; Webb, et al., 1997). Later it has become a controversial issue since each category has its own advantages and disadvantages.

Those who believed in heterogeneous grouping compare the school environment to a realistic work environment. They recognize that once students enter the work place they will be asked to work with people that have a wide variety of ages, abilities, aptitudes, etc. They also consider that the low ability and average ability students will benefit from peer interaction while the high ability students are able to reinforce their learning by teaching others (Kruse, 2011).

Furthermore, a group theory from Johnson & Johnson (2009) positively supports the heterogeneous grouping as the effective grouping method for collaborative learning. They state that it is best if heterogeneous groups are formed to maximize learning. Some of the benefits of assigning students in heterogeneous group include enhancement of social behaviors and improved self-esteem, attitudes toward school and acceptance of differences. Students tend to have higher self-efficacy about their chances of being successful. Moreover, Mahenthiran & Rouse (2000), Kuiken & Vedder (2002), and Oakley (2002) propose the heterogeneous ability group composition as a well-function and the most effective group in collaborative learning which consists of students with different ability levels. Oakley (2002) believed that these group members are able to provide benefits for other members (e.g., strong and weak students, high ability and low ability students, etc). A weak student gets the benefit of seeing how a strong students learn and she/he may also get an individual tutoring, while the strong students who do the tutoring may benefit even more by recalling information she/he's already perceived and sharing it with the other students. Besides, Mahenthiran & Rouse (2000) suggests that teachers should intervene to balance the groups to include high and low ability students. The performance of high ability students might improve even more if they are grouped with low ability students. The low ability students can learn from their high ability peers. Thus, if teachers balance the group abilities and establish an environment that is comfortable for students' learning, performance and learning are likely to increase for all students.

In addition to those notions, a research finding proves that the heterogeneous ability group is significantly better in improving the students' achievement. Cady (2011), who investigated the effect of implementing heterogeneous writing in a fifth grade classroom, revealed that heterogeneous writing groups can lead to improvement in writing amongst all students. The students displayed various achievements and the levels of achievement were not biased towards one academic group; higher level learners, average level learners, and lower level learners all made great improvement in writing based on this implementation. Besides, the classroom community was strengthened in which the students were continuously asking if they could work in groups together.

On the contrary, supporters of homogeneous groups believe that homogeneous grouping allows students to achieve in faster rate to continue to progress without being held by slower learning rate of other students (Kruse, 2011). Moreover, Adodo & Agbayewa (2011) discovered that the homogeneous ability level grouping was superior than mixed ability grouping. The average- and lowability students benefited academically from homogeneous grouping than the heterogeneous group. Besides, The students' interest to learning was also boosted and sustained in the homogenous ability level grouping class.

Other studies comparing heterogeneous and homogeneous group show that these grouping methods are beneficial for students in different ability level. Most of them discovered that only high ability students benefit from homogeneous group while everage and low ability students performed better in heterogeneous group. Kian-sam (1999) indicated that high ability students performed better in homogeneous than in heterogeneous groups while low ability students performed better in heterogeneous than in homogeneous groups. Similarly, Smieja (2012) showed that high-ability students in homogeneous groupings had higher gains in achievement when compared to their counterparts in heterogeneous groupings, but these gains were not statistically significant. On the other hand, average-, and low-ability students did show statistically significant gains in achievement in the heterogeneous groupings. In addition, Webb, et al. (1997) showed that above-average students performed equally well both in heterogeneous and homogeneous group while below-average students in heterogeneous group produced higher score than those who were in homogeneous group. Although those researchers proved that heterogeneous and homogeneous were able to imprpove the students' writing skill, Maftoon & Ghafoori (2009) found that both groups were not significantly different in the writing tasks.

This controversial issue dealing with the effectiveness of heterogeneous and homogeneous ability group becomes the main concern of this present study as well as the interaction between the grouping methods and the level of achievement (high and low achievers). Moreover, the previous researchers investigating these grouping methods as mentioned previously, conducted their study in various educational fields (e.g., science, social, language, etc) and only few of them focused their study on the collaborative writing (e.g., Maftoon & Gafoori, 2009; Cady, 2011). Therefore, this present study aimed at examining the effect of heterogeneous and homogeneous grouping in collaborative writing on the students' writing skill. Both grouping methods are compared to see which method is superior to the other and perceived to be the best group selection method to implement in collaborative writing class. The other issue that was investigated further was the students' views concerning heterogeneous and homogeneous grouping in collaborative writing.

Method

The main purpose of this study was to examine the effect of working in heterogeneous and homogeneous pairs on the students' writing skill to see which method was superior than the other. It was hypothesized that the participants working in heterogeneous group showed better writing skill than those working in homogeneous group. For the purpose of statistical analysis, this hypothesis was transformed into null hypothesis: "there was no significant difference between the heterogeneous and the homogeneous group". In this research, the null hypothesis was tested using .05 ($p = 0.05$) level of significance with two-tailed test.

Furthermore, this present study employed quasi-experimental design which didn't require the researcher to select the sample randomly. The preference of this design was based on the campus system which didn't allow the researcher to decide to which classroom the students were

assigned. Therefore, the intact groups, class A and class B of writing class were taken as the subjects of the research. These two classes were relatively equal in terms of English writing achievement that was reflected in their pretest result. This research design was mentioned further in Ary et al. (2010) as *Nonrandomized Pretest-Posttest Design*, in which the subjects were given a pretest on the dependent variable (essay writing test) (Y_1), while heterogeneous (X_1) and the homogeneous pairing (X_2) were applied for three sections as the treatment. After that, the two groups were given a post-test on the dependent variable (Y_2).

Before conducting the experiment, the methods that should be undertaken by every group during the study were determined by drawing a lottery. The participants in class A worked in homogeneous pair while class B worked in heterogeneous pair. After that the researcher gave the students a basic concept of a descriptive essay because they were not taught about it yet. Then the pre-test was administered and analyzed to see the students' homogeneity. It measured the students' initial mastery of writing to ensure that the two groups were not significantly different. Then the students in both groups were assigned to write three descriptive essay texts in pair. Then the post-test was administered to measure the students' writing achievement after the experimentation. Finally, the difference between both groups' post-test average scores were compared to see the effect of grouping methods on the students' writing skill and to investigate which method was superior than the other.

In the pre-test and post-test the students were assigned to compose a descriptive essay individually although the students did it collaboratively in the experimentation process. It was intended to see if the collaborative writing helped every student to improve his/her own writing skill. Besides, the topics for the post-test were different from the pre-test to prevent the students from writing the same essay as they wrote in the pretest.

The Subjects of this study were two classes of fourth semester students of undergraduate program in English Department of State Islamic University of Malang (UIN Maulana Malik Ibrahim Malang), East Java Indonesia. Those students (about 18-22 years old) were enrolled in an English writing class II and had already passed several basic courses in grammar and paragraph writing. Besides, a week before the research was conducted in these classes, they had already learned about narrative essay. The preference of choosing the sample in this campus was because this present study was delimited to investigate the effect of the treatments on the students' ability to write a descriptive essay. Besides, the researcher demanded to find an equal number of students in the two classes and the accessible institution for this purpose was UIN Maulana Malik Ibrahim Malang.

These two classes were taught by the same lecturer to make sure that the teaching procedure and materials for both classes were the same before treatment. Then, they were also exposed to the same teaching procedure and materials during the treatment. The only difference was the group selection method, the homogeneous group and the heterogeneous group.

Before assigning the students in pairs, both classes were selected randomly as homogeneous or heterogeneous group. From that step, class A was determined as the homogeneous group and class B as the heterogeneous group. The number of high and low achievers in the heterogeneous group (10 high achievers and 10 low achievers) were as the same as in the homogeneous group (10 high achievers and 10 low achievers). The consideration for the criteria was adopted from the campus education guideline (2010). All students who scored between 75-100 were considered "high-achiever" and all students who scored between 50-74 were considered "low-achiever".

After determining the students' level of achievement, all participants in both groups were listed based on that criteria (high achiever and low achiever). For the heterogeneous group, one high achiever and one low achiever were randomly selected from the list as a pair while for the homogeneous group two high achievers were selected as a pair and two low achievers were selected as the other pair. When the students' ability didn't not allow the prescribed one and one separation, a student of the closest ability score was chosen to replace the desired ability position.

Once the students' ability category was discovered, the heterogeneous pair was formed by dividing the students into a group of 1 high and 1 low ability student. The heterogeoeus group model was showed in Figure 1.

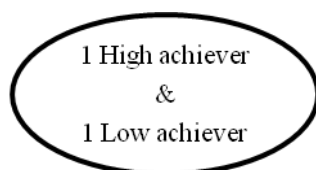


Figure 1. The Heterogeneous Pair Model

The other group was formed homogeneously by dividing the students into two kinds of groups, those were high achiever group (2 high ability students) and low achiever group (2 low ability students). The group model was showed in Figure 2.

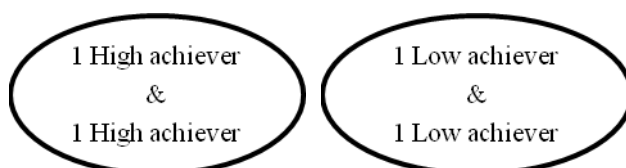


Figure 2. The Homogenous Pair Model

This study required six meetings for each class and the research treatment was commenced in the third meeting. The first meeting was used to prepare them with a basic concept of descriptive essay and the second meeting was used for pre-test. In the treatment process, all the participants were given the same daily work and classroom procedures in order to control other variables that existed within a classroom. The similar activities were conducted as a form of training for the pairs to write collaboratively.

During the collaborative writing, the students composed three descriptive essays. Before writing the texts, the researcher described the collaborative writing process to the students. When collaborative writing tasks were assigned, each group received a packet of instrumentation form designed to facilitate the collaborative process as well as to help them to make an outline, compose, revise, and publish their essay during the process of working together. The topics for every writing text were provided by the researcher. The general steps of collaborative writing was explained in the table 1.

Everytime the students finished and collected their writing text, the researcher provided feedback on the draft concerning the content, organization, language use, vocabulary, and the

mechanic. It encouraged the students to realize their errors and write their next draft better than before.

Result

Table 2 shows the mean score of homogeneous pairs (78.3750) and the S.D (8.35), the mean score of heterogeneous group (88.3750) and the S.D (3.64). The level of significance to reject the null hypotheses was set to be 0.05 and the t-critical value in that level is 2.024. It shows the t-calculated is 4.818 (higher than 2.024). It means the t-test result is significant at 0.05 critical levels and the null hypothesis is thereby rejected. From the result we can conclude that heterogeneous grouping is significantly better than the homogeneous grouping. It indicates that the students working in heterogeneous group achieved better writing skill than those in the homogeneous group.

Since the t-test result discovers that the homogeneous group was significantly different from the heterogeneous group, an independent sample *t* test was run to investigate whether there was an interaction between the grouping methods and the different levels of achievers.

Table 3 shows the mean score of the high achievers in homogeneous group (82.12) and the S.D (8.54), and the mean score of high achievers in heterogeneous group (88.56) and the S.D (3.64). Similar to the overall post-tests analysis, the level of significance to reject the null hypotheses was set to be .05. The degrees of freedom is 18 and the critical value in this level is 2.10. It shows that the obtained *t* value is 2.069 (lower than the critical value, 2.10). The result signifies that there is no statistically significant difference between the high achievers in homogeneous and heterogeneous group in terms of post-tests differences.

Table 1. The Procedure of Collaborative Writing

Writing Stage	Students' Activities
Planning	- The pairs discussed the given situation dealing with the topic. - The pairs shared ideas and brainstormed the target topic and organized the information together. - The pairs formulated a draft thesis or argument.
Drafting/writing	- Separately (each student had his/her own portion of writing to do) • After planning and making an outline, the students divided the writing task equally. For instance they wanted to compose a four-paragraph essay, then every student had to write two paragraphs. • The researcher explained to the students that brainstorming the main points of their paper as a group was helpful, even if separate parts of the writing were assigned to individuals. They had to be sure that everyone agrees on the central ideas. • While writing, the student may ask his/ her friend if they find any difficulties. - Together (the group actually composed text collaboratively) • The pairs discussed and decided where their individual

		writing fit into the whole document. • The pairs had to make sure that the finished document had one cohesive voice. • The pairs might get all of the ideas down on paper in a rough form before discussing exact phrasing.
Revising, editing, and proofreading	-	Although the pairs drafted parts of the document separately, they had to merge their ideas together into a single document first, then focus on meshing the styles. The first concern was to create a coherent product with a logical flow of ideas. Then the stylistic differences of the individual portions had to be smoothed over. Revising: The pairs revised the ideas and structure of the paper before worrying about smaller, sentence-level errors (like problems with punctuation, grammar, or word choice). Is the argument clear? Is the evidence presented in a logical order? Do the transitions connect the ideas effectively? Editing and proofreading: Checking for typos, spelling errors, punctuation problems, formatting issues, and grammatical mistakes.
Publishing	-	After they revised and checked all components as mentioned in the previous step, then they were ready to publish their draft. For the first draft, the student A wrote the final draft in the instrumentation form. Work on the second draft, student A and B switched role for this part. That was, this time student B had to write the final draft. For the next writing assignment, if a student was already assigned the role of A, they then assumed the role of B and vice versa, to ensure fairness.

Table 2. The t-test Result of the Students' Post-test in Homogeneous and Heterogeneous Group

Grouping	N	Mean	SD	df	t	Sig. (2-tailed)	Std. Error Difference
Homogeneous Pair	20	78,37	8,539	38	4,818	,000	2,07576
Heterogeneous Pair	20	88,37	3,640				

Table 3. *t*-test Analysis of the High Achievers' Posttests in Homogeneous and Heterogeneous Group

Grouping	N	Mean	SD	df	t	Sig. (2-tailed)	Std. Error Difference
High Achievers in Homogeneous Pair	1 0	82.12 50	8.7311 3	18	2,069	.053	3.111429
High Achievers in Heterogeneous Pair	1 0	88.56 25	4.5362 1	18	5,673	,000	2,46767

Similar to the high achievers in both groups, investigating the low achievers also applied the same procedure of data analysis. Table 5 shows the mean score of the low achievers in homogeneous group (74.19) and heterogeneous group (88.19). For the low achievers analysis, the degrees of freedom for interaction are the same as the high achievers (18). Therefore, the same critical value of *t* is required (2.10). It shows the obtained *t*-value (5.67) is greater than 2.101. It means there is an interaction between the grouping methods with the low achievers at the .05 level.

Table 4. *t*-test Analysis of the Low Achievers' Post-tests in Homogeneous and Heterogeneous Group

Grouping	N	Mean	SD	df	t	Sig. (2-tailed)	Std. Error Difference
Low Achievers in Homogeneous Pair	1 0	74,18 75	7,318 70	18	5,673	,000	2,46767
Low Achievers in Heterogeneous Pair	1 0	88,18 75	2,707 53	18	5,673	,000	2,46767

Discussion

The overall result of this study signifies that the heterogeneous grouping method is better than the homogeneous group to promote the students' writing skill. Furthermore, The finding

about the high achievers in both groups indicates that there is no significant difference between the homogeneous and the heterogeneous group. It means that the grouping methods doesn't affect the high achievers' writing skill. On the other hand, the finding on the low achievers shows that the participants in the heterogeneous group is significantly better than their counterparts in the homogeneous group. There is an interaction between the heterogeneous grouping and level of achievers. It clearly indicates that the heterogeneous grouping method only affects the low achievers' writing skill.

Besides, the students' reflection about the grouping methods and the peers was viewed to obtain further information about the reasons why the heterogeneous grouping method is better than the homogeneous grouping. The reflection addressed to the participants' preference shows that generally the participants in each group perceived differently on the collaborative work and the peers and that information.

The Students' Preference

The majority of the students preferred writing alone to collaborative writing. One possible explanation is that the collaborative writing took longer time planning, drafting, editing, and revising than individual writing. The students spent a long time to discuss the essay with their partner since sometimes they had to settle their different ideas and points of view. In fact, this finding contradicts Cady's finding (2011) that all participants spent shorter time composing their draft compared to individual writing.

However, all students in heterogeneous group felt comfortable working together with their peer, while some students in homogeneous group were not pleased to work collaboratively. The more positive the attitude of the participants, the more positive their behavior in the collaborative work is. Therefore, the interaction occurring between pairs in the heterogeneous group encourages them to work maximally on the given task, while some participants in the homogeneous group who feel uncomfortable working together might put little contribution to the task which then affects the task quality.

The Students' Belief

More students in the heterogeneous group believe that collaborative writing motivates them to produce a better essay, stimulates their thinking, and improves their confidence to write. However, some students in homogeneous do not feel the same way. They couldn't improve their confidence to write. Hence this case might affect their critical thinking to write which, in turn, does not benefit them to improve their writing skill.

Regarding the benefit of the writing aspects, most of the students in the heterogeneous group believe that they could learn new things such as the partner's writing strength, different writing style, some writing aspects that they have never had/ known. However, some students in the homogeneous group claimed that although they worked with their partner, they still could not learn their partner's writing strength or style.

This finding supports Fung (2006) that working with pair from the same background may have the same level of thinking and perspective which does not motivate the students to write better. So it is better to have people from different level of achievement to learn something new from others. Therefore, once the students perceive that the collaborative work and the pair interactions are beneficial for their writing skill, they know what they will learn from the others and strive to achieve it.

Social behavior

Social behavior concerned with the group harmony and politeness. More than fifty percent of the students stated that they complimented and helped each other, recognized and valued the partner's contribution, and every group member could work along together. Nevertheless, several students in homogeneous group responded that sometime the group member didn't respect their peer.

Besides, It was stated in the open ended questionnaire that some students in the heterogeneous group illustrated their peer as a kind, friendly, hard worker, and good writer companion. On the other hand, more homogeneous pairs found their peer were lazy, annoying, little helpful, and playing around. Sometimes they should work alone and harder since their peer was too busy talking to other members or too lazy to contribute to the group work. Therefore, these factors probably obstructed the collaborative writing to function effectively and optimally.

Work equality

A few students in both groups (mostly in homogeneous group) found that their partners still depended on them all the time. Some participants in the homogeneous group complained about their partner who only provided little contribution and some did not even want to cooperate at all. Therefore, they did not have a choice but to work alone while the other members were busy doing their stuff such as using mobile phone, playing around, etc. This unequal portion of task might be felt by the students in homogeneous group who had low motivation and respect. The lack of involvement made it harder for the group to cohere. As a result, the members in the homogeneous group did not work as closely with one another as those in the heterogeneous group.

Similar finding has been reported in Mathematics classroom setting regarding the high and low achievers' achievement in heterogeneous group. Smieja (2012) compared the gain score of participants in homogeneous and heterogeneous grouping. She discovered that the different gains between high-ability students in homogeneous and heterogeneous grouping were not statistically significant. On the contrary, the average and low-ability students did show statistically significant achievement gains in the heterogeneous groupings. In addition, Kian-sam (1999) also found that the low ability students performed better in heterogeneous group than those in homogeneous group. However, he stated a different result from this present study that the high ability students performed slightly better in homogeneous group than in those heterogeneous group.

In science, Webb, et al. (1997) found similar result regarding the high and low achievers grouped heterogeneously or homogeneously. They compared below-average students who worked in group with above-average students (heterogeneous group) to below-average students without above-average students (homogeneous group). They discovered that the below-average students in heterogeneous group showed better improvement than their counterparts in homogeneous group. Besides, they also supported the findings of this present study about the high and the low achievers in which the high achievers performed equally well both in heterogeneous and homogeneous group while the low achievers in heterogeneous group produced higher score than those who were in homogeneous group.

A study investigating the effect of heterogeneous and homogeneous collaborative interaction on the EFL learners' writing skill (Maftoon & Gafoori, 2009) discovered that this grouping method affected positively on the students' writing achievement. However, the results showed that both groups, very similarly, had significantly higher post-test scores in all three

writing tasks. Unfortunately, they didn't explain further which grouping method was superior to the other. They also didn't investigate the effect of the grouping methods on the students in different proficiency level.

The distinct result of comparison between homogeneous and heterogeneous group was declared by Adodo & Agbayewa (2011) in science setting. They discovered that the homogeneous group constantly produced higher gain than heterogeneous group. He also claimed that average and low ability students benefited academically from homogeneous group more than the heterogeneous group. They stated that homogeneous ability grouping helps students to develop positive attitude to science subjects, the school and themselves. The students' interest to learning is also boosted and sustained in the homogenous ability level grouping class.

Conclusion and Recommendation

The study found that the students in the heterogeneous group constantly showed better performance than those in homogeneous group. Besides, the homogeneous and heterogeneous grouping had a differential effect on students learning. Using heterogeneous writing group was more beneficial for promoting the students writing achievement in their different ability level than homogeneous group.

The analysis on the high achievers in homogeneous and heterogeneous groups indicated that their achievement was not significantly different, while the analysis on the low achievers found that there was significant difference between the achievement of the low achievers in heterogeneous and homogeneous group. The low achievers in heterogeneous group gained higher score in their post-test compared to their counterparts in the homogeneous group. It signifies that the heterogeneous grouping only affected better to the low achievers' writing skill.

Furthermore, the reasons why homogeneous grouping did not affect all participants were because they believed that they couldn't learn more from their partner since they were in the same ability level. Besides, the lack of language proficiency members prevented the group from producing a high-quality essay. The students had difficulties expressing their ideas in the target language. The group members struggled to structure sentences and they could not present their ideas fluently and coherently as intended. The quality of their essay was partially limited by their language abilities.

Another possible explanation that might influence the students' manner was the group selection. In this study, the groups were formed based on their prior level of achievement. In fact, several students in the homogeneous group kept asking to change their group member since they were not familiar with their pair. They wanted to work with someone else whom they felt more comfortable with. Fung (2006) concurred that familiarity and connection with members are important because these factors provide a safe and conducive environment for members to express their ideas and opinions openly.

On the other hand, The heterogeneous grouping method helped the students to develop positive attitude to the task. The students in this group exhibited greater self-confidence, self-esteem, and interest to learning. The better learners had opportunities to provide assistance to less proficient members and less proficient members got the benefit from the tutoring and saw how good the better learners were. From this case we could draw a conclusion that the possibility of learning new knowledge for the high achievers was lower than the low achievers. The high achiever probably could not learn different aspects from their peer since they were better in proficiency level.

This present study contributes to theoretical and practical implication. For the theoretical implication, the findings provide support for the claim of a group theory by Johnson & Johnson (2009) that pairing the students with their friends in different ability level is a very effective grouping method. It doesn't only help the students improve their academic achievement, but also their social behaviors. The students tend to have higher self-efficacy about their chances of being successful, acceptance of differences, and sense of cooperation and community. In addition, the findings of the present study add the growing body of research (e.g. Webb et al, 1997; Mahenthiran & Rouse, 2000; Kuiken & Vedder, 2002; and Oakley, 2002; Cady, 2011) which have shown the effectiveness of interaction between learners who had different proficiency level.

Concerning the practical implication, it obviously indicates that peers with different proficiency levels can benefit from working with another. The weak students get the benefit of seeing how good the strong students and they may also get some individual tutoring, while the strong students who do the tutoring may benefit even more by recalling information they've already learned and shared with the other students. It shows that social mediation comes not only from teachers but also from peers with more or less proficiency. Therefore, teachers should intervene to balance the groups and not assume that grouping different proficiency peers is not conducive to L2 learning.

This present study recommends some suggestions for teachers concerning the positive effect of heterogeneous pair on the students' writing achievement. Although the result confirms that the heterogeneous pairs showed better writing skill than homogeneous pairs, teachers should understand the factors that influence students to interact in a certain way. Some students probably don't want to contribute in the collaborative work or encounter difficulty to express their ideas in writing. Hence teachers should prepare them by explaining the benefit of working together.

The present study can also offer some suggestions for further research. An investigation is required to examine the effect of heterogeneous and homogeneous pair on the writing achievement of students in other writing texts such as narrative, expository, argumentative, in other learning skills, such as in speaking or reading skills, and in different aspects like different gender.

About the Authors:

Humairah Fauziah was graduated from Graduate Program in English Language Teaching of State University of Malang in 2014. Her main focus in education research is Teaching English as Foreign Language (TEFL)

Mohammad Adnan Lathief earned his *Master of Art (M.A.)* and *Doctor of Philosophy (Ph.D.)* from *The University of IOWA, USA*, in Curriculum and Instruction major, College of Education in 1986 and 1990. Now He is a professor at State University of Malang.

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A Review of the Cognitive Linguistics Approach to Teaching the EFL/EIL Vocabulary

Ghsoon Reda

Yanbu University College
Saudi Arabia

Abstract

This paper reviews the Cognitive Linguistics (CL) approach to teaching the vocabulary of English as a foreign/international language in the light of Vyvyan Evans's "protean" approach to meaning and some related insights from work on meaning as a "continuum" (e.g. Radden, 2002; Dirven, 2002). The main objective is to show that the CL-inspired approach is not in line with recent findings in Cognitive Semantics. Rather, it is simply based on the Lakoff-Johnson tradition, whereby the focus is on the conceptual motivation underlying idiomatic expressions and basic word polysemy. The study demonstrates that applying this tradition to L2 vocabulary instruction is inadequate due to the contextual variability and complexity of word meaning. However, the CL-inspired methodology can be more useful than indicated in the literature if supplemented by constructivist strategies that aim at training learners to appreciate contextual meaning. The availability of language corpora can facilitate the preparation of material demonstrating different uses of targeted words.

Keywords: Cognitive Linguistics, Conceptual Metaphor Theory, L2 vocabulary instruction, meaning as a continuum, protean approach to meaning.

Introduction

In the late 1990s, studies began to appear in the field of English Language Teaching (ELT) proposing the use of insights from Cognitive Linguistics (CL), and in particular from Lakoff and Johnson's Conceptual Metaphor Theory (CMT), for teaching the vocabulary of English as a foreign/international language (EFL/EIL). CMT emerged out of Reddy's (1979) essay "The conduit metaphor" in which he showed that metaphor (cross-domain mapping) is not only a rhetorical device, but also an important part of the way we think and express our thoughts. CMT developed this finding, uncovering complete systems of conceptual structures that reflect speakers' conceptualisation and organisation of their physical and socio-cultural surroundings and underlying much of their everyday language use (see, for example, Lakoff & Johnson, 1980; Lakoff, 1987). The earliest studies that considered the use of a CL-inspired approach in L2 vocabulary instruction focused on this type of motivation which is referred to in the literature as *extra-linguistic* motivation. Boers & Demecheleer (1998), for example, examined the possibility of teaching the polysemy of prepositions through conceptual structures. However, Boers & Lindstromberg (2008), in their edited book in which they collected a number of empirical studies on the application of CMT to L2 vocabulary instruction, broadened the scope of CL methodology by introducing two other types of motivation: *intra-linguistic* and *historical*. This study highlights the positives of teaching vocabulary as motivated. However, it shows that the CL-inspired approach is inadequate in the sense that it is rooted in CMT and is, therefore, likely to be limited in focus to teaching fixed expressions and basic word polysemy. In the light of recent work on the complexity and variability of meaning (e.g. Radden, 2000; 2002; Evans, 2010; 2013), it can be shown that adopting a CL-inspired methodology would fail in at least two respects: (i) exposing learners to the authentic use of vocabulary, whereby words have contextual meanings that can be slightly different or more complex than their basic polysemous senses and (ii) providing the information embedded in a meaning or its extensions, considering that meaning is the product of a complex system of knowledge structures (conceptual, social, cultural, linguistic, etc.) that integrate in different ways in different contexts. However, the presentation of form-meaning/meaning-meaning relationship as non-arbitrary can be more useful than indicated in the literature if supplemented by constructivist strategies to train learners to think of meaning as variable and to be able to appreciate its contextual interpretations. This, however, would involve teaching learners to view conceptual structures as placing restrictions on the meanings a word can take on, not as playing a motivating role (see Evans, 2013).

The study is structured as follows. The CL-inspired approach to teaching vocabulary is first introduced, explaining the way it complements earlier approaches and highlighting the positives of teaching vocabulary as motivated. The negatives of adopting such a methodology are then pinpointed in the light of Vyvyan Evans's protean approach to meaning and some related insights from work on meaning as a continuum. These frameworks were chosen because they fill gaps in the standard Lakoff-Johnson view and, at the same time, complement each other as follows. While Evans incorporates contextual meaning into his protean approach to meaning, Taylor, Dirven and Radden, among others, place possible word meanings on a continuum to point out the existence of fuzzy, complex contextual instances that cannot be explained in a straightforward manner. The different meanings that a word can take on (be they conventional or contextual) are placed in Evans's (2015) unified account of polysemy, using example sentences of the verb *to see* obtained from the British National Corpus (BNC) (available from www.natcorp.ox.ac.uk). The study concludes with a summary of the points discussed and recommends broadening the scope of the CL-inspired approach by taking into account the complex and protean nature of

meaning. The examples of the verb *to see* are used to demonstrate the usefulness of language corpora in this regard.

The CL Approach to Teaching the EFL/EIL Vocabulary

The CL-inspired approach to teaching vocabulary complements earlier approaches by adding a conceptual dimension to their teachings. Earlier approaches started as attempts to establish a world version for the English vocabulary but ended up focusing on basic (or core) words and expressions (see, for example, West, 1953; Willis, 1990; Nattinger & DeCarrico, 1992), claiming that such items are culturally neutral and communicatively adequate to meet learners' needs (see, e.g.: Quirk, 1982; Stubbs, 1986; Nation & Waring, 1997). Figure (1) sketches the developmental stages of the pre-cognitive era of teaching the EFL/EIL vocabulary.

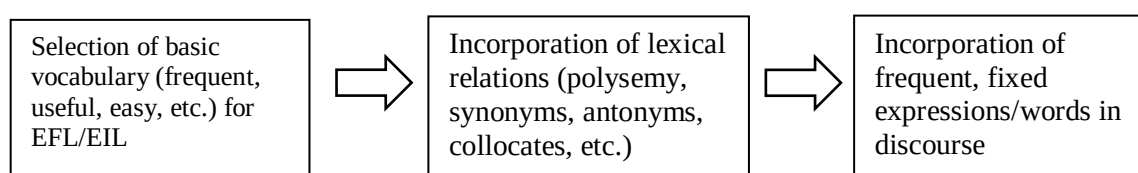


Figure 1. The development of the pre-cognitive approaches to teaching the EFL/EIL vocabulary

The development of the pre-cognitive era, as represented by Figure (1), can be likened to a vocabulary learning continuum, with basic words and expressions on the two ends of the continuum and lexical relations, such as polysemy, synonymy, antonymy and collocation, in an intermediate position. The intermediate stage adds a syntagmatic dimension to word lists and the end stage adds a pragmatic one. The two dimensions were added as attempts to eliminate L1 transfer/interference.

The emergence of the CL-inspired approach may be seen as a response to the observation that learners' non-native like use of English can be motivated by the metaphorical structure of L1. For example, Low (1988) wrote that:

there is the question of transfer due to partial overlap in metaphoric structure in the first and target languages. For example, in both Chinese and English, *anger* can be described in terms of an explosion. It can also be described in terms of a fire, except that Chinese exploits the metaphor far less than English - one cannot, for example, talk of something 'kindling' one's anger in Chinese. Only in English, however, is anger standardly described as an animal, a storm, or a wave. In the absence of empirical evidence, it is hard to show whether this mismatch ever causes serious problems, but one might expect that Chinese learners would tend to prefer to use the explosion and fire metaphors at the expense of others. (P.136)

Hence, introducing CL to the field of vocabulary instruction may be seen as an attempt to expose EFL/EIL learners to the conceptual system underlying the use of the language by its native speakers. This involves showing that form-meaning/meaning-meaning relationship is motivated in a systematic way. The focus on meaning-meaning relationship, however, cannot be seen as an attempt to cross the boundaries of Basic English, or incorporating the semantic richness of words into vocabulary instruction. As demonstrated below, adopting the CL-inspired methodology for teaching polysemy simply represents a shift of focus from teaching basic words and expressions

to teaching basic conceptual structures (i.e. structures that can show the connection between the conventional senses of a word but cannot account for their variable or complex contextual meanings).

Teaching Vocabulary as Motivated

As mentioned above, CL-inspired applied linguists concern themselves with investigating the usefulness of three types of motivation for teaching the EFL/EIL vocabulary: extra-linguistic, intra-linguistic and historical. However, the first type, extra-linguistic motivation, seems to have received the most attention.

Extra-linguistic motivation

This type of motivation is based on CMT's view that linguistic items form radially structured categories (i.e. categories that radiate out from a basic concept). Extensions from the basic concept are motivated by conceptual structures such as metaphors and metonymies (within-domain mapping) (Taylor, [1989]1995; Geeraerts, 1992). This is a matter of viewing more abstract concepts as structured in terms of more concrete ones. The most important motivating conceptual structures explored in CMT are referred to as "image schemas" – skeletal structures like CONTAINER, SOURCE-PATH-GOAL, LINK, CONTACT, SUPPORT, UP-DOWN, NEAR-FAR that emerge from repeated instances of bodily experience. These structures are considered to be the bases on which speakers build networks of meanings (be they concrete or abstract). The meanings associated with prepositions present a clear case of the way in which image schemas underlie meaning. For example, the spatial and metaphorical prepositional meanings of *in* in the following two sentences can both be explained as structured in terms of the CONTAINER image schema: *He is in class* and *She is in love*.

Extra-linguistic motivation is considered to be beneficial for teaching meaning-meaning relationship. It involves (i) trying to make learners aware of the basic, or prototypical, sense of a word and (ii) showing how additional senses are extended from this central sense in a systematic way via conceptual structures, as represented by Figure (2).

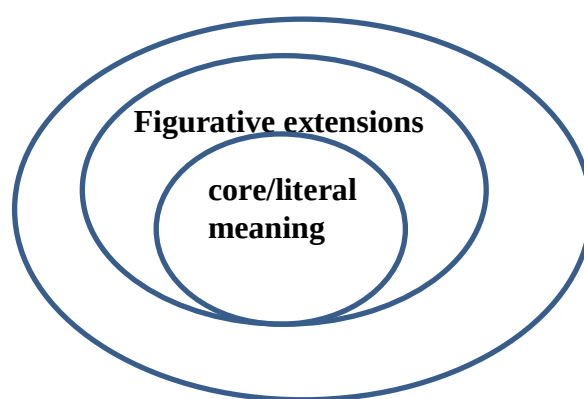


Figure 2. Meaning-meaning connections within the CL approach to teaching vocabulary

This methodology proved to be particularly useful for teaching prepositional meanings. Boers and Demecheleer (1998), for instance, showed that guessing the meaning of a figurative use of a preposition like *beyond* (e.g. *This theory is beyond me*) is more likely in the context of a reading comprehension task if students had previously been presented with a definition of the core spatial sense from which the metaphorical sense extends; namely, the one that emphasizes that *beyond*

implies some distance between the *trajectory* (the object) and the *landmark*, a feature that may be taught in terms of the metaphor ABSTRACT INACCESSIBILITY IS DISTANCE. Boers (2000) also reported on the success of an experiment in which he taught two groups of phrasal and prepositional verbs (such as *find out* and *turn out* as opposed to *look it up* and *show up*) on the basis of the two conceptual metaphors VISIBLE IS OUT AND UP and INVISIBLE IS IN AND DOWN. Similarly, Condon (2008) showed that using image schemas for teaching the particles of phrasal verbs can clarify the meaning of verbs and, therefore, facilitate their learning. A case in point is the use of the CONTAINER image schema which 'may allow the link between the more abstract uses and the more literal uses of a particle to become more obvious. For example, the learner might benefit from an account of why leaving a container renders an entity that stays inside imperceptible (rather than perceptible). It also allows the learner to distinguish between the seemingly opposing meanings of *go out* and *come out* in sentences such as *the lights went out* and *the sun came out*' (Condon, 2008, p. 152). Teaching figurative expressions in terms of conceptual structure can also facilitate their learning. For example, learners might find it easy to learn expressions like *He has gone straight*, *He is on the straight and narrow path*, *He is deviant* and *She has strayed* as generated from the PATH image schema on the basis of the following conceptual metaphors: WALKING ON THE PATH IS BEING MORAL and DIVERGING FROM THE PATH IS BEING IMMORAL. Some figurative expressions can be effectively taught through metonymy. For example, expressions like *She got a big mouth* and *She has a good ear for music* can be easily learnt if presented as motivated by the following metonymies in which the body part stands for its function: MOUTH FOR SPEAKING and EAR FOR LISTENING. Beréndi, Csábi & Kövecses (2008) explored teaching words and expressions on the basis of this kind of metaphorical and metonymic motivations and found it to be beneficial at least for short-term retention of items.

Intra-linguistic motivation

Intra-linguistic motivation is based on a limited number of observations related to the existence of cases in which the meaning of an item is motivated by its form and vice versa. One example of this type of motivation is: words ending with /æp/ (clap, tap, rap, and slap) have similar denotations related to a specific sound produced by a movement of very short duration. Another example is: words beginning with /sp/, such as *spasm*, *spew*, *spit*, *spite*, *splat*, *spleen*, *spoil* and *spurn*, have negative connotations (see Radden & Panther, 2004). For Boers & Lindstromberg (2008, p. 23), exposing learners to such form-meaning/meaning-form connections might help them to remember both the form and the meaning of words and apply this knowledge to newly encountered words of the same type. For example, a learner who learnt the above-mentioned connections might be able to see, in analogy with the already existing vocabulary, that *spam* has a negative connotation, and that *flap* denotes a movement of very short duration which may cause a short, punctual sound.

Historical motivation

Historical motivation is very similar to etymological searches as it involves the following: (i) identifying cognates and loanwords, (ii) noting changes in form or meaning undergone by words over time and (iii) breaking words down into meaningful affixes and roots. The idea of identifying cognates and loan words is to prompt learners toward relating the semantic and phonological poles of L2 constructions to the semantic and phonological poles of corresponding L1 constructions, which will make it easier for them to learn the items. The other two types will work as mnemonics which will contribute to a long-term retention of items. Under this type,

Boers & Lindstromberg (2008) discussed teaching idioms in relation to their original source domains. They showed, for example, how figurative idioms like *Showing someone the ropes* and *He jumped the gun* can be effectively taught in relation to their original source domains; namely, 'sailing' for the former idiom and 'sports' for the latter (the scenario of an athlete in a running contest setting off before the starting pistol has been fired).

Teaching vocabulary items in relation to the knowledge structures associated with them (be they historical, intra-linguistic or extra-linguistic) might well make learning vocabulary meaningful and, therefore, facilitate at least the short-term retention of newly learnt items. The question, however, is whether adopting a CL-inspired approach can really help learners to reach native-like mastery of vocabulary. This is a complex question that requires answers related to the long-term retention of vocabulary taught through motivation and to the semantic scope that can be covered by adopting this strategy. The former point may be discussed in the light of the findings of Beréndi, Csábi & Kövecses's (2008) study of the long-term effects of using conceptual metaphors (CMs) in grouping idioms. In this study, the scholars used pre-tests and post-tests on experimental and control students. In addition, they conducted a questionnaire on experimental students in order to inquire whether they found the strategy useful. As is the case in all experimental studies on the use of CL in L2 vocabulary instruction, experimental students outperformed control students in the tests. However, the questionnaire yielded different findings, as reported below:

experimental students did not remember much of the instruction in which idioms were grouped under CMs; they only remembered that "the items were grouped". Neither did they indicate that they used the strategy of grouping vocabulary according to underlying metaphor themes when learning new vocabulary in the course of their studies. Instead, one participant noted that she remembered that many English phrases resembled Hungarian "proverbs", and that recognizing this was the major benefit of the instruction. (Beréndi, Csábi & Kövecses, 2008, p. 79)

With respect to long-term retention, this means that (i) grouping L2 items was more beneficial for learning L2 vocabulary than the figurative thought and (ii) learners found it easy to learn the new vocabulary they could connect to their existing knowledge structures; they did not even notice that they are dealing with a new system of knowledge structures. The latter point confirms the fact that intra-linguistic and historical motivations can have better effects on long-term retention of vocabulary than extra-linguistic motivation if the learners' first language and English have similarities or are related. To go back to extra-linguistic motivation, the difficulty of teaching/learning vocabulary through this type of motivation rests on the fact that conceptual structures like metonymies and metaphors are language-specific and are, therefore, subject to negotiation from the learners' first language perspective, as suggested by the above-mentioned lines from Low (1988). More importantly, conceptual structures cannot give learners access to all the possible meanings of a word, but only to simple, basic ones. Put differently, a word meaning is so variable and complex it cannot be adequately taught through stable, simple conceptual structures, as shown below.

Extra-Linguistic Motivation and the Protean Nature of Meaning

The examples of extra-linguistic motivation discussed above demonstrate that the way vocabulary is taught through extra-linguistic motivation involves viewing conceptual structures as reflecting a stable form-meaning/meaning-meaning relationship. Such a methodology fails to take into account the protean nature of meaning. Evans explains this nature on the ground that

linguistic and conceptual structures, which can be seen as stable structures, have the potential to combine in different ways to express a non-finite range of experiences. Evans (2007) wrote:

We are continually using language to express unique meanings, about unique states of affairs and relationships, in unique ways. While language has a range of ‘ready made’ schemas, or linguistic units which can be combined to express a representative range of scenarios we may wish to refer to and describe, these necessarily underdetermine the mutability of human experience. (p. 8)

The root of Evans’s position is that meaning (be it literal or figurative) is an interpretation that language users form on the basis of the words used in an utterance and the way these words are combined. Put differently, meaning to Evans is the outcome of the activation of the relevant knowledge structure(s) (conceptual, social, cultural, linguistic, historical, etc.) associated with the words forming an utterance. This involves viewing conceptual structures as working in conjunction with other types of knowledge structures in the process of understanding a meaning. For example, understanding the meaning of a sentence like *Christmas is approaching (us)* is not simply the result of understanding *Christmas* as a “temporal event” via the MOVING TIME metaphor. For Evans, a full interpretation of the meaning of this sentence involves combining the MOVING TIME metaphor with other knowledge structures related to the nature and status of Christmas as a religious event, and to the way in which this festival is enacted and celebrated (Evans, 2013, p.102). Hence, activated conceptual structures play the role of restricting (rather than determining) the meanings of the words composing the utterance (Evans, 2007; 2013). In most cases, the linguistic context plays a vital role in shaping these meanings. Incorporating this fact into the study of meaning, Evans (2015) provided a unified account of polysemy that distinguishes between contextual and conventional word meanings. The following section considers Evans’s account of polysemous phenomena and, where necessary, it integrates this account with the view of meaning as a continuum. The study, which uses examples from BNC, yielded important observations on the limitation of an approach to teaching L2 vocabulary, like the CL-inspired approach, where meaning is dealt with as representing a stable form-meaning/meaning-meaning relationship.

Types of Polysemous Phenomena

Evans (2015) identified three types of polysemous phenomena: *lexical polysemy*, *conceptual polysemy* and *inter-lexical polysemy*. The phenomena are illustrated in this section by examples of the verb *to see* selected from BNC. As suggested above, teaching this verb in a CL-inspired class involves presenting to learners a radial category, consisting of the basic sense ‘to perceive physically’ and figurative extensions motivated by the KNOWING IS SEEING conceptual metaphor. In this way, figurative extensions should express the meaning ‘to perceive mentally’. However, as shown below, the use of the verb, or its polysemy, cannot be fully captured by such a clear-cut organization of the category.

Lexical polysemy

Lexical polysemy refers to examples where a single lexical item has multiple, distinct (but related) context-independent meanings (i.e. conventional meanings). This is the type of polysemy that the CL-inspired approach focuses on, showing that figurative meanings are extended from the literal sense via conceptual structures. However, the approach leaves out the questions of fuzziness and category membership (see, for example, Rosch, 1975; Taylor, [1989]1995). Put differently, if the CL-inspired approach deals with word meaning as a radial

category, then it should incorporate such questions into the presentation of meaning. It has long been noted that meaning should not be dealt with as either literal or figurative. Taylor ([1989]1995), Radden (2000; 2002) and Dirven (2002), among others, depict the meanings associated with a word as forming a literalness-metonymy-metaphor continuum. The continuum consists of prototypical cases of the phenomena and less-than-prototypical cases that have fuzzy boundaries. Consider, for example, the use of *to see* in the sentences in (1). In each of the sentences, the verb has a fuzzy, or less-than-prototypical, meaning.

(1) a. C98 1538 *Looking at Martha, he could see that she was distressed.*

b. A6B 1881 *Yet he saw the danger in making these communities an ideal, as he turned an anthropological eye on Christianity and perceived that such examples seem to offer no solution to industrial urban and suburban existence — the way most people live.*

Note that *to see* in the sentences in (1) has the same linguistic property as the expressions of the form *see + wh- complement* studied in Grady & Johnson (2002) (e.g. *Oh, I see what you wanted*). Grady & Johnson treat such expressions as amenable to “interpretational overlap” (i.e. as amendable to literal and figurative interpretations), considering that they contain a polysemous verb as well as a complement which can be analysed as either a free relative clause denoting an object, or as an embedded interrogative clause denoting a proposition or a piece of knowledge. However, Radden (2000; 2002) treats such expressions of *to see* as cases that occupy intermediate positions on the meaning continuum. The instance in (1a) fits within the type of intermediate cases he refers to as *partial metonymy*. Partially metonymic instances of *to see* are cases in which SEE stands for the literal and figurative concepts SEE and KNOW. In simple words, they are temporal events in which seeing leads to knowing. Clearly, seeing in (1a) refers to what one comes to believe on the basis of what they have seen (i.e. the interpretation ‘becoming aware by seeing’). As for (1b), it fits within another type of intermediate cases that Radden refers to as *metonymy-based-metaphor* – instances in which the source (SEE) and target (KNOW) blend into one simultaneous event. The sentence in (1b) may be dealt with in the same way that Radden dealt with *I see the solution*:

in *I see the solution*, I may at the same time both mentally visualize the solution to a problem and know it. It is, therefore, no contradiction to speak of seeing things in my mind’s eye. As a rule, however, we think of “seeing” and “knowing” as occurring at successive stages. (Radden, 2000, p. 99)

The fuzzy examples of *to see* considered above demonstrate the possibility for related literal and figurative members of a category to be co-present in an utterance. A framework that is based on teaching lexical polysemy as a radially structured category is incomplete without incorporating such fuzzy cases. All learners need to know is that literal and figurative members of a category can blend. Failure to draw learners’ attention to such a phenomenon may affect their full understanding of complex meanings.

Conceptual polysemy

Conceptual polysemy concerns examples where a single lexical item obtains slightly distinct readings in different contexts of use. Consider the example sentences in (2) below.

(2) a. AYK 851 *Look out of the window; there’s always something good to see, whether it is the early morning sunshine, the flowers in the garden or the birds in the trees.*

b. AC4 2252 *Well — we saw your last interview.*

- c. HHW 881 *I want to see the development of a European central bank emerging from the European monetary institute, in stage two, beyond 1996.*
- d. B0U 75 *Would you like to see a doctor?*
- e. ACB 409 *She'll be pleased to see you.*

Clearly, although *to see* in the sentences in (2) is used literally, yet, only in (2a) it means 'to perceive physically'. In each of the other examples, the verb means something slightly different. In (2b) it means 'to watch', in (2c) 'to witness', in (2d) 'to visit' and in (2e) 'to meet'. Similarly, although *to see* in the example sentences in (3) below is used figuratively ('to perceive mentally'), yet, in (3a) it means 'to understand' and in (3b) 'to think'.

- (3) a. FU2 181 *It was impossible to make Malm see that one might love the moor, enjoy walking, have become accustomed to the cold.*
- b. HH9 1071 *I don't see that going to the pictures is any worse than getting drunk.*

The appreciation of such contextual differences is vital to understanding the use of the word. Learners need to be trained to construct such differences or at least to learn meaning with the idea that it is context-dependent. This involves dealing with conceptual structures as a guide to the possible meanings of a word. An approach to teaching vocabulary that limits itself to the contribution of conceptual structures to meaning is likely to focus on prototypical meanings and extensions. This may result in the underdevelopment of the skill of understanding contextual meanings on the part of learners. To avoid this, vocabulary teaching materials should move from prototypical to less-than-prototypical examples of literal and figurative uses of a word. The availability of language corpora would certainly facilitate the preparation of such materials.

Inter-lexical polysemy

Inter-lexical polysemy concerns non-prototypical polysemy, or semantic relatedness across two or more lexical forms. That is, it relates to distinct lexical items that appear to have broadly similar readings. The fact that related lexical items have similar meanings implies that they have semantic differences. Take as an example the verbs *to see* and *to look*. Although both verbs mean 'to perceive physically' and 'to perceive mentally', yet, they have different readings in the sense that *to see* encodes a casual event whereas *to look* encodes an intentional one, as demonstrated by the sentences in (4) below.

- (4) a. ADK 295 *I looked down and saw a giant freshwater prawn almost a foot long.*
- b. B0U 1752 *Now as I looked at the tree I saw that the great things had been there all the time but I had mistaken them for the background.*

An adequate teaching of the polysemy of such semantically related verbs requires focusing on their similarities and differences. For example, should this example of inter-lexical polysemy be the focus in a CL-inspired class, teaching the polysemy of *to see* and *to look* in terms of a conceptual metaphor connecting physical perception and mental perception (i.e. KNOWING IS SEEING) will be inadequate as it will not cover the different readings the verbs have. To bridge this gap, the question of conceptual structure integration needs to be incorporated into the teaching of the items. That is, learners need to be shown that the different readings of *to see* and *to look* arise from the fact that KNOWING IS SEEING integrates with the *causal-action* construction in the case of *to see*. In the case of *to look*, however, it integrates with the *intentional-action* construction. Incorporating conceptual structure integration into the teaching

of inter-lexical polysemy can be very effective as it can show learners the semantic differences between related lexical items in a meaningful way. In fact, conceptual structure integration has always received attention in CL, albeit not in relation to the differences between semantically related words. CMT, for instance, showed that more than one conceptual structure can underlie the use of a concept. For example, the LIFE AS A JOURNEY metaphor is not dealt with as the only structure underlying such expressions about LIFE as *We have a long way to go* and *She took the first step in the direction of her career goals*. Rather, the expressions are shown to be the outcome of the integration of the above metaphor, whereby the concept of LIFE is understood in terms of the concept of JOURNEY with the SOURCE-PATH-GOAL image schema (see, e.g.: Lakoff & Johnson, 1980; Lakoff, 1987). The CL-inspired approach has completely neglected the question of conceptual structure integration despite its importance to the study of meaning.

This section examined the different types of polysemy, highlighting the different roles played by conceptual and linguistic structures in shaping word meaning. The purpose was to demonstrate that meaning is too complex and variable to be taught through exposing learners to the conceptual link between basic literal and figurative members of a category.

Conclusion

This paper reviewed the CL-inspired approach to teaching the EFL/EIL vocabulary. In the light of the above discussion, it can be said that this approach has taken a very simplistic view on meaning, neglecting important findings and advances in Cognitive Semantics related to the protean and complex nature of meaning. The study engaged Evans's protean approach to meaning and some related views on meaning as a continuum (for more complex views on the complexity of figurative meaning, see, for example, Ruiz de Mendoza and Galera's (2012) model of metaphoric and metonymic complexes and Barnden's (2010) view on meaning as a non-linear continuum). The examples examined led to the conclusion that the CL-inspired approach is similar to its predecessors in that it focuses on meanings that can be considered to be basic on the ground that they are extensions motivated by basic conceptual structures. Such a strategy might be useful for beginners. However, intermediate and advanced learners must be trained to figure out how contextual meanings are different from basic or conventional meanings (be they literal or figurative). In fact, Boers (1999) stressed the point that the cognitive linguistic technique needs to be used as a complementary approach to teaching vocabulary, and not as the sole approach. This study draws attention to the need to complement this approach by equipping learners with constructivist strategies that will enable them to appreciate the contextual variability and complexity of meaning. Training learners to analyse the conceptual and contextual components of word meaning may provide learners with a better chance to reach native-like mastery of L2 vocabulary. This, however, requires exposing learners to a representative sample of the use of targeted lexical items. Language corpora can be very useful in this regard.

About the Author:

Dr. Ghsoon Reda has a PhD in Linguistics from Leicester University (UK). Her research interests include: English Language Teaching, Cognitive Semantics and Syntax-Semantics interface on which she published in academic journals, including the prestigious ELT Journal and the Journal of Cognitive Science.

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EFL Effective Factors: Anxiety and Motivation and their Effect on Saudi College Student's Achievement

Abdelaziz Mohammed

College of Arts, Social & Management Sciences
Yobe State University, Damaturu, Nigeria

Abstract

Before I have joined Yobe State University this year, I was teaching English in Saudi Arabia for more than ten years. Therefore, the aim of this study is to examine the anxiety level and the motivational patterns of Saudi college students of English and consider how motivational patterns and anxiety effect on language learning. The study arise two main questions. They are “*What is the relationship between students' anxiety and students' learning achievement?*” and “*Is there any relationship between the students' desired level of proficiency and the types of motivation they show?*” The subjects include 75 students randomly selected from Community College and Faculty of Education, Shaqra University. The APA style, descriptive analytical approach have been adopted in this study. SPSS programme is used to elicit the results. The results showed that Saudi students were found out to be very anxious towards learning EFL. This has resulted from their social, environmental, cultural, religious beliefs, teachers' role and tests. Concurrently, the results have revealed that they are demotivated students. However, they can be motivated instrumentally more than integratively. It is recommended that the level of students' anxiety can be lowered through creating effective and positive environment conducive to EFL teaching and learning. Correspondingly, the research suggests that relative investigations should be better conducted to lessen Foreign Language Classroom Anxiety Scale (FLCAS) and strengthen instrumental dimensions of Saudi learners.

Keywords: EFL Effective factors, anxiety, motivation, students' achievement

Introduction

Through my long experience in Teaching English as a Foreign Language (EFL), I found that so many students in Saudi Arabia feared to learn English. They were very anxious and demotivated. However, no formal studies have been conducted to examine in-depth the connection between the two issues. Foreign language researchers have long been aware that language learning is often associated with effective factors, among which the issues of anxiety and motivation have been recognized as important predictors of foreign language performance. Current work has produced findings with respect to the identification and formulation of foreign language anxiety and motivation, and the assessment of their impact on the learning experience (Clement et al, 1994: 417 - 448; Horwitz, E, K et al, 1986: 125-132; Garnder et al, 1992: 197-214). However, little experimental evidence is available to understand motivational patterns in Saudi Arabia, where learners use Arabic in all areas of social life. More or less in every educational institution, there are students who suffer from anxiety. For many students, foreign language classrooms are the places where anxiety-provoking situations occurs the most (Garnder et al, 1992: 197-214). Several eminent researchers have expressed their concerns over the quantity of anxiety experienced in language classes (Campbell & Ortiz, 1991; Price, 1991). The negative effects of anxiety on academic achievement are one of the major reasons for this concern (Ehrman & Oxford, 1995: 67-89; Gardner, 1985). Hence, studies investigating the nature of foreign language anxiety and ways of disabling this issue exploit the prospective of improving foreign language education. Researchers have suggested a possible negative relationship between anxiety and motivation in view of the opposing effects of these two factors (Noels, 1999: 23-34; Yan, 1998). Some of my colleagues in Community College and Faculty of Education-Dawadmi in Shaqra University, Saudi Arabia often complain that the level of English proficiency among college students is continually decreasing even though these students study English for seven years at primary, intermediate and secondary schools. Some of these students show a strong desire to learn this universal language, which has become a crucial requirement for most fields of career in the fast growing Saudi community. However, learners of English language often express a feeling of stress, nervousness or anxiety while learning English Language and claim to have a 'mental block' while learning English. On the other hand, a social study sponsored by King Abdulaziz City for Science and Technology, emphasized that the proportions of the spread of the problems of social behavior and psychological problems among Saudi students are similar to the rates of spread in other communities leading to the emergence of problems of adolescents (Nassir Al-Muharib & Modi Alnaeem, 2006). The study conducted on 38,535 students and, showed that more variables are able to predict social problems, the problems of social behavior and psychological problems among students are school environment, parents' attitude, ideas, irrationalism, life events, and religious behavior. They found that these problems are physical complaints, anxiety, depression, obsessive-compulsive disorder, fear and hyperactivity. The result of their study shows that most of standards are suitable for the use with Saudis adolescents. They apply these standards to a sample of 38535 (16274 male and 22,261 female students).

This problem exists among EFL Saudi Students learners from beginning to more advanced levels. Even highly advanced EFL learners feel anxious while learning English in some situations, both within and out of the classroom settings. Horwitz & Young, (1991: 169-176) express that we have been truly surprised at the number of students who experience anxiety and distress in their language classes. Similarly, language anxiety among university students to be 'alarming' and estimated that up to one half of all language students experience debilitating levels of language anxiety (Campbell & Ortiz, 1991).

Gardner, R., (1980: 255-270) clearly demonstrates that there is a significant correlation between the learners' motives towards learning goals and the level of proficiency they actually reach. Students with an integrative orientation are generally characterized by more persistence, language evolution, and retention.

In the Arab World EFL context, the declining proficiency levels among Arab learners could be attributed to various factors such as teaching methodology, lack of the target language environment and the learners' "demotivation", which they define as the lack of genuine motivation to learn the foreign language (Zughoul, 1987: 221-236). Furthermore, instrumental motivation is more vital than the integrative one for language development in certain contexts especially motivation is believed to be a complex phenomenon that may interact with some political and social variables (Dornyei, 1990: 1-25).

To the Saudi students, examination is not a means to an end but an end itself. They view examination as the reason for education. The moment they are about to enter an exam for a certain subject, they throw away the text books or rip the pages of those subjects for which they have already the exam for because as far as their books are concerned they consider their books as useless after sitting for the exam. The researcher believes that this situation occurs due to the students' anxiety therefore they are in need of motivational patterns to overcome these obstacles and attract their attitudes.

The researcher believes that since the learners' anxiety level and types of motivation play an essential role in language achievement, it is important to investigate the causes of their anxiety and to find ways to lessen it. Moreover, to study the types of motivational patterns that Saudi EFL learners show also to see whether these types are adequate and sufficient to help them achieve and uphold proper language progress. The writer thinks it is necessary to conduct such a study in order to observe a noticeable discrepancy between the learners' frequently expressed desire to learn English and their actual involvement in the learning experience as well as the eventual level of proficiency they actually made.

Being an instructor of English Language Teaching, I myself have not only experienced language anxiety but also observed this phenomenon among students. With regard to young learners' language achievement, it is necessary to gain attention and motivation from young learners (Crookes, & Schmidt, 1991: 469-512; Gardner, 2002: 1-20; Norton, 2001). Especially in terms of EFL contexts, it is hard to draw young learners' attention and motivation to their classrooms due to a lack of English used in daily life (Feunteun, & Vale, 1995). In addition, it was suggested that curriculum for young learners should include activities including music and movement while learners learn better through activities (Cameron, 2001). Furthermore, young learners learn better with physical movement. Thus, this work is going to examine the effects of anxiety and motivation on EFL Saudi College students. The purpose of this study is to investigate the effects of these factors on EFL learners' achievement (Feunteun, & Vale, 1995; Cameron, 2001).

The study also helps to identify the motivation patterns displayed by EFL college students. In addition, the correlation between the students' anxiety and the types of motivation they display or are there a correlation between the students' desired level of proficiency and the types of motivation they show? What is the relationship between students' anxiety and the motivational patterns that effect on the students' achievement? Which strategies can be used to successfully cope with language anxiety? Moreover, what are the ways of lessening their anxiety and attracting their motivation towards EFL learning?

The subjects conducted in this study are 75 students selected randomly from the first level from Community College and Faculty of Education in Shaqra University in Dawadmi, Saudi Arabia. Right from the beginning there is a strong need to conduct a study on anxiety and motivation in Saudi universities because conclusions drawn from and models built for ESL contexts may not be applicable to EFL ones in the area. One may further argue that conclusions drawn from research studies conducted in other Arab countries may not be applicable to the Saudi students' context due to the specific cultural feature settings. It is also necessary to conduct the study at the college level because, with the exception, previous research in the Arab World looked at the issue of motivation in the context of schools, not universities (Al-Shalabi, 1982).

The issue of research in foreign language contexts is becoming increasingly significant, taking into account the fact that in the case of English language, the number of its non-native speakers who live in Saudi Arabia exceeds that of its native speakers; hence, dissemination of results of research conducted within such EFL contexts is of primary relevance and importance. This study will be of considerable interest to language educators and students because of the potentially negative impact of foreign language anxiety and motivation, not only on the various domains of language performance, but also on students' attitudes and perceptions of language learning in general.

Review of Relevant Literature

Anxiety Prospectives

Anxiety is the subjective feeling of tension, apprehension, nervousness, and worry associated with an arousal of the autonomic nervous system, (Spielberger, 1983). Psychologists distinguish several categories of anxiety. Usually, anxiety as a personality trait is differentiated from a transient anxiety state. Hence, trait anxiety is conceptualized as a relatively stable personality characteristic while state anxiety is seen as a response to a particular anxiety-provoking stimulus such as an important test (Spielberger, 1983).

Additionally, anxiety is a psychological state characterized by cognitive, somatic emotional and behavioral components. These components combine to create an unpleasant feeling that is typically associated with uneasiness, fear or worry (Seligman et al, 2001).

Psychologists describe varieties of anxieties: Existential anxiety, test and performance anxiety, stranger and social anxiety, trait anxiety, choice or decision anxiety, paradoxical anxiety and anxiety in positive psychology.

Anxiety and Language Learning

Language learning anxiety is defined as a situation related to trait anxiety occurring in specific situations. Foreign language anxiety has been defined as "a distinct complex of self-perceptions, beliefs, feelings, and behaviors related to classroom language learning arising from the uniqueness of the language learning process" (Horwitz, E, K et al, 1986: 125-132). There is some evidence in the written anxiety issues for two types of anxious individuals those who experience anxiety because of skills deficit and those who experience problems recalling previous knowledge, or interference retrieval based on Tobias' model of stages of anxiety. Foreign language anxiety is related to over-competitiveness in the foreign language classroom. Students tend to have a desire to outperform other classmates and gain positive feedback from the teacher (Bailey, 1983).

Anxiety has been found to interfere with many types of learning and has been one of the most highly examined variables in all of psychology and education. Many researches have

showed that anxiety has a great effect on language acquisition. Although fundamentally anxious foreign language learners share feelings and symptoms of "uneasiness, frustration, self-doubt, apprehension, or worry" similar to any other specific anxieties, language learning contexts appear to be particularly prone to anxiety arousal (Scovel, 1978: 129-142). Furthermore, there is a negative relationship between anxiety and amounts of target language use; also, there is approve in other that language learning difficulties could predict anxiety best in foreign language learning settings. However, the results supported previously by Academics like Chen and Chang. Chen & Chang (2004: 279-289) state that it cannot be fully justified as those studies fail to explain why advanced and highly successful students also report anxiety reactions. Anxiety reactions are caused by real difficulties resulting from subtle cognitive operations when students are processing input and production in language (Saito et al, 1999: 239-251).

Nevertheless, until the mid-1980s, there was a question astonishing instructors of EFL "Was there a specific instrument for measuring learning anxiety?" To suggest solution to this problem, unique contribution was made to identify the scope of foreign language anxiety by developing a systematic instrument -the 33- item Foreign Language Classroom Anxiety Scale (FLCAS). The study suggests that "significant foreign language anxiety is experienced by many students in response to at least some aspects of foreign language learning"(Horwitz, E, K et al, 1986: 125-132). The results have been examined and used by several other studies and show that FLCAS has been shown repeatedly to be a reliable instrument in identifying students' anxiety experience in language learning (Aida, 1994: 155-168).

Since that, there has been a considerable amount of research providing supporting evidence for the treatment of anxiety as conceptually specific to the language acquisition context. In addition, other research supports the treatment of language anxiety as a separate concept as they find performance in the second language is negatively correlated with language anxiety but not with more general types of anxiety (Gardner & MacIntyre, 1991: 57-72). This distinction between language anxiety and other forms of anxiety has now been recognized as a key issue in the understanding of the role of anxiety in language learning and allows for a more focused conceptual basis for future research (MacIntyre, 1995: 90-99). A research provides more nonverbal clues for the detection of anxiety that is limited facial activity, less eye contact and less active illustrative, and regulatory gestures. These "symptoms" suggest that language anxiety has a pervasive impact on the language learning experience (Gregersen, 2004: 388-400). Some researchers recognize six possible interrelated sources of language anxiety that may be partly attributed to the classroom environment: personal and interpersonal anxieties, which could be related to communication apprehension; learner beliefs about language learning; instructor beliefs about language teaching; instructor-learner interactions; classroom procedures; language testing (Young, 1991: 426-439). An examination reveals a connection between language anxiety and perfectionism. The extensive variety of the types of anxiety-related factors indicates that foreign language anxiety cannot be fully understood without considering that it is not an isolated affective (Gregersen & Horwitz, 2002: 562-570).

Test anxiety is one of the common terms that said by people before examinations especially by parents, teachers and students considered as a psychological and emotional case obstruct the educational process for students, and lead to a decrease in the level of academic achievement. Psychologists view that test anxiety is based on four axes. They are a) position raised, b) expected result of its changes, c) internal and external emotional of unpleasantness that accompanies it, and d) aspects of intellectual arguments that address the person by himself

concerning positions of the difficulties, social behavior that describes him concerned with his/her daily interactions like hesitating, avoidance of others and isolation.

Researchers distinguish two types of test anxiety: a) inactivated anxiety, and obstructed of the educational process, and... b) facilitator anxiety. Inactivated Anxiety lead to a drop in academic achievement, when anxiety becomes higher than the motivation of the individual, while the facilitator of the educational process is natural and an incentive for students to increase their performance.

Overcoming Language Anxiety

Language anxiety, being an unsettling psychological issue, has been recognized to make a huge difference in learning to speak a foreign language. Many studies on language anxiety have suggested a variety of strategies that successfully cope with this multifaceted dilemma and this study follows the same pattern. In order to make the classroom a safe and less anxiety-provoking place. The friendly and encouraging roles of the teachers make a crucial difference. Earlier studies have reported similar perceptions of their research subjects regarding the role of language instructors. The most frequent observation of the subjects was that, “they would feel more comfortable if the instructor is more like a friend helping them to learn and less like an authority figure making them to perform”. It was assumed that it would heighten their awareness and lessens the feelings of anxiety which is common in most of learners, and is not associated with any particular individual. Thus, it would also help them to take away the feeling of competition or comparison that others are smarter and more confident (Price, 1991).

An interactive pedagogy accomplished jointly by the teacher and the student and oriented more to future development rather than measurement of the past or current achievement (Pryor & Torrance, 2001: 615-631). Students should be encouraged to think about their positive personality traits and thus gather their own strengths and build upon them. Instructor can build students' confidence and self-esteem in their second/foreign language ability via encouragement, reassurance, positive reinforcement, and empathy (Onwuegbuzie et al, 1999: 217-239).

Furthermore, the teacher should identify the signs of perfectionism in the learners and should work to explore their earlier belief systems in order to help them to step down from the set standards at the early stages and then work patiently to achieve the desired standards gradually.

Motivation

Motivation is the activation of goal-oriented behavior. Motivation is defined as “the combination of effort plus desire to achieve the goal of learning the language plus favorable attitudes toward learning the language.” (Gardner, 1985). In addition, motivation is commonly thought to be as an inner drive, impulse, emotion, or desire that moves one to a particular action (Brown, 1994). Robert Gardner and his Canadian colleagues started the study of motivation as a predictor of second language learning performance. Their integrative-instrumental duality widely accepted and became a classical model.

Motivation is supposed to be intrinsic or extrinsic. Intrinsic motivation comes from rewards inherent to a task or activity itself - the enjoyment of a puzzle or the love of playing (Bandura, 1997: 604). An early work introduces two major types of motivation directories: instrumental and integrative. In the context of language learning, instrumental motivation refers to the learner's desire to learn a language for “utilitarian” purposes (such as employment or travel), whereas integrative motivation refers to the desire to learn a language to integrate successfully into the target language community (Gardner, and Lambert, 1972). Social and educational psychologists have studied this form of motivation since the early 1970s. Research

has found that it is usually associated with high educational achievement and enjoyment by students. The early 1990s viewed a considerable amount of scholarship working towards other motivational paradigms. There is a motivational framework consisting of four subsystems: integrative motivation; instrumental motivation; the need for achievement; attritions about past failures. One of the recognized constructions is the difference between intrinsic and extrinsic motivation [14].

Intrinsic/integrative Motivation

Research has found that it is usually associated with high educational achievement and enjoyment by students. Intrinsic motivation has been explained by some academics and they state that students are likely to be intrinsically motivated if they (Lepper et al, 1973: 129-137):

- attribute their educational results to internal factors that they can control (e.g. the amount of effort they put in),
- believe they can be effective agents in reaching desired goals (i.e. the results are not determined by luck), and,
- are interested in mastering a topic, rather than just rote-learning to achieve good grades.

Extrinsic/Instrumental motivation

Extrinsic motivation comes from outside of the performer. Money is the most obvious example, but coercion and threat of punishment are also common extrinsic motivations.

While competing, the crowd may cheer on the performer, which may motivate him or her to do well. Trophies are also extrinsic incentives. Competition is in general extrinsic because it encourages the performer to win and beat others, not to enjoy the intrinsic rewards of the activity.

Extrinsically motivated behaviors are the ones which an individual performs to "receive some extrinsic award" (for example, good grades) or to avoid punishment; while intrinsically motivated behaviors are internal rewards (for example, the joy of doing a particular activity or satisfying one's curiosity)" (Dornyei, 1994: 273-284). Others academics stretched it by adding "a motivation" to the framework and dividing intrinsic motivation into knowledge, mastery and stimulation, and extrinsic motivations into external, interjected and identified regulation (Noels et al, 2000: 57-85) supported this model.

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Social psychological research has indicated that extrinsic rewards can lead to over-justification and a subsequent reduction in intrinsic motivation. Instrumental motivation refers to "acquiring language as a means for attaining instrumental goals" (Brown, 2000: 150-152), while integrative motivation "stems from a desire to understand the language and culture of another group for the purpose of interaction" (Garnder et al, 1992: 197-214).

Shedivy in a recent investigation with some college students succeeded to classify the five major factors (namely, the spark, blending in, desire to immerse, pragmatic orientations, and political awareness) that motivate students to study foreign language beyond high school into an integrative-instrumental dichotomy (Shedivy, 2004: 103-119).

Motivation and Language Learning

Motivation and learning are different in context. Motivation to learn a second language is influenced by group related and context related attitudes, integrative ness and attitudes toward the learning situation respectively (Gardner, 1985).

Motivation is of particular interest to educational psychologists because of the crucial role it plays in student learning. However, the specific kind of motivation that is studied in the specialized setting of education differs qualitatively from the more general forms of motivation studied by psychologists in other fields.

Motivation in education can have several effects on how students learn and how they behave towards subject matter (Ormrod, 2003). It can:

1. Direct behavior toward particular goals.
2. Lead to increased effort and energy.
3. Increase initiation of, and persistence in, activities.
4. Enhance cognitive processing.
5. Determine what consequences are reinforcing.
6. Lead to improved performance.

If orientation is not linked with heightened motivation to learn the second language, it refers only to reasons for studying a second language and is not energized to direct and reinforce effort to learn the language (Gardner, 1985; Gardner, and Lambert, 1972). Integrative motivated students are more active in language classes and more likely to participate in excursions to other cultural communities when given the opportunity and more likely to interact with members of that community when there, and are less likely to drop out of language study in subsequent years (Gardner & MacIntyre, 1991: 57-72). Highly motivated learners interact confidently with native speakers of the language, which in return increases the amount of input that learners receive. The highly motivated learners also demonstrated better results in language learning (Scarcella, & Oxford, 1992).

Gardner and MacIntyre (1991: 57-72) report seem congruent with what Oxford and Nyikos conclude, "The degree of expressed motivation to learn the language was the most powerful influence on strategy choice" (Oxford and Nyikos, 1989: 291-300). It is of greatest significance to understand students' motivation that directly affects the utilization of Language Learning Strategies (LLSs). The results indicated that differences in motivation orientation (instrumental or integrative) significantly influenced the use of language learning strategies (Oxford and Shearin, 1994: 12-28).

Earlier, Gardner constructs a socio-educational model, he proposes that second language acquisition should be considered within the social milieu in which it takes place and hypothesizes that the cultural beliefs within this milieu could influence the development of two sets of attitudinal variables relevant to language acquisition: integrativeness and attitudes toward the learning situation. The milieu as defined by Gardner and others usually refers to the social influences from immediate environment including the perceived influence of significant others, such as parents, family, friends and socialization effect of the learners' peer group (Csizer, & Dornyei, 2005: 19-36).

Methodology and Data Collection Tools

Two instruments used for this study are an anxiety questionnaire and a motivation questionnaire. Both questionnaires contain background questions about the participants' field of study and some five-point interval scale questions eliciting their opinions on the difficulty of various

English skills, as well as their levels of interest in acquiring those skills. They were also asked for subsequent studies.

During the experiment period, the descriptive analytical approach was used. The data collected by mentioned tools was calculated and analyzed by Statistical Package for Social Studies (SPSS).

The 16-item Foreign Language Classroom Anxiety Scale (FLCAS) modified from the 33-item measurement tool designed by Horwitz, was used to measure second language learning anxiety (Horwitz, E, K et al, 1986: 125-132). In this way, the data provides more valuable information for the statistical analyses. Likert-5-point scale was used to code the responses. Responses extended from 1 (strongly disagree) to 5 (strongly agree), with the neutral level coded 3 (not sure). The modified FLCAS showed an internal reliability of .91 in this study.

The motivation questionnaire was carefully adapted from the motivation surveys administered in foreign language settings by Clement and other Academics (Clement et al, 1994: 417 – 448 & Ely, 1986: 28-33). The participants were asked to rate each of the 16 statements about the reasons of learning English as Foreign Language using the same Likert-5-point interval scale. The motivation scale showed an internal consistency of .86.

Table 1. Community College students' opinions about Anxiety items

Approval order	Statement	Mean	Standard Deviation
2	I get nervous when I don't understand every word the English teacher says.	4.50	.699
12	I am usually at ease during tests in my English class.	4.25	.947
1	I often feel like not going to my English class.	4.23	.962
9	I always feel that the other students speak English better than I do.	4.21	.991
11	I get upset when I do not understand what the teacher is correcting.	4.18	1.009
10	I feel pressure to prepare very well for English test.	4.16	1.032
6	During English class, I find myself thinking about things that have nothing to do with the course.	4.10	1.173
8	I start to panic when I have to speak without preparation in English class.	4.05	1.119
7	It embarrasses me to volunteer answers in my English class.	4.02	1.339
14	I feel over-whelmed by the number of rules I have to learn to speak English.	3.98	1.175
13	Even if I am well prepared for English test, I feel anxious about it.	3.92	1.330
16	I feel more tense and nervous in my English class than in my other classes.	3.90	1.198
3	I feel very self-conscious about speaking English in front of other students.	3.82	1.319
5	I worry about the consequences of failing my English class.	3.78	1.339

4	It would bother me to take more English classes.	3.65	1.441
15	I would probably feel comfortable around native speakers of English.	1.68	.859

Table 2. The overall Anxiety results of Community College students

	<i>Mean</i>	<i>Minimum</i>	<i>Maximum</i>	<i>Range</i>	<i>Maximum / Minimum</i>	<i>Variance</i>	<i>No. of Items</i>
Overall Means	3.90	1.683	4.499	2.816	2.673	.394	16

Table 3. Faculty of Education students opinions about Anxiety items

Approval order	Statement	Mean	Standard Deviation
6	During English class, I find myself thinking about things that have nothing to do with the course.	3.76	1.420
15	I would probably feel comfortable around native speakers of English.	3.51	1.350
10	I feel pressure to prepare very well for English test.	3.50	1.307
3	I feel very self-conscious about speaking English in front of other students.	3.38	1.396
14	I feel over-whelmed by the number of rules I have to learn to speak English.	3.36	1.343
12	I am usually at ease during tests in my English class.	3.35	1.400
2	I get nervous when I do not understand every word the English teacher says.	3.29	1.350
16	I feel more tense and nervous in my English class than in my other classes.	3.15	1.415
9	I always feel that the other students speak English better than I do.	3.15	1.334
11	I get upset when I do not understand what the teacher is correcting.	3.11	1.289
5	I worry about the consequences of failing my English class.	3.06	1.358
4	It would bother me to take more English classes.	3.03	1.394
7	It embarrasses me to volunteer answers in my English class.	2.99	1.462
8	I start to panic when I have to speak without preparation in English class.	2.97	1.490
13	Even if I am well prepared for English test, I feel anxious about it.	2.84	1.427
1	I often feel like not going to my English class.	2.73	1.394

Table 4. The overall Anxiety results of Faculty of Education students

	<i>Mean</i>	<i>Minimum</i>	<i>Maximum</i>	<i>Range</i>	<i>Maximum / Minimum</i>	<i>Variance</i>	<i>No. of Items</i>

	<i>Mean</i>	<i>Minimum</i>	<i>Maximum</i>	<i>Range</i>	<i>Maximum / Minimum</i>	<i>Variance</i>	<i>No. of Items</i>
Over all Means	3.199	2.733	3.758	1.025	1.375	.073	16

Table 5. Community College students' opinions about Motivation items

Approval order	Statement	Mean	Standard Deviation
9	I want to be able to use it with English-speaking people.	2.81	1.363
3	It may make me a more qualified job candidate.	2.90	1.378
16	It is part of being educated.	2.87	1.428
2	I feel English is an important language in the world.	2.76	1.412
1	It will be helpful for my future career.	2.65	1.549
12	It helps me understand English-speaking people and their way of life.	2.61	1.310
5	I may need it to be admitted to future studies.	2.56	1.431
13	I want to acquire new ideas and broaden my outlook.	2.54	1.231
15	I would like to travel to an English-speaking area.	2.48	1.347
10	I need it to study abroad.	2.36	1.495
6	I feel it is mentally challenging.	2.29	1.348
8	I can get pleasure from learning English.	2.22	1.395
4	I need it to fulfill the university foreign language requirement.	2.22	1.459
7	I want to understand English films/videos, pop music or books/magazines.	2.21	1.409
11	I need it to take the assessment and evaluation Language Exam.	2.05	1.353
14	I am interested in English culture, history or literature.	1.99	1.434

Table 6. The overall Motivation results of Community College students

	<i>Mean</i>	<i>Minimum</i>	<i>Maximum</i>	<i>Range</i>	<i>Maximum / Minimum</i>	<i>Variance</i>	<i>N of Items</i>
Item Means	2.247	1.985	2.808	.822	1.275	.073	16

Table 7. Faculty of Education students' opinions about Motivation items

Approval order	Statement	Mean	Standard Deviation
4	I need it to fulfill the university foreign language requirement.	2.65	1.441
3	It may make me a more qualified job candidate.	2.55	1.482
2	I feel English is an important language in the world.	2.54	1.466

16	It is part of being educated.	2.53	1.529
12	It helps me understand English-speaking people and their way of life.	2.53	1.315
1	It will be helpful for my future career.	2.49	1.693
13	I want to acquire new ideas and broaden my outlook.	2.44	1.308
15	I would like to travel to an English-speaking area.	2.40	1.413
8	I can get pleasure from learning English.	2.36	1.375
10	I need it to study abroad.	2.32	1.525
5	I may need it to be admitted to a future studies.	2.30	1.558
7	I want to understand English films/videos, pop music or books/magazines.	2.22	1.351
11	I need it to take the measurement and evaluation Language Exam.	2.20	1.368
14	I am interested in English culture, history or literature.	1.87	1.333
6	I feel it is mentally challenging.	1.48	1.354
9	I want to be able to use it with English-speaking people.	1.14	1.446

Table 8. The overall Motivation results of Faculty of Education students

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	2.251	1.137	2.646	.509	1.162	.026	16

Discussion

The results concluded (see tables 1, 2, 3, and 4) that nearly all of the participants of this study were unanimous in the view is that anxiety highly affect their learning. The over all mean is more than 3 in both results. Clearly, the findings of this study converge to support the previous findings that state anxiety has a great effect on second language acquisition. Moreover, anxious foreign languages learners show feelings and symptoms of uneasiness, frustration, self-doubt, apprehension, or worry that are similar to any other specific anxieties (Scovel, 1978: 134). Accordingly, as respondents revealed, Saudi college students come from a very poor EFL background. Previously, there was beliefs English was not welcomed as too much as pride in Saudi Arabia and have seen as if they were discouraging learning a foreign language. Another thought was that many students have already developed a negative attitude towards the learning of English as it is believed to be difficult subject. Moreover, customs and traditions of Saudi students play an essential role in causing language anxiety within students who do not interact and clearly reject any subject that opposes their customs or religious beliefs. Additionally, there is a great effect of environment and cultural thought of the participants on their learning of English as foreign language.

According to motivation concerns, participants differed in responding to the role of teachers' affective factors comparing with the anxiety reflected by Saudi college students. Results (tables 5, 6, 7 and 8) showed that students feel some inadequateness in English classes. These ideas expressed by Faculty of Education students who study English as subject requirement. The results showed that participants of both colleges did not highly accept the

items' ideas specially students of Faculty of Education. The mean of these items ranges from 2.65 to 1.14 and the standard deviation fluctuates between 1.459 and 1.353. The results indicated that the participants varied in their overall motivation scales when comparing between the students of both colleges. Thus, the results reflected that students who have the inclination to learn EFL also have greater motive reasons for studying compared with those who come to learn EFL as college requirement. This can be seen in the differences between the grand mean of the responses of the two colleges. The Faculty of Education students mean was 2.251 out of 5 with variance .073, while that of Community College students responses mean was 2.247 out of 5 with a variance of .026. Supporting the findings reached by Noels et al. (1999: 31) who stated that learning a language for material rewards or because of some pressure does not support sustained effort or eventual competence. So, language learners who have valued goals for learning, particularly the goal of self-development and enjoyment in learning, tend to be more involved and successful in that learning experience. This opinion is clearly appeared in Saudi Situation. On the other hand, unexpectedly, the results are opposing findings concluded by Gardner et al., (1992:) which stated that the more students feel that English learning is a matter of choice or enjoyable for them, the more likely they are to be willing to be actively involved in the learning experience, which will result in less anxiety in the classroom. Generally, students who study English as major are unexpectedly demotivated integratively more than instrumentally. This can be seen in item like *"I want to be able to use it with English-speaking people."* appeared integrative, it was more instrumental by nature. It is likely that students want to improve their English language for prestige, not integrative purposes. On the other hand, the responses of students also led to another noticeable result. Therefore, item as *"I need it for study abroad"* was integrative, rather than instrumental. This reflects that studying abroad requires a desire to get involved in the target culture. Its approval is centered the overall approval of all items. Again, these findings do agree with previous statement by Dornyei (1990: 1-25) who describes that instrumentality and especially integrativeness are broad propensities or sub-systems rather than straightforward widespread, including context-specific clusters of loosely related components. Instrumental motivation essentially seems to be more accepted than integrative dimensions in this study. Therefore, learners were more concerned about the role English played in their academic and career advancement rather than integrativeness rewards (i.e. college requirement was an important factor forcing them to learn English. On the other hand, the lower approval of integrative items generally indicates that students have relatively less integrative motives. That can be seen clearly in the Community College students' response to items 10, 6, 8, 4, 7, 11, 14 in descending order and Faculty of Education students to items 8, 10, 5, 7, 4, 11, 14, 6 and 9 in descending order they come at the bottom of the approval items. These findings support what have been found out by Svanes (1987: 341-359) who compares between students learning English from different countries over the world. He finds that European and American students were considered integratively motivated at university in Norway, whereas the Middle Eastern, African and Asian students were considered instrumentally motivated. Svanes concludes that the types of motivation were related to the background of the students. The findings related to teachers' role reached by this study support the findings have found by Taghreed Al-Saraj in a recent study focused on Saudi female students studying EFL in private colleges in Saudi Arabia. Taghreed (2011: 1-6) finds that some students complaint that teachers' explaining a subject in a way that does not make sense, teachers over-correcting students when they speak, and teachers showing favouritism. These findings indicate that Faculty of Education students can be motivated instrumentally because they study English as a college requirement,

while they have lower integrativeness to study EFL. Meanwhile, Community College students had both instrumental and integrative reasons. These results can be approved by their acceptance (in descending order) to items such as: *"I want to be able to use it with English-speaking people."* *"It may make me a more qualified job candidate."* *"It is part of being educated."* But item as *"It helps me understand English-speaking people and their way of life"* can be considered as belonging to integrativeness, comes at the last approval ones which indicate that students have less integrative motives.

Results and Findings

This study intended to understand the extent of anxiety and motivation on Saudi college students' achievement. Generally, the results indicated a moderate anxiety level and a temperately high motivation level; they are negatively related with the students' achievements. The students showed two prominent factors on the motivation scale: instrumentality and integrativeness. The study also suggested that the learners were motivated more instrumentally than integratively. No significant relationship was found between anxiety and motivation in general. However, there were differences in the effect of the two types of motivation on anxiety. Generally, instrumental motivation did not affect how anxious the students were in foreign language classrooms, except in the case of college requirements that were found to be negatively correlated with anxiety to advance college that was positively correlated with anxiety. College requirements, in the case of EFL, were also created a negative impact on the students' achievement. On the other hand, integrative motivation could expect anxiety level to a substantial level.

The completely negative attitude towards English lessons may greatly affect the motivations for preserving sustainable effort in English learning. The more desire students feel to learn the language, the more effort they tend to make in their learning, and the less anxious they are in the classroom. Simply, learning English for representative concerns does not necessarily contribute to the development of a positive attitude towards English courses, while integrative placements ease the lessening of anxiety learners feel in language classrooms. This mainly is substantial for foreign language settings, where learners have not enough experience to the target language and English teachers tend to add unnecessary importance to obtaining English either as a requirement or as a tool for achieving instrumental goals.

EFL learning is a multifaceted process. EFL effective factors are unified and may be to some extent a result of environments at both classroom environment and policymaking. Classrooms should be places where motivation can be increased rather than weakened. Educational policy makers should endorse positive attitudes of learners towards English language learning to introduce sincere interest and motivation. Effort should be made by both curricular designers in suiting types of motivation and then the implementation of language requirements needs and teachers in the teaching practice to improve honest interest in the EFL settings. Mostly, affective factors can be selected in a way that they encourage less anxious, more confident, motivated, and proficient learners. In general, the Saudi students' anxiety is mostly related to political and cultural factors.

Recommendations

The present study has led to the following recommendations for teaching and learning English with relationship with the effective factors. Most students seem unaware of the efficiency of learning strategies and techniques. Therefore, it is the duty of language teachers to familiarize

them with the pedagogical strategies and include strategy training into teaching programs. The negative relationship between integrative motivation and anxiety level and the lower rating of integrative motivation strongly warns us that effort should be made in the teaching practice to enhance great interest in the target language and the culture of EFL settings connected with students' integrativeness. It is highly recommended that EFL curricula expert should design the focused language in a way that helps both types of motivation (intrinsic/integrative and extrinsic/instrumental). Specially, the more culturally related materials, the more needed to be enhanced, the best output achieved. Therefore, the EFL methodology settings need to be re-evaluated more thoroughly and carefully as to their actual effect on the learning process. Last, in promoting a greater acknowledges to language learning, it is important to judge EFL effective factors precisely to encourage less anxious, more confident, motivated, and skilled learners to extend their attitudes toward learning this global language.

About the Author:

Abdelaziz Mohammed Ibrahim Mohammed is Sudanese. He holds Ph.D in Applied Linguistics. He worked in Saudi Arabia in school and university levels. Now he works in Yobe State University, Damaturu, Nigeria. He has published two books entitled 'Oral Questions Inside the Classroom' & ' Cooperative Learning & Communicative Competence'

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Appendices

Appendix A. *Questionnaire1. Students' Anxiety Scales.*

Please write the number of the appropriate answer that describes your feelings about learning English from 1 to 5 as follows:

1 = strongly disagree, 2 =disagree, 3 =not sure, 4 =agree, and 5 =strongly agree.

1. I often feel like not going to my English class.	
2. I get nervous when I don't understand every word the English teacher says.	
3. I feel very self-conscious about speaking English in front of other students.	
4. It would bother me to take more English classes.	
5. I worry about the consequences of failing my English class.	
6. During English class, I find myself thinking about things that have nothing to do with the course.	
7. It embarrasses me to volunteer answers in my English class.	
8. I start to panic when I have to speak without preparation in English class.	
9. I always feel that the other students speak English better than I do.	
10. I feel pressure to prepare very well for English test.	
11. I get upset when I don't understand what the teacher is correcting.	
12. I am usually at ease during tests in my English class.	
13. Even if I am well prepared for English test, I feel anxious about it.	
14. I feel overwhelmed by the number of rules I have to learn to speak English.	
15. I would probably feel comfortable around native speakers of English.	
16. I feel more tense and nervous in my English class than in my other classes.	

Appendix A. *Questionnaire2. Motivation patterns.*

Please write the number of the appropriate answer that describes your feelings about learning English from 1 to 5 as follows:

1 = strongly disagree, 2 =disagree, 3 =not sure, 4 =agree, and 5 =strongly agree.

1. It will be helpful for my future career.	
2. I feel English is an important language in the world.	
3. It may make me a more qualified job candidate.	
4. I need it to fulfill the university foreign language requirement.	
5. I may need it to be admitted to a higher school.	
6. I feel it is mentally challenging.	
7. I want to understand English films/videos, pop music or books/magazines.	
8. I can get pleasure from learning English.	
9. I want to be able to use it with English-speaking people.	
10. I need it for study abroad.	
11. I have to take the State Language Exam.	
12. It helps me understand English-speaking people and their way of life.	
13. I want to acquire new ideas and broaden my outlook.	
14. I am interested in English culture, history or literature.	
15. I would like to travel to an English-speaking area.	
16. I feel English is an important language in the world.	

Assessing English Syntactic Structures Experienced by Sudanese Female Students at Secondary Schools, (2013-2014)

Omer Elsheikh Hago

Department of Languages & Translation
Taibah University, Saudi Arabia

&

Mrs. Mai Hassan Ahmed Ali

Abstract

This study is restricted to assess writing performance in the Sudanese female students at secondary schools at Omdurman locality, Aluola secondary school for girls, in the academic year 2013 – 2014. It aims at investigating the English syntactic structures experienced by Sudanese Students at secondary schools. The researcher used the analytical descriptive method in this study and a test as a tool for collecting data. The sample of the study was about ninety nine students at secondary schools in the academic year (2013-2014). After the analysis of the types of errors made by the subjects, the study has come out with many findings. The major problem behind the students' errors is the mother tongue interference. The Sudanese learners of English in general seem not to have an adequate proficiency in understanding the meaning and semantics when they express themselves in English syntactic structures. Students need a supplementary method in order to express themselves accurately. Finally the researcher has recommended certain areas such as: Teachers and students should be aware of the importance of writing in relation to other skills. Activating English literature lessons and providing a library for extra activities. Students need enough time to practice writing in the class room because the time allotted for teaching English is not matched to the content of the syllabus designed. Students should be prepared to use the language for a variety of purposes beyond the classroom.

Keywords: assessment, English syntax, errors analysis

Introduction

There is no doubt that language studies constitute a very important field of knowledge, because no person can live a normal life without a language.

From the performance of English foreign language learners the presence of many errors when writing in English can be noted. Traditionally, when students write in a foreign language the purpose of the writing activity is to catch errors in grammar, spelling, punctuation.... etc. Students get good marks if they write texts with as few errors as possible.

Syntactic Errors analysis, in this study, is the result of those errors made by the Sudanese secondary school for girls in Omdurman locality (Aluola secondary school for girls) in the written medium.

Sudanese learners of English language at secondary schools face many problems in expressing themselves in English, so they make poor English texts. This issue has been experienced by the researchers that most of the students confront serious rhetorical, cultural and linguistic problems in English and are not capable to learn this skill easily. The researchers believe that Sudanese learners of English language need a supplementary method to support them. A main question can arise: what are the best methods that make students master the English structures? So, the importance of this study stems from the fact that: it might be a useful study to the English language teachers to spot the difficulties in English language structures, and to the planners and course designers to put more emphasis on syntactic exercises. Finally, it is important to discover the syntactic structures revealed by the students at secondary schools to try to develop a better mastering of English structures.

Objectives of the Study

This study aims at:

1. providing an overview of theoretical issues and core empirical findings in cross-linguistic research on the acquisition of syntactic structures;
2. identifying key issues in syntax acquisition research: the respective contribution of learners' input and innate predispositions for language acquisition; the time course of syntactic development;
3. introducing methods for investigating syntactic development;
4. discussing the relative role of learners' input and innate predispositions for syntax acquisition; and
5. focusing on the emergence of syntax and discussing the empirical findings and their theoretical implications and highlights current trends.

Questions of the Study

This study can be achieved through tackling the following three questions:

1. What are the factors that affect the students' performance when writing in English?
2. What types of English syntactic errors committed by secondary schools students?
3. What do teachers and students need to enhance practicing English syntactic structures?
- 4.

Limits of the Study

This study is restricted to assess writing performance in the EFL students at secondary schools at Omdurman locality, Aluola secondary school for girls, in the academic year 2013 – 2014. Ninety nine students in the third year were chosen to represent the original subjects in this

study. The study is limited to assess English Syntactic Structures Experienced by Secondary Schools Students in Sudan.

Method of the Study

This study has taken its results through a formal test given to students of third year. It consists of three types of questions. The researchers adopted the descriptive analytical method and a test as a tool for collecting data.

Literature Review

Methods for investigating the acquisition of syntax

Researchers have developed a broad range of methods for (i) naturalistic sampling, (ii) experiments and (iii) semi-structured elicitation. Naturalistic samples are obtained by audio/video-recording learners' speech in spontaneous interactions with family members, friends or researchers (Behrens 2008; McDaniel, McKee, and Smith Cairns 1996; Eisenbeiss 2006, 2010; Menn and Bernstein 2000; Wei and Moyer 2008).

In naturalistic sampling, researchers only interfere by recording learners and their interaction partners – sometimes without them even knowing that they are being recorded. Hence, the recording situation closely approximates the real-life situation under investigation and learners are unlikely to develop particular response strategies - even when samples are collected repeatedly. Thus, naturalistic sampling has a high ecological validity. Moreover, naturalistic samples can be obtained from any learner, independently of age, cognitive and linguistic ability; and recordings with learners' regular conversation partners also provide input samples. Finally, naturalistic samples do not target a particular construction and can be (re)analyzed with respect to a broad range of phenomena. Naturalistic sampling does not require specific stimulus materials and hence no prior in-depth knowledge of the respective language. Thus, it is ideal for obtaining a first overview of learners' input and their own production.

However, minimizing researcher control can lead to incomparable samples, as learners may talk about different topics and use different words or constructions. Moreover, naturalistic samples often contain very few examples of low-frequency constructions, such as embedded questions. Pooling data from several learners is no solution as this can lead to sampling errors and ignores inter-learner variation. Note also that even the frequent occurrence of a given construction cannot simply be taken as evidence for its acquisition: naturalistic data often involve recurring word-forms and phrases that might be parts of formulaic patterns (Eisenbeiss 2000; Radford 1990; Tomasello 2001), e.g.:

Where's the key/car/cat...? -> Where's the X?

Thus, one might overestimate learners' knowledge. Conversely, one might underestimate learners' knowledge when they are engaged in unchallenging activities that only require imitations, object naming, and elliptical answers (meals, picture-book reading, etc.). Moreover, naturalistic samples do not provide information about learners' interpretation of their utterances, which hampers studies on semantic aspects of quantifiers, co-reference, etc. Finally, when researchers refrain from interfering with the recording situation, they cannot systematically manipulate and study variables that affect learners' performance (e.g. sentence length).

In experiments, researchers systematically manipulate one or more variables and measure whether any changes with respect to these variables affect speakers' behavior (Crain and Thornton 1998; McDaniel, McKey, and Smith Cairns 1996; Menn and Bernstein 2000; Sekerina, Fernández, and Clahsen 2008; Wei and Moyer 2008). Standardized procedures ensure comparability and the avoidance of models or feedback that occurs in spontaneous speech allows one to rule out some potential confounding factors. Moreover, the use of stimuli in some experiments can make it easier to determine learners' intentions and interpretations.

In elicited imitation experiments, participants are asked to imitate spoken sentences (Bernstein 2000; Gallimore and Tharp 2006; Vinther 2002). This can provide insights into learners' knowledge as participants cannot memorize complex sentences holistically, but must employ their own grammar to recreate them. As high task demands and partial memorization of targets can make results difficult to interpret, many researchers only use elicited imitation as a first step.

In elicited production experiments, learners receive prompts to produce particular constructions, e.g. questions like (a) or negated sentences like (b); Some production experiments investigate whether learners can productively use a construction with novel words (see (c); Berko 1958; Menn and Bernstein 2000).

- a. *The dog is eating something, but I cannot see what. Can you ask the puppet?*
- b. *I'll say something and then you say the opposite.*
- c. *This is a wug. These are two...?*

Other experiments involve syntactic priming, speakers' tendency to repeat syntactic structure across otherwise unrelated utterances (Bencini and Valian 2008; Bock 1986; Branigan 2007; Huttenlocher Vasilyeva and Shimpi 2004; Kim and McDonough 2008; Pickering and Ferreira 2008; Savage, Lieven, Theakston, and Tomasello 2003, 2006). For example, speakers are more likely to use passives after hearing or producing passive prime sentences than after active primes. If learners show such priming effects, even when the primes and learners' own productions contain different words, this suggests that learners possess abstract syntactic representations that can be activated by priming. In contrast, if priming only occurs when primes and learners' own productions involve the same verb, this indicates that learners' syntactic representations are not abstract, but lexically bound.

Learners' comprehension of syntactic constructions or grammatical markers can be tested in different ways (Crain and Thornton 1998; McDaniel, McKee, and Smith Cairns 1996; Sekerina, Fernández, and Clahsen 2008): children can be asked to act out sentences with toys or to select pictures that match sentences they hear like (8a) and (8b). For younger learners, one can use a preferential looking task where an auditory stimulus is presented while two visual stimuli are shown simultaneously and researchers measure which of two visual stimuli learners attend to for longer. Alternatively, one can show a learner a picture or tell a story and then ask learners to answer a comprehension question or to provide a truth-value judgment for an utterance like.

- a. *The girl is hitting the boy.*

- b. The girl is being hit by the boy.

All crocodiles are in the bathtub. Is this true?

In grammaticality-judgment experiments, learners from the age of three can either be asked to tell the experimenter whether a sentence is grammatical or they are asked to decide between a grammatical utterance and an ungrammatical variant of this utterance (McDaniel, McKee and Smith Cairns 1996).

Recently, researchers have employed online-methods that are sensitive to the time-course of processing to study the syntactic processing involved in learners' production and comprehension (Clahsen and Felser 2006a, b; Marinis 2003; Sekerina, Fernández, and Clahsen 2008). Such studies typically involve auditory or visual stimuli and measure learners' reaction times or they record learners' eye movements to detect their focus of attention at different times in the comprehension or production process.

As performance in experiments might be affected by memory problems, task-induced strategies or problems in focusing on relevant aspects of the stimuli, some researchers supplement naturalistic and experimental data with semi-structured elicitation (Berman and Slobin 1994; Eisenbeiss 2009b, 2010; Jaensch 2008). Semi-structured elicitation techniques keep the communicative situation as natural as possible, but use videos or games to encourage the production of rich and comparable speech samples. For instance, one can use form-focused techniques to investigate particular constructions, for example games contrasting colors or sizes to elicit noun phrases with color/size adjectives. Alternatively, one can use meaning-focused tasks to study how learners encode particular meanings, for instance elicitation games for possession transfer constructions, in which learners have to describe which food they give to which animal; see the sentences (a) vs. (b):

- a. *I give the bear the honey pot.*
b. *I give the honey pot to the bear.*

Other techniques are broad-spectrum tools to encourage learners to speak, for instance word-less picture books such as the "Frog-story" (Berman and Slobin 1994) or games requiring speakers to coordinate their actions verbally, such as the Bag Task, where players hide toys in pockets of a big bag (Eisenbeiss 2009b).

Acquisition studies often involve converging evidence from naturalistic, experimental, and semi-structured studies. Experiments are typically part of cross-sectional studies, where learners are recorded once or a few times within a short period. Naturalistic and semi-structured studies may be cross-sectional, but often involve longitudinal sampling, where learners are recorded over longer periods.

The Importance of Writing

Writing is one of the ways that we translate our thoughts for other people. Some people are better at expressing themselves in writing than any other way, and one thus gets a better translation when he /she reads what they have to say rather than hearing them speak.

Writing assists one with other language tasks as well, writing helps on learning how to form language, how to spell, how to put together a plot. One learns how to make a logical argument, or how to persuade, mainly through writing.

So writers write because they are driven to do so or because no other pursuit is appropriate to them. This doesn't tell us very much. This is a true statement but not a useful

one. There's occasional positive reinforcement. That's supposed to be what keeps gamblers hooked-not constantly winning, but winning occasionally, which keeps them fixated on the idea that a big score in the future is inevitable. That could explain why those writers who are generally unsuccessful but some of whose writings occasionally do moderately well keep writing. So that's certainly part of it. On a personal, emotional level, it's not enough to produce writing, no matter how brilliant, no matter how perfectly one accomplishes the goal of giving form to an idea. There's also the need to be able to keep on doing just that, writing, unhindered, instead of spending the best, why do we write? We know that we cannot capture all of life, so what's the point? Here's my answer. We may not be able to create a complete map, but we can create a useful one. All of writing is an attempt to create a useful abstraction of the world. It is distilling it down to interesting or useful tidbits that can be captured. It's making a map of life that others can hopefully use to assist them in finding their way. (Jeremy Hamer, 1994).

Writing Development

Many of the early objections to the national curriculum for English in England and Wales were that it was based on a liner model of progression, whereas actual development in English was recursive. In practice, students are asked to return to the same themes and cues for writing-autobiographical writing, reflections on conflict, research into particular topics-again and again through their education, and yet the nationally formulated mode assumed a step-by-step progression, as many teachers promote in the teaching of mathematics or foreign language. Arnold (1991) bases her recursive model of writing development on a four-year teacher-researcher study with 11- to 19 years old in Sydney. Her psychodynamic theory of writing development assumes a spiral rather than a liner curriculum and an interest in the mind of the writer at work, not just an interest in the texts they produce, (p.5). This interest in the writer is associated with a wider interest in what writing can do for a young person- 'the powerful psychological benefits which accrue from feeling centered in one's own exploratory writing and focusing on one's expressive needs' (ibid). The focus on process rather than on product is indicative of a shift from the text to the writer that took place in the 1970s, 1980s and early 1990s, and marks what seems to be a generational pendulum swing between process and product.

One of the many valuable insights by Arnold is that there is more to writing than making marks on a page. All teachers have noticed that sometimes writing assignments encourage a flow of writing and at other times the students can hardly scrape together a few words. Writing is a complex activity that draws on the imagination, feelings, state of mind, mood, and cognitive state, capability with the medium, context and other factors. Her spiral model starts at points, which is the 'core self' and then moves up and away from that point with the expressive self always at the centre of the spiral. The outer edge of the spiral touches different kinds of writing-the transactional, the poetic and other kinds (categories derived from the work of Britton in the 1970s) – as the writer increasingly widens the range of types of writing while at the same time holding on to the centrality of the self and the energy focused there in. Experience, contact with a range of audiences and self-reflection are as important as the kinds of writing they engender.

Critics of this approach would argue that the model is predicated on a single sense of self, and that young children have multiple sense of selves that are expressible in a number of different ways; they would see models of writing development such as those by Britton and Arnold to be manifestations of a late Romantic approach to writing development, I with the individual (supposedly integrated) self at the heart of the act of writing.

Many others would see the approach as a fundamental to the development of writers because it keys into their sense of purpose in the act of writing.

Arnold's key point, I think, is that the integration of self that is possible through imaginative and well-thought-out writing activities justifies the act of writing; it expands writers' awareness of their expressive potential, centering them in a much larger universe of discourse, (1999: 32).

Crucially: Self-reflection and reflexivity are fundamental to self-development and the personalization of knowledge. Writing can play a part in the development of creative, integrated human beings who can afford to respect the uniqueness of themselves and of others because they have experienced their own capacity to make a mark in the world. (ibid).

'Making a mark' is a key phrase here, as writing is put a long side other graphic forms of expression (painting, multi-media creation) as extensions of human expressiveness.

Not all research is of this people-centered approach, however. Research into writing (rather than the writers and their motivation) has tended to focus on types of writing.

The Assessment of Writing

Drawing on models of English such as that presented in Moffett (1968) and Britton et al. (1975), Wilkinson et al. (1980) studies the development of written language in 7- to 14 years old, suggesting that the used criteria for judging writing were too narrow, and that teachers needed to take into account such factors as the emotional, moral and cognitive development of the children behind the texts, as it were. As the authors describe the experiment ('The Crediton project'), four different kinds of composition- narrative, autobiographical, explanatory and argumentative-were requested from groups of children at seven, ten and thirteen respectively, in the context of their normal lessons. The same four subjects were given to each group so that the compositions could be more easily compared' (p.2). The authors set out the four models used to serve as systems of analysis-in the fields of cognition, affect, moral and style:

Cognitive: The basis of this model is a movement from an undifferentiated world to a world organized by mind, from a world of instances to a world related by generalities and abstractions.

Affective: Development is seen as being in three movements-one to words a greater awareness of self, a second towards a greater awareness of neighbor as self, a third towards an inter engagement of reality and imagination.

Moral 'Anomy' or lawlessness gives way to 'heteronomy' or rule by fear of punishment, which in turn gives way to 'socionomy' or rule by a sense of reciprocity with others which finally leads to the emergence of 'autonomy' or self-rule.

Stylistic: Development is seen as choices in relation to a norm of the simple, literal, affirmative sentence which characterizes children early writing.

Features such as structure, cohesion, verbal competence, syntax, reader awareness, sense of appropriateness, undergo modification. (pp.2-3).

From an early twenty-first century perspective, these models appear informed by Piagetain theories of development, nevertheless, as Wilkinson et al. (1980) point out, 'There was scarcely any previous work to go on' as far as the second fourth categories were concerned. The main point-and one which continuous to endure-is of a holistic and carefully calibrated model for gauging development in writing.

Types of Errors

Selinker (1972) in addition presents the other types of errors encountered by non-native speakers when learning a foreign language, eliminates them in: Language transfer, Transfer of training, Strategies of L2 learners, Strategies of L2 communications, and Over generalization of the rules. Similarly Richards (1973) groups errors into three classes: Interference errors, Intralingual errors, and Developmental errors. These types of errors are according to Richard (1973-98) identified as "... instances where the characteristics of one language are being carried over into another tongue...

Intralingual errors are those which reflect general characteristics of rule learning such as faulty generalization, incomplete application of rule and failure to learn conditions under which the rules apply.

Developmental errors illustrate the learner attempting to build up hypothesis about English language from his limited experience of it in the classroom or textbook. In the light of the preceding views and others, concerning the analysis of errors encountered by the eliminated 7 types of causes errors. The eliminated types of errors are: Negative transfer, Overgeneralization, Lack of awareness, Omission, Addition, Ignorance of rule restrictions, and Simplification.

Errors Analysis

Systematically analyzing errors made by language learners makes it possible to determine areas that need reinforcement in teaching (Corder, 1974). Error analysis is a type of linguistic analysis that focuses on the errors learners make. It consists of comparison between the errors made in Target language (TL) and that TL itself. Pit Corder is the "Father" of Errors Analysis (the EA with then "newlook"). It was with his article entitled "The Significance of Learners Errors" (1967) that EA took a new turn. Errors used to be "flaws" that needed to be eradicated. Corder presented a completely different point of view. He contended that those errors are important in and of themselves. For learners themselves, errors are 'indispensable', since the making of errors can be regarded as advice the learner uses in order to learn.

In 1994, Gass & Selinker defined errors as "red flag" that provide evidence of the learner's knowledge of the second language. Researchers are interested in errors because they are believed to contain valuable information on the strategies that people use to acquire a language (Richard, 1974; Taylor, 1975; Dulay and Burt, 1974). Moreover, according to Richards and Sampson (1974, p.15), "At the level of pragmatic classroom experience, errors analysis will continue to provide one means by which the teacher assesses learning and teaching and determines priorities for future effort. "According to Corder (1974), error analysis has two objects: one theoretical and another applied. The theoretical object serves to "elucidate what and how a learner learns when he studies a second language". And the applied objects serve to enable the learner "to learn more efficiently by exploiting our knowledge of his dialect for pedagogical purposes.

The investigation of errors can be at the same time diagnostic and prognostic. It is diagnostic because it can tell us the learner's state of the language (Corder, 1967) at a given points during the learning process, and prognostic because it can tell course organizers to reorient language learning materials on the basis of the learners' current problems.

Errors analysis stresses often only on what the learner cannot do at a given point in time. It doesn't give any insights into the course of SLA process and difficulty of error identification is mainly due to the different usages of the L2 norms. In addition to, learners sometimes adopt the avoidance strategy not commit errors. In this case certain types of errors don't appear in the L2

learner's performance, beside errors may be wrongly classified between language tasks, and finally the same errors may be classified as interlingual and interlingual. All these facts must be kept in mind when conducting an error analysis.

Model for Error Analysis

Corder (1967& 1074) identified a model for error analysis which included three stages:

1. Data collection: Recognition of idiosyncrasy.
2. Description: Accounting for idiosyncratic dialect.
3. Explanation (the ultimate object of error analysis).

Brown (1994: 207-2011) and Ellis (1995:51-52) elaborated on this model. Ellis (1997, pp.15-20) and Hubbard et al. (1996:135-141) gave practical advice and provided clear examples of how to identify and analyze learners' errors. This initial step requires the selection of errors. The errors are then classified. The next step, after giving grammatical analysis of each error, demands and explanation of different types of errors.

More, Gass & Selinker (1994, p.67) identified 6 steps followed in conducting an error analysis: Collecting data, identifying errors, classifying errors, quantifying errors, analyzing source of error remediate for errors.

Sources of Errors

In 1972, Selinker (in Richards, 1974:37) reported five sources of errors: Language transfer, transfer for training, strategies of second language learning, strategies of second language communication and overgeneralization of TL linguistic material. In 1974 Corder (Allen & Corder, p.130) identified three sources of errors: language transfer, overgeneralization or analogy and methods or materials used in the teaching (teaching-induced error).

Based on a review of research, Hashim (1996) the most common syntactic errors made by native Arabic-speaking learners of English as a second language are discussed. Seven categories of error are distinguished and described: verbal errors (use of tense, phase, aspect, voice, verb formation, concord, finite/non-finite verbs); relative clauses (interlingual and intralingual errors, structural misrepresentation, simplification); adverbial clauses (comparison, purpose, result, concession, manner); sentence structure; articles (definite and indefinite); prepositions (deletion, substitution, redundancy); and conjunctions. It is concluded that most common source of error is the influence of the native language, and that in processing English syntactic structures; Arabic speakers adopt certain strategies similar to those of first-language learners, including simplification and overgeneralization.

The literature reported that Arabic speaking learners of English may use present simple with past simple tenses particularly with compound and complex sentences (Scott & Tucker; 1974; Al-Kasimi et al. 1979; Kambal, 1980; El-Badarin, 1982; El-Sayed, 1983). Arabic speaking learners may use simple past tense instead of the simple present (Scott & Tucker, 1974; Mukattash, 1978, 1986; Kambal, 1980; El-Badarin, 1982; El-SaYed, 1983; Meziani, 1984). Deletion of the auxiliary 'have or has' in forming the present perfect was the most common errors, (Kambal, 1980; El-Badarin, 1982). The most frequent type of deviation Arab speakers encounter in forming the English verb is the deletion of the copula (Scott & Tucker, 1974; Asfoor, 1978; Mukattash, 1978, 1986; Assubaiai, 1979; Beck, 1979; Al-Kasimi et al. 1979; Kambal, 1980; Sharma, 1981; Al-Muarik, 1982; El-Badarin, 1982; Thompson-Panos & Thomas-Ruzic, 1983; Abu Ghararah, 1989).

On the analysis of errors of writing expression of secondary school students in Khartoum State, University of Khartoum, El Maki (2005), revealed that most of secondary school students lack the optimum level in the writing skill. The writing skill received little attention from both students and teachers at secondary schools, accompanied by inefficient methods of teaching. Errors in students writing could be attributed to lack of a certain level of language efficiency carried throughout the primary to the secondary school, as reflected in the wrong generalization of grammatical rules and orthographic errors, and lack of ability to express them.

On the other hand, Yaagub, (2005) investigated difficulties facing the Sudanese secondary school students in writing in English as foreign language. His results and recommendations have indicated that teaching program contributed a great deal in overcoming the students' difficulties in writing, the contributed effectively in improving students performance. So the performance in post test was far better than in pre test. There was significance difference between the mean of post test and the pre test in guided composition of the first year indicating the effectiveness of the teaching program. There was a significance difference between the mean of post test and pre test in free composition of second class in favour of the post test indicating the effectiveness of teaching.

Aradeb, (2010), in his study, has come to a conclusion that Students were weak in sentence and paragraph construction and the use of punctuation marks, students were not interested in practicing the skill of writing, so the researcher recommends that there should be qualified teachers in the field of writing comprehensive studies in the field of writing should be carried out.

Hago, (2012) assessed English Language Communicative Ability of Sudanese University. He has come to conclude that language communicative functions have been defined and discussed in many different ways by language scholars of different fields. There is, however one thing in common that is seen in the writing of all these scholars: Linguistics, or grammatical competence, should be considered just one aspect of overall competence an individual has with language. The researcher recommends that language communicative ability should be assessed along three dimensions: Linguistics form, semantic meaning and pragmatic use.

Aspects of the Agreement

Most of the previous studies aimed to find out and investigate the difficulties facing the Sudanese students in writing in English as a foreign language, was to identifying the actual problems that affect ELT in secondary schools and suggested solutions, also aimed at introducing interactive communicative approach and was studying some of its applications in the Sudanese formal curriculum for teaching English the same as aimed by the current study.

This study used the same method which was used in the most previous studies which was descriptive and analytical method. All these studies are of different titles and different environments in which they were conducted. The goal is to identify the problem of using English as a foreign language and analysis of linguistic errors that committed by the Sudanese student in different fields of linguistics what contributes to this research and what gives this study uniqueness that the researchers found that the students' vocabulary affected by the usage of internet.

The Differences

This study is different from previous studies that it focuses on the assessment of syntactic structures experienced by Sudanese students at secondary schools and indicated several points

that have to put in consideration in order to improve the proficiency of the students and to improve their writing performance.

This study has taken results through a formal test (writing composition). The test is designed to the students of the Sudanese secondary school certificate. Questions were also chosen to be familiar to the students.

Analysis Of Data And Presentation of Results

The students' errors with their different types, categories and subcategories are going to be analyzed through certain steps; firstly the errors types, then the errors correction after that the data analysis.

Before going deeply in examining syntactic structures (errors), the researchers try to signal out the other unexpected errors committed by the students. They come to the fact that most errors can be classified into three categories as in table one.

Table 1. Error Categories

Error category	Occurrence	Percentage
- Syntactic errors	247	49.79%
- Spelling errors	189	38.1%
- Lexical errors	60	12.11%
Total	496	100%

Syntactic Errors

These errors are classified according to the frequency of their occurrences, namely, tenses verbs errors, preposition errors, article errors, pronominal errors and other errors.

A total of 247 syntactic errors were identified in the data. The tabulation below highlights the number of occurrences of each of the errors category and their overall percentages.

Table 2. Syntax Errors

Errors type	Occurrence	Percentage
- Tenses verbs errors	77	31.18%
- Preposition errors	59	23.89%
- Article errors	44	17.81%
- Pronominal errors	41	16.61%
- Other errors	26	10.51%

total	247	100%

Tenses and Verbs Errors

Tenses and verbs errors have been classified according to usage into wrong choice of tenses, wrong formation of tenses and verb to be errors.

Wrong Choice of Tenses

Errors in the choice of tenses are the most frequent errors out of all tenses errors. The data revealed that the students made in the use of present tense form of the verb in contexts where the past tense form is required, e.g.

A: When we arrive, we sat down and eat our breakfast.

B: When we arrived, we sat down and ate our breakfast.

A: That day we play some games.

B: That day we played some games.

A: We were very tired, so we go to sleep.

B: We were very tired, so we went to sleep.

A: Last Friday my family decide to visit JabaMara.

B: Last Friday my family decided to visit JabaMara.

A: After that we return home.

B: After that we returned home.

In the other contexts the past form is used instead of the infinitive form which is required as in the examples below:

A: I start collected money.

B: I start to collect money.

A: Farmers want harvested their crops.

B: Farmers want to harvest their crops.

A: We begin played football.

B: We begin to play football.

The data also revealed some errors in the use of the present simple with the (3rd person) pronoun that the students tended to use without the suffix (-s) as in the following examples:

A: T.V. always show useful programmes.

B: T.V. always shows useful programmes.

A: Lion eat his food twice a week.

B: Lion eats his food twice a week.

A: My friend usually support me.

B: My friend usually supports me.

Also the students sometimes add the suffix (-s) when it is not required, e.g.:

A: Farmers works together every Friday.

B: Farmers work together every Friday.

A: Boys and girls helps villagers on harvesting their crops.

B: Boys and girls help villagers on harvesting their crops.

In other case the students usually use present continuous to denote habitual actions or daily activities, as we can see;

A: We are going to the park every Friday.

B: We go to the park every Friday.

A: Sometimes my brothers are playing there.

B: sometimes my brothers play there.

Also the perfect present sometimes comes in the students writing to express what the simple present should stand for;

A: I have always wished to work in a charity.

B: I always wish to work in a charity.

A: Usually we have worked a team.

B: Usually we work as a team.

In the previous cases the students want to use the simple present (that express the habitual actions or the daily activities) and this tense is formed in this way (he, she, it +VI+ s or es) “es” with certain verbs ending in (ch-sh-o-ss and x) like watch – wash – dress and box) and with plural pronouns (I, you, we, they) we form it by using just (VI) then we use certain verbs of times such as (always, usually, seldom...etc).

Wrong Formation of Tenses

The EFL students sometimes assure their weak mastering of grammar by putting verbs in wrong forms to talk about or to express one idea.

The first case is that the students should use the past form (ed) with regular verbs which is required, but sometimes they use it with irregular verbs, as can be seen in the following examples:

A: We leaved the garden at the end of the day.

B: We left the garden at the end of the day.

A: The animals eated all the food.

B: The animals ate all the food.

A: I seed the lion inside the cage.

B: I saw the lion inside the cage.

A: My sister buyed bananas to feed the monkey.

B: My sister bought bananas to feed the monkey.

A: Many people lied over the yellow sand.

B: Many people lay over the yellow sand.

According to the examples the students must use (ed) with regular verbs to form the past tense such as (play – watch- help...etc) and they must form the irregular verbs without adding (ed) any verb has a certain irregular form such as (buy- bought, see – saw, eat- ate...etc).

The second case is that the student wrong formation of adding the suffix (s) to the verbs ending in (y) as the following examples:

A: This bird often flys at night.

B: This bird often flies at night.

According to the examples of the verb that end in y, when the suffix (s) is added to the verbs ending in (y), this should be change into (i) and then adding (es) as in these examples (flu- flies), (cry- cries...etc).

Verb to be Errors

The verb to be can function as a main verb with a copular function, progressive auxiliary and passive auxiliary. It is also unique among English verbs in having eight different forms with different persons, as:

a. Base: be.

- b. 1st person singular present (I): am.
- c. 2nd person present, (you, we, and they): are.
- d. 3rd person singular present (he, she, it): is.
- e. 1st and 3rd person singular past (I, he, she, it): was.
- f. 2nd person past (you, we, they): were.
- g. ing form: being.
- h. -ed participle: been.

According to the data in this study the students' errors can be classified under two headings, the omission and the addition of be and the subject – verb (be) agreement. The following examples illustrate the first case:

- A: Last Friday we are worked together.
- B: Last Friday we worked together.
- A: T.V. is provides company for the lonely and elderly.
- B: T.V. provides company for the lonely and elderly.
- A: The bus was stopped suddenly.
- B: The bus stopped suddenly.
- A: We were managed to remove and burn all the rubbish.
- B: We managed to remove and burn all the rubbish.

The previous examples show that the students added the verb be when it is not needed.

Also the students sometimes omit the verb when it is required as can be seen in the following examples:

- A: Collective work.....the most valuable custom.
- B: Collective work is the most valuable custom.
- A: T.V.....passive entertainment.
- B: T.V is passive entertainment.
- A: The first method of collective work based on work teams.
- B: The first method of collective work is based on work teams.
- A: young people active and helpful.
- B: young people are active and helpful.

The Subject- verb be Agreement

This case can be divided into two types of errors:

Subject-verb be agreement form with singular and plural nouns or pronouns, such as the examples below:

- A: On that day farmers was very happy
- B: On that day farmers were very happy.
- A: Radio and T.V. is regarded as the most important mass media.
- B: Radio and T.V. are regarded as the most important mass media.

As the above examples the students don't match the verb be with subject, the auxiliary (is-was) should come with the singular nouns or pronouns (he – she – it) and the auxiliary (are – were) should follow or precede the plural nouns or pronouns (you – we – they).

The second type of errors is the present form and past form. The students confuse between the present form of be and the past one as it can be seen in the following examples:

- A: All yesterday we are playing games.
- B: All yesterday we were playing games.
- A: All the trees are grown.

B: All the trees were grown.

A: This place was very suitable for us.

B: This place is very suitable for us.

A: An ostrich was the biggest bird in the zoo.

B: An ostrich is the biggest bird in the zoo.

In the examples above the students in the first and second examples use the present form of be instead of the past one, and in the third and fourth examples they use the past form of be instead of the present one. This shows the students' weakness of mastering the grammar rules.

Prepositional Errors

Prepositional errors which are considered to be one of the real problems that face the EFL students when they write because of English language preposition richness. All the errors in the data reveal that the students made mistakes in choosing the correct preposition as shown in the examples below:

A: In the same day in night.

B: In the same day at night.

A: We traveled on bus.

B: We traveled by bus.

A: We decided to go in Friday morning.

B: We decided to go on Friday morning.

A: I went by my family.

B: I went with my family.

A: T.V. can help someone on his work.

B: T.V. can help someone with his work.

A: On my opinion collective work is very useful.

B: In my opinion collective work is very useful.

A: At the afternoon we started playing football.

B: In the afternoon we started playing football.

A: In the sunset we finished collecting the crops.

B: At the sunset we finished collecting the crops.

A: Radio and T.V. are important source for information.

B: Radio and T.V. are important source of information.

A: One summer holiday I wanted to travel between Khartoum to Atbara.

B: One summer holiday I wanted to travel from Khartoum to Atbara.

Prepositions are very important elements in English grammar. The meaning of a preposition is in its use with a noun or a pronoun. In English we divide prepositions according to time and place, that is to say there are certain preposition we use to denote to places (prepositions of place) and there are certain ones we use them with time (prepositions of time), the students problem is that sometime we use some of them in both as when we say (at) is use with times as:

At six O'clock.

At lunch time.

At mid night.

We use (in) for longer periods of time we say:

In March.

In 1998.

In summer holiday.

So the students sometimes generalize some rules for the uses of prepositions (in) with all the places (in home) which is wrong and we can say (at home) also (at summer holiday) we must use in instead of (at) because we use in for longer period of time.

Other cases that students insert preposition in wrong places or add some when there is no need for them, as they write:

A: T.V. helps us to enjoy our time in it.

B: T.V. helps us to enjoy our time.

A: We arrived at the moment of at sunset.

B: We arrived at the moment of sunset.

A: I returned at home after a nice day.

B: I returned home after a nice day.

Also sometimes the students omit the preposition when it is required such as:

A: My old grandmother insisted going with us.

B: My old grandmother insisted on going with us.

A: We can receive the information all over the world.

B: We can receive the information from all over the world.

Article Errors

In the third type of the syntactic errors comes the problem of using the English articles (the definite article “the”) and (the indefinite articles “a – an”) correctly and also are they necessary or it is preferable to omit them in certain cases?

A: The view of a sunset is very amazing.

B: The view of the sunset is very amazing.

A: Giraffe is a tallest animal in the zoo.

B: Giraffe is the tallest animal in the zoo.

According to the above we use (the) with nouns which are considered as one something (the sun – the moon – the earth...etc).

Also we use (the) when we use superlative (the tallest – the biggest – the most expensive ...etc).

Also sometimes students use articles (the – a – an) when it is not necessary as in the following:

A: on the Friday we went to visit Kassala.

B: On Friday we went to visit Kassala.

A: We ate a lot of the fruit.

B: We ate a lot of fruit.

A: In the zoo we ate a lot of fruit, like bananas, an oranges and dates.

B: In the zoo we ate a lot of fruit, like bananas, oranges and dates.

As we saw in the previous examples (the) is not necessary in the first example because (the) is not used with days and month. In the second example (the fruit) no article is needed with non countable noun. In the third one (an oranges) no necessary of (an) with plural nouns.

Also the students sometimes use (the) instead of (a) or (an);

A: Last night I watched the nice film.

B: Last night I watched a nice film.

A: The unemployed boy cleaned our car.

B: An unemployed boy cleaned our car.

Here when the adjective followed by a noun we use (a) or (an) instead of (the).

Pronominal Errors

In the fourth type of the syntactic errors comes the problem of using the three kinds of pronouns (subject, object and possessive), also confusing the usage of them and sometimes there is no agreement between the subjects and the pronouns, as it can be seen:

A: My mother prepared everything to we.

B: My mother prepared everything for us.

A: Boys and girls help yours societies in different ways.

B: Boys and girls help their societies in different ways.

A: We must remove litter and dirt to make my village clean.

B: We must remove litter and dirt to make our village clean.

A: My father told us to clean him car.

B: My father told us to clean his car.

A: My friends took food and drinks with theirs.

B: My friends took food and drinks with them.

A: To take part in your community we must help others.

B: To take part in our community we must help others.

It is evident from the extracts above that the students have a little knowledge about the English pronouns. The English pronouns are of three types (subject, I, you, we, they, he, she, and it), and these are the doers of the actions so they should be placed only at the beginning of the sentences. The second type is the object pronouns and from its name they should be placed in the object position that means the action happened to or upon them (me, him, her, you, them, and us). Also we have possessive pronouns (me, him, her, its, you, our, and their) the students sometimes confuse them with what we call possessive adjective (mine, his, her, its, yours, ours and theirs).

Also the students have another problem with the usage of the relative pronouns (who, whom, which, where, when, and that) as we can see in the following examples:

A: The animals whom we saw were very dangerous.

B: The animals which we saw were very dangerous.

A: T.V. shows an interesting programme who I love.

B: T.V. shows an interesting programme which I love.

A: Port Sudan is the most beautiful town which we went.

B: Port Sudan is the most beautiful town where we went.

A: People which work together must love each other.

B: People who work together must love each other.

A: Collective work is something when we done together.

B: Collective work is something which / that we done together.

The extracts above show that the students confusing of the usage of relative pronouns. (Who) and (whom) are used for people, and functions as the subject of verbs, (who) is usually used instead of (whom) specially in speaking, (whom) is generally used in very formal English. (which) is used for things and functions as the subject or object of verbs. (That) is used for both people and things. (Where) is used for the place and (when) is used for the time.

Other Errors

The students' other syntactic errors are the usage of comparative and superlative forms of the adjectives, as we see:

A: Gorilla is clever than the baboon.

B: Gorilla is cleverer than the baboon.

A: Portsudan is beautiful than Khartoum.

B: Portsudan is more beautiful than Khartoum.

A: Lion is dangerous than the tiger.

B: Lion is more dangerous than the tiger.

A: T.V. is gooder than the radio.

B: T.V. is better than the radio.

In the previous examples the students use the adjectives to compare between two things, but when we compare two things we must add (er) to the adjectives of one syllable (clean – big – tall –etc) and must add (more) to the adjectives of more than one syllable (beautiful – interesting – difficult...etc). In the last example the students add (er) to the adjective (good) which is wrong, there is certain adjectives have irregular form like (good – bad..etc).

Also the students' other problem the use of the superlative forms:

A: An elephant is the big animal in the zoo.

B: An elephant is the biggest animal in the zoo.

A: Collective work is the important work in the village.

B: Collective work is the most important work in the village.

A: Kassal is the beautiful place where I went.

B: Kassal is the most beautiful place where I went.

According to the above the students should use the superlative form (est) with adjectives of one syllable like (big – long – pretty ...etc) and use the superlative form (most) with the adjectives of more than one syllable (important) –comfortable – useful ...etc). Also they should use the article (the) before the superlative and irregular superlative forms like (good – better – best), (much- more- most) and (old – elder- eldest).

The data also revealed another type of errors, the wrong formation of regular and irregular plural nouns, as the students write:

A: The street was full of cars and busies.

A: The street was full of cars and buses.

The plural of the most nouns is formed by adding (s) like (cat – cats), (dog – dogs) or (es) like (box – boxes, bus, buses).

Final (es) is added to nouns that end in (sh), (ch), (s), (z) and (x).

Another problem with the plural of words that end in (y) as they write:

A: Villagers travel by lorrys.

B: Villagers travel by lorries.

A: We must clean our citys.

B: We must clean our cities.

According to the above examples the plural of words that end in (y) preceded by a consonant is spelt (ies), (cities – babies, lorries...etc).

Another case that some nouns have irregular plural forms are don't end in (s):

A: Womans also collected the crops.

B: Women also collected the crops.

Summary of Results

The results obtained from the data analysis confirmed that research hypotheses mentioned in chapter one.

The researcher has found out many results that represent the answers to the research's questions which support hypotheses:

1. Sudanese learners of English as a foreign language in general seem not to have an adequate proficiency in understanding the meanings and semantics at the performance of writing.
2. The major problem behind the students' errors is the mother tongue interference.
3. Writing which is eventually produced is seen as an outcome of the learning process rather than as the cause of learning.
4. The weak mastering of grammar affected the students' writing performance.
5. Students need a supplementary method in order to get their writing performance accurately.
6. Students need motivation and self assessment because it is widely accepted that self assessment is a key of learning strategy for autonomous language learning, enabling the students to monitor their progress and relate learning to individual needs.
7. The students depend on their literacy translation in order to get the equivalent meaning.

Conclusion

The purpose of this study is to investigate the student's performance writing at Sudanese secondary schools and to provide useful suggestions, which may lead to improve students writing performance. Despite the importance of writing, it has been noticed that: syntactic errors that committed by the students could be attributed to lack of a certain level of language efficiency carried throughout the primary to secondary school curriculum, which are reflected in the wrong generalization of grammatical rules, also the analysis shows that there is a great weakness in the students' performance, lack of the vocabulary, the structure of the sentence and the punctuation, and most of the secondary schools students confront serious rhetorical cultural and linguistic problems when writing in English and they are not capable to learn this skill easily.

Recommendations

1. Students should be prepared to use the language for a variety of purposes.
2. Activating English literature lessons and providing a library for extra activities.
3. Teachers and students should be aware of the importance of writing in relation to other skills.
4. Students need enough time to practice writing in the classroom, because the time allotted for teaching English is not matched to the content of the syllabus designed.
5. English grammar should be taught (implicitly) especially in the lower level.

Suggestions for Further Studies

1. Since some of the linguistic errors might stem from teaching methods, there is a need for research in the way (s) of how teaching linguistic skills is given.
2. Further studies are needed to handle the area of teachers' training, teaching methods and curriculum designing.
3. Related studies will display studies focusing on mother tongue interference, problems with semantic denotations and pedagogical implication for non native speakers.
4. More researches highly needed in the areas of spelling and lexical errors.

About the Author:

Dr. Omer Elsheikh Hago Elmahdi: Associate professor at Department of Languages & Translation, Taibah University, Kingdom of Saudi Arabia his research interests include TEFL,

Applied Linguistics, ICT, Communication Science, Education Technology.

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Appendix A

TEST

Write a composition on one of the following topics. Your composition should contain the ideas and information given below, but you may add to them if you wish. It should be about (100-120) words.

(1) Write a composition of about (100-120) words to describe a journey you went on:

- Means of transport.
- Things you saw on the way.
- Description of the farm – garden - park etc.
- Pleasant and enjoyable things.

- Activities – joking – singing – playing games...etc.

(2) Today, television is regarded as one of the most popular mass media in the world. In not more than (100-120) words, write a composition about the advantages and disadvantages of T.V:

- The advantages:

- It is a source of information, news, knowledge, education, advertisement, etc.

- The disadvantages:

- Passive entertainment (watch only).

- Steals valuable time, neglect studies, hobbies, visit friends, relatives.

- It is bad for health, causes blindness.

(3) Young people, both boys and girls, can help their societies in many ways. One day you took part in communal and collective work (Nafeer) in your village. Write about (100-120) words describing the work you did with others:

- planting trees.

- helping someone to collect his crop.

- collecting money to help the poor.

- Campaign to remove litter and dirt to make your village clean.

Good Luck

Contextual Bilingual Dictionaries: A Case Study of the Verb "Get"

Mogahed M. F. Abu Al-Fadl

English Department, Qassim Private Colleges
Saudi Arabia

Abstract

The main question of this study is whether some current bilingual dictionaries (English-Arabic) present contextual clues to the reader to get the meaning. It sought to investigate these dictionaries in terms of compiling expressions with preposition, e.g. the verb "get". It presented the characteristics of bilingual dictionaries and the importance of contextual dictionaries. It explored four comprehensive and widely used bilingual dictionaries (English-Arabic). It used the case study method: the verb "get." It provided an applied part, e.g. the verb "get". The findings indicate that these bilingual dictionaries lack contexts to a great extent; context plays a crucial role in getting meaning even in bilingual dictionaries. It is hoped that this study will usher the fulfillment of a comprehensive contextual bilingual dictionary (English-Arabic). Based on the findings, it is recommended that a team get together to carry out this project.

Keywords: Arabic-English dictionaries, case study, Contextual Bilingual Dictionaries, expressions with preposition, get

Introduction

The making of dictionaries, notably bilingual ones, has had a history of around 3000 years, but the total number of dictionaries compiled over the last one hundred years is far greater than those produced in the preceding three millennia.

In fact, no dictionary can exhaust all the items in the lexicon of a language, but there is a long tradition of considering the dictionary as a word list or a wordbook providing information about orthography, pronunciation and meaning of words in language. In addition, lexicographers offer, Yong and Peng, argue (2007), additional information concerning word histories (i.e. etymology), lexical sense relations (i.e. synonymy, antonymy), meaning differentiation, lexical pragmatics and so on. These voluntary actions are taken to enhance the utility and informativity of their work and to cater for extremely varied user needs.

The problem is that some current bilingual dictionaries (English-Arabic) lack contextual clues for getting the meaning of words, such as *An-Nafees: The 21st Century English-Arabic Dictionary* (2000) and *Al-Muhit Oxford Study Dictionary* (English-Arabic) (2003). They present entries collectively without giving context. So the reader is left without much help to get the right meaning he/she is searching for.

Background

The development of text linguistics has made it theoretically possible and necessary to review and assess the traditional ways of looking at the dictionary and view the dictionary from an entirely different perspective. Yong and Peng (2007) confirm that from a structural point of view, the dictionary bears striking resemblance to text. When examined on the microstructural level, it is even easier to see that the dictionary is actually composed of tiny texts. No matter whether they are dictionary articles or entry articles, they are again organized in much the same manner as any text. These similarities lead metalexicographers to believe that the dictionary can be described in terms of text linguistics.

A serious attempt in this connection was made by Frawley (1989, pp. 231–248), who put forward his proposition “the dictionary as text.” The goal of his proposition is “to consider the dictionary as a kind of text”. The idea of treating the dictionary as text gives a new drive to lexicographic studies and provides enlightening insights into how dictionary entries should be handled on textual principles, how dictionary text should be organized, and how dictionary text should be made more accessible.

Bilingual dictionary types

A proper typology of dictionaries contributes to the establishment of lexicography as an academic discipline. A good typology locates dictionaries of different types in their right positions, so that special attention is be given to those distinctive features of an individual type which single it out from other types. This is due to the fact that each type has its own characteristic features that should be observed. Bilingual dictionaries may be classified in terms of lexicographic purposes (Yong & Peng, 2007).

o General and specific

A general bilingual dictionary is designed for the general public of the source and/or the target language and meets the general purpose of consulting for information concerning the meaning, spelling and pronunciation of the vocabulary involved. It attempts to cover as wide a

range as possible of the general vocabulary of the source language, such as *New Al-Mughni Al-Akbar English-Arabic Dictionary* (2007) and *Al-Mawrid: A Modern English-Arabic Dictionary* (2014).

A specific bilingual dictionary is compiled to meet the special needs of specific user groups. One such dictionary can serve only one purpose. It may provide the user with the signification and sometimes the use of only scientific and technical terms of the source language in a special field or fields such as business or commerce, such as *Dictionary of Political, Economy & Sociological Terms* (Arabic-English) (1990) and *Dictionary of Chemistry & Pharmacy* (English-Arabic) (2003).

o *Language pair*

English-Arabic dictionaries are arranged according to the English language, the source language, for example *An-Nafees: The 21st Century English-Arabic Dictionary* (2000) and *Al-Muhit Oxford Study Dictionary* (English-Arabic) (2003).

On the other hand, Arabic-English dictionaries are arranged according to the Arabic language, the target language, for example *Dictionary of Modern Written Arabic (Arabic-English)* (1976) and *Al-Mawrid: A Modern Arabic-English Dictionary* (1995).

Dictionary presentation

There are three common approaches to the presentation of the information in the bilingual dictionary: alphabetically, semantically and pictorially (Yong & Peng, 2007).

- o A dictionary is usually arranged alphabetically which characterizes most of the dictionaries. Alphabetization is the most effective means of realizing the dictionary text.
- o The semantic/ subject/ topic approach is another common means of realizing the dictionary text. This approach is based on the sense relations that exist between lexical units. It is characterized by semantic categorization and grouping; *Oxford Picture Dictionary* (English-Arabic) (2008) for instance.
- o The information may be presented pictorially in the bilingual dictionary. Pictorial presentation may be a dot, a line, a table, a diagram, a drawing or a photograph. What is illustrated may be a single object, a group of objects, etc. Although it is most often used of concrete things, it is also found effective in representing certain types of abstract concepts or abstract relations, like spatial, temporal, functional, or various other relations, such as *Al-Mawrid Junior Illustrated Dictionary* (English-English-Arabic) (2007).

Directionality

o *Monodirectional bilingual dictionaries*

A monodirectional bilingual dictionary is a one-in-one dictionary, for example either English-Arabic or Arabic-English.

o *Bidirectional bilingual dictionaries*

In form, a bidirectional bilingual dictionary is a two-in-one dictionary, but in substance, it does not mean it is made simply by reversing the order of the monodirectional bilingual dictionary (Yong & Peng, 2007).

Users

Before compiling a bilingual dictionary, users should be defined clearly due to the different needs and expectations of different users as follows:

a. General users: speakers of the source language vs. speakers of the target language (Yong & Peng, 2007):

Bilingual dictionaries compilers have at least two general types of users to cater for and many more if these two types are subdivided. They will have to decide whether their dictionary is designed for speakers of the source language or for speakers of the target language, and for which subtype if the situation requires it to be differentiated. Different intended user groups and subgroups will generate different types of relationships between compilers and users, which will in turn lead to different lexicographic choices and decisions in dictionary making.

b. Language learners: reference-oriented users vs. active learning users (Yong & Peng, 2007):

Bilingual dictionary users may be divided into reference-oriented users and active learning ones. For the reference-oriented user, bilingual dictionaries should shift their focus on to lexicographic information that meets the need for decoding text. For active-learning users, bilingual dictionaries should focus on the active use of language, thus concentrating more on their encoding function than on their decoding function. This basic distinction leads to essential differences in entry selection, lexical coverage and density, methods of defining words, information range, and so on. In entry selection, for example, an Arabic-English dictionary for active learners will mainly be concerned with the basic vocabulary stock of the source language, with neologisms, regionalisms and technical terms accounting for a small proportion of the wordlist. But an Arabic-English dictionary for reference-oriented users is likely to include a higher percentage of neologisms, regionalisms, technical terms, which are generally excluded from the vocabulary list of bilingual dictionaries for active learning.

Contextual dictionary

Word meaning can only be described accurately if the word is put into context.

Getting word meaning in context is a skill that is still in its infancy. Many roads will be tried. In current bilingual dictionaries, context has been very largely neglected or at best regarded as a sort of optional extra. In dictionaries of the future, contextualization and phraseology will come to take centre stage (Hanks, 2012). The best way to learn expressions containing prepositions in use is to see them in context, and then figure out the meaning for yourself. It seems that if users do this, they can get a clearer idea of the meaning, and a better understanding of how the prepositions are used, than they would by just memorizing a definition or a synonym. But figuring out a phrasal verb's meaning by seeing just one example of its use can be difficult, so in this dictionary you are given a translation of the example sentences. To check a new preposition in use, start off by reading the expression with preposition, the explanation beside it, the example in English and the translation of the example in Arabic.

An expression with preposition

This means an expression that contains a preposition or more than a preposition. This expression may be one of the following:

- A prepositional phrase
- A collocation
- A phrasal verb
- An idiom
- A proverb

The choice of "expressions with preposition" is due to the fact that these expressions containing prepositions pose real problems for the users consulting bilingual dictionaries, especially English-Arabic ones. Moreover, available bilingual dictionaries (English-Arabic) do not provide much help for the users in getting the exact meaning of these expressions, as will be clarified by real examples from some current English-Arabic bilingual dictionaries. The verb "get" will be taken as a case study.

Research Method

The study adopts a case study of the verb "get" in some current bilingual dictionaries (English-Arabic) in terms of describing and analyzing how it is presented when it combines with prepositions and how the reader can get the meaning. Then an applied part is proposed to show how expressions with preposition should be presented in bilingual dictionaries, particularly English-Arabic.

The problem

A problem arises when a user looks up an expression containing a preposition in a number of current English-Arabic bilingual dictionaries; these dictionaries are selected due to their comprehensiveness and wide use. The study is limited to the printed dictionaries. The verb "get" is taken as an example.

Analysis

Following is a description and an analysis of the verb "get" when it combines with prepositions in some current bilingual dictionaries (English-Arabic):

- *New Al-Mughni Al-Akbar English-Arabic Dictionary* (2007)

Some examples will be presented to show how this dictionary presents to a great extent many meanings out of context and does not cover all meanings under study.

For the expression "get **off**", this dictionary gives the entry as follows:

حَوَّلَ (أو) نَزَلَ (من). غادر. زاح (عن). نَطَقَ (ب) = لَفَظَ. نَجَا (من). فَرَّ. خَلَعَ (الثياب). بَعَثَ. نَجَّى. خَلَصَ. أَغْفَى

As a user, when you see the expression "get **off**" in a sentence and consult this dictionary for meaning, what do you get? A lot of meanings out of context and you are confused, which is which? Additionally, these meanings are not inclusive, as will be shown in the applied part of this study.

For the expression "get **down**", this dictionary gives the entry as follows:

نَزَلَ (من على ...)

When the user finds sentences containing this expression and consults this dictionary, he/she find himself/herself helpless, such as:

e.g. He was followed by a group of reporters trying to get **down** every word he said.

أحاط به مجموعة الصحفيين يدونون كل كلمة يقولها.

e.g. I knew I'd feel better once I'd got some food **down**.

أدركت أنني سأشعر بتحسّن إذا تناولت الطعام.

e.g. We need to get **down to** some serious talking.

علينا أن نشرع في شيء من الحديث الجاد.

In addition, the user cannot find the expression "get **for**", but it has many meanings for example:

e.g. I want you to get some information **for** me.

أريد منك أن تحصل على بعض المعلومات من أجلي.

e.g. You can get a decent PC **for** about £500 now.

يمكنك شراء حاسوب خاص مناسب بحوالي 500 دولار الآن.

e.g. He gets £4 an hour **for** stacking shelves.

يحصل على أربعة دولارات في الساعة مقابل رص البضاعة على الأرفف (تستيف).

e.g. You should get a couple of hundred pounds **for** your old car.

يجب أن تحصل على بعض مئات الجنيهات مقابل سيارتك القديمة.

As for the expression "get in", the user find this dictionary gives this entry:

دَخَلَ. جَمَعَ. استحضر. جَلَب. وَصَلَ

These meanings are out of context and they are cover all meanings as follows:

e.g. What time does the bus get **in**?

متى يصل الأتوبيس؟

e.g. We didn't get **in** until late.

لا نصل إلى البيت إلا في وقت متأخر.

e.g. The Conservatives have promised to increase spending on health and education if they get **in**.

وعد حزب المحافظين بزيادة الإنفاق على الصحة والتعليم حال انتخابهم / حال نجاحهم في الانتخابات.

e.g. I applied to Bristol University, but I didn't get **in**.

تقدمت إلى جامعة بريستول، ولكنني لم أحظ بالقبول.

e.g. I must remember to get some food **in** for the weekend.

علي تذكر شراء بعض الطعام لعطلة آخر الأسبوع.

e.g. The whole village was involved with getting the harvest **in**.

شاركت القرية كلها في خزن الحصاد/ جمع الغلال/ جمع المحصول وتخزينه.

- *An-Nafees: The 21st Century English-Arabic Dictionary (2000)*

Some examples will be presented to show how this dictionary presents to a great extent many meanings out of context and does not cover all meanings under study.

With reference to the expression "get **into**", this dictionary gives the following entries:

1. دخل

get into the way of ... اعتاد

2. ارتدى

3. أدخل

get into one's head that أيقن بأن، اقتنع تمامًا بأن

Noticeably, they lack context and they are not inclusive, for example:

e.g. The door was locked and we couldn't get **into** the house.

الْبَيْتِ دُخُولَ نَسْتَطِيعُ وَلَمْ الْبَابُ أُغْلِقْ.

e.g. What time do we get **into** New York?

متى تصل إلى مدينة نيويورك؟

e.g. He first got **into** parliament in 1982.

أول انتخاب له في البرلمان عام 1982.

e.g. She got **into** UCLA.

التحقت بجامعة كاليفورنيا، لوس أنجلوس.

e.g. Do you think you might get **into** the Olympic team this year?

أتظن أنك ستكون ضمن الفريق الأولمبي هذا العام؟

e.g. My parents were always terrified of getting **into** debt.

دائمًا ما كان يخشى والدي الوقوع في الدين.

e.g. How did you first get **into** script writing?

كيف بدأت الاهتمام بكتابة السيناريو؟

e.g. I first got **into** jazz when I was at college.

بدأ اهتمامي بموسيقى الجاز حين كنت بالجامعة.

e.g. I don't know how she managed to get **into** those trousers.

لا أدري كيف تمكنت من ارتداء هذا البنطلون.

Regarding the expression "get **to**", it presents the following entries:

1. أدرك، وصل إلى

2. شرع، بدأ

أ. وصل إلى محل عمله get to work

ب. شرع يعمل

They are out of context as well as not inclusive. The following contextual examples show:

e.g. We got **to** Paris that evening.

وصلنا مدينة باريس ذلك المساء.

e.g. It's getting **to** be a problem.

أصبحت مشكلة.

e.g. I couldn't get the engine **to** start.

لم أستطع تشغيل المحرك/ الآلة.

e.g. I have to get this pizza home **to** my parents before it gets cold.

وجب أن أوصل هذه البizza إلي والدي بالبيت قبل أن تبرد.

e.g. The remark got home **to** her.

أصاب التنويه معها. / وقعت الملحوظة موقعها في نفسها.

e.g. I'll get Saleh **to** check the wiring for me.

سأقنع صالح بمراجعة الكتابة لي.

e.g. We got **to** meet all the stars after the show.

أُتيحت لنا فرصة مقابلة النجوم بعد العرض.

- Al-Muhit Oxford Study Dictionary (English-Arabic) (2003).

Some examples will be presented to show how this dictionary presents to a great extent many meanings out of context and does not cover all meanings under study.

With regard to the expression "get **through**", it provides the following entry:

انتهى؛ استنفذ؛ نجح – في امتحان؛ اتصل هاتفياً

These meanings are out of context and they do not provide all meanings of the expression "get through" as follows:

e.g. We got **through** half the application forms this morning.

SOMETHING أنجزنا/ انتهينا من نصف استمارات التقديم/ نماذج الطلب هذا الصباح.

e.g. You wouldn't believe the amount of food children can get **through** in a week!

N لن تصدق كمية الطعام التي يستهلكها الأطفال في أسبوع!

e.g. He can get **through** £100 in one evening.

ينفق 100 دولار في أمسية واحدة.

e.g. I don't know how we're going to get **through** the winter.

لا أدري كيف سنجتاز الشتاء.

e.g. It was their love that got me **through** those first difficult months.

ساعدني حبهم على اجتياز تلك الشهور العصية الأولى.

e.g. I finally managed to get **through** my driving test.

في النهاية وُفقت إلى النجاح في اختبار القيادة.

e.g. Aid agencies have been unable to get **through to** the thousands of refugees stranded on the border.

لم تتمكن وكالات الغوث من الوصول إلى آلاف اللاجئين الذين تقطعت بهم الأسباب على الحدود.

e.g. I tried phoning her office, but I couldn't get **through**.

حاولت الاتصال بمكتبها بالتليفون، إلا أنني لم أنجح في ذلك.

e.g. Once again we failed to get the Bill **through** Parliament.

مرة أخرى أخفقنا في جعل مشروع القانون يجوز البرلمان.

مرة أخرى أخفقنا في تمرير مشروع القانون من البرلمان.

Regarding the expression "get **up**", it presents the following entries:

قام -؛ نهض-؛ وقف-؛ جهّز؛ نظم؛ علّم-؛ اكتسب معرفة؛ أنتج (بطريقة معينة)؛ ارتدى زيّاً؛ تَهَنَّدَم

These meanings are out of context and they do not provide all meanings of the expression "get **up**" as follows:

e.g. We didn't get **up** until lunch time.

لم ننهض من الفراش حتى وقت الغداء.

e.g. He got **up** and walked over to the window.

قام على قدميه وذهب إلى النافذة.

e.g. The wind got **up** at noon.

هبّت الريح في منتصف النهار.

e.g. How long will it take to get **up** the mountain?

كم المدة يسغرق صعود الجبل؟

e.g. The child got **up** against his father to stay warm.

اقترب الطفل من ابيه بشدة حتى يشعر بالدفء.

e.g. She got herself **up** in a bizarre outfit.

لبستُ لبسًا مستغربًا.

e.g. He got **up** an entertainment for Christmas.

أقام حفلة ترفيهية بمناسبة عيد الميلاد.

e.g. I must get **up** my history.

وجب أن أحسن مستواي في التاريخ.

- *Al-Mawrid: A Modern English-Arabic Dictionary (2014).*

Some examples will be presented to show how this dictionary presents to a great extent many meanings out of context and does not cover all meanings under study.

As for the expression "get **out**", it provides the following entry:

(1) يستخرج (2) يَخْرُج، يَفْرَ (3) يُقْلَعُ عَنْ

These meanings are out of context and they do not provide all meanings of the expression "get **out**" as follows:

- You ought to get **out** into the fresh air.

عليك أن تخرج لتستمتع بالهواء النقي.

- Some of the animals had **got out**.

هرب/ أفلت بعض الحيوانات.

- It's important to get these people **out** as soon as possible.

من المهم إخراج/ صرف هؤلاء الناس بأسرع ما يمكن.

- She got **out** her violin and started to play.
أخرجت الكمنجة وبدأت في العزف.

- We have to make absolutely certain that none of this gets **out**.
علينا أخذ مطلق الحيلة ألا تتسرب/ تنتشر/ تُعلن/ تتكشف/ تظهر هذه المعلومات.

- We're hoping to get the new catalogue **out** next week.
نأمل في إصدار القائمة المبوية الجديدة الأسبوع القادم.

- I wanted to tell him I loved him, but couldn't get the words **out**.
أردت إخباره بأني أحبه، إلا أنني لم تسعفني الكلمات في التعبير عن ذلك.

- See if you can get **out of** that meeting tomorrow.
حاول التملص من اجتماع الغد.

- I wanted to get **out of** teaching.
أردت ترك التدريس./ أردت التوقف عن التدريس.

- *Al-Shamel: An English-Arabic Dictionary (2006)*

Some examples will be presented to show how this dictionary presents to a great extent many meanings out of context and does not cover all meanings under study.

As for the expression "get **back**", it provides the following entry:

يسترد. يصيد. يرجع

These meanings are out of context and they do not provide all meanings of the expression "get **back**" as follows:

e.g. I'll talk to you when I get **back**.

سأحدثك حين أعود/ أرجع.

e.g. He'll probably go out with her just to get **back** at me.

على الأرجح سيخرج معها ليس إلا للانتقام مني.

e.g. Have you ever thought about getting **back into** teaching?

هل فكرت من قبل في العودة إلى التدريس مرة أخرى؟

e.g. I'll get my own **back on** her one day.

سأنتقم منك يوماً ما./ سأقتص منك يوماً ما./ سأعاقبك يوماً ما.

e.g. He got **back to** the office just before lunchtime.

عاد إلى مكتبه قبيل وقت الغداء.

e.g. Let's get back to the main point of the discussion.

لنعود إلى نقطة النقاش الرئيسية مرة أخرى.

e.g. Life was beginning to get **back to** normal.

بدأت الحياة في العودة إلى طبيعتها مرة أخرى.

e.g. Did you get your books back?

هل استرددت/ استرجعت كتبك؟

e.g. I'll get you **back for** this!

سأنتقم منك لفعلك هذا! / سأثر لنفسي منك على فعلك هذا! / سأقتص منك على فعلك هذا! / سأجعلك مثلاً مضروباً. / سأجعلك عِبرة ظاهرة. / سأجعلك عِظة زاجرة.

e.g. I'll find out the prices and get **back to** you.

سأتعرف الأسعار وأعطيك معلومات بشأنها.

The applied part: The verb "get" (due to the limitation of 7000 words for this paper)

Contextual Bilingual Dictionaries

The entry: "Get"

The need for this dictionary:

- o News words are added every now and again.
- o New meanings are added
- o New usages are invented
- o The dictionary is organized in a new way:
 - each meaning has a new entry
 - each structure has a new entry
- o Meaning is understood via context
- o More than one meaning of the same entry or structure is sometimes added
- o The type of each entry is added, e.g. verb (v.).
- o The kind of object is added, e.g. sb or sth
- o Translation of the contexts in Arabic is added

Characteristics of this dictionary

- o Bilingual
- o Language pair: English-Arabic
- o Type: general in its entries, but it is specific in terms of expressions with preposition
- o Presentation: it is arranged alphabetically
- o Directionality: monodirectional
- o Users: speakers of the target language; reference-oriented users; active learning users

Key to Abbreviations

Long form	Short form
adjective	Adj.
American English	AmE
Australian English	AustE
British English	BrE
conjunction	conj.
preposition	prep.
somebody	sb
something	sth
verb	v.

↔ : this symbol means that the object may come before or after the preposition

- **get about** (to go or travel to different places)
 - She's eighty now, and doesn't get **about** much any more.
بلغت ثمانين عامًا الآن، ولم تعد تمشي كثيرًا.
 - The old lady is still able to get **about**.
لا تزال السيدة العجوز قادرة على التجوال من غير مساعدة.
- **get about** (if news or information gets about, it is told to a lot of people)
 - I don't really want this to get **about**.
لا أريد لهذا الأمر أن ينتشر فعلاً.
 - The news soon got **about**.
ما لبث الخبر أن ذاع في كل مكان.
- **get above oneself**
 - He got **above** himself.
شَبَّ عن الطوق./ جاوز طَوْرَه./ أسرف في حسن الظن بنفسه.
- **get/ have/ keep one's head above water** (literal, to get one's head above the surface of the water while swimming)
 - He finally got his head **above** water and was able to get a good breath.
في النهاية رفع رأسه فوق مستوى سطح الماء وتمكن من أخذ نفس عميق.
- **get/ have one's head above water** (figurative, to manage to get oneself caught up with one's work or responsibilities)
 - I can't seem to get my head **above** water. Work just keeps piling up.
لا أستطيع إنجاز الأعمال، فهي تتراكم علي.

- **get sth ↔ across**

- It took him ages to get his point **across**.
استغرق الأمر منه كثيرًا حتى يوصل/ يوضح رسالته.
- We must get **across** the simple fact that drugs are dangerous.
علينا أن نوضح الحقيقة البسيطة أن المخدرات تمثل خطورة.
- The message isn't getting **across**.
الرسالة لم تصل.

- **get across to**

- It is to get **at** the truth.
صممت/ عزمت على الوصول إلى الحقيقة.

- **get at sth** (figurative, to explain or understand sth)

- We spent a long time trying to get **at** the answer.
قضينا وقتًا طويلًا في محاولة لفهم الإجابة.
- I can't understand what you're trying to get **at**.
لا أفهم ما تصده.
- **get at sb** (informal, to use threats to influence the decision of people who are involved in a court case)
- Do you think some of the jury have been got **at**?
- important that we get this message **across to** voters.
هل تظن أن بعض هيئة المحلفين تعرضوا للتهديد؟
من المهم توصيل هذه الرسالة إلى الناخبين.
- **get ahead (in/ of sth)** (to advance in one's employment, school, or life in general)
- She soon found that it wasn't easy to get **ahead** in the movie business.
سرعان ما وجدت أنه ليس من السهل التفوق في صناعة السينما.
- "We cannot get **ahead of** the Arabs," said one Western diplomat.
قال أحد الدبلوماسيين الغربيين "لا نستطيع سبق العرب".
- I work hard every day, but I can't seem to get ahead in my job.
أجتهد في عملي كل يوم، إلا أنه لا يبدو أنني أتقدم في وظيفتي.

- **get along (with)** (if two or more people get along, they have a friendly relationship)

- We've always got **along** quite well.
دائمًا علاقتنا جيدة تمامًا.
- They seem to get **along with** each other.
هم على وفاق (مع بعضهم بعضًا) فيما يبدو.

- **get along** (to deal with a job or situation or to make progress)

- How's Omar getting **along** at university?
كيف يسير حال/ مستوى عمر في الجامعة؟
- How is your father getting **along**? Is he any better?

كيف حال والدك؟ هل هو على ما يرام؟

- **get along without**

- Don't worry, we'll get **along** without you.
- لا تقلق/ اطمئن، لن نحتاجك معنا في هذه المهمة.

- **get along famously** (if people get along famously, they have an exceedingly good relationship)

- I really enjoyed meeting your brother. We got **along** famously.
- استمتعت فعلاً بلقاء أخيك، فقد توكلت بيننا علاقة حميمة.

- **get among**

- The government would be made up of members of the parties who could get **among** themselves a two-thirds majority in the assembly.
- ستكون الحكومة من أعضاء من الأحزاب الذين يمكنهم تشكيل أغلبية من بينهم تمثل ثلثي البرلمان.

- **get around** (sth) (to go or travel to different places)

- We had to use public transport to get **around**.
- اضطررنا إلى استخدام المواصلات العامة تنقلتنا.

- It's quite easy to get **around** London.
- من السهل جداً التنقل في مدينة لندن.

- **get around** (sth) (if news or information gets around, it is told to a lot of people)

- News of the accident soon got **around**.
- ما لبث خبر الحادث أن انتشر/ ذاع.
- Word got **around** that the department might be closed.
- ذاع خبر احتمال إغلاق الإدارة/ القسم/ المصلحة

- **get around sth**

- I think we should be able to get **around** most of these problems.
- أرى أننا يتعين علينا التغلب على أغلب هذه المشكلات.

- **get around to sth**

- I meant to phone her yesterday, but I never got **around to** it.
- حاولت الاتصال بها بالهاتف أمس، ولكنني لم أتمكن من ذلك.

- **get around to doing sth**

- We finally got **around** to clearing out the garage.
- تمكنا أخيراً من إزالة القمامة.

- **get one's head around sth/ get one's mind around sth/ wrap one's mind around sth** (informal, if you get your head around sth, you come to understand it even though it is difficult to comprehend, usually negative)

- He's tried to explain the rules of the game dozens of times but I just can't get my head **around** them.
- اجتهد في شرح القواعد لي عشرات المرات إلا أنني لم أفهمها.

- **get at** sb/sth (to keep criticizing sb in an unkind way)
 - Why is he always getting **at** me?
لماذا ينال مني دائماً؟
 - He felt he was being got **at** by the other students.
شعر بأن الطلاب الآخرين يسخرون منه؟
- **get at** sth (to be able to reach sth)
 - We had to move the washing machine out to get **at** the wiring behind it.
اضطررنا إلى تحريك الغسالة من مكانها حتى نصل إلى شبكة الأسلاك خلفها.
- **get at** sth (to discover information, especially the truth about a situation)
 - I was determined
هل تظن أن بعض هيئة المحلفين حصلوا على رشوة؟
 - He had been got **at** by government officials.
رشاه بعض المسؤولين الحكوميين.
- **get-at-able** (adj., slang, accessible)
 - a very **getatable** man
رجل سهل المورد/ سهل المنال
- **get alarmed by/at** sth (worried or frightened)
 - Environmentalists get alarmed **by** the increase in pollution.
ينزعج خبراء علوم البيئة من زيادة التلوث.
- **getaway** (n., an escape or quick departure, especially after committing a crime)
 - The thugs made their **getaway**.
لاذ المجرمون (البلطجية) بالفرار.
- **getaway** (n., *informal*, a vacation)
 - a perfect family **getaway**
إجازة عائلية ممتازة
- **getaway** (n., the destination or accommodations for a vacation)
 - a popular island **getaway**
وجهة السفر في جزيرة مشهورة/ سكن الإجازة في جزيرة معروفة
- **get away (from)** (to leave a place, especially when this is not easy)
 - The meeting dragged on, and I didn't get **away** until seven.
طال الاجتماع، ولم أنصرف منه حتى السابعة.
 - I like to get **away from** London at the weekend.
أحب الخروج بعيداً عن مدينة لندن في عطلة آخر الأسبوع.
- **get away** (*informal*, to take a holiday away from the place you normally live)
 - Will you manage to get **away** this summer?
هل ستتمكن من القيام بإجازة خارجية هذا الصيف.

- **get away!** (BrE, spoken, used to say you are very surprised by sth or do not believe it)
 - 'These tickets didn't cost me a thing.'
 - 'Get **away!**'
 - "لم تكلفني هذه التذاكر أي شيء."
 - "غير معقول!" وبالعامية: يا شيخ سيبك من الكلام ده! / اطلع من دول!
- **get away from** sb/sth (to avoid sth that is difficult or unpleasant for you, or sth that limits what you can do in some way)
 - I needed to get **away from** the pressures of work.
 - كنت بحاجة إلى التخلص من ضغوط العمل.
 - There is no getting **away from** this fact.
 - لا مناص من هذه الحقيقة.
- **get away from** sb/sth (to begin to talk about other things rather than the subject you are supposed to be discussing)
 - I think we're getting **away from** the main issue.
 - في رأيي نحن نخرج عن القضية الرئيسية.
- **get away from it all**
 - You need to get **away from** it all for a couple of weeks.
 - يحتاج عليك القيام بإجازة تسترخي فيها لبضع أسابيع.
- **get away (from)/(with)** (to escape from sb who is chasing you or trying to catch you)
 - The three men got **away** in a stolen car.
 - هرب الأشخاص الثلاثة في سيارة مسروقة.
 - We knew it wouldn't be easy to get **away from** the police.
 - أدركنا أنه من الصعب الفرار / الهرب من الشرطة.
 - The thieves got **away with** jewellery worth over £50,000.
 - هرب اللصوص بجواهر تزيد قيمتها على 50.000 دولار.
- **Get away scot-free/ Get off scot-free** (If sb gets away scot-free, they are not punished when they have done something wrong)
 - If you don't take out a complaint against him he'll get off scot-free!
 - إذا لم تشكّه سيفلت من العقاب.
- **get away to**
 - We're hoping to get **away to** Scotland for a few days.
 - نأمل في القيام بإجازة إلى اسكتلندا لبضعة الأيام.
- **get away with** sth (to not be caught or punished when you have done sth wrong)
 - Watch Bassem - he'll cheat if he thinks he can get **away with** it.
 - انتبه يا باسم – سيغش إذا ظن أنه يمكنه الإفلات من العقاب.
 - No one insults my family and gets **away with** it!
 - لا يهين أحد عائلتي ويفلت من العقاب!

- **get away with** sth (to receive only a small punishment for sth)
 - The charge was reduced to manslaughter, and she got **away with** three years in prison.
خُفِّفَت التهمة إلى القتل الخطأ، ونجت من العقوبة بثلاث سنوات سجن.
- **get away with** sth (to do sth without experiencing any problems or difficulties, even though it is not the best thing to do)
 - At school he had always got **away with** doing the bare minimum amount of work.
ففي المدرسة كانت دائماً لا تجد صعوبة في أداء الحد الأدنى من الأعمال.
- **get away with (blue) murder** (*informal*, to not be punished for doing sth wrong)
 - Some of those children get **away with** murder!
يرتكب بعض هؤلاء الأطفال أخطاء ويفلتون/ يسلمون من العقاب.
- **get carried away** (figurative, to be overcome by emotion or enthusiasm, in one's thinking or actions)
 - Calm down, Jane. Don't get carried **away**.
اسكني يا جين، لا تفقدي صوابك/ توازنك.
- **get back**
 - I'll talk to you when I get **back**.
سأحدثك حين أعود/ أرجع.
- **get back at sb**
 - He'll probably go **out** with her just to get back at me.
على الأرجح سيخرج معها ليس إلا للانتقام مني.
- **get back into**
 - Have you ever thought about getting **back into** teaching?
هل فكرت من قبل في العودة إلى التدريس مرة أخرى؟
- **get your own back (on sb)** (BrE, informal, to do sth unpleasant to sb because they have done sth unpleasant to you)
 - I'll get my own **back on** her one day.
سأنتقم منك يوماً ما. / سأقتصر منك يوماً ما. / سأعاقبك يوماً ما.
- **get back on the horse that bucked you** (American proverb, when you start drinking again after being hungover from drinking the previous night.)
 - حين تعود إلى شرب الخمر مرة أخرى بعد شرب شره الليلة الماضية.
 - There comes a time when you feel like you're ready to get back on the horse that bucked you.
أحياناً تشعر برغبتك في تحدي الصعاب.
- **get back to**
 - He got **back to** the office just before lunchtime.
عاد إلى مكتبه قبيل وقت الغداء.
- **get back to**
 - Let's get **back to** the main point of the discussion.

لنعود إلى نقطة النقاش الرئيسية مرة أخرى.

- Well, I must get **back to** work.
حسنًا، علي العودة إلى العمل مرة أخرى.

- **get back to**

- Life was beginning to get **back to** normal.
بدأت الحياة في العودة إلى طبيعتها مرة أخرى.

- I couldn't get **back to** sleep.
لم أستطع العودة إلى النوم مرة أخرى.

- **get back together**

- Do you think they'll get **back** together?
أتظن أنهما يستطيعان علاقتهما مرة أخرى؟

- **get sth ↔ back**

- Did you get your books back?
هل استرددت/ استرجعت كتبك؟

- **get sb back for (informal)**

- I'll get you **back for** this!
سأنتقم منك لفعلك هذا! / سأثّر لنفسك على فعلتك! / سأقتصص منك على فعلك هذا! / سأجعلك مثلاً مضرورياً. / سأجعلك عبرة ظاهرة. / سأجعلك عظة زاجرة.

- **get back to sb**

- I'll find out the prices and get **back to** you.
سأتعرف الأسعار وأعطيك معلومات بشأنها.

- **get your bait back** (just about recoup your expenditure. An old New England fisherman's expression for barely making expenses. Some who caught just enough fish to sell to compensate for the day's expenses was said to have gotten his bait back)

- I didn't catch to get my bait **back**.
لم أصيد ما يكفي لتعويض النفقات.

- **get one's breath back**

- He got his breath **back** again.
استعاد نشاطه. / انتعش. / عاد إليه نشاطه.

- **get behind (with) sth**

- I don't want to get **behind with** my work.
لا أريد أن أتأخر في إنجاز عملي.

- You can always catch up later if you get **behind**.
يمكنك دومًا استكمال ذلك فيما بعد إذا تأخرت في الإنجاز.

- **get behind sb (informal)**

- The crowd really got **behind** them and cheered them on.

ساندهم الجمهور فعلاً وهتف لهم.

- **get/go beyond a joke** (if a situation gets beyond a joke, it becomes extremely serious and worrying)

- He's drunk more nights than he's sober these days – this has got **beyond** a joke.
يسكر أغلب الليالي هذه الأيام – وهذا ينذر بخطر.

- **get by**

- I don't earn a huge salary, but we get **by**.
لا أحصل على راتب كبير، إلا أننا ندبر أمورنا.

- **get by on**

- Sometimes they had to get **by on** very little.
من وقت لآخر اضطروا إلى تدبير أمورهم بقليل من الزاد.

- **get aroused by** (to feel excited)

- His jealousy got aroused **by** their behaviour.

لثار سلوكهم غيرته.

- **get sb down**

- His lack of social life was beginning to get him down.
بدأ ضعف اندماجه في الحياة الاجتماعية يشعره بالكآبة/ بالغم.

- **get sth ↔ down**

- He was followed by a group of reporters trying to get **down** every word he said.
أحاط به مجموعة الصحفيين يدونون كل كلمة يقولها.

- It's important to get things **down** on paper.
من الأهمية بمكان تدوين العناصر (على الورق).

- **get sth down (sb)** (to eat or drink sth, or persuade sb else to eat or drink sth)

- I knew I'd feel better once I'd got some food **down**.
أدركت أنني سأشعر بتحسن إذا تناولت الطعام.

- Get that tea **down** you.
حاول أن تشرب هذا الشاي.

- He still says he's not hungry, and I can't get anything **down** him.
ما زال يقول إنه ليس جائعاً، ولا أستطيع إقناعه بتناول أي شيء.

- **get down** (BrE, to leave the table after a meal - used by children or when you are talking to children)

- Please may I get **down**?
هل لي أن أغادر المائدة؟

- **get down to sth**

- It's time we got **down to** work.
حان وقت بدء العمل.

- We need to get **down to** some serious talking.

علينا أن نشرع في شيء من الحديث الجاد.

علينا أن ننصرف إلى شيء من الحديث الجاد

- **get down/ come to brass tacks - get down to bedrock – get down to the nitty gritty (slang) - get down to cases** (figurative, to begin to talk about important things; to get down to business)

- Let's get **down to** brass tacks. We've wasted too much time chatting.

لننعكف على الأمور الجوهرية، فقد أضعنا وقتًا أكثر من اللازم في تناقل أطراف الحديث.

لندخل في صلب الموضوع، فقد أضعنا وقتًا كثيرًا في الدردشة.

- We really need to get **down to** bedrock.

علينا أن ننصرف إلى الأمور المهمة في الموضوع فعلاً.

- He has a way of getting **down to** the nitty gritty.

له طريقته في تناول لب الموضوع.

- Let's get **down to** cases.

لنتناول صميم الموضوع.

- **get down to business**

- If the introductions are over I'd like to get down to business.

..مباشرةً الموضوع في الدخول المُقدِّماتِ ، أودَّ بعدَ

بعد المقدمات، أود الحديث في الموضوع دون تأخير.

- **get down to doing sth**

- I always find it hard to get down to revising.

دائمًا ما يصعب علي البدء/ التركيز في المراجعة.

- **get one's head down** (BrE, informal, to direct all your efforts into the particular task you are involved in)

- I'm going to get my head **down** and try and finish this report before I go home today.

سأبذل كل ما في وسعي لأحاول الانتهاء من هذا التقرير قبل أن أذهب إلى البيت.

سأنكب على هذا التقرير لأنتهي منه قبل أن أذهب إلى البيت.

- **get/be even (with sb) (informal)**

- I'll get even **with** you for this.

سأرد إليك الكيل بالكيل على فعلتك هذه./ سأنتقم منك على ما فعلت./ سأصفي حسابي معك على

ما فعلت./ سأجعلك مثلاً مضرراً./ سأجعلك عبرة ظاهرة./ سأجعلك عظة زاجرة

- **get sth for sb (v.)**

- I want you to get some information **for** me.

أريد منك أن تحصل على بعض المعلومات من أجلي.

- I'll get a towel **for** you.

سأحضر لك المنشفة/ الفوطة.

- Mohamed's going to get tickets **for** all of us.

سيشتري محمد لنا جميعاً التذاكر.

- **get sth for \$20/£100/50p etc (v.)**

- You can get a decent PC **for** about £500 now.

يمكنك شراء حاسوب خاص مناسب بحوالي 500 دولار الآن.

Conclusion

Based on the previous description, analysis and discussion, some points could be reached:

- o Having reviewed many English-Arabic dictionaries, it appeared that they are lacking in many prepositional entries.
- o Expressions with prepositions needs more attention.
- o "Context" plays a great role in getting the meaning of the expressions with prepositions
- o It is useless to write the meanings of the entry without adding any context
- o There is a continuous need to update current bilingual dictionaries, particularly English-Arabic.
- o It is hoped that in this way learners of English will find meanings of prepositions easy to understand and remember.
- o The compilation of a comprehensive contextual bilingual dictionary (English-Arabic) is a project that should be carried out by a team of experts.

About the Author:

Dr Mogahed Mohamed Fathi Abu Al-Fadl is an assistant professor of EFL/ESL curriculum, instruction and translation, working at Qassim Private Colleges, Department of English; he published many articles, studies, books, particularly "A Primer on Legal Translation", "Translation: Theories, Models & Key Terms".

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Challenges of Teaching English Language to English language learners at Private Universities in Jordan

Baderaddin Yassin

Amman Arab University
Amman-Jordan

Abstract

Teaching English language in a foreign environment can be a hard task for both ESL teachers and English language learners (ELLs). The current teaching methods used in some of the classrooms in foreign environments are similar to classical teaching methods. Students sit, listen, and wait for the teacher to explain everything related to class. Therefore, ELLs would agree with their teachers most of the time. The result of such a teaching method is not always satisfactory for students because teachers forget the fact that students have different learning preferences and different cultural backgrounds. Consequently, teaching English in such environment challenges ESL teachers and make teaching process difficult. This paper focuses on some of the major challenges in teaching English language at private universities in Jordan. The finding of this qualitative research study showed that the academic level of ELLs was affected by their cultural backgrounds and their first language.

Keywords: Culture, ELLs, ESL, Middle East, Teaching Methods.

Introduction

Learning a foreign language is fascinating but it is also quite difficult and demands efforts and time. Indeed, it is challenging and time consuming task. Both Language learners (LLs) and (TOFLs) teachers of foreign languages are challenged in classroom. Learning a second language is important so people all over the world look forward to learning a foreign language. For example, English language is the most commonly spoken language in the world. Therefore, it is considered the scientific language in most part of the world. Unfortunately, teaching English language in a foreign environment is difficult and needs time. So, ESL teachers (English as a second language) stress out when teaching ELLs (English language learners) a new language such as English. This stress has been an issue for long time and it has been documented by some of researchers over years of research (Markham, 1999). Most of ESL teachers around the world face obstacles in teaching a new language. They face a bigger problem since they are urged to teach ELLs a new language that is totally different from their first language. The language distance also plays another difficult role in learning a foreign language. For instance, Arabic and English language are totally different languages. Each has different language system and different alphabetical system. Consequently, Arab students face difficulty in learning the English language. Moreover, some Arab students learn English in their countries by classical teaching methods, translating word by word (Mohamed, 2014). The system that is common in some of the Arab countries is the teacher centered classrooms; the teacher is the only one who is in charge of the classroom. Therefore, the role of students is not effective in classroom, and some of the English texts and curriculum are locally oriented but Arab ESL students are not familiar with the English/ American culture. As a result, the orientation of the curriculum may lead those students to a lack in the most important factor that is comprehension (Markham, & Green, 1996). Some of the Arab countries do not assign enough hours for ELLs during their primary and secondary schools, and some teachers put more emphasis on one skill that is mastering grammar. But they ignore other language skills such as listening, speaking, reading and writing (Sullivan, Johnson, Owens, & Conway, 2014).

It is well known that the exposure to a language is one of the main keys in mastering a language. In the contrary, most of the ESL teachers in elementary, secondary, high schools, and even in colleges are second language learners. The result of a little exposure to the target language and English native speakers may lead students to a great difficulty that results in not following lecturers. It prevents students from asking questions during class time. Little exposure to the target language forces ELLs to think in their first language. Therefore, when Arab students try to speak in English, they think in Arabic and then speak in English. According to Krashen (1982), if you want to teach ELLs a language, the input should be comprehensible. Otherwise, the teaching process may not occur.

Related Literature

Learning a foreign language has always been a major concern for ELLs around the world. It is considered one of the most difficult learning topics that face people who are interested in learning a foreign language. Teaching a foreign language is also difficult. It needs hard efforts and committed ESL teachers. It challenges them especially if they teach a foreign language in a foreign environment. Teachers who teach a foreign language always look for the appropriate pedagogical methods that enable them improve their students' language level. But sometimes, it is difficult and needs extra hard working to achieve acceptable levels.

To achieve effective learning as well as effective teaching, it might be necessary for teachers to become familiar with students' methods and theories of learning (Hunt, 2011; Kumar, & Chacko, 2010). Being aware of such theories and methods is essential for the teaching process of a foreign language. Therefore, ESL teachers need to investigate a huge number of teaching and learning methods to achieve effective teaching in the classroom.

ESL teachers face challenges of providing excellent teaching levels of foreign languages because they have little knowledge about students' cultural and linguistic backgrounds. Culture plays an important role in learning or teaching a foreign language. ESL teachers should be knowledgeable when they deal with the background of ELLs. Culture is important in teaching and may affect the ELLs motivation to learn a second language negatively.

The environment also plays an effective role in learning and teaching a second language. In an ESL classroom, most of Middle Eastern ESL teachers use their first language to explain the English language. Therefore, the use of the mother tongue is frequent in an ESL classroom. The mother tongue of students makes the learning of a new language is difficult and a hard task to be achieved. English and Arabic language has two different language families. As a result, learning or teaching the English language to Arab students might not be an easy job, so ELLs may not feel comfortable learning it. According to Berg, Petron & Greybeck (2012), mother tongue language affects the learning process of any second language. It might make it a difficult process. Therefore, ESL teachers are challenged in classroom. Some of ESL teachers are encouraged to develop a deeper understanding regarding the academic background of ESL students; and they are also encouraged to analyze the cultural and academic background of ELLs in order to make instruction meaningful and achieve effective language teaching in classroom.

ESL students in such foreign environments do not have access to appropriate second language acquisition resources, so they are sometimes flagged as low achievers (Zimmerman, 2014). In order to help ESL learners to achieve developed levels in learning a foreign language, it important to support them with the necessary second language acquisition equipment that aids them to learn a foreign language. The classroom should be equipped with the appropriate tools to help both ESL teachers and ELLs in classroom. ELLs feel disappointed because of the unavailability of these second language acquisition resources in some institutions. Therefore, schools must create support tools and second language resources to help both ESL teachers and ELLs in classroom (Zimmerman, 2014).

According to DeCapua & Marshall (2011), pedagogy and culture play an important role in the teaching process of ELLs. Factors such as culture affect the language acquisition and challenge ELLs in classroom. According to Aghajanian and Cong (2012), Middle Eastern and Chinese ELLs are affected by outcomes of acquiring the English language. The result of their research showed the difficulty of acquiring a second language. They also recommended on how school and teachers better respond to the needs of Immigrant ELLs from different cultures. Therefore, the culture is vital element in the teaching process of ELLs. It should not be ignored or avoided when teaching Middle Eastern students. Pedagogy is another challenge faced by both ESL teachers and ELLs. The way of teaching is the key of improving the language level of ELLs positively. Teachers in the Middle Eastern schools use the direct type of lecturing. They illustrate the concepts and reading from the text books. Evaluation of the students depends on tests, and most of students depend on memorization to succeed the tests. As a result, Middle Eastern students struggle with communication skills that are required for ELLs (Aghajanian, & Cong, 2012). Oral skill is one of the pillars of succeeding not only in an ESL classroom. Moreover,

students in this part of the world do not feel confident when they are asked to participate in an ESL classroom. So they are shy or afraid of making mistakes in front of their classmates.

ESL teachers can play an effective role in the development of ESL students' academic level through stimulating their language intrinsic motivation. Therefore, ESL students need effective methods of pedagogy in order to be motivated. According to Abrantes, Seabra, & Lages (2007), students learn indirectly to the student-instructor interaction and directly according to their pedagogical affect, interest, and their learning performance. The researchers used a sample of 1000 students. The results revealed that students are directly affected by the used pedagogy in classroom. The study indicated that more interaction between the students and the instructors, higher degree of organization, higher level of instructors likeability, higher level of instructors responsiveness, and higher degree of students learning performance lead to a higher level of pedagogical affects. All of these factors can lead students to gain higher perceived learning level. The finding of this research provided the educators with valuable information because it revealed that students appreciate student-centered methods more than teacher-centered methods in classroom.

Purpose

The purpose of this study is to identify the challenges that face both ESL teachers and ELLs in private universities in Jordan. The questions of this research study are designed to determine the problems that make English language teaching process difficult in undergraduate level in some of the Jordanian private universities. The results of the research paper revealed some teaching challenges that are faced by both ESL teachers and students. These challenges were analyzed to give sufficient information and up to date knowledge in order to improve the teaching process of English language in such classrooms.

Methodology

This study employed the theoretical perspective of ethnography. It used qualitative research methods in an attempt to investigate the teaching and learning challenges faced by both ESL teachers and ELLs in classroom at two of the private Universities in Jordan. The aim of this research was to determine the obstacles that prevent students from learning and teachers from teaching in effective methods. This research was interview based qualitative research in an effort to get more knowledge and understand the reason behind these challenges.

An in-depth interview strategy was used for data collection. Interviews were chosen from ESL students whose first language is Arabic. All of the participants were students majoring in English at two of the Jordanian Universities. All of ELLs and ESL teachers were interviewed individually. Each interviewee was asked to answer three open-ended questions. ESL instructors were asked to answer the following questions:

Question 1: How many years have you been working as a university teacher?

Question 2: What are the academic challenges in teaching English language in classroom?

Question 3: Do students ask questions during class?

ESL students were asked to answer the following questions:

Question one: What are the challenges you face in classroom?

Question two: Are you afraid of asking questions during class?

Question three: Do instructors encourage you to cooperate with other students in classroom?

Participants

All of the participants for this research study were drawn from two private universities located in the Jordan. A total of five ESL instructors and 30 ESL students participated in this research study in the fall semester of 2014. The first language of the participants is not English. All of students and instructors speak Arabic language as their first language. Arabic language does not belong to the English language family. Arabic belongs to the Semitic language family, thus it has a different alphabet and a different grammar system. Arabic language has 28 consonants and 8 vowels but English language has 24 consonants and 22 vowels. Grammar and word order of both languages are also different. Consequently, the language distance between English language and Arabic language is not close. Therefore, students face some challenges to learn the written and spoken English language.

Procedures

Contacts were made with the deans of Arts and Science colleges at target private universities. They were contacted to gather information about the number of ESL students and instructors as well. ESL instructors were interviewed and they were asked the following questions:

Question 1: How many years have you been working as a university teacher?

Question 2: What are the academic challenges in teaching English language in classroom?

Question 3: Do students ask questions during class?

The students were also interviewed. They were asked to answer three questions. The researcher talked about anonymity, confidential treatment of participant responses in the cover letter, and translation into native language combined to help improve the response rate. ESL students were asked the following questions:

Question one: What are the challenges you face in classroom?

Question two: Are you afraid of asking questions during class?

Question three: Do instructors encourage you to cooperate with other students in classroom?

Results

Data were collected through interviews of both ESL students and teachers. As an answer for question number one, it was found that participant teachers had a variety of years of experience at private universities with an average of three years. One of the instructors spent ten years in teaching in private universities, another one with an experience of four years, and the rest of the instructors ranged within two years scale as shown in table 1.1. Of the five ESL instructors, three were male and two were female instructors.

Table 1. 1

Teachers' Experience Status

Gender		(1-3)	Years of Experience		Total
Female	male		(4-6)	(7-10)	
2	3	5	2	1	5

Table 1.2 illustrates the total response rate of 30 ESL students. Of the 30 participants, 12 were male and 18 were female as shown in table 1.2. Of the 30 ESL students, 8 were freshman, 14 were sophomore, 6 were junior, and 2 were senior.

Table 1. 2

Students' Gender and level at collage

Private University	Gender		College Level			
	Male	Female	Freshman	Sophomore	Junior	Senior
	12	18	8	14	6	2

The answers of ESL instructors to question two revealed the following teaching challenges.

The main teaching challenge faced by instructors is that most of students were raised to become fully dependent on teachers. According to the interviewed ESL teachers, the majority of ELLs in this region wait for the teachers' correct answer instead of trying to do it. Unfortunately, some of the educational systems in the Middle East encourage students to depend mostly on teachers, so when teachers try to apply the cooperative teaching methods in the classroom, some students become uncomfortable and unresponsive. According to ESL teachers, some of the teachers quit using those methods and switched back to the traditional method, the teacher is the controller of classroom, because some ESL students were not comfortable with these kinds of cooperative activities.

Question two also revealed a significant result. All of the participant instructors agreed that they face the same difficulty when asking for students' feedback. In other words, the majority of students in those counties agreed with instructors most of the time. This result is a lack of discussion in classroom. When teachers need to check the students' comprehensibility, they ask students a simple question that is "is it understood?" most of students reply by saying "yes". Sometimes, silence controls the classroom after asking such questions. Unfortunately, some teachers assume that students really understood the lesson but it was not the case all of the time. If the students say "yes" or if they nod their heads, the teacher will go on to the second lesson. According to participant teachers, sometimes the results of the exams are not expected and sometimes low grades are shocking.

Teachers must not count on "nodding heads" or saying "yes" because according to Arab ESL students, they are shy to say "no". The culture plays an important role in this region; it is impolite to disagree with the teacher. Students have always to respect teachers and not to look him in the eye, so most of the ESL students will be quiet in classroom.

In regard to question three, four out of the five teachers agreed that ELLs in those classrooms are not willing to ask questions during classroom. On the contrary, they ask questions after class or during the office hours. According the ESL teachers this action is related to the cultural background of students. Students are somehow shy and quiet when this is related to ask questions in front of their classmates (Gi-Zen, 2005). They are terrified to ask questions and then to discover that his or her question is silly. Therefore, students start whispering and nodding their

heads to express disappointment. According to ESL instructors in those private universities, the percentage of students who dare to ask question in classrooms is very low.

Thirty ELLs were also asked to answer another three questions. The result of question number one revealed that students were faced with the following challenges. More than 65% of ELLs approved following challenges.

- 1- Low Tawjihi GPA (General secondary examination grades).
2. The teaching methods that are used in classrooms.
3. The frequent use of the first language in English classes.
4. The lack of accommodations in classrooms.
5. Being afraid of asking questions during class.

The answers of ELLs to question two revealed that they are not willing to ask questions in classroom. Out of the thirty students, twenty six of them argued that it is not easy to ask questions because they do not feel comfortable and they feel shy and quiet. When ELLs asked why they feel shy and not comfortable to ask questions in classroom, they said this related to culture. ELLs are afraid of making mistakes in front of their classmates. Therefore, they are terrified to ask questions and then to discover that his or her question is silly.

In regards to question number three, nineteen ELLs agreed with the idea that ESL teachers do not encourage them to cooperate with other students in classroom. Moreover, ESL teachers leave them to listen and observe during the class. Out of the thirty ELLs, eleven students supported the idea that teachers encourage them to communicate in classroom.

Discussion

This paper presents some of the major challenges in teaching English language in two of the private Jordanian universities. It is well known that teaching English in a foreign environment can face potential difficulties especially in private universities in Jordan. It is somehow problematic for the following reasons. Private universities accept low Tawjihi grades (General secondary examination grades) compared to the governmental universities. As a result, teachers face some challenges in teaching this type of students because of the students' low grades in Altawjihi. Other reasons are students' cultural background, teaching methods, and the environment of such schools. We all agree that teaching or learning any second language is not a stress-free task but it is a serious challenge. To learn or teach another language that is different from your native one is a challenging task for both ESL teachers and students. Being a teacher of ELLs is not an easy job. It is really very difficult to teach ESL students especially if they do not have a background in the target second language. It is more difficult when ESL teachers do not also have any background of the students' first language.

Knowledge of the students' first language might make teaching a second language easy and simple but the extensive use of the first language in an English class can make teaching of a second language a poor process. It is true if students do not know how to ask questions in English, they will ask ESL teachers by using their first language but when they always use Arabic to communicate in a bilingual ESL classrooms, their exposure to the English language will not be enough to learn English. Moreover, teachers use their first language (Arabic language) to translate English into Arabic in a college level. This method of teaching deprives Arab ESL students from learning English.

The second challenge is the teaching methods that are used in some of the Arabic private universities. Some of these teaching methods lack professionalism and teaching commitment. Some of the methods that are used in those private universities are traditional methods. For example, the time factor is not used as it should be in classrooms; teachers talk for a long time in classrooms depriving students from having the opportunity to participate and practice their English language. The classrooms in those private universities are mainly teacher-centered classrooms. The students listen most of the time to the teachers and to a limited number of students chosen by the teacher him/herself. Some of ESL teachers who want to teach these students in a modern way claim that it is very difficult to apply new and effective teaching strategies. According the participants in this research, the reason behind this difficulty is that students are not ready for these strategies. They are used to the traditional methods for long time. This is why new methods that called for students centered classrooms are not taken seriously. Furthermore, the discipline issue will be harmed as much as you imagine.

Because we really need students to be effective in classrooms, we have to encourage them to participate and cooperate with other students. Instructors must insist on the idea that their duty must be a facilitator not controller. If ESL students want to improve their spoken and written English skills, they should be encouraged to expose themselves to the target language most the time through participation. One of the key factors that makes students competent in a second language is the exposure to the target language. Student cannot and should not be allowed to sit and listen only to the teacher. On the contrary, they have to be effective members in classroom.

The third challenge in teaching Arab ESL students is the frequent use of the first language in English classes. Most of the ESL teachers and students are still influenced by the behaviorism theory. They believe that memorization, recitations, and repetition are the most effective activities in teaching students. Teachers who are influenced by the behaviorism theory believe learning habits can be formed easily by memorization. In this traditional teaching scenario, students will miss the cooperative activities part inside these kinds of classrooms which can lead teachers to lose the practical side of teaching process. But participant teachers claimed that, students are used to this kind of teaching method. When they try to switch to the cooperative methods, students may not accept that and the result is chaos.

Using the first language to answer any English question is a serious challenge for ESL teachers. Using the first language to clarify some difficult English words is a good strategy but not all the time. Students in these classes want to use the first language to explain anything in the second language. Teachers may solve this problem by encouraging students not to be afraid of using the second language and minimize the use of the first language.

The fourth challenge is the lack of accommodations in classrooms. It causes ESL learners to be confused and make comprehension difficult in ESL classrooms. The lack of using different teaching methods also leads teachers not even to try to be clear and concise in their instruction but it can make the whole learning process very difficult to students to comprehend and even not to be motivated to learn a second language.

The fifth challenge is being afraid of asking question in classroom. It is a common problem in Arab countries. As an ESL teacher, it's important to encourage students to speak in

English, and only English. However, if students begin conversing in their first language, the teacher has to move closer to the students and ask them direct questions like "do you have a question?" ESL teachers have to encourage ESL students to use the second language more than the first language in ESL classrooms. For example: if a student is 'caught' using their first-language for long time, they will have to do extra home work for the class. Since it is an English class, students have to be encouraged to use English language most of the time and not to use their first language in ESL classes. Applying this rule in that type of classroom is a challenging task for ESL teachers.

Conclusion

Teaching English language in a foreign environment is not a smooth process. It is difficult, time consuming, and faced by many challenges. Most of the interviewed instructors in this research paper agreed that teaching English to ESL Arab students in private universities requires hard teaching efforts, and it is loaded with teaching challenges.

Instructors in those private universities face such teaching challenges because of the cultural background of Arab ESL students, the traditions in such society, and the learning methods of ELLs in classroom. The culture plays an important role in the life of ESL Arab students. According to Lim (2009), a culture is important in the lives of ESL students. It affects their social and academic life enormously. In this research study, ELLs are afraid of asking questions in classroom because they are afraid of making mistakes in front of their classmates. ESL instructors assume that most ELLs comprehend in classroom whereas most of them are shy to ask questions. According to ELLs, the used teaching methods in such classrooms are not effective and they do not help them learn a new language smoothly. On the contrary, some of the used teaching methods make learning English language a hard task to achieve. Therefore, ESL instructors should be very patient with those kinds of students and ready for a bigger teaching task.

About the Author:

Dr. Baderaddin Yassin works at Amman Arab University in Jordan. Prior to coming to Amman Arab University, he was a teaching assistant at the University of Arkansas, USA. He holds a Ph.D. degree from the University of Arkansas in English as a second language (ESL), Curriculum and Instruction. He also holds a master degree of Secondary Education from the University of Arkansas in 2009 with emphasis on ESL; and a bachelor degree in English Literature from Yarmouk University in 2000.

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Translation as a Three-dimensional Phenomenon: A Proposed Definition

Raja S. AlGhamdi

School of Languages, Cultures and Societies
University of Leeds, United Kingdom

Abstract

This paper aims at redefining translation and exploring its nature, drawing on translation theories. So, old as well as new perspectives on translation are demonstrated, discussed and accentuated. The current researchers' attempts to define translation as a science, an art, a skill, a process or a product are, thus, concentrated to highlight the tenets of each philosophy. No chronological order is sought, but rather notions are launched as if in a stream of consciousness where each concept triggers the one following it. However, theorists have had no consensus on what translation is, and have given diverse definitions to describe its real nature. A possible compromise among all the perspectives on translation can help to decide what translation is and what its dimensions are. As translation is one of the highly sophisticated activities conducted by man, looking at its different dimensions gives a clearer vision of its nature. It comprises some elements that can be seen as creative (artistic) features and some others as attributes of science. When these are fused together the process which involves cognitive efforts will result in a product that can be perceived and judged differently by different people. Finally, it is hoped that the proposed definition of translation as a three-dimensional phenomenon, and the calls for triangulating research results in translation studies will present a more realistic and comprehensive look at translation.

Keywords: Art, skill, process or product, science, translation

Introduction

Most theorists in translation, if not all, are actually translators (Kelly, 1979; Cheung, 2006). They have themselves carried out translation tasks and have been tackling the problems that arise. Therefore, the theories they postulate usually introduce their perspectives on the nature of translation, how they translate and/or what they believe other translators do. Their viewpoints, along with translation theories, are clearly stated in their writings, starting from Cicero in the first century B.C. to the many translation specialists of the early 21st century. Since the early days of translation, theorists have had no consensus on what translation is and have given diverse definitions as to its real nature. Below is a discussion of these definitions:

Translation as a science

Translation theorists have been divided into two schools: namely, those who regard translation as a pure science and others who regard it as a creative art (Al-Abdullatif, 2004; Barnstone, 1993; Kelly, 1997). Kelly (1979, p. 34) groups translation theorists into two streams; 'linguists' and 'hermeneutic theorists'. The former, by one means or another, defines translation as 'transmission', such as, Roman Jakobson (1959/2004), J.C. Catford (1965), Nida (1964) and Vinay & Darbelnet (1995). Kelly (1979) means by transmission the transfer of the linguistic data from one language to another. Whether they are studying linguistic operations or training techniques, linguists precisely postulate translation steps and strategies which, in their opinion, scientifically describe the translation process (p. 44). As for the latter school, such as Cicero (first century BCE) and St. Jerome (fourth century CE), translation is 'an interpretative recreation of text' (Kelly, 1979, p. 44) which will be discussed in the next point below.

Proponents of the first school argue that translators are generators of the source language [SL] content in the target language [TL] with the help of linguistic devices. They reach their goal by applying a series of actions to achieve the intended results of a translation task. The systematic approach used by translators in analyzing source and target languages, with its relevance to other social, rhetorical, logical and psychological studies, gives translation scientific features that can be tested and analyzed. The core of studying translation is to examine language systems in order to disclose the built-in laws of translation, as they argued. Working independently, advocates of translation as science left behind a volume of literary work and a huge heritage of religious translated texts. The newly adopted pragmatic principles make it difficult for most of them to accept the artistic aspect of translation. In addition, linguists, in their translation theories, deal with the human variable as if it is fixed in all cases and ignore both the intention of the translator and the function of the translated text (Kelly, 1979, p. 44).

There is something more to be said about translation, the researcher believes. The role of the translator, as claimed by Nida & Taber (2003), is to produce a text that sounds natural in the target language. Thus, in order for the translator to achieve this naturalness, s/he needs something more than the linguistic data derived from language theories. Indeed, translators need to have both a sense of correctness and an intrinsic feeling that makes translation a talent show. This is a point that is clear when a translator is dealing with religious or literary texts; so if translation is not simply a science, in what other ways can we describe it?

Translation as an Art

Back to Kelly's (1979) classification of translation theorists, mentioned previously, the second group views translation as 'literary creation' (p. 34). The shared ground of all scholars in this stream is that language is a powerful tool for expressing meanings in meaningful units. One view

under this school considers translation as high-standard imitation, such as in the writings of Cicero and St. Jerome. They claim that translators are artists that can transfer an author's **modus operandi** [method, approach, or the way in which something operates or works (memidex.com)] into their own language and for their own readership. Another view held by Dryden (1631-1700), Herder (1744-1803) and Schleiermacher (1768-1834) rejects the idea of imitation and finds it a big mistake. Proponents of this opinion differentiate between traits of translators and critics and prescribe that good translators should have both of them in order to be able to penetrate and clarify a text, i.e. simply explain it. Hence, the role of critical translators, as they argue, is to assess the source-text cultural and linguistic norms against the target ones. Kelly (1979) summarizes the view that translation is an art as follows:

It is not clear when translators began to lay claim to the status of artist. The main ground seems to be the concept of parallel creation one finds in critics as far distant as Cicero. His claim that one was to treat translation as a branch of oratory is repeated constantly as a justification for translators' freedom (p. 51).

Kelly explains the reason why advocates of this view profess to be artists as they usually feel free to share with the original writer his/her artistic creation. The sole criterion for judging their performance is the ability to achieve oratory (P.51).

On the contrary to this standpoint, other scholars insist that defining translation exclusively as an art or as a science leads one to ignore great endeavors on the part of a group of theorists. Any task of translation is a purposeful act which involves complex problem-solving techniques, and not merely aesthetic aspects. The fact that translation has intrinsic features of both science and art makes some scholars come up with a category that can integrate both traits (Azizinezhad, 2006). Therefore, Newmark (1998) prefers to label translation also as a skill.

Translation as a Skill

A skill and a craft are synonyms; both mean the ability which requires knowledge and practice (Dictionary.Reference.com, 2010). Pedagogically speaking, Azizinezhad (2006) asserts that when we consider translation as a craft, bearing in mind its scientific and artistic facets, it will be more applicable and teachable. Like any other skill, translation can be taught, can be attained and can be developed by practice. Toader (2007: 4) sums up the discussion by proposing that translation is all the three; a science, an art and a skill at the same time. It can be considered a science as 'it necessitates complete knowledge' of the structure and features of both TL and SL. Translation, to him, is an art because 'it requires artistic talent' in recreating the original text to readers who are not acquainted with the source text [ST] and experiences expressed within it. He adds that '[i]t is also a skill because it entails the ability to smooth over any difficulty in the translation, and the ability to provide the translation of something that has no equal in the target language' (Toader 2007, p. 4). The author adds her voice to his, as she believes translation in its abiding nature has continued with its need for the power of the human brain in adopting the problem-solving techniques and tuning features of two different world experiences. Many researchers hold the same perception that translation is a coalescence of the three elements (Ordudari, 2008; Toader, 2007; Azizinezhad, 2006; Newmark, 1998).

Other researchers still argue that to precisely describe the nature of translation is to get into the translator's mind, to understand all of the processes in order to find problems and to give solutions, such as in the writings of Halverson (2009), Kaur (2003/2015), El-Hilaly (2004), Gutt (2000), Bell (1991) and Nida (1964). They claim that, by analyzing both conscious and

unconscious processes, they can enhance translators' ability and hence develop the translation process as well as product. To them, translation is all about a process.

Translation as a Process

Kelly (1979) inclines towards labeling all linguistic theories of translation as process-oriented. Although experimental research on translation as a process started in the mid-eighties (Göpferich & Jääskeläinen 2009), the first linguist/translator who tries to describe what is going on in the translator's mind is Nida (1964). His work as a missionary on Bible translation justifies the endeavor to make it accessible to readers with different languages and backgrounds. The aim of his theory is mainly to help translators to overcome the linguistic difficulties and cultural gaps while translating Scriptures.

It was on the one hand from the development of semantics and pragmatics, and on the other hand from Noam Chomsky's theory of generative-transformational grammar, that Nida derived his hypotheses and jargon (Munday, 2008). Nida and his colleague Taber (1969) hypothesize that, in order to translate, the translator's mind analyzes the surface structure of an utterance in the SL and then searches for an equivalent one in the TL, and thus a formal equivalence is achieved. When the translator is unable to find an equivalent due to the SL/TL linguistic differences, his/her mind will go on to another process. The mind will analyze the surface structure of an utterance into its kernel structure (a universal aspect of all languages where meanings are related to four types of grammatical units: events, objects, abstracts, and relations) and then will reconstruct its meaning in the TL, thus achieving a dynamic equivalence (ibid). Nida's (1964) types of equivalence and translation procedures can be demonstrated as follows:

- a- *Formal equivalent*: When a formal correspondence between two languages is possible, and
- b- *Dynamic equivalent*: When a formal correspondence between two languages is impossible or incomprehensible. (pp. 165-171)

Gentzler (2001) maintains the influence of Nida's theory and puts this:

With the adaptation of Chomsky's theoretical premise, his transformational rules and his terminology, Nida's theory solidified, and the result –Toward a Science of Translating– has become the "Bible" not just for Bible translation, but for translation theory in general (p. 45, emphasis in original).

This claim is clearly exposed in the literature of translation theory and practice. Nida's theory and types of equivalence, according to many scholars, have dominated the field of translation studies for quite a long time (Baker & Saldanha, 2009; Munday, 2008). Since then the examination of translation processes has been appealing to many scholars and organizations. They aim to analyze cognitive mechanisms inside the head [the black box] of a competent translator, as Hansen has argued (2008).

In 1980, Popovic (in Sokolovsky, 2010) assumes reading the ST is a process of decoding and translating it is a process of 'recoding of a linguistic text, accompanied by the creation of its new linguistic appearance and stylistic shape' (p. 286). Similarly, Roger Bell (1991) in his book "Translation and Translating" defines translation as:

- (1) *Translating*: The activity ,i.e. the process,
- (2) *Translation*: The tangible object, i.e. the product, and
- (3) *Translation*: The concept that combines both (the process& product) (p.13).

He differentiates between translation as a process, as a product, and as a general term that refers to both. On defining the process of translation, Bell (1991) proposes that the translator analyzes a SL text and passes it to a slot in his/her memory- similar to Nida's kernel structure- which is called 'a universal (non-language-specific) semantic representation' (p.20). Within this part of the memory, the translator manipulates meanings and then generates them into a TL text. Although Bell was trying to objectively produce a comprehensive theory by defining both the process and the product, the most important part of the process is still vague. In contrast to Nida's clear definition of kernel structure, Bell's semantic representation is a blank sheet that has nothing on it.

From a pedagogical point of view, Kussmaul (1995) nominates translation as a problem-solving process. Kussmaul (1995) claims that translators are facing many difficulties while transferring meanings from one language into another. Thus, they work hard in order to overcome these difficulties by finding solutions to problems that arise. In the same vein, Theo Herman (1999) asserts that it is a decision-making process by which a translator is free to adopt SL or TL norms in the translated text. This approach is later on expanded by Munday (2012a) who applies appraisal theory to analyze translators' decision-making processes. Danks et al's (1997) volume compiles some significant findings of researches on cognitive processes in translation and interpreting, in which each piece of research discusses one aspect of the process which differs from the others. All previous opinions share one basic perception that translation is not about guessing or a random process. It is a conscious and deliberate series of actions with intended goals and outcomes.

Gutt (2000) argues that the main goal of the translation process, indeed, is communication. Many translator scholars agree with him (Sokolovsky, 2010; Darwish, 2003; Hatim & Mason, 1997). In an attempt to theorize translation, Darwish (2003) illustrates how the communication comes about with codes of two different languages. He additionally puts emphasis on Catford's statement that meaning is the property of the language. Furthermore, he equally presumes that 'concepts are the property of the mind' and exist in the human's mind outside a language, and thus they are 'universal and therefore transferable and translatable' (pp. 2-3).

According to Darwish (2003), a translator who knows two languages has 'two sets of parallel linguistic and cultural repertoires' (p. 3). When the translator starts a translation task, the meaning is transmitted from one store to the other via the concept lens and then expressed in the other language, as he argues. Darwish (2003) has suggested three phases for the translator's mind as follows:

- Text analysis; meaning, register, style, rhetoric etc.
- Translation
- Rearrangement (p. 3)

Darwish's description goes along with Bell's definition of translation as a process. Furthermore, he falls into the same trap of not defining the crucial part of his theory, that is the actual transferring process.

Similar phases have been also proposed by Iida (2008) and Carl & Buck-Kromann (2010). Hansen (2008) demonstrates the advantages of the process-oriented researches in that scholars can provide us with 'the most precise expressions in order to facilitate optimal perception of the phenomenon under study' (p. 9). Hence, our understanding of the nature of translation will be increased. Other researchers claim that not only better understanding of translation processes, but also the development of high-quality machine translation programs can be obtained from the

result of such researches (Carl & Buck-Kromann, 2010; Gentzler, 2001; Nida, 1964). To this point, I can summarize all translation cognitive processes that have been suggested into three main phases: (1) the input stage; (2) the manipulating process stage; and (3) the output stage.

Going further beyond the cognitive processes, other researchers focus on the metacognitive awareness of the translator. El-Hilaly (2004) proposes a relationship between translation processes and metacognition. He suggests that 'the correspondence between translation and metacognition lies in the translators' awareness of the process of translation and the control they have in adopting a particular strategy for a specific translation task' (p.2). According to him, the three metacognitive phases can be identified as follows:

1. Planning: A pre-translation stage in which the translator should set his goal and know where to find help.
2. Monitoring: A during-translation stage in which the translator should ask him/herself questions about the appropriateness of the equivalents selected and review his selection in the light of translation theories.
3. Evaluating: A post-translation stage in which the translator should adjust his/her effort to fine-tuning the semantic and pragmatic equivalence of the SL text so as to be sure there is no omission or mistranslation (pp. 2-10).

All these metacognitive phases involve technical translation strategies, as he demonstrates in his paper (ibid). Similar findings have been revealed by other researchers like Kaur (2003/2015) and Aly (2004).

I do agree with El-Hilaly's proposal that in most cases translation is not merely an automatic cognitive process, but a more competent task where the translator needs a high mental ability in order to fine-tune his/her production and/or to find alternative solutions when facing problems. Yet I disagree with the notion of confining translation to only the three conscious and fully controlled processes; metacognitive processes. Translation is more complicated and 'encompasses more conscious and controlled processes and more intuitive and automatic processes' (Albir & Alves, 2009, p. 63). The study of metacognitive processes is really helpful in designing and teaching translation training courses for the acquisition of 'expert' translation competence (p. 67).

Except for Bell (1991) who analyzed process along with product, all previously mentioned theories and theorists have studied translation as a process. Other scholars find it more logical to study translation as a product. They state that the starting point of any translation activity is the original text which stimulates these processes, and not vice versa (see House, 2015). The translator, in their opinion, is a mediator of a SL text which already exists with certain linguistic conventions, and is thus challenged to keep the same function within the TL text conventions. Therefore, theorists would rather prescribe the ends (the product/ text) than the means (the process), as they argue.

Translation as a Product

The platform provided for scholars to describe translation as a product is that of the diverse textual structures imposed by each language. As claimed by Toury (1995), it is the norms of TL and/or SL text that govern the translator's choice of equivalents. The attitude regarding paying more attention to the translation product is clearly stressed in Nida & Taber's (2003) modified definition of translation when stating that it 'consists in reproducing in the

receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style' (p. 12). Thus, defining translation by the processes of analyzing, transferring, and then reconstructing is later on modified by the re-production of the natural equivalent of a given message.

The literature of text-based translation and text quality assessment models is quite rich. Theorists such as Hatim and Mason (1990, 1997), Reiss (2000), Wilss (1982, 1996), Koller (1995), House (1997, 2015) and Nord (2005) are prominent figures in the field (cf. Mehrach, 2003). As claimed by Munday (2008), the most 'representative' work is proposed by Vinay & Darbelnet (1995) and by Catford (1965), with his innovation of the 'translation shifts' (p. 56).

Comparing the SL text with its corresponding TL text, Catford (1965) successfully distinguishes two kinds of equivalence in translation. One kind is nominated as a 'formal correspondent' by which a structural unit or class of any language functions exactly the same as a structural class or unit in another language. The second kind is prescribed as a 'textual equivalent' which refers to a text or a part of text that happens to be equivalent to another text or part of text of any given language (p. 27). Catford's (1965) immense contribution to translation studies is the initiation of the concept of translation shifts. He depicts the term 'shifts' by saying that they are 'departures from formal correspondence in the process of going from the SL to the TL' (p. 73). Two kinds of shifts are indicated by Catford (ibid) as follows:

- 1- *Level shift*: This includes the shift from grammar to lexis or vice-versa in the search of equivalence between two languages, and
- 2- *Category shift* : Four subcategories of shift are mainly included:
 - a. Structure-shift: This occurs in all ranks of grammar, yet frequently appears in the alteration of clause-structures of languages.
 - b. Class shift: It takes place when the equivalent of an item in the SL belongs to another class in the TL.
 - c. Unit shift: It occurs when there is correspondence between two different ranks of linguistic units in the SL and TL.
 - d. Intra-system shift: This occurs when there is an approximate formal correspondence between two language systems; nevertheless, a non-corresponding equivalent needs to be chosen in the target text (pp. 73-82).
 - e.

Although Catford has been of great help to other linguists in the field, his examples are invented and have never been above the sentence level, as pointed out by Munday (2012b, p. 94).

The other remarkable work was contributed by Jean-Paul Vinay and Jean Darbelnet in France. Vinay & Darbelnet's (1995) model of translation discriminates between two translation methods: 'direct translation' and 'oblique translation'. Each method has its micro-strategies of translation. For the former, the subdivision techniques are, namely; borrowing, calque and literal translation, whereas, transposition, modulation, equivalence and adaptation are translation subcategories of the latter (pp. 30-40). The seven procedures are to be applied to three levels of language while translating. These levels are 'lexis, syntactic structure, and message' according to which their whole work is structured (pp. 40-289).

Starting from the late 1960s onward, the emergence of text-linguistics plus the work carried out by the Prague Circle shed light on the importance of studying the text's functions. Hence, the focus of translation theorists was shifted from seeking equivalents of words and sentences to seeking translation equivalence at text level. The text has become the unit of

translation in most modern translation theories (Al-Abdullatif, 2004; Mehrach, 2003; Gentzler, 2001).

One prominent example of functionalists' work is the skopos theory presented by Katharina Reiss and Hans J. Vermeer in 1984 (cf. Gentzler, 2001). Skopos is a Greek term which means goal or intention, and is used in this particular theory to refer to the communicative goal of the target text in the target culture. They (Reiss & Vermeer, 2013) also summarize the main principles of their theory as:

- 1- The function of the translational action is the skopos, i.e. the purpose of translation,
- 2- The TT [Target Text] introduces 'an offer of information' in the target culture and language about 'an offer of information' displayed in a source language and its culture, and
- 3- The TT does not propose the information in an exact 'reversible' way, yet produces via imitation a 'culture-specific version' (p. 94).

The main goal of the target text (TT) is decided by the initiator of the translation task; the client, the institution or the translator him/herself. The relationship between the TT and ST is vague, as Munday (2009) puts it:

The focus on achieving the skopos of the communication means that criteria based on close equivalence with the ST are not necessarily appropriate for assessing the TT. Instead, a coherence rule and a loyalty/fidelity rule are invoked: the TT should be coherent enough for it to be understood by the target audience, yet sufficiently loyal to the ST (p. 227).

The instability of the skopos means that a commercial use and perspective of the translation might abuse the language and/or the ST intention. Kelly (1979) stresses the development of text functional theories which integrate the work done by both linguists and literary scholars'. This integration has made the scientific and artistic nature of translation complementary rather than contradictory (p.66).

In recent decades, the nature of translation has been examined from a perspective of empirical research methods. The argument over translation as a science, an art, a skill, a process or a product has no way out. Hansen-Schirra et al (2010), therefore, propose that an empirical translation theory might open a new avenue to help us understand what translation is. They maintain the following:

In a more general perspective, our research can be seen as compiling a wide range of empirical findings on different aspects of translation (both process- and product- based) which serve as building blocks for a comprehensive empirical model of translation that combines source language-, target language- and translator-related aspects. This opens up new horizons for an interdisciplinary and empirical view on the translation process, the translation product and the translator (p. 2).

The author therefore reaches the conclusion that translation is a three-dimensional phenomenon. A process and a product it certainly is; but, first of all, translation is a human ability. To properly

describe it, translation scholars need to specify their standpoints and the way they would like to tackle this phenomenon, as can be illustrated by Figure1.

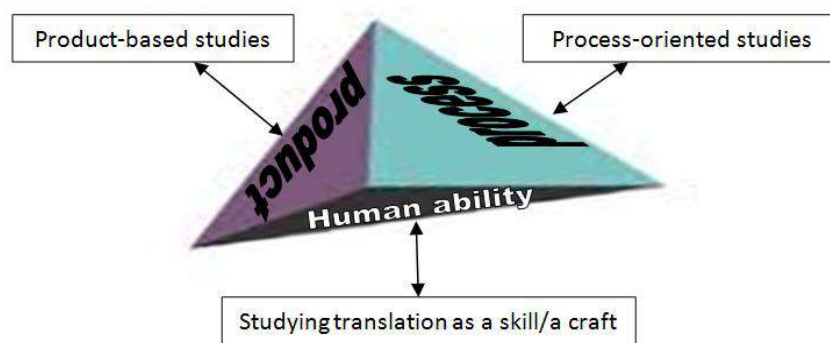


Figure 1. Translation: A Three-dimensional Phenomenon

A hypothetical segregation between its three facets is reasonable for study purposes. What has been happening in all existing translation theories is that each theorist has added more emphasis on one aspect of translation over the others. It is recommended that in order to be able to comprehensively prescribe what translation is, you should investigate its three dimensions at the same time. Hansen (2008) is projecting the same idea when he suggests triangulation of research methods in translation studies:

In this context, it proved useful to keep the original metaphor, i.e. the meaning of a 'triangle' in mind (...).

Triangulation, in accordance with the original meaning of the term, was used to obtain new results or new knowledge from already given results. This procedure guarantees clarity and coherence during processes of investigation and description of complex phenomena (p. 8).

He carries on the discussion and gives an example of the kind of result that comes out of triangulated researches by saying:

Data from interviews or questionnaires about the personal background of subjects can be combined with product data (the evaluation of the target texts), or the same data can be combined with process data from introspection. Triangulated, the results of both combinations can supplement each other or reveal gaps or discrepancies and, thus, can provide new knowledge about causal relationships between personal profiles, processes and products (p.8)

This means that a comprehensive analysis of the product needs to count for the process and the human ability at the same time. It is clear that, in translation, the human mind with all its previous experiences uses its scientific knowledge of linguistics to produce that magnum opus,

i.e. the translated text. Likewise, Sokolovsky (2010) verifies the nature of translation saying that '[t]he special relationship between the original and translation (i.e. existence of semiotic interconnections) is determined by the ability of translation to approximate a multilingual communication to a monolingual one. This trait is based on gnoseological status of translation' (p. 287). This view is reflected by the Qur'an in the following verses:

- (1) The Most Merciful (2) Taught the Qur'an, (3) Created man, (4) [And] taught him eloquence (Qur'an 55:1-4, Saheeh International).
- And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge (Qur'an 30:22, Saheeh International).
-

These verses show that though we are speaking different languages, human beings, the eloquent species, are made able to communicate meanings by various means, among which is translation. Kelly (1979) is definitely right when saying that 'Just as features of an utterance reveal purpose and expressive needs, so do those of a translated text' (p. 227). Thus translation fulfills our needs in the same way our mother tongues do.

Conclusion

The 'simplest' definition, as claimed by Barnstone (1993), that 'translation is the transposition of messages between tongues' is not simple at all (p. 227). It is so because translation penetrates all aspects of our life. It is utilized to transfer commercial, economic, religious, or political messages nowadays which a crucial and critical need in such a conflict-ridden world. As has been shown, the study of translation as a science, skill, process...etc. is much less fruitful. Translation is a complex phenomenon that needs to be examined taking into consideration all its three dimensions: the process, product and human ability. Triangulation is a promising method that opens a new avenue in translation studies. It helps eliminating the fog of discrepancy in some research results and/or drawing new conclusions from previously established ones.

Finally, the author asserts the genuineness of Barnstone words when he stresses that 'having said this we have said everything and nothing about the activity of translation' (Barnstone 1993: 227). The field of translation with its intricate nature stands in need of further investigation and analysis.

About the Author:

Mrs. Raja S. AlGhamdi is a PhD candidate at the University of Leeds, UK. She has been teaching translation for more than nine years in Saudi Universities. Her translation experience includes translating brochures, admin documents, and *Fatawa*: binding legal opinions. She is also interested in discourse analysis and cultural translation.

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Secondary School Students' Attitude towards Arabic Components of Islamic Studies in Kwara and Oyo States of Nigeria

AJIDAGBA, U. A.

Department of Arts Education, University of Ilorin, Ilorin, Nigeria

&

ABDUR-RAFIU, Jamiu

The Provost, Nana Aishat Memorial College of Education, Ilorin, Nigeria

Abstract

This study was carried out to investigate the attitude of students towards Arabic components of the senior secondary schools (SSS) Islamic Studies Curriculum in Kwara and Oyo States of Nigeria. Descriptive method was adopted for the study. Simple random sampling technique was used to select 400 students from eight Senior Secondary Schools in the areas covered by the study. A questionnaire developed by the researcher was used to collect data. One null hypothesis was tested using chi-square statistics at 0.05 level of significance. It was found that students' attitude towards Arabic components of the senior secondary schools (SSS) Islamic Studies Curriculum in Kwara and Oyo States of Nigeria was generally negative. However, there was a significant difference in the attitudes of male and female students ($X^2=6.11$). It was therefore concluded that gender may influence students' attitude towards Arabic aspects of the SSS Islamic Studies Curriculum. Based on these findings, it was recommended that both male and female students should be enlightened on the fact that Islamic Studies is for all and the knowledge of Arabic boosts one's competence in Islamic Studies. Female students should be enlightened and motivated to change their attitude towards learning Islamic Studies by provision of incentives through Qur'anic competition and scholarship awards.

Key words: Arabic; Attitude; Curriculum; Islamic Studies; Students

Introduction

Islamic Studies revolves around learning about Islam and its creeds. The primary sources of Islamic Studies are Qur'an and Hadith. The original language of these two prime sources of Islamic knowledge is Arabic. Thus, the description of the Qur'an and Hadith and their inevitability in the practice of Islam make it imperative that Arabic should be recognized as part and parcel of Islamic studies. This implies that in an attempt to study and practice Islam properly, one needs to dispose positively to the knowledge of Arabic. Ajidagba (2004) was of the view that a student of Islamic studies who is bereft of knowledge of Arabic but relies solely on his/her proficiency in English language to get through in Islamic studies will have academic problem. To avert this problem, there is the need to sensitise students of Islamic studies to the necessity of getting acquainted with the knowledge of Arabic. It is against this background that this study is carried out to examine secondary students' attitude towards Arabic components of Islamic Studies with a view of unraveling the importance of Arabic in Islamic studies and how students are disposed to learning Arabic components of Islamic studies.

Purpose of the Study

The significances and relevance of Arabic in the teaching and learning of Islamic studies have called for the inclusion of Arabic aspects in the Islamic Studies Curricula. However, the kind of attitudes displayed towards learning a subjects matter is often influences students' performance and achievement in that subject (Adam, 2014). It is against this background that this study is carried out mainly to investigate secondary school students' attitudes towards the Arabic components of Islamic Studies curriculum in Kwara and Oyo States of Nigeria. The specific purposes of the study are:

1. The attitudes of students to the Arabic components of the senior secondary school Islamic studies curriculum
2. Influence of gender on students' attitudes towards the Arabic components of the senior secondary school Islamic studies curriculum

Research Questions

The following questions were answered in the study:

1. What are the attitudes of students to the Arabic components of the senior secondary school Islamic studies curriculum?
2. Does gender influence students' attitudes towards the Arabic components of the senior secondary school Islamic studies curriculum?

Research Hypotheses

One null hypothesis was tested

H₀₁: There is no significance difference in the attitudes of male and female students towards the Arabic components of the senior secondary school Islamic Studies curriculum

Review of Related Literature

Islamic studies is the academic programme under which the doctrine, culture, history, law, and ethics of Islam are taught (Hammudah, 1981). Ayinla (2006) also opined that Islamic education, referred to in the Qur'an (3:110) is the process of shaping character, within the Islamic world view, which requires Muslim family to expose its children to all knowledge as a means of understanding the parameters set in the Qur'an for a constructive relationship with God, other

human beings and nature. Islamic studies is a subject through which the Islamic codes of conduct are imparted to the students. Thus, Islamic code of conduct according to Lawal (2003) include honesty, goodness to parents, tolerance, kindness, forgiveness, trustworthiness, righteousness, cordial relationship with others, egalitarianism, purity, reliability, dependability, politeness, humbleness, kindness, obedience, brotherhood etc. Islamic Studies as academic discipline attempts to study, analyze, utilize and develop, Islam for the improvement of the understanding and application of the derivatives of Islam to the advantage of humanity and its complex environment (Oloyede, 2012).

Abdul-Raheem (1986) opined that in the study and practice of Islam, Arabic is considered to be an inevitable tool. Islamic studies is a subject which requires a working knowledge of Arabic language. Oladosu (2000) submitted that Arabic is important and basic to the teaching of Islamic Studies because one is intimately linked with the other. In fact the connection between the two can hardly be over stressed. Oladosu (2000) further stressed that the original Arabic text of the Holy Qur'an is recognized, and that a functional knowledge of Arabic Language is crucial to the understanding of the content of the Holy Qur'an and other branches of Islamic Studies. The functional knowledge of Arabic is not only desirable but it is also required of every Islamic Studies teacher because it would avail them the opportunity of having deep knowledge of all branches of Islamic Studies. Spiritually, Arabic occupies a paramount position as both Arab and non-Arab Muslims are bound by the norms of Islam to use the language in all religious devotions.

The description of the Qur'an and its inevitability in the practice of Islam makes it imperative that Arabic should be recognized as part and parcel of Islamic studies. Not only that Al-Quran, the primary source of Islamic teaching, was revealed and written in Arabic, but also other Islamic literatures were also largely written in Arabic, and to get to the root of the meaning of such literature, a good knowledge of Arabic is essential (Ajidagba, 2002).

Ajidagba (2002) asserted that the relationship that exists between Arabic and Islamic Studies is horizontal one. According to Ajidagba (2004), both Islamic studies and Arabic were regarded as twin subjects because the primary sources of the former, which are the Quran and Hadith, were revealed and taught in Arabic. Abdus-salam (2006) stated that the place of Arabic Language in teaching and learning of Islamic Studies is enormous. This is because the knowledge of Arabic Language will facilitate the understanding of Islamic Studies. Arabic components of Islamic Studies curriculum can be understood with the knowledge of Arabic Language. Furthermore, it was noted by Abdul-Rasheed (2006) that scholars could gain accurate knowledge only by referring directly to original sources. It was noted that it would be difficult to non-Arabist students of Islamic Studies to have meaningful access to the original sources of references.

Students are significant component in the teaching and learning process. During the practical classroom instruction, a student is regarded as the receiver or decoder and his role as receiving or decoding is probably the most important in the communication process (Adegbija, 2004). While explaining the place of students in the instructional process, Adegbija (2004) stressed further that in instruction, the learner should be the focus at every stage from the planning to the end. In fact, the teacher should know that there would be no instruction without learner. The above view shows that students' interest should be given utmost consideration.

Kehinde (2002) asserted that attitude is referred to as one's feelings, thoughts and predisposition to behave in some particular manners towards some aspects of one's environment. The attitudes of students to learning in a given situation may be influenced by some circumstances. One's reaction of a situation(s) is attitudinal, whereas attitude as a variable in education is influenced either positively or negatively by quite a number of factors (Ajidagba, 2004). The factors that determine students' attitude towards a concept may be the nature of the concept, teacher's attitude towards the concept and teacher's teaching methodology (Kehinde, 2002).

Ajidagba (2002) noted that one the principles of retention is the understanding of the meaningful relationship among the parts of a given subject. In Islamic studies, Arabic is a part. Therefore, to ensure retention in learning Islamic studies the meaningful relationship between it and Arabic must be understood by students. It is when this happens that learning can take place and performance enhanced.

Methodology

This study is a descriptive research of the survey type. It sought to describe the attitudes of the SSS Students towards Islamic Studies. The instrument used for data collection was a questionnaire developed by the researchers. The questionnaire was structured to have two sections: A and B. section A contained personal information about the students while section B contains a questionnaire that has 12 items. However, students were required to respond to the questionnaire items and the responses were scored as:

Strongly Agree - 4 points

Agree - 3 points

Disagree - 2 points

Strongly Disagree - 1 point

In addition, Senior Secondary School students that are offering Islamic Studies in the sampled areas were the respondents. In so doing, 400 students were selected from eight senior secondary schools where Islamic Studies is offered. The data collected were analyzed by the use; of frequency counts and percentage distributions to answer research questions. In addition, the chi-square statistics (χ^2) was used to test the null hypothesis formulated.

Data Analysis and Findings

Table 1: Percentage Analysis of the Students Respondents Based on Gender

Gender	Frequency	Percentage
Male	205	51%

Female	195	49%
Total	400	100%

Table 1 shows that out of the 400 students that participated in the study, 205 students (51%) were males and 195 students (49%) were females.

Answering Research Questions

To answer the research questions, respondents' reactions to the questionnaire items were scored. Those who scored less than 24 were considered as having negative attitude and those who scored 24 and above were regarded as having positive attitude.

Research Question 1:

1. What are the attitudes of students to the Qur'an aspects of the senior secondary school Islamic Studies curriculum?

Table 2: Frequency Counts and Percentages Showing Students' Attitudes to Arabic Components of the SSS Islamic Studies Curriculum

VARIABLES	NO	POSTIVE	%	NEGATIVE	%
Male	205	52	25.37	153	76.63
Female	195	30	15.38	165	84.62

As it was reflected in Table 2, 205 male students (51%) were involved in the study while 52 (25.37%) displayed positive attitude towards the Arabic components of the senior secondary school Islamic Studies curriculum and 153 (74%) displayed negative attitude to the Arabic components of Islamic Studies curriculum. The total number of female students that were involved in the study were 195, 30 representing (15.38%) showed positive attitude towards Arabic components of Islamic Studies curriculum and 165 which is (84.62%) displayed negative attitude to the Arabic components of Islamic.

Testing Hypothesis

H₀₁: There is no significance difference in the attitudes of male and female students towards the Arabic components of the senior secondary school Islamic Studies curriculum

Table 3: Chi-square Analysis of Attitude of Male and Female Students to Arabic Components of SSS Islamic Studies Curriculum

Male	Female	Total	df	X ²	Tab.VX ²	Decision

Positive	52(42.03)	30 (39.98)	82				
				1	6.11	3.84	Ho ₁ Rejected
Negative	152 (162.98)	165 (155.03)	318				
Total	205	195	400				

Significance level = $P \leq 0.05$

The calculated X^2 value is 6.11 while the critical X^2 value at df of 1 is 3.84. The calculated value is therefore greater than the table (critical) value at $\alpha=0.05$ significant level. The null hypothesis that stated that there is no significant difference in the attitude of male and female students towards the Arabic components of the senior secondary school Islamic Studies curriculum is hereby rejected. Therefore, there is significant difference in their attitudes.

Discussion

The individual's attitude to a phenomenon could be viewed as similar to what Ajidagba (2004) perceived as reaction to a situation. Attitude is a psychological construct representing an individual's degree of like or dislike for an item. In line with Ajidagba (2004), attitude as a variable in education is influenced either positively or negatively by quite a number of factors. It is evident from the findings of this study that students' attitude towards is generally negative. What have accounted for the negative attitude displayed by the students to the Arabic components of Islamic Studies might be lack of motivation or teacher's teaching techniques. This is because Ajidagba (2004) has earlier suggested that provision of incentives to students who answer questions on Arabic aspects of Islamic Studies would not only motivate them, it would also encourage others to develop interest in answering questions in Arabic.

More so, the findings of this study also indicated that gender of students influence their attitudes towards the Arabic components of senior secondary school Islamic Studies curriculum. The attitude of male students towards Arabic component of Islamic Studies curriculum is more attractive than that of female. The reason may be due to their background knowledge in Arabic. For some parents do send their male wards to traditional quranic schools during the weekends or in the evenings when they return home from the formal schools while female wards would be at home after school assisting their mothers in domestic affairs. Another reason that accounts for negative attitudes of female students towards Arabic components of Islamic Studies curriculum may be due their perception of the Islamic Studies as masculine subject. This is in line with Adegboye (1998) and Shittu (1999) who respectively found that female students display negatively to some school subjects due to their perception that they are masculine subjects.

Conclusion and Recommendations

This study attempted to investigate the attitudes displayed by the students during the cause of learning Arabic components of Islamic Studies curriculum. Based on the findings of this study, it is recommended that the importance of the knowledge of Arabic should be reiterated more in secondary schools. Because this would not only enrich their knowledge of Islamic studies, it would adequately prepare them for more in depth study of the subject. Both male and female

students should be enlightened on the fact that Islamic Studies is for all and the knowledge of Arabic boosts one's competence in Islamic Studies. Therefore, the perception of Islamic Studies as masculine subject should be refuted. Female students should be enlightened and motivated to change their attitude towards learning Islamic Studies by provision of incentives through Qur'anic competition and scholarship awards. A student who is bereft of knowledge of Arabic but relies solely on his/her proficiency in English language to get through in Islamic studies at higher level, will have academic problem. To avert this problem, there is the need to sensitise students of Islamic studies to the necessity of being acquainted with Arabic. Textbooks in Islamic studies should be written in a way that Arabic would be emphasized instead of transliteration.

About the Authors:

Dr. Uthman AbdulRahman Ajidagba (NCE, BA (Ed), M.Ed, PGDPA, Ph.D) is a senior lecturer in department of Arts Education, Faculty of Education, University of Ilorin, Nigeria. His areas of research interest include religious studies education, general education, curriculum studies, primary education studies and Arabic in Islamic Studies. He is currently the chairman, Kwara State INEC.

Abdur-Rafiu Jamiu (NCE, BA (Ed), M.Ed) teaches in Departments of Curriculum Studies and Islamic Studies, Nana Aisha Memorial College of Education, Ilorin. He is currently the provost of Nana Aisha Memorial College of Education, Ilorin. His research interest includes religious education, general education, curriculum studies, primary education and Arabic in Islamic Studies.

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Existentialism Staged: A Comparative Study between Beckett's "Waiting for Godot" and Kanafani's "The Hat and the Prophet"

Hadeel Aldegheishem

Department of English Language and Literature, College of Arts
Princess Nora bint Abdul Rahman University
Riyadh, Saudi Arabia

Abstract

In a general sense, existentialism had left its mark on Arabic and Western literature. The different conceptions and applications of the philosophy on literature, particularly in the art of drama, remain luring for more investigation. This paper aims to explore the development of Arabic and Irish literature under the particular influence of existentialism, with a reference to two distinct plays: "Waiting for Godot" (1955) by Samuel Beckett, and "The Hat and the Prophet" (1967) by Ghassan Kanafani

Keywords: Beckett, Existentialism, Godot, Kanafani, Literature, Theatre

Introduction

Poetry is unarguably known as the Arabs' more dominating form of art. Comparatively, fiction in old times was limited to proverbs and orations. Drama, however, did not become part of the artistic forms of Arabic literature before the 1900s, as an export from France, hence its indebtedness to the European model. In his book, *Arabic Literature: An Overview*, Pierre Cachia studied the development of Arabic Drama and reported its early beginnings in Egypt and Lebanon during the years of French colonization to Egypt and the Levant, where the occupiers needed to bring in some form of entertainment from home. Egyptians witnessed this alien form of expression with awe and decided to come up with performances of their own. A Lebanese merchant called Mārūn an-Naqqāš (1817-55), was among those who were determined to "pour European gold into Arab molds". (Cachia, 2002, p. 144). Different Arab troupes started performing masterpieces of Corneille, Racine, and Shakespeare. However, these performances were mainly musical entertainments with dramatic plots. The first serious attempt to create classical theater was by another Lebanese who lived in Egypt, George Abyadh (1880-1959), who after studying acting in France for six years and gaining practical theatrical experience with French troupes, returned to Egypt and started his own theatre company. The company presented the Arab audience with *Oedipus Rex* and *Othello*, among others. Najīb ar-Rīhānī (1891-1949), in his own right was the first Arab dramatist to introduce comedy and humor to the Arab theatre. (Cachia, 2002). In the later years Tawfiq al-Ḥakīm (1898-1987) is considered by many as the founding father of Arab drama. His life in France and his exposure to French modernist culture, philosophy, intelligentsia, and avant-garde, transcended to the forming of the conscience of many Egyptian and Arab authors. His philosophical plays remain Arabic classics (Starkey, 2006). Arabic drama is an outcome of the strong resilience of its practitioners of the theatre in the face of considerable difficulties. Parallel to the continuous process of adaption and development are many political, social, and cultural obstacles. Freedom of expression and appreciation of the aesthetic are not common places in the Middle East, something which does not make it an easy mission to achieve a theatrical paradigm that matches its counterparts in the world. However, within that broad and variegated space, the struggle for a change continues. (Allen, 2000).

On the Irish front, literature had major setbacks. Under the British colonization, Irish writers before 1900 were highly co-opted with the English tradition. However, writers who wrote about the Irish tradition and question were overlooked and discouraged by the hegemony of the English literary heritage. Some Irish writers stayed in Ireland and took it upon themselves to defend their nations 'Irishness' against the English hegemony, shaping in this struggle a distinctive Irish literary tradition. Other writers, such as Oliver Goldsmith (1728-1774) and George Bernard Shaw (1856-1950), chose to abandon this national cause, and apt for a wider Anglophone audience and a wider reach for readers, and chose diaspora over father land. A third part of Irish writers mostly remained in Ireland but struggled with a complicated notion of nationalism (Wright, 2010). Under such circumstances, Irish drama, started Abbey Theatre, founded by W.B. Yeats (1865-1939), Lady Gregory (1852-1932), and the tragic texts of John Millington Synge: "Playwriting and theater production have transformed themselves as rapidly as Ireland itself" (Flynn, 2002).

In the 1990s and after, Irish theatre has become a genre in its own right away from the previous era theatre productions of 1970s. A century or less from now, Irish drama may create forms that we cannot imagine, especially with the quick artistic response to recent social changes.

1. Existentialism

Existentialism can be easily misunderstood. Some philosophers were surprised to be described as existentialists. Generally speaking, a common feature of existentialist philosophers is that they show interest in human freedom. The idea that the whole world is created to be man's environment. Man's power for making his own courses is the supporting element to let him be the main object of attention. They concentrate on showing people that they are free, to illuminate them with the unrecognizable truth of their freedom. (Warnock, 1970). In the nineteenth century, existentialist philosophers, such as Nietzsche (1844-1900), had revolved against the traditional and metaphysical approaches towards man and his position in the universe. Nietzsche is the first existentialist who proclaimed the death of God and called for a re-evaluation of Christian values. He criticized the submissiveness and self-deception that overwhelmed people of his time. So existentialism is a rejection of man being controlled by a super power of God or religious concepts. Jean-Charles Seigneuret (1988), a critic, defines it as being: "... a confluence of themes and a set of shared influences rather than a body of doctrines. A fundamental feature of all existentialists is their revolt against any form of essentialism that identifies human reality with a priori philosophical, scientific, or religious concepts." (Weidhorn, Caldwell, Averill, & Sawicki, 1988).

We as human beings have our own values and choices in a meaningless world of existence. Existentialist philosophers have rejected the idea of a closed system of universe with a specific given meanings. In addition, because of the existentialists, the individuals carry the burden of creating a meaning of a world that they are thrown into without knowing why. What is existence? For Husserl (1859-1938), undoubtedly it is given less than essence. He had the belief that existence could be abandoned or observed with minority. However, a phenomenologist concentrates more on the essence of things. This is true that we can look abstractly, however, Husserl himself had finally believed that the abstraction of essence would give a peculiar view, and it would not be fully understood apart from factual existence. "Essence cannot be adequately understood except in relation to this existence." (Wild, 1955, p. 73). As being always argued, existence is prior to essence. Looking into the depths of the matter, man has no particular designed essence or nature. His essence is to exist, to act. He is always being more than what he was, in a continuous restless urge to fulfillment. (Wild, 1955)

This philosophical movement has its serious impacts on literature in the mid-twentieth century with the works of Jean Paul Sartre (1905-1980). Sartre's existentialism has been considered as the production of post-1945 mood of despair, chaos and crisis in Europe. With the beginning of World War II and Sartre's participation in the Resistance, the perception of individual's freedom is highlighted. Although the subject of existentialism remained at large the individual being isolated in despair, Sartre's works dealt more with the political implications of the theory. (Weidhorn, Caldwell, Averill, & Sawicki, 1988)

2. Existentialism in the Arab World

Existentialism transcended to the Arab world and dominated the literature of the first half of the twentieth century, especially with the rise of the political conflicts of Palestine and the war of the Suez Canal. Western existentialists sought freedom and liberation of all boundaries, whether theological, political, or social, for one to take their own responsibilities and choices. However, Arab existentialists had capsulated existentialism to politics. In his article "Shall we Return to Existentialism?", Egyptian journalist and writer, Anis Mansour (1924-2011), suggested that existentialism is the most suitable ideology for the Arab world due to its values of freedom,

emphasis on actions, and one's responsibility of their deeds and choices. He explains: write the source, already mentioned above "Shall we Return to Existentialism?"

Existentialism is a philosophical and literary theory which is devoted to an interpretation of human existence; namely, that man exists, that he should be aware of his existence, and that he should realize himself as a human being. To be a human being, he must be free. To be free means to be responsible for every opinion and resolution that he adopts for himself and for other people. (p. 51-59)

This is evident of a dominating political understanding of existentialism. The will to be free of dictatorial governments which deprive its people of their basic rights and of making their own choices. In addition, it may be the will to liberate their lands from colonization and occupation that ruined their peaceful lives. Mansour is calling for man's realization of his freedom and appreciation of his existence as a human. Mansour went on to deny determinism and stated that people are what they make of themselves. In this article, he describes the spread of existentialism in the Arab world which reflects the gloomy experience of the struggle, depression, and abandonment of the Six-Day War. (Cohen-Mor, 2001). Moreover, Mansour proclaimed that existentialism helped Europe and Japan out of their tragedies of the two World Wars and harness their powers for the future. He ends his article with a call for philosophers, writers, and men of religion to help the nation experience existentialism.

In his article "Modern Arabic Literature and the West" (1971), the Palestinian author, poet, and critic Jabra Ibrahim Jabra (1920-1994) discussed the philosophy's great impact on Arab world, and affirming that "it took Arab intellectual life by storm". He started his article exploring Arabic literature's development throughout centuries, and the strong influence of Western literature on contemporary Arabic writings. Commenting on existentialism, Jabra stated: "One does not have to agree on everything Sartre said, but his ideas became pivotal to the new generation of writers who sought involvement in the political and social issues of their times." (1971, p. 87-88).

This suggests the limited conception of existentialism in the Arab world. Due to the political Arab conflicts and issues, Arab existentialist writers laid their focus on these issues and found a link to the philosophy that seemed self-serving. Jabra stressed that one does not have to accept all the ideas of existentialism. This is an expected reference to the Arabs' rejection of the theological connotations behind the philosophy. Such is an attempt at maintaining the general idea and restricting it to political contexts away from its philosophical essence, a common Arab approach to western philosophy.

3. **Beckett's Pointless and Eternal Damnation to Wait:**

Samuel Beckett (1906-1989) is an existentialist and absurdist author whose works "explore the despair, pain, and comedy of the human condition." (O'Neil, 2004, p. 87). His works aim to penetrate human existence in depth, which for Beckett, is absurd and pointless. In his early career as a writer, he wrote mostly poetry. However, his early literary works were difficult to read and gave an impression of a young gifted writer who is showing off rather than an artistic original voice. Gradually, he realized that he was proceeding in the wrong direction by trying to represent and explain the world to his readers. In his journey to Paris in the 1920s, he started to explore and experiment on modernism along with his fellow Irishman, James Joyce (1882-1941). Nevertheless, he "distanced himself from the modernist attempt to account for the world in its

entirety." (O'Neil, 2004, p. 96). His aim was to capture a state of isolation, loneliness and ignorance, as well as the human's need to explain their reason for existence.

In his two-act play, "Waiting for Godot (1955)", Beckett presents the absurdity and purposelessness of human existence. The two tramps Estragon and Valdimir spend their lives waiting by a tree for the mysterious Godot. They believe that Godot is their savior. They try to pass the time by arguing, telling stories to each other, taking their boots off and putting them back on. Frustrated by the wait, they decide to hang themselves but fail and remain trapped in their meaningless existence empty of anything but defining nothingness. Master Pozzo appears driving his silent slave and burden-carrier, Lucky. They meet the two tramps by the tree and spend some time with them and engage with them in a conversation. The master and slave's second appearance comes with a few changes. For instance, the master Pozzo is now blind for an unknown reason. The play ends with the two tramps still waiting for Godot who never came, and obviously never will.

Beckett's "Waiting for Godot" explores the meaning of existence, and defines existentialist literature. The tramps, for example, are waiting for Godot, who seems to promise a purpose, a meaning, or even an explanation, for their existence. Until he arrives, they try to pass the time by repeatedly questioning the reason of their waiting for Godot:

Estragon. Let's go.

Vladimir. We can't.

Estragon. Why not?

Vladimir. We're waiting for Godot. (p. 9)

The whole revolves around the wait, whilst "Nothing to be done" (6), "Nothing happens, nobody comes, nobody goes, it's awful." (30), "We always find something, eh Didi, to give us the impression we exist?" (53). All these discussions, which are repeated throughout the play, reveals the tramps' inability to make their own choices and take actions. Instead, they keep waiting for Godot to come and save them. Despite Beckett's dismissal of the critics' interpretations of Godot for God, he does attack the belief that God will come to save humanity. Godot is not the only signifier. The play is full of symbols and signifiers. For example, Estragon's struggle with his uncomfortable boots hints at the human struggle to define their path. (Hutchings, 2005). The world is filled with cruelty and harshness, like Pozzo's tyranny over Lucky. Terrifying things happen without justification or explanation, as Pozzo's sudden blindness. Nevertheless, we still wait for explanations which will never come, as Estragon and Vladimir wait for "the eternally deferred arrival of Godot.... We cannot say for certain why we exist or that we are meant to do anything more while we are alive than pass the time as we wait for death." (O'Neil, 2004, p. 100).

4. Unfulfilled Prophecies of Peace and Kanfani's Fear of Existential Death:

Known for his novels, short stories, plays, and literary criticism, Ghassan Kanafani (1936-1972) celebrates for being a resistance writer dedicated to the Palestinian national cause after the 1948 establishment of the state of Israel (O'Neil, 2004). He started his literary career by writing short stories through the eyes of the children of refugee camps. After publishing several works that brought him great recognition, he developed his literary techniques and ideas that literature and politics cannot be separated. He believed that the best writers are those who "promote freedom and express resistance to oppression." (O'Neil, 2004, p. 686). Kanafani's passionate obligation to the Palestinian issue and human freedom is portrayed in all of his works. His literature was not only restricted to politics but also affected by major literary and philosophical movements in the

twentieth century, such as Modernism and Existentialism. (O'Neil, 2004). As previously discussed that Arab existentialist perception and application deviated from its western origin. A revisit to Kanafani's "The Hat and Prophet (1967)" can illustrate such difference. The three-act play portrays the situation of a man who has been accused of killing a mysterious 'thing'. Two judges try to investigate his crime. He, however, refused their accusation and claims innocent. He starts narrating his story and how he had met the mysterious 'Thing' and took care of it, fed it on only water, as its nature needed. Gradually, it became the main object of his meaningless life and gave it a sense and purpose. Mysteriously, the entity found its death of thirst as the man went briefly to respond to some messages and refusing some people who came to negotiate a deal with him to take the odd Thing. His attempt at defending himself and the judges decided to declare him innocent. Surprisingly, he renounced their decision and his innocence thinking he can't live with the burden of his loss of 'Thing'.

In Kanafani's play, the accused man attempts to make sense of his life. In the first act, for example, he reveals to the court that he lost the passion to live, that he is actually defending himself against feelings "of non-ending alienation, eeriness, loneliness, and struggle". He exclaims: "you have done nothing, and you have nothing to do." (Kanafani, 2013, p. 18-19), hinting at the feelings of anguish and despair caused by social and political failure. In the same act, a lady fails to convince the man to sell his mysterious 'thing', answering her that "it is my whole world". Oddly, he does not know what it is, yet he likes the idea of keeping it as it revives his life and gives it a meaning. In a conversation between the mysterious thing and the accused man, the latter professed to his thing: "you unintentionally gave me prophecy" and without it "the world will turn back to dust and rust" (47). The chaotic situation of Palestine, arouses the attachment to any simple sign that could revive hopes for life and peace. In the last act when the two judges announced freedom for the accused man, he refuses it: "Innocent? What a burden!" (89), indicating his refusal to rejoin the ugly world. With the mysterious thing, he has an illusion that gives his life a meaning, however, its death will turn him back to his chaotic world which is full of disappointment and despair.

Existentialism, with its strong affinity to socialism and nationalism, was perceived as conducive to regeneration on several different levels: the moral and individual as well as the political and national. The new writers' main motifs were freedom, anxiety, protest, struggle, social progress, individual salvation, rebellion, and heroism. (Cohen-Mor, 2001, p. 198).

That can easily apply to Kanafani's idea of existentialism. Arab existentialists started losing their faith in chances for the region's political conflicts to be resolved, and for stability to be achieved. Nevertheless they continued their fight for freedom, liberation, and change, torn by anguish for their nationalist cause. Therefore, if the land and the nation gave meaning to their lives, losing them will mean losing that meaning.

Conclusion

The two views of existentialism greatly differ. In the Arab world, playwrights used existentialism to serve their political views and to approach their absurd social reality. On the western stage, however, there is a broader and more universal side to the philosophy, with undeniable links with religion. It is an attempt to free man of all boundaries that control him. A recall for an intellectual liberation and theological as well. While Arab writers used it in a capsulated manner as a promise to free Arabs of the dominating social and political conventions. They call for an action to change their desperate environment caused by political issues. As

examined, Beckett's "Waiting for Godot" and Kanafani's "The Hat and the Prophet" point out explicitly the different implications of the philosophy between the two worlds.

About the Author:

Hadeel got her bachelor degree of English Language and Literature in 2014. Her interests include literature, in particular, modern and contemporary literature. She enjoys reading literary texts and analyzing them. In addition, she is curious about languages and linguistic studies. Looking forward to harnessing her time and effort to translate research and write literary and linguistic articles.

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Saudi EFL Students' Knowledge in Pragmatics - Making Requests

Sara M Al-Otaibi

English Language Institute, King Abdulaziz University

Abstract

This paper investigates the pragmatic awareness of final-year Saudi students majoring in English; specifically, their interlanguage pragmatics knowledge when making requests. Accordingly, it addresses the following questions: a) how much knowledge do Saudi EFL students have about making appropriate requests? b) To what extent their knowledge differs from that of native English speakers? In this study, data were collected by means of a questionnaire. The findings revealed that both non-native speakers and native speakers showed similar performance in terms of the level of request directness. However, non-native speakers showed limited awareness in employing appropriate direct strategies and syntactic and lexical modifiers compared to native speakers. Finally, this paper highlights the need for further studies to address L2 pragmatics development.

Key words: Direct and indirect requests, L2 pragmatics knowledge, L2 speech acts, Requests strategies, Saudi EFL Learners

Introduction

The level of competence in second language learning is determined largely by accuracy but also by appropriacy. It is perfecting these factors that make it difficult to develop a high level of proficiency. Canale & Swain (1980) purport that L2 learners should seek to develop overall proficiency and accuracy, as well as pragmatic competence, in the process of second language learning. Accordingly, studies on L2 pragmatics have been undertaken to explore a number of aspects of interlanguage pragmatics, including conversational implicature, discourse markers, pragmatic routines and speech acts (Rose & Kaspers, 2001). Studies on the performance of L2 learners in pragmatics, particularly those on request speech acts, have been conducted by a number of researchers. In the majority of these studies, results showed the differences between native speakers (NS) and non-native speakers (NNS) from various perspectives, including level of directness (NNSs overuse indirect requests, Jalilifar 2009), internal and external modifiers (overuse of politeness markers, Faerch & Kasper, 1989) and strategy forms (employing different request strategies compared to NSs, Hassal, 2003).

The aim of this study is to investigate the pragmatic awareness of final-year Saudi students majoring in English. Specifically, their awareness in making requests, which is one of the most researched speech act forms. Therefore, the following questions will be considered: how much knowledge do Saudi students of English language have about making appropriate requests? To what extent their knowledge differs from that of native English speakers? Accordingly, this paper will start by a brief discussion of request speech acts including The Cross Cultural Speech Acts Realisation Project (CCSARP), which is the framework adopted in this study for analysing the collected requests, followed by some relevant previous studies investigating L2 learners' pragmatic knowledge, particularly requests. Then, the methodology of the study the analysis of the data and discussion are presented.

Literature Review

In second language studies, pragmatics has been referred to as "interlanguage pragmatics", which is defined as "the study of non-native speakers' use and acquisition of linguistic patterns in second language (L2)" (Kasper & Blum-Kulka, 1993: 3). In the wide subfield of interlanguage pragmatics, the two major areas that have been explored are the study of second language use ('how non-native speakers comprehend and produce action in the target language') and the study of second language learning ('how L2 learners develop the ability to understand and perform action in a target language') (Kasper & Rose, 2002: 5). Since, in this paper, it is aimed to explore the interlanguage pragmatics knowledge of EFL learners when making requests, a brief discussion of request speech acts and a number of previous studies in this area are presented.

Request Speech Acts

'Request' is a form of speech act defined as "attempts on the part of a speaker to get the hearer to perform or to stop performing some kind of action" (Ellis 1994:167). According to Brown & Levinson (1978), orders, commands, requests and reminders are all acts that threaten the negative face of the addressee. Therefore, to use the language appropriately, when variables such as social distance or social power, or degree of imposition are involved in the communicative act, such speech acts, and particularly requests, need to be carefully delivered in order to minimize their imposition and avoid pragmatic failure. The Cross Cultural Speech Acts Realisation Project (CCSARP) conducted by Blum-Kulka, House, & Kasper (1989) has developed a framework to classify the various patterns and forms of the speech acts for requests

and apologies. According to the framework, requests are classified based on the sequence (alerter, head act, supportive moves, see table 1) level of directness, strategies and the external and internal modifiers that can accompany the head act of requests to mitigate their imposition force. Request levels of directness, strategies, and internal modifiers (syntactic and lexical) with examples taken from the CCSARP manual coding are included in Appendix A.

Table 1: Request Sequence according to Kulka, House & Kasper (1989)

Alerter	Supportive Moves (external modifier)	head act (core part of request)	Internal modifier (lexical or syntactic modifier)
Hi John	my car is broken down	could you give me a ride	Please

Several studies have been carried out to investigate EFL learners' interlanguage pragmatics in different areas including instruction and pragmatics (e.g. Rose & Kasper, 2001), relationship between pragmatic knowledge and grammatical competence (e.g. Bardovi-Harlig & Dornyei, 1998). Other studies, several of which will be discussed later in this paper, have been conducted on the different pragmatics performance between NSs and NNSs, either by comparing the pragmatic performance of L2 learners at different levels of proficiency or at similar levels to native speakers. Jalilifar (2009), for example, investigated interlanguage pragmatics realisation of requesting among Iranian learners majoring in the English language and native Australian speakers. The data were collected by means of written completion task (WCT) and analysed according to CCSRAP framework. He found that, based on the level of proficiency, Iranian learners differed from native speakers, indicating that as the level of proficiency increased, similar performance to NSs was observed in employing more indirect requests and less direct requests, though there was a slight overuse of indirect requests. Furthermore, Faerch & Kasper (1989) conducted a study to investigate the request strategies employed by non-native Danish learners of English and German compared to native German and English speakers. They found that non-native speakers used different syntactic and lexical modifiers (less varied and influenced by their L1) compared to native speakers. Yet, on the request level of directness, they showed a similar tendency to native speakers' performance. In another study, by Chen (2007), a method of data collection and analysis similar to that of Jalilifar was employed, to explore the pragmatic performance of the request speech acts of Taiwanese freshmen EFL learners and American native speakers. The results revealed preference of both groups to employ the indirect type of request—'quarry preparatory'.

Accordingly, EFL learners' first languages and level of proficiency seem to have an influence on their L2 pragmatics awareness and particularly in request speech act. To the best of my knowledge, there have been no studies conducted to investigate Arabic EFL learners' pragmatics knowledge; therefore, this paper is an attempt to explore that.

Methodology

Participants and procedure

Twenty-four final-year students majoring in English at King Abdulaziz University, completed the questionnaire. However, because four of them did not answer all of the questions, they were excluded. Thus, only the remaining twenty were included in this study. Of the twenty participants, eight had been to English speaking countries. Moreover, on the scale (1-elementary, 2-intermediate, 3-upper intermediate and 4-advanced), the participants' self-evaluations of their English language proficiency levels indicated that the majority fall between 'advanced' (n=3) intermediate' (n=10), 'upper intermediate' (n=6) and 'elementary' (n=1). Ten university native students, at the University of Nottingham, also participated in the survey; their answers were used as a baseline to measure non-native knowledge. All the data obtained in this study were collected online.

Instruments

The data were collected by a written discourse completion task (WDCT), a method that has been frequently employed in empirical studies of pragmatics along with the other five instruments of pragmatic tests including oral discourse completion tasks, multiple choice completion tasks and others. Six situations for making requests were selected from the elicitation questionnaire developed by Jianda (2006). The reasons request speech acts were targeted in this study is because of their importance as they are main parts of communication and making requests is one of the speech acts that involves a high degree of "face threaten" so employing the appropriate form is essential. The reason that the six situations were particularly chosen from Jianda's elicitation questionnaire is because the aim of her study was to develop a test to assess Chinese ESL learners' pragmatics awareness so she developed eleven situations for making requests which were tested and found to be reliable and valid. Therefore this questionnaire was found to be suitable for the current study as it aims to investigate the learners' awareness of pragmatics and particularly requests. However because the participants in the current study are different (Arab ESL learners), six situations that were considered to be familiar to them (relevant to the situations they encounter in their daily life) and which include variables such as social distance, social power and degree of imposition were selected. Specifically, two situations are those which have a high degree of imposition (items 1 and 2), two situations in social distance where the requester is either familiar with the recipient or not (items 3 and 4), and the last two in social power where the speaker in one situation has higher status than the recipient (items 5 and 6). In addition to the six descriptive situations, two demographic questions were added for the NNSs participants to self-evaluate their level of proficiency and to indicate whether they had been in a native speaking country. (For the description of request situations see appendix B)

Data Analysis

A number of studies (e.g. Jalilifar, 2009 & Chen, 2007) have investigated the knowledge of NNSs by comparing their performance in certain aspects of pragmatics to NSs. Of these, particularly on investigating request and apology speech acts, the collected data were analysed according to the CCSARP coding scheme and then, based on the different strategies, levels of directness and external modifiers used, comparisons are made between groups. Accordingly, the data collected in this study will be analysed according to the CCSARP coding scheme, and then the percentage of requests employed, based on the level of directness, strategies used and the external and internal modifiers, will be calculated for both groups of participants and compared.

Results

Table 2: Proportion of request level of directness in each situation

Situation items	Direct Strategy		Conventionally Indirect Strategy		Non-conventionally Indirect Strategy	
	NSs	NNSs	NSs	NNSs	NSs	NNSs
1	0%	10%	100%	90%	0%	
2	0%	0%	100%	100%	0%	
3	10%	20%	90%	80%	0%	
4	0%	15%	100%	85%	0%	
5	0%	5%	100%	95%	0%	
6	20%	35%	80%	65%	0%	

(1-2) Degree of imposition:

- 1- A student asking a teacher to repeat what she said.
- 2- A student asking a classmate, whom the student does not know well, to study with him for a test.

(3-4) Social distance:

- 3- An employee in a meeting asking another employee, whom he knows, for a spare paper.
- 4- A student asking another student, whom he does not know and lives in the same hall, to turn the music down.

(5-6) Social power:

- 5- An applicant wanting to reschedule an interview appointment.
- 6- An owner of a bookstore asking his employee to work extra hours.

Table 3: Proportion of request strategies

Request strategies	NSs	NNSs
Direct strategy		
Mood Derivable	1.7%	8.6%

Explicit performative	0%	1.1%
Hedged performative	3.3%	0%
Want statement	0%	11.1%
Conventionally indirect strategy		
Suggestory formula	1.7%	0%
Query preparatory	93.3%	79%

As Table 2 shows, with regard to the request level of directness, NNSs showed an almost similar tendency to NSs in using direct and indirect requests in different situations. However, in their performance of the direct request strategy (see Table 3) and lexical and syntactic modifiers, some differences (e.g. the preference to use mood derivable and want statement by NNSs) were observed.

Thus, non-native speakers seem to have good knowledge in employing a similar level of directness to NSs; but in regard to the strategy choices, particularly the direct strategy of making a request, and lexical and syntactic modifiers, they revealed some differences compared to NSs.

For example, in situation (6) where the speaker has a higher status than the recipient, both groups used the direct request form, but the strategy used by NSs (mostly on hedged performative) was different to NNSs (want statement and mood derivable), which are considered to be the highest direct strategy forms, according to Blum-Kulka et al. (1989) (see table 4).

Table 4: Examples of Request Strategy

<i>Participants</i>	<i>Examples</i>	<i>Types of Request Strategy</i>
NSs	1- I would like you to stay after the finish of your shift to help me	Hedged performative

NNSs	1- <i>I want you to work</i> for more hours because we have lots of work.	Want statement
	2- Today we have lots of work so <i>stay for extra hours...</i>	Mood derivable

The results also show that both NS and NNS employed a high frequency of indirect requests, particularly using the 'query preparatory' strategy. A substantial difference was noted in the degree of variation of the syntactic and lexical modifiers used. NSs showed a wide range of variation in the syntactic modifiers, including interrogative, past tense, combination of past tense and conditional clause, and negation (for explanation see Appendix A). For example, based on situations (e.g. situations 1 and 2) where a high degree of imposition is involved in the act of request, high variation in the use of syntactic modifiers was observed in NS requests (see table 5). On the other hand, very few syntactic modifiers were employed in NNS requests in the 'interrogative formula'; (Could I? Can I? Would you? Do you?) were almost the only syntactic modifiers used, which reveals NNSs' limited awareness compared to that of NSs.

Table 5: Examples of Syntactic modifiers

<i>Participants</i>	<i>Examples</i>	<i>Types of syntactic modifiers</i>
NSs	1- <i>Can I</i> borrow some paper please.	Interrogative
	2- I would like you to stay after the finish of your shift to help me	past tense
	3-It <i>would</i> be great <i>if</i> you could stay for a few extra hours tonight.	Combination of past tense and conditional
	4- Hey, <i>I know you've put in extra hours over the past couple of days</i> but could I be really annoying and ask for an extra one again at the end of today's shift?	Negation
NNSs	1- <i>can you</i> stay in the store for couple of hours?	Interrogative
	2- <i>Would you</i> please repeat what you said?	

	3- <i>Do you like if I study with you for math exam?</i>	

In regard to the lexical modifiers, a similar result was noted as more variation of lexical modifiers, including politeness markers, downtoners, intensifiers, appealers, understaters and subjectivizers (see appendix 1 for explanation) were employed by NSs (see examples in the table below), whereas the lexical modifier of the politeness marker 'please' was mostly the only modifier employed by NNSs.

Table 6: Examples of lexical modifiers

<i>Participants</i>	<i>Examples</i>	<i>Types of lexical modifiers</i>
NSs	1-Is there any chance you would <i>possibly</i> be free for an interview on Thursday instead.	Downtoner
	2-...I'd <i>really</i> appreciate your help if you can stay an extra hour tonight.	Intensifier
	3-... <i>Would that be OK?</i>	
	4-would you mind turning down your music <i>a little bit</i>	Appealer
	5- I was wondering if it was possible to.....	Understater
		Subjectivezer
NNSs	1-... <i>please</i> would you speak slowly?	Politeness marker

Discussion

According to the results of this study, it seems that, in terms of the level of directness, Saudi learner and NSs both show a high tendency to employ the conventionally indirect form of request, particularly the "query preparatory" form. Such findings actually correspond to the studies of Chen (2007), where both NNSs and NSs show similar tendencies to employ conventionally indirect request form. One possible explanation for such a result has highlighted by Hassal (2003), who points out that learners' ability to use the conventionally indirect strategy can be explained by the fact that the indirect formula 'Modal verb + Agent + Verb' (e.g. May I

borrow) is simple. Accordingly, judging the participants knowledge of pragmatics cannot only be based on the learner's ability to employ indirect requests, as do NSs, as it seems to be relatively less complicated, especially when compared to choosing strategies and lexical and syntactic modifiers based on context. In other words, to realize that the formula (Can I) is more appropriate to use than a direct request seems easier than to comprehend and produce various strategies and syntactic and lexical modifiers to mitigate the force of the request, which may require a higher degree of knowledge. That was observed in the NNSs reliance on the interrogative form 'Could I, Can I', which seems to be simpler and clearer compared to 'I was wondering, would you mind, is there any chance', which were employed by NSs.

Another possible reason for the similar performance of NNSs on the level of directness may be related to the nature of the assessment (WDCT). The adopted assessment method in this study was WDCT, where respondents had the opportunity to read the situations and think before making the request, whereas if another method of assessment, such as role play, had been used, results may have been different. This was noted in Gu's (2011) study, as the participants' performance on making request was better in the written task assessment method than in role play.

Having demonstrated the possible reasons behind the similar performance of NNSs to NSs in the level of request directness, the differences in employing some direct request strategies and lexical and syntactic modifiers are discussed. It was noted in the results, for example, that NNSs employ different forms of the direct strategy (mood derivable and want statements) compared to NNSs (hedged performative). Also, results showed a lack of consideration for social variables, including social distance, social power and degree of imposition embedded in the situations, and accordingly, employment of different lexical and syntactic modifiers to minimize the request force in situations where the speaker is unfamiliar with the recipient. Jillifar (2009: 50) attributes the tendency of low proficiency learners to mainly employ the imperative form (mood derivable) of indirect request strategies to the fact that "they do not possess enough linguistic ability to employ other types of direct request ... because this sub-strategy, especially in elided form, does not demand high linguistic proficiency; it is formally very simple (e.g. Give me the pen)". This might be the cause for the different performance between NSs and NNSs, especially since they are still EFL students.

Finally, one major possible factor, which has also been highlighted in several studies on L2 pragmatics knowledge, is the pragmatic transfer of L1. In this regard, Lihui (2010), in her study of pragmatic failure among Chinese EFL learners, points out that negative transfer of L1 can take place by transferring L1 linguistics knowledge (i.e. semantic, syntactic knowledge) and/or cultural convention (norms of interaction in L1) to the target language. In NNSs performance, negative transfer of the native cultural convention was noted in the use of the imperative form (mood derivable) and adding 'Ok'. (e.g. Please turn the music down, OK?), which is a common way to make a request in the Arabic language. That was also noted in Jalilifar's (2009) study, as the low proficiency Iranian learners of the English language employ the imperative form of direct request strategies; he attributes this tendency to the transfer of their L1.

Accordingly, it appears that, when a deeper level of awareness is required in order to be able to employ the appropriate direct strategy and syntactic and lexical modifiers, NNSs show slightly limited awareness of pragmatic knowledge, whereas their level of request directness is almost similar to that of NSs.

Conclusion

This study aimed to investigate the amount of knowledge that final-year Saudi students of English Language have about making appropriate requests in order to identify to what extent their knowledge differs from that of native English speakers. Results showed that students' awareness of making requests based on the level of directness was almost similar to NSs. However, the differences noted in employing different direct request strategies (e.g. mood derivable and want statement) and lexical and syntactic modifiers compared to NSs indicates their limited knowledge of these two aspects of L2 pragmatics. Yet, overall it appears that NNSs' interlanguage pragmatics knowledge about making requests is relatively good considering they are still EFL students.

Limitations of this study were the small sample size and the fact that the questionnaire was distributed online, which may have provided the participants with the opportunity to give more thought to their answers or even do some research before responding. The results are best treated as indicators of the study participants' awareness level regarding making requests. Yet, it is hoped that this and similar studies can provide a clear image of second learners' interlanguage pragmatics knowledge to support the need for teaching pragmatics in order to raise learners' awareness about the various strategies and the modifiers that can be used, according to context, to develop proper forms of requests.

About the Author:

Sara Mhezal Al-Otaibi holds masters degree in Applied Linguistics from the University of Nottingham, England. She works at the English Language Institute of King Abdul-Aziz University. Her research interests include second language acquisition, L2 motivation, self-regulation and learner autonomy in foreign and second language contexts.

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Appendix A

- Request levels of directness and strategies with examples according to the CCSARP Coding Manual (1989: 18/278-280)

Level of Directness	Request strategies	Examples of requests
1-Direct strategy	1-Mood derivable	'Leave me alone', 'Clean up that mess'
	2-Explicit performative	I am asking you to clean up the mess'.
	3-Hedged performative	e.g., 'I would ask you to presentation a week earlier than scheduled'.
	4-Obligation statements	'you'll have to move that car'.
	5-want statements	'I really want you to stop bothering me'
2- Conventionally indirect strategy	6-Query preparatory	Could you clean up the, please?; Would you mind moving your car?
	7-Suggestory Formulae	How about cleaning up?

3-Non-conventionally indirect strategy	8-Strong hints	(‘You have left the Strategy kitchen a right mess’
	9-Mild hints	‘I am a nun’ in response to a persistent hassler’

- **The Classification of internal modifiers (lexical and syntactic modifiers) according to the CCSARP Coding Manual (p. 281-288):**

Lexical Modifiers	Syntactic Modifier
1-Politeness marker e.g., clean the kitchen, <i>please</i> .	1- Interrogative e.g. Can/ Could I borrow your notes’
2-Understater e.g could you tidy up <i>a bit</i> ? Is there <i>a little</i> room for me in the car?	2-Tense e.g., I wanted to ask you to present your paper a week earlier .e.g., I was wondering whether you could give your presentation in a week’s time
3-Subjectivezer I <i>am afraid</i> you’re going to have to move your car. I <i>wonder</i> if you would give me a lift. I <i>think/believe/suppose</i> you’re going my way.	3-Conditional clause I was wondering if you could present your paper a week earlier than planned e.g., It would fit in much better if you could give your paper a week earlier.
4-Downtoner E.g., Could you <i>possibly/perhaps</i> lend me your notes?	4-Combination of tense and conditional clause e.g., I was wondering if I couldn’t get a lift home with you.
5- Intensifier e.g. the kitchen is in a <i>terrible</i> mess	5- conditional e.g. I would suggest you to leave now.
6- Appealer Clean up the kitchen, <i>will you</i> ?	6- Negation E.g. I don’t suppose you’d like to...
7- Cajoler <i>You know</i> , I’s really like to present your paper next week	7- Subjunctive e.g. might be better if you <i>were to leave</i> now
8- Hedge I’d <i>kind of</i> like to get a lift if that’s all right	8- Aspect e.g. I <i>am wondering</i> if I could get a lift home with you

Appendix B

Below are six situations. Read the description of each situation and write down either what you would say in that situation or what you think the person in the situation would say.

1. You are now discussing your assignment with your teacher. Your teacher speaks very fast. You do not follow what he is saying, so you want to ask your teacher to say it again.

You say

.....

2. For the first time this semester, you are taking a mathematics course. You have had a hard time following lectures and understanding the textbook. A test is scheduled to be held next week. You notice that one student sitting next to you seems to have good background knowledge of math, and is doing well. Since it is the beginning of the semester, you do not know him/her yet. You want to ask him/her to study together for the upcoming test.

You

say.....

3. You are an employee in a company. You are in a meeting with the other members of the employees of the company. You need to write some notes, but realize you do not have any paper. You turn to the person sitting next to you. You know the person very well.

You say

.....

4. You are trying to study in your room and you hear loud music coming from another student's room down the hall. You don't know the student, but you decide to ask him to turn the music down.

You

say.....

5- You are applying for a new job in a small company and want to make an appointment for an interview. You know the manager is very busy and only schedules interviews in the afternoon from one to four o'clock on Wednesday. However, you have to take the final-term exam this Wednesday. You want to schedule an interview on Thursday.

You say

.....

6- You are the owner of a bookstore. Your shop clerk has worked for a year, and you have gotten to know him/her quite well. It is the beginning of the semester, and you are very busy selling and refunding textbooks all day. Today you have a plan to extend business hours by an hour, though you know the clerk has worked long hours in the past few days. You ask the clerk to stay after store hours.

You say

.....

ONLY for NON-Native Speakers: would you please help me to interpret your answers by answering the following questions?

1- How would you rate your level of proficiency?	1- Elementary	2-
Intermediate	3-Upper intermediate	4- Advanced
2- Have you been in an English speaking country?	1- Yes	2- No

“By completing this survey I agree that my answers, which I have given voluntarily, can be used anonymously for research purposes.”

Thank You

Lexical Problems in English to Arabic Translation: A Critical Analysis of Health Documents in Australia

Nidal Alhihi

German Jordanian University in Amman Jordan

Abstract

This study empirically examines lexical translation problems encountered by accredited translators in English Arabic Translations. Its main aim is to identify whether lexical errors occur in professionally translated documents and investigate the type of lexical errors occurring as well as identify the possible reasons for them. Five translated health documents in New South Wales were randomly, lexical errors were counted and then analyzed. The functionalist approach has been adopted in this research. Analysis of the errors was mainly focusing on semantics. The lexical errors found were related but not limited to additions, omissions, compounds, synonyms collocations and inconsistencies. More extensive research is required to identify additional types of lexical errors found in professionally translated documents. This research has many limitations due to the paucity of data and its inability to accommodate for all types of errors and their related factors. Therefore, more research is required in this field in order to improve translation outcomes. The findings affirm the hypothesis that lexical errors are made by accredited as well as student translators. It does not reveal conclusively, however, that errors at the lexical level are due to complex and or new lexical items.

Keywords: equivalence, lexis, semantic, translation errors,

Introduction

As translators, we constantly strive to achieve equivalence at word, sentence and text level. In the process we are often faced with the dilemma of whether to stay loyal to the source text, or sacrifice some features in order to deliver the content accurately. The lexis represents a problem in this process and the lexical items we choose have an impact on the quality of the piece. In an attempt to understand some of the effects of these lexical choices on the target text this study was conducted.

1.1 The Research's Aims

English and Arabic are very diverse language systems and operate differently at word, sentence and text level, a feature which makes the translation process between them complicated and challenging. In an effort to assist translators in this process and contribute to a better understanding of the pitfalls involved in handling the two language systems this study have eventuated. It proposes to identify and investigate lexical translation problems between English and Arabic by critically analysing some professionally translated health documents in New South Wales. The research aims to achieve the following:

1. Identify lexical translation errors made by professional translators in translated health documents in New South Wales and discuss their possible causes.
2. Highlight the types of lexical items which posed problems in these documents.

The hypothesis is that lexical errors are not merely made by student translators but also by professionals because new and complex lexical items cause translation problems between English and Arabic.

1.2 Research Questions

The research questions include the following:

1. Does the lexis pose a problem in the translation of health documents from English into Arabic?
2. What kind of errors are made in translated health documents by professional translators between English and Arabic?
3. What are the possible causes of these lexical errors in the translated documents?

1.3 Methodology

1.3.1 Theoretical Framework

A number of theorists have written about translation. Some like Catford (1965) viewed it in terms of grammatical equivalence while others in terms of communicative or functional equivalence Nida & Waard (1986), and House (cited in Gutt, 1991). Catford, (1965) advocates finding formal equivalence, between languages, by initially focusing on the individual grammatical units then subsequently moving toward the text level. This view lacks practicality because languages vary in their grammatical systems and unless the source text language and target text language are very similar, this cannot be achieved. Nida (2001), focus on the message rather than the form and view translation dynamically, arguing that it is a communicative process. Nida & Waard (1986) discuss 'dynamic' and 'functional' equivalence, which advocates reproducing the source text message in the closest natural way in the target language. This is also the view adopted by House who discusses function under the notion of 'covert translation' (cited in Gutt, 1991, p.45).

Similarly, Dickens, Hervey and Higgins (2002) advocate the importance of purpose in translation. They emphasise the importance of understanding and assessing the salient features of the source text. The functional approach to translation is more appropriate than the pure linguistic approach because it views translation in context and therefore will constitute the basis for discussions in this paper.

1.3.2. Data Collection

The collection of translated documents used for critical analysis comprise of five translated health documents from English into Arabic, which were downloaded from the New South Wales Health Communication Service's website. These documents are information booklets prepared by the government to raise the public's awareness of health issues in Australia. They were chosen for a number of reasons. Firstly, they are accessible and can be conveniently downloaded. Secondly, these documents are the work of accredited translators who are approved by the government. Thirdly, they belong to the plain English types of texts and are written in a simple everyday English style. They generally have a low register and are easy to understand, therefore allowing for the assumption that if lexical translation problems exist in these documents they will most likely exist in more difficult texts.

To identify and investigate lexical problems faced when translating from English into Arabic the empirical data collected is critically analysed and examined for errors. A list of categories of errors is prepared. They constitute errors related to additions, omissions, synonyms, compounds, collocations and consistency.

A combination of quantitative and qualitative methods is used in the analysis of the data. First the errors are identified, categorised and quantified (frequency of occurrence noted) and the results of each document are tabulated. The results are then qualitatively analysed to discuss the errors and establish their possible causes.

The analysis hinges on the functional approach to translation which stresses the importance of context and purpose in translation. Equivalence is looked at primarily from a semantic point of view because it is beyond the scope of this study to include other dimensions.

1.4 Literature Review

A number of researchers Sarairoh (2001), Al- Jabr (2001), Baker (1992) Stall & Knight (1998), Bakir (n.d.), Bahumaid (2006), Mohamed (n.d.), and Fargal (1995) have attempted to explain translation difficulties between English and Arabic at lexical level. Some of these studies have focused on examining and analysing work produced by translation students Mohamed (n.d.), Bakir (n.d.), Fargal (1995) and Al-Jabr (2006), while others identified problems by looking at isolated examples produced or collated by the authors Baker (1992), and Sarairoh (2001). Therefore, there is a gap and a need for empirical studies like the present one which analyses tangible errors found in translated documents by professional translators in Australia.

The literature identifies a number of issues as problematic in the areas of lexis and they will be discussed under the following categories.

1.4.1. Lexical Inconsistency

The problem of lexical inconsistency in translation between English and Arabic is recognised by Sarairoh (2001) and Stalls & Knight (1998). Both studies identify this problem, which is to some extent overlooked in the literature. Sarairoh(2001) highlights the difficulty with technical terms that lack equivalence in Arabic and focuses attention on the problem of inconsistency stemming

from this lexical gap between the two languages. He argues that in the absence of equivalence, the translator resorts to borrowing concepts from the target language and establishing signifiers for them, a strategy which can be problematic if not applied consistently. Although Sarairoh (2001) contributes to a better understanding of the pitfalls of translating technical terms, and the consequences of choosing certain lexical items over others, he fails to include two important lexical categories in his study. These are acronyms and proper names, which also constitute a source of inconsistency.

Stalls & Knight (1998), on the other hand, do identify these categories as sources of inconsistencies in translation, but view them merely as drawbacks to the transliteration strategy used in translating proper names and technical terms between English and Arabic. They therefore attempt in their article to solve this problem by creating a model for Arabic transliteration based on sound mapping and algorithm to standardise the process. However, as they concede, their work requires further investigation to resolve identified problems. Despite Stall's & Knight's (1998) failure to produce the 'flawless' model for transliteration between the two languages, their work achieves two purposes. It highlights the problematic nature of the transliteration strategy used for translating names and acronyms, and develops a sound understanding of the different alphabet and sound systems employed in both languages. Both these issues are important and contribute to the reduction of translation problems faced between the two languages.

1.4.2. Synonyms

A number of researchers have identified problems associated with the use of synonyms in translation; Sarairoh (2001), points to its problematic use to signify a borrowed concept in translation and consequently creating ambiguity and inconsistency in translation. Similarly, Bell (1991), in his discussion of "the meaning postulates" approach to translation argues that "synonymy" is problematic because of its overlapping nature and its underlying assumption that synonyms may be used interchangeably in any context (Bell, 1991, pp. 91-92). Baker (1992), on the other hand, does not recognise problems associated with the use of synonyms or what she labels as translating by "more general" or "more neutral" words. She includes these strategies in a section for dealing with non equivalence at word level in her book (Baker, 1992, pp. 26-28).

1.4.3. The lexical Gap between Arabic and English

The problem of finding equivalence at word level in translation is noted by Catford (1965) Sarairoh (2001) and Baker (1992). Sarairoh (2001) identifies a gap between Arabic and English in relation to technical terms and points to lexical items in English which have only partial or no equivalence in Arabic. He argues that this creates inconsistencies and blames Arabic institutions for failing to "Arabicize" and "circulate" new terms in a timely manner (Sarairoh, 2001, p.10). Although Sarairoh (2001) contributes to this area, his article focuses on technical terms and overlooks other types of lexical items.

Catford (1965) similarly recognises that a gap can exist between languages at lexical level and causes problems in translation. He notes that sometimes a source language item may have "nil" equivalence in the target language and that a source language item may also have more than one target language equivalent in the course of one text. He suggests looking at the context in order to solve this problem (Catford, 1965, pp. 29-30).

Baker (1992) adds to the contributions made by Sarairoh (2001) and Catford (1965) in this area by recognising further categories for non equivalence at word level. She includes such things as

the target language lacking “hyponyms” or “superordinates” and differentiating between the “physical or interpersonal perspective” of lexical items (Baker, 1992, pp. 20-23).

1.4.4. Collocations

Collocations are important in translation because they place restrictions on how words can be placed together and add special meaning to groups of words. A number of writers like Catford (1965), Baker (1992) and Bahumaid (2006) have dealt with collocations and their implications on translation. Bahumaid (2006) argues that collocations represent a major obstacle in translation and investigates in particular English and Arabic translations. He identifies and explores two types of collocational translation problems: ‘intralingual problems’ and ‘interlingual problems’. Intralingual, he explains are those about identifying and establishing collocations in a particular language, and interlingual are about dealing with collocations across languages. Bahumaid (2006) contributes to this area as he focuses on this important issue in translation, provides some strategies for translators, and points to the shortage of adequate resources on Arabic collocations.

In her book, Baker (1992) also focuses on a number of important issues such as collocation’s range which relates to the number of collocates for a term which can differ between languages. Another is collocation’s meanings, which includes the ‘attached’ and ‘presupposed’ meaning as well as the meaning of the collocation as a whole and not merely the combination of the individual meaning of each lexical item. She emphasises the need for translators to recognise and interpret the meaning of collocations in order to avoid mistranslation. She justifiably advocates the need for translators to be familiar with terms, concepts and structures commonly accepted and used in the specific language fields they deal with.

1.4.5. Semantics

The various types of meanings attached to lexical items must be taken into consideration when translating between languages if accuracy is to be achieved. Baker (1992) recognises the semantic complexity constituting a problem in translation and rightly remarks that sometimes it is not possible to realise how semantically complex a lexical item is until one has to translate it (Baker, 1992, p. 22). She notes however that “propositional” meaning is the only type that can be challenged by the reader because it relates to the “truth” or “falsehood” of the word whereas others like “presupposed”, “expressive” and “evoked” meanings cannot be accurately analysed (Baker, 1992, pp. 13-17). This may not be an accurate view because it can be argued that although not every reader will be able to recognise and identify all the meanings attached to a lexical item, competent language experts will.

Baker (1992) identifies the differences in meanings attached to words as a cause of translation problems at word level when the source and target languages make different distinctions in meanings. Similarly, this is noted by Catford (1965) where he discusses linguistic untranslatability stemming from ‘polysemy’. On the same issue Bell (1991) argues that the problem of finding equivalence at word and sentence level does not lie in finding words that have the same meaning in two languages but in the meanings derived from the relationships between words. Also, Bakir (n.d.) concludes that errors in translating style stem from focusing on words as isolated items. On the same question Al-Jabr (2006) also highlights the importance of meaning in translation stating that “accurate translation does presuppose accurate interpretation and comprehension of the given (ST)” (Al-Jabr, 2006, p. 203).

1.5 Results, Findings and Data Analysis

The findings of the data illustrate that many of the translation problems signaled in the literature are reflected in the corpus. It, also points to new categories like compounds. The following tables reveal the major types of lexical translation errors found and their frequency in each document. The tables are not intended to provide comparisons between texts as this does not serve a purpose in this research.

Table 1. *Why You Should Know about Thalassaemia*

Types of Lexical Translation Errors	Total
Additions	36
Omissions	5
Synonyms	13
Compounds	8
Collocations	10
Inconsistencies	7
Miscellaneous	4

Table 2. *the Myths about Cancer*

Types of Lexical Translation Errors	Total
Additions	28
Omissions	16
Synonyms	7
Compounds	4
Collocations	3
Inconsistencies	8
Miscellaneous	1

Table 3. *How to Enjoy the Outdoors without Damaging Your Skin*

Types of Lexical Translation Errors	Total
Additions	25
Omissions	24
Synonyms	2
Compounds	14
Collocations	1
Inconsistencies	6
Miscellaneous	8

Table 4. When Snoring is a Problem.

Types of Lexical Translation Errors	Total
Additions	19
Omissions	15
Synonyms	5
Compounds	4
Collocations	6
Inconsistencies	3
Miscellaneous	5

Table 5. When is a Headache Caused by Migraine?

Types of Lexical Translation Errors	Total
Additions	29
Omissions	23
Synonyms	4
Compounds	2
Collocations	3
Inconsistencies	4
Miscellaneous	2

As the tables reveal, it was possible to identify errors associated with additions, omissions, synonyms, compounds, collocations and lexical inconsistencies, in each of the translated texts. There were also other types found that could not escape mentioning and were included in a miscellaneous category. It must be noted, however, that the overall number of errors in texts should not be considered as an indication of the quality of the translation. This is because it can be misleading, as some were counted more than once if they belonged to different categories. The following sections discuss each category of errors using examples from the texts.

1.5.1. Additions

Only additions in the texts that were deemed inaccurate or unnecessary were counted as errors for the purpose of this study. Other appropriate additions, used to deal with complex lexical items, were not included. This is because they represent a valid translation strategy accepted by specialists in the field like Baker (1992), and Molina & Albir (2002).

The results reveal that additions represented the highest ranking category of errors. Errors of additions in the corpus were generally of two kinds; alternative translations for lexical items and the addition of new information. The majority of additions were however unnecessary rather than inappropriate. The following are some examples where this has occurred in the texts:

Example 1, from text 1

"Remember that, even if you were born in Australia, your parents' country of origin is what counts". This was translated as "يجب أن نتذكر أن الإقامة في استراليا لا تعني شيئاً بالنسبة لخطر الإصابة فالمهم

"هو بلد الشخص الأصلي", which back translates as "we must remember that residency in Australia does not mean anything in relation to the danger of being affected, what is important is the person's country of origin". The target text included a number of added lexical items and information which were not present in the source text. This, in combination with the elimination of important items contributed to a major distortion in meaning and deviation from the source text. Semantically, the source text and target text were not the same and they did not communicate the same message. The translator has committed an unacceptable error and violated the requirements of accuracy, faithfulness and objectivity by adding information that was not intended by the original author. Consequently, the authenticity of the information was affected. There were no specific complicated lexical items to vouch for the adoption of the 'free translation' style, which is recognized by a number of writers for dealing with complex items like metaphors, and idioms Dickins, Hervey & Higgins (2002). One can only assume that the translation was done haphazardly for whatever unknown reason. What is puzzling, however, is how such a mistake can be made and pass undetected despite the checking system in place for translated documents in government organisations. This type of distortion to meaning in a sensitive document providing important health information can have serious consequences.

Example 2, from text 2

"...with 75 per cent of children surviving childhood cancer" was translated as "تصل الى 75% ", which back translates as 'reaches up to 75% in relation to some types'. The translator committed a number of errors. Firstly he or she swapped unnecessarily the emphasis placed in English on 'children' with that of 'success rate' in Arabic. Although it can be argued that this may be a matter of style, the important point remains that some shift in meaning has occurred. Secondly, and most importantly, the translator has limited the success rate to only some types of childhood cancer. This constitutes a mistranslation and a major distortion to meaning. According to the source text the 75% success rate is for all childhood cancers and not merely for some. This difference may not seem particularly important, but to those children suffering from cancer and their loved ones, it may mean the difference between hope and despair and can have major ramifications. The purpose of the source text, which is to provide accurate information about cancers, was not achieved. It appears that the translator may have misread the source text and did not clearly identify the divisions between sentences. He or she may have made a mistaken link between this sentence and the previous one which mentions that the success rate for some cancers is very high. This highlights the important and serious problem of mistranslating due to misreading. This is a problem that is often not associated with professional translators and its identification in a professionally translated health document should cause concern and instigate more research into this area.

1.5.2. Omissions

Omission errors in the corpus included deleted lexical items that contributed to a change or loss in meaning or a loss in information. The omitted lexical items were not limited to complex items that could not be rendered easily into Arabic but included items that theoretically should not have posed any translation problems. The following are examples which demonstrate the types of omissions that occurred. The omitted items will be highlighted in the texts for recognition purposes:

Example 1 from text 3

‘The ultra violet rays, which damage skin, are present everyday.’

A whole clause was missing in the target text. The lexical items deleted do not represent complex items on their own or in combination with one another and therefore do not pose translation problems. Hence, it is safe to assume that the translator merely did not perceive it to be of importance. He or she may have presumed it as common knowledge and unnecessary information to add, because it can be deduced from the whole text. The legitimacy of the use of omissions as a strategy is recognised by a number of writers like Nida(2001), Margot & Vazquez (cited in Molina and Albir, 2002, pp.502-504), but none of their justifications for its use applies to this example. Essentially, the basis for its consideration as an error is related to the purpose of the translation. It can be argued that despite the items omitted not changing the meaning of the sentence; their presence would have emphasized the dangerous nature of UV rays. This point would have been part of the communicative purpose of the source text and therefore should not have been deleted.

Example 2, from text 4

‘But some people- especially overweight men over the age of 40- have a different kind of snore.’

The elimination of the highlighted lexical items distorted the meaning of the whole sentence. It excluded women from having these symptoms and that constituted information loss. A female reader of the target text may fail to recognize that she or any female member of her household might have sleep apnoea. This is vital information given that the document is an information booklet, which aims to raise awareness of this health problem.

There is no obvious reason for this omission as the lexical items omitted are simple and could easily be rendered into Arabic. It may be, however, that in the process of rearranging the syntactic structure of the sentence between English and Arabic the translator has mistakenly decided they were unnecessary. In different contexts, this may have been valid because omission is a strategy recognised in the translation field by a number of writer like Baker (1992) and Dickins et al (2002) amongst others. However, what the translator failed to do here is recognizing the importance of this information and wrongly assuming the legitimacy of its elimination.

Example 3, from text 5

“Some people with migraine, for instance, have visual problems before an attack- these include seeing flashes of light and colour, having double vision and even a temporary loss of sight.”

In the sentence, a number of important information has been omitted in the translation. All the visual problems provided by the writer to explain the various symptoms of migraines have been eliminated. This constitutes a translation error and loss. One can argue that the translator may have possibly omitted them because they were complex items. Translating “flashes of light and colour” is somewhat problematic not due to lack of one to one equivalence at word level but because the words ‘flashes’ and ‘colour’ do not collocate in Arabic. It sounds unnatural to use “وميض لون” in Arabic. Additionally, having two nouns attached to flashes- namely light and colour - add to the complexity of the translation. Translating the expression literally would have produced an unnatural target language text that could have caused confusion to the reader. Some manipulation and careful consideration was required to deal with it and in the process the translator would not have been able to stay too faithful to the structure of the source text. A possible rendition may be “رؤية وميض أضواء عادية أو ملونة”, which back translates as “seeing flashes of normal or coloured lights”. For unknown reasons, vital information was sacrificed at the

discretion of the translator. Conversely, ‘double vision’ should not have posed any problems because the expression itself “ازدواجية الرؤية” exist in Arabic. What may be deduced is that because the translator omitted the first items, he or she probably did not see it fit to include the others.

1.5.3. Synonyms

Errors of synonyms occurred in the corpus when translators opted for incorrect or inappropriate choices when there were a number of options available to explain one lexical item. The translators may not have been aware of the connotative and denotative meanings of their choices, or simply did not keep in mind that exact synonymy rarely exist (Nida, 2001, 30). The following are some examples indicative of this in the texts:

Example 1, from text 3

‘How can you teach children to protect their skin’ and ‘Is it okay to use sunscreen on small babies’

The highlighted terms were translated as one in Arabic “أطفال” i.e. “babies”. Although “أطفال” is provided by Al Mawrid dictionary for both terms, and they are synonymous, they should not be used interchangeably in this context. This is because “أطفال” is traditionally used for younger children or babies while the term “أولاد” which is more general and can be used for children is more appropriate in this context. Additionally, the use of one word for the two terms created some distortion to meaning. This is because the original intention of the author was to highlight that different age groups can be dealt with differently. The source text differentiated between babies, children and teenagers when providing advice on how to provide protection and education about sun damage. The translator should have established this from his or her pre-reading of the text and catered for it.

Example 2, from text 4

The term “irritability” was translated using the general super-ordinate term “انزعاج”, which back translates as ‘annoyance’. Although this is permissible according to Baker (1992) when the target language lacks a hyponym, it is not considered as the correct choice here. This is because, although no one word equivalence exist, the expression “سرعة الغضب” which back translates as quick anger convey the meaning more accurately.

1.5.4 Compounds

Compounds are semantically complex and when there is no one to one equivalent the translator has to resort to other strategies to convey their meaning. The first impression, of the results revealed that errors of compounds were not particularly high and therefore this type of lexical items did not pose problems for translators. A more thorough look at the results and texts however indicated the contrary. The low frequency of these types of errors in three of the texts were merely due to the presence of little compounding in the source text. The other two texts, which had more compounds, had a high number of errors belonging to this category. Errors of translating compounds included their omission and the use of a less appropriate translation. The following are illustrative examples of compounds errors:

In text 3 the term ‘outdoor’ was translated as “خارج المنزل” which back translates as “outside the home”. This can mean anywhere and not necessarily outdoors. Therefore some loss in meaning has occurred which is erroneous in this instance. This loss could have been avoided because

Arabic does have an appropriate expression for it "في الهواء الطلق", which back translates as 'in the open air'. The translator should have been aware of it and used it.

Similarly, in text 3 the term 'indoor' in the expression 'indoor workers' seemed to cause problems for the translator. It was translated as "العاملين داخل المنازل والمكاتب", which back translates as "hose working inside houses and offices". This rendering excluded factory workers and other types of indoor workers, which constituted a loss in meaning. The translator could have used the terms "inside" or "inside buildings" to cover more types of indoor workers.

1.5.5 Collocations

In text 4, "now and again" was translated as "بين كل عدد من الشخرات", which back translates as 'between every number of snores'. Arabic has an equivalent expression, which is, "بين الوهلة والاخرى". It should have been used instead of the longer version of the target text. The longer rendition, however, indicates that the translator have felt the need to make the target text more explicit. This shift in the level of explicitness is pointed by Shoshana who argue that it is 'a universal strategy inherent in the process of language mediation' used by professional and non professional translators alike (Shoshanna, 2000, p. 294).

In text 1 "some people also have emotional problems..."

This was translated literally as "مشاكل عاطفية". The Arabic rendering collocates but the meaning it portrays is different to that of the source text. Baker (1992) recognizes this problem of first language interference. She points that at times the meaning of the source language collocation may be misinterpreted due to the existence of a similar common collocation in the source language (Baker, 1992, p.55). The Arabic collocation is used in the target language for 'romantic problems'. Its use here alters the meaning of the source text. In the English context, it refers to feeling negative. This is elicited from reading the next sentence in the text, which explains that a person with thalassaemia may at times feel like giving up fighting against the disease. The expression "مشاكل نفسية", which back translates as 'psychological problems', is more appropriate in this context despite its negative connotations. This is because it is used in Arabic to include categories like depression and other negative emotions a person may experience.

1.5.6 Inconsistencies

Errors of inconsistencies in texts mainly resulted from the use of different synonyms to refer to the same item. The inconsistencies did not stem from the terms being technical or new as argued by Sarairoh (2001). The errors, therefore could have easily been avoided had the translators critically reviewed their work. The following are illustrative examples of these types of errors in texts:

In text 3 the term 'adult' was translated throughout the text in three different ways. . It was rendered as "بالغين", which is the correct term for it. It was also translated as "فيما بعد", which back translates as 'later on' and as "كبار" which back translates as big or old. Similarly, in text 1 the term 'disorder' had three varying renderings for it in Arabic. It was translated as "اضطراب", which mean disorder, "اضطراب دموي", which means blood disorder and "مشكلة" which means a problem. Although semantically the translations were not inaccurate, these inconsistencies should not exist in professionally translated documents. The translators should have been able to avoid this, particularly given the simple nature of the terms.

Conclusion

In general, the findings provide empirical evidence that lexical problems exist in translation from English into Arabic. They also support the hypothesis that lexical errors are not merely made by student translators. They do not prove conclusively, however, that errors occurred due to new and complex lexical items. On many occasions the lexical items were not difficult to translate and errors resulted merely from making inappropriate choices. This implies that translators faced difficulty with semantic boundaries and the restrictions of lexical items.

The majority of errors identified in the corpus at the level of lexis do not represent incorrect translations but rather inaccurate use of lexical items. This may have been due to many factors such as time constraints, the competency of the translator, and their individual styles. These elements, however, were not assessed in this study due to its limited nature.

The lexical errors found were related but not limited to additions, omissions, compounds, synonyms collocations and inconsistencies. More extensive research is required to identify additional types of lexical errors found in professionally translated documents.

It is evident that this research has many limitations due to the paucity of data and its inability to accommodate for all types of errors and their related factors. Therefore, more research is required in this field in order to improve translation outcomes.

About the Author:

Nidal Alhihi: I am a qualified Arabic/ English as a second language teacher by the NSW Department of School Education and an accredited interpreter and translator by The National Accreditation Authority for Translators and Interpreters (NAATI) in Australia. I have been working as an ESL teacher as well as a freelance interpreter / translator for more than 10 years. I have completed my master of interpreting and translation studies from the University of Western Sydney and currently work as an English lecturer at the German Jordanian University in Amman Jordan.

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Appendix

List of Texts

<http://www.mhcs.health.nsw.gov.au/publicationsandresources/pdf/language-1/english>

Text 1 “Why You Should Know About Thalassaemia”

Text 2 “The Myths about Cancer”

Text 3 “How to Enjoy the Outdoors without Damaging Your Skin”

Text 4 “When Snoring Is a Problem”

Text 5 “When Is a Headache Caused By Migraine?”

Syrian Drama Escaping Censorship: Sa'dallah Wannous's *The King's Elephant* and *The King is King*

Samar Zahrawi

Department of foreign Languages
College of Humanities and Social Sciences
Sam Houston State University Texas, USA

Abstract

Sadallah Wannous (1941-1997), a leading Syrian playwright, was concerned in his political theater with preaching democracy and raising the awareness of the masses in order to have more involvement in the public arena. His drama was hurdled with censorship and he had to find indirect ways in his plays to instigate opposition. This article investigates whether the lack of freedom of expression curbs the creativity of the dramatist. My aim is to study and evaluate the dramatic techniques Wannous used in his attempt to circumvent censorship. This is mainly done through a critique of his plays in the light of my textual analysis, Wannous's statements in his non dramatic writing and available literary criticism. Wannous's polemical play *An Evening for the fifth of June* (1967-8) was banned after the first performance. Two later plays were chosen for this study; *The King's Elephant* (1969) and *The King is King* (1977). In both plays, Wannous analyzed the nature of authoritarianism and the psyche of the repressed majority, and urged for dissent in far fetched plots that do not directly reflect the status quo. To do so, he made extensive use of fables, folk tales, allegory and symbolism. By exploring new theatrical modes, Wannous was able, not only to politicize the masses, but also to produce high quality art that is thought-provoking and entertaining at the same time. For the purpose of economy I limited my article to two plays. However *The Adventure of the Slave Jaber's Head* (1970) is very pertinent to the main question herein and can be added later in a more extended book-length study.

Key words: Censorship, Revolution, Syrian drama, Syrian theater, Wannous.

Syrian Drama Escaping Censorship: Sa'dallah Wannous's *The King's Elephant and The King is King*

Sa'dallah Wannous (1941-97), one of the leading Arab dramatists, was a passionate advocate for raising awareness of the oppression practiced against the people. In his *Manifestoes Toward a New Arabic Theater* (1970) published in his complete works, *AL-A'mal Al-Kamila* (2004), he explained that his theater had a progressive political message which he addressed to the "common People" who are "conspired against by the oligarchy and kept ignorant and depoliticized. ...Such classes are hoped one day to become the pioneers of revolution and change." (2004 vol 3, 91-2). Since he always yearned for freedom, the aim of his theatrical performances was to politicize the masses and to instigate a revolution against authoritarianism. This article will examine the way Wannous 's theater attempted to educate his audiences and at the same circumvent the strict censorship imposed on the freedom of expression. Starting with a critique of his early censored play, *An Evening Party for the Fifth of June* (1967-8) this article will proceed to study Wannous 's more creative dramatic modes in his two plays; *The King's Elephant* (1969) and *The King is King*. (1977)

All of Wannous's plays depict and criticize the lack of people's involvement in the political decision and indirectly encourage opposition and promote a more democratic outlook. Freedom was his obsession. In a conference of the Union of Arab and Syrian Writers in the middle of 1970s, he, together with fellow colleagues, issued a statement condemning the increasing oppression and gagging of writers, and pleaded with Arab regimes to allow more democracy and freedom. This statement angered the Assad regime that was hosting the conference. Thus he was consequently marginalized and no longer allowed a leading role in the Writer's Union (Najm 01/03/2015). During his productive years, free thinkers and activists were persecuted and often executed merely for airing their views or criticizing the government. Martial law was declared in 1963 and has not been lifted since then. The people's will to free thinking was brought to a halt because of the excessive cruelty practiced against leaders of opposition. An example of such practices is the 17 years solitary confinement of the lawyer and leftist activist, Riyadh Al-Turk, between 1980 and 1997, for censuring the government's policy in suppressing the protest of Muslim brotherhood in Hama 1980. (AlJazira Encyclopedia 2015). The process of gagging activists and artists continued on. For example, the novelist Hani al-Rahib was arrested in 1985 and laid off from his job as a professor at the University of Damascus not for anything he wrote, but just for saying at a Writers Union Lecture in Damascus that individual freedoms were greater in Egypt than in Syria. (Kahf, 2001, p.8). Wannous communicated his messages on the stage within this atmosphere of close scrutiny of the government. He was summoned for an interrogation by the political security forces and several of his plays were delayed for several years or banned altogether. (Al-`Anezi, 2006, p.132). In order to escape censorship and persecution he gradually learned- from his own experience- to avoid topical issues and to make only symbolic reference to the status quo in his far fetched fables, folk tales and historical anecdotes. Such oblique critique of the present allowed Wannous a margin of freedom, and also lent an artistic touch to his dramatic work. In her article, "The Silence of Contemporary Syrian Literature", Mohja Kahf reveals that "paradoxically, the heaviness of censorship in Syria spurs some writers to new levels of creative development, as they seek more sophisticated ways to express their art and their truths." (2001, p. 8). According to a Syrian film maker Usama Muhammmad, There are

two responses to the censorship rule. ..One, to make a bad art and talk about nothing, or two, to say what you want to say and make art. The trick is to find one's own... language that is indirect, so one can make films about political power, religion, sex, and violence in a metaphorical—and often more powerful way (Nice 2000, P.11).

Likewise, Wannous had to find indirect ways to reflect on the human condition in Syria and to communicate the inevitability of people's revolution. In doing so he produced less polemical and more creative art.

One example of an earlier polemical play that was banned is *An Evening Party for the Fifth of June* (1968). This play breaks down the fourth wall and engages the actors and audience—some of them actors in disguise—with a heated discussion about the reasons for the defeat in the 1967 war and the loss of land to Israel. The play holds the government responsible for the 1967 defeat and openly censures the police state that restrains the civil society. It made the audience aware of their fears by staging a public arrest of the all characters and audience by the "supposed secret police". Being so obvious, this criticism caused the play to be banned after the opening night. Several years later, the play, however saw another production. A government official who attended the dress rehearsal of a later play, *The Adventure of Jaber the Mamlouk's Head* (1970) decided that the latter should be banned. To fill the program of a theatre festival, *Evening party* was allowed to be preformed the following night, as the government of Hafez Al-Assad felt that it was beneficial if the public thought they were being allowed a margin of freedom of expression. After all, *An Evening Party* could be interpreted as a condemnation of the previous government that was responsible for the 1967 defeat. (Al-'Anezi, p.132)

Dramatically, *An Evening Party* (1967-8) suffered from two shortcomings. First, it was too modernist and experimental, borrowing excessively from the western theatre; a trait that made it alien to Arabic culture and its theatrical tradition. Second, it was too topical and polemical in its condemnation of the failures of political leaders. This made it closer to an interactive political debate than a work of art. Wannous realized that he should look for different resources for his future plays in order to combat his own artistic failure and the police state censorship. In an interview with the literary critic Mary Elias in 1996, Wannous revealed that "My early clash with the censors revealed to me the limits of my dreams and of the theatre's capabilities" (Al-'Anezi, 2006, p 131). For his next dramatic production, he internalized the advice given to him by his French mentor, Serrault. The latter advised him: "You, the Arabs can contribute to the world theatre by breaking away from the inflexible forms of the European models - which restrain our mobility and disable our thinking – in order to invent new theatrical forms and styles" (Al-'Anezi, p. 132). Thus Wannous moved to folk tales to derive plot lines and parables that would serve his essential purpose of creating the required transformation towards freedom". *The King's Elephant* (1969) is "based on a folk tale from the oral repertoire, told by hakawatis in the streets and cafes of Syria and not included in collections such as *The One Thousand and One Nights*." (Al-'Anezi, 2006, p. 125). Having delved into his own tradition for sources for his theatre, "Wannous emerges as one of the few dramatists who have doggedly pursued the development of a lively and innovative indigenous tradition of drama in the face of considerable odds." (Allan Roger 1984, p. 111) Popular heritage helped Wannous to create a commentary that dealt with the long existing oppressive regimes in Arab history and to, symbolically, make the connection with similar regimes in modern times.

The King's Elephant (1969) starts with panic among the people in the slums and narrow alleyways of an unnamed location or time, after an elephant, that is kept by the king as a

pampered pet, treads on a little boy and squashes him to death. This is only one of multiple incidents as the elephant continues to wreak havoc in the lives and livelihood of the impoverished town. People mourn and are frightened, but are pacified by their faith in God and fate. Zakaria, an educated countryman, insists on organizing the masses to march to the king and present their complaints. He teaches them and they all rehearse their dissonant words till they are all able to harmonize their utterances. In the presence of the king, the down-trodden masses lose their new found courage and are relegated to silence. Even the instigator, who is let down by the crowd, fails to utter his complaint. Instead, he asks for another female elephant to relieve the loneliness of the much beloved elephant. As told in 1969, *The King's Elephant* depicts long-term subjugation of the masses and foretells the 2011 revolution. Wannous contends that this is only the germination of a coming revolution which will be excessively violent one. The revolution, which was called for in 1969, during the time of writing the play, came 42 years later after more elephants had been bred, or after the number of government's agents that had continued to suppress the people multiplied, and the people's anger simmered enough in a tight boiler to blow up.

In depicting the resignation and fatalism of the people, Wannous is making a very important comment on the collective repressed psyche. It is noteworthy that the "commoners", as the king and his guards call them, are totally resigned to their fate, a belief in destiny and fate being a basic belief in Islam, Wannous himself is secular and not concerned here with making a comment on religion itself. A closer analysis of the trodden villagers shows that fatalism does not so much emanate from an innate disposition to piety. Rather, it is engendered by internalized long-term fears that have prevented the oppressed from recognizing the source of their oppression. They had been silenced by terror, had to stoically displace their longings and desires for a better life. They had to resort to submission to God's will in return for piece of mind and endurance of pain. This prolonged injustice has given way to the rise of religiosity that we see in Arabic culture in present times

The character that stands out of the suppressed crowd is Zakarai, the school teacher. He is the prototype of revolution leader. He refuses injustice, and instigates protest. He shows considerable amount of courage to face the king. However, like others, he has been terrorized long enough to realize that he cannot face him alone. He relinquishes the cause and expressed love to the elephant when the other villagers fail to support him. Critics such as Ali Al-'Anezi and Marvin Carlson have viewed Zakaria as a demagogue who led the people, used them and later betrayed them. They regard him as an opportunist who made use of the people's passion to his own interest. (Al-'Anezi, 2006, p 126) Such an understanding would detract greatly from the meaning of the play which should be read as one incomplete step towards revolution. The main lesson in this parable is the extent of injustice and its crippling consequence on the people's psyche. The main aim is to raise awareness of the inevitability of a revolution. The decision is taken, people are rallied, Zakaria is passionate to alleviate oppression, but he is yet unable to overcome his fear. He is not a demagogue, but an anti-hero who lacks the grandeur of a tragic hero.

After acting out the play, the actors abandon their parts and stand in a line addressing the audience in a Brechtian alienating mode. They alternate in vocalizing the last lines.

Group: That was a story.

Actor 5: Which we acted

Actor 3 In the hope we can all learn a lesson from it.

Actor 7: Do you know why elephants exist?

Actor 3: Do you know why elephants breed?

Actor 5 But this story of ours is only the start

Actor 4: When elephants breed, a new story starts

Group: A violent, bloody story, which one day we'll act for you (Wannous, 2004, p 451)

In 1969, Wannous was already aware that the proper longing and will to freedom and justice would require further courage and commitment, for the process would be fierce and violent. This is true now of the current situation in Syria since the eruption of 2011, after more than 20000 lives were lost and 5 million were displaced (George Sabra 2015). This bloody story is the story of the strife for freedom that Syria is presently witnessing.

The form of folktales in *The King's Elephant* (1969) is a safe haven that is used in order to communicate a political message of warning, paint a framework for dissent and plant the seed for rebellion. In dramatizing the king of all times (Malek Al-zaman), a title that is reminiscent of Scheherzad's tales told to Haroun Al-Rashid in *A Thousand and One Nights*, Wannous, symbolically, makes a connection between the arbitrary tyranny then and now in modern times. Not only does the play divulge the state of oppression then in 1969, but also it condemns the consequent complacent pacifism and fatalism of the public. It aims at moving the public towards a more proactive stance whereby they will be able to stand up for themselves.

The main shortcoming of *The King's Elephant* (1969), just as in the previous play, *An Evening Party* (1967-8), is that it fails to give enough attention to the human content. Wannous's characters are a cohort of men and women who represent the collective psyche of a nation. But none of them are fully fledged or round characters. Even Zakaria, the protagonist, is flat and lacks some human complexity. Wannous's dramaturgy matured later and his characters acquired more dimensions. His later plays *The Adventure of the Mamluk Jaber's Head* 1970 and *The King is King* (1977) "reveal how Wannous began to shift the focus to human narratives, to delve into characters without falling into the trap of donning ideological mask" (Al Asad, in Massad (ed), 2007, p. 181)

The King is King (1977) contains shrewd comments on political corruption, inequality and the nature of autocratic authority within the disguise of personifications, allegory and folk tales.

As the stage banner at the opening scene announces, "*The King is King* is a personification that aims at analyzing the structure of authority and disguise"(Wannous, 1977, p.583). The play is a game of disguise. At one extreme, the king owns everything. He is in the disguise of flamboyance and majesty. At the other end of the spectrum, the impoverished commoners are disguised as beggars. Almost all of the characters are alienated from their own inner essence by their disguise and their socio-economic condition. The banners are read aloud as staccato phrases by two of the characters: Obeid and Zaher. Throughout the play, they meta-dramatically remind the audience that this is a game. Obeid and Zaher in their disguise as beggars are in fact the directors of the play within the play and are the instigators of revolution within the game. The play, which is acted by circus-like performers, is an allegory rather than a realistic presentation of an autocratic government.

The plot line of the play within the lay is inspired by the *Sleep Waker's tale* from *A Thousand and One Nights* (Meyers and Saab, 2013, p.128). In that story, a bored king wishes to entertain himself by dressing up one of his subjects with his own clothes, and then he has fun watching him act. However, the commoner, Abu Azza, becomes extremely enmeshed in his new role and will not give up his new power. He assumes a more greedy and authoritarian personality than the previous king. He eventually "holds on to the specter with a fist made of steel and fire"

(Wannous, 1977, p.671). He holds up an axe and prohibits playing, illusions and dreams. The real king promises utter violence and autocracy with warnings that terrorize even the audience: "I will break all mirrors, I will slaughter everyone, everyone with no exception. All the witnesses of the game, all those who participated in it, all those who watched it, everyone, every one"(p.666). Likewise, the surrogate king in disguise, Abu Azza, promises similar blood thirsty action: "The axe will become my hand, my arm, my heart, my attire and my bed.... Nothing cleanses kings but blood.... I will wash in blood...It will be my perfume" (p.670). The king is king indeed; no one from his entourage or subjects recognizes the change, for "The king has no face" (p 672). Shahbandar asks Imam if he noticed that the King's face has changed, and Imam answers: "He has become more royal" (p. 672). The king's personality does not matter. Wannous is not criticizing the moral degeneration of a certain leader or king. Rather, he is making a commentary on the impact of absolute authority on statesmen and ultimately raising awareness of the need for democracy. In his notes to directors and interpreters, Wannous explained his intention that "raising awareness and analyzing the structure of authority is revolutionary acts that will continue till they achieve their purpose. In some stages of strife, education is part and parcel of action and is complementary to revolution" (2004, vol1, p 681). The game of disguise in this play communicates the message that absolute authority devoid of liabilities submerges the real personality of any king and changes him into a greedy bloody dictator.

Although the play was based on literary tradition and was set in no specific time in history, the sudden replacement of the king with another and the consequent consent of the entourage and the public bring to mind the multiple coups in 1960s and 1971 in Syria when the public had no active part in elections and, instead, resorted to silence and passivity. Written in 1977, *The King is King* predates and anticipates the multiple massacres committed later between 1982 in Hama City and in 2014 against the dissenters and civilians everywhere else in Syria. It is very clear that Wannous had an accurate perspectives on the political arena at that time, and he depicted the true situation of the oppressed in his own dramatic way. His ambition was to raise awareness. In his notes to the directors and interpreters he explained: "Those who are presenting the play are educating and learning at the same time. They are not only analyzing the authority, but also discussing, even if that discussion was only inner dialogue". (Wannous, 2004, vol 1, p.681)

The configuration of characters is significant. One group which represents the "mob" or the common people, are always pleading for permissions. Another group represents the authority; a king, princes, noble lords, sword bearer (punitive authority) and police leader, stand for prohibitions. The game between the two groups is a tug of war, for throughout time, they have arrived at a balance. The third group is comprised of the Shahbandar, a notable businessman, who represents capitalistic power and the Sheikh who represents religious authority. They are allowed to symbolically manipulate characters and puppets.

The characters declare that this is a dream realm, an imaginary kingdom, the story is illusory and the whole play is but a dream. However caution should be made lest fantasy turn to reality. Thus, Wannous sets the scene where complex ideas about class struggle, authority, corruption, and dictatorship can be discussed with the least chance of censorship or prosecution.

In a sub-plot, the revolution is underway. Obeid and Zahed are dissenters in the disguise of beggars. They work secretly to raise the awareness among people concerning their oppression and poverty, to organize people and instigate a revolution that never erupts in the play. It is still too early for this to occur as people are not yet fully aware. Zahed, who is enthusiastic to start the wave of protest, believes that the public is dejected and any organized initiative will help clarify

the image and be more conducive to dissension. On the other hand, Obeid, a more careful organizer, believes that, despite the people's misery and fear, a unanimous resentful attitude has not matured yet. In case of any dissent, the only recourse of the king is terrorism and more terrorism. (Wannous, 2004, p.602) Therefore the dissenters should wait and not reveal themselves too soon as easy victims; the seed of a rebellion should remain secret for a while.

Wannous was aware that a revolution against the dictator was inevitable and that the terrorism of the dictator was a foreseeable consequence. He was dedicated throughout his dramatic career to discuss and prepare for this eruption in various ways. Therefore, his character Obeid reverts to imagined historical anecdotes and tells Izza dreamily and optimistically about the king who had been eaten by his subjects. The play ends with all of the characters stripping off their disguises. They begin to alternately narrate softly and then chant loudly as a unified chorus:

History books tell the story
Of People who were exasperated by injustice and hardship
Their wrath was ignited
They slaughtered their king
They ate him up
Then ate him up
In the beginning they had stomach ache
Some of them threw up
But after a while they felt better. They became equals and life showed up
No more disguise or disguised
No more disguise or disguised (Wannous, 2004, p.675) (my translation)

This highly stylized synchronized ending helps break away from realism and communicates Wannous's revolutionary message within an overall farfetched plot, a technique that enabled the playwright to evade censorship.

Searching for the dramatic means by which he could educate his audience about democracy and freedom, Wannous used a wide scope of theatrical techniques and modes. He moved away from polemics and avoided direct reference to the status quo. Thus he kept his revolutionary statement in the realm of symbolism and dialectics of signifiers. His fables and allegories indirectly depict authoritarianism in the action of suppressing the majority. His plays provoke the public into dialectic reasoning and stir them to take pro-active political roles. In the fantastic fable of *The King's Elephant* (1969), he longed for an end of suppression and anticipated "the violent bloody story" (Wannous 2004, p451) that will accompany people quest for freedom. While in the folk tale form of *The King is King* (1977), he analyzed the structure of authority and the psyche of a despot and depicted people's longing to "eat him up" (Wannous, 2004, p.675) and live free from tyranny. In escaping censorship Wannous did not relinquish his commitment to educate the masses, but grew more creative and attractive in his dramatic expression.

About the Author

Dr. Samar Zahrawi is Assistant Professor at Sam Houston State University, College of Humanities and Social Science, Department of Foreign Languages. Having a background in English and comparative drama, she is currently focusing on Syrian drama.

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Exploring Reflective Practice among College EFL Teachers in Saudi Arabia

Randa Sibahi

University of Exeter
United Kingdom

Abstract

During the past decade, there has been increasing interest in the role of reflection in professional development, especially amongst teacher educators in the Kingdom of Saudi Arabia. Engaging in reflective practice means taking an active role in learning and recognizing one's personal responsibility for one's own lifelong learning. Despite its prevalence as an important topic in the educational field and the multidimensional plans that have been implemented to restructure the Saudi education system, there is little to guide EFL educators in Saudi Arabia on how to effectively develop reflective ability in themselves and consequently in their learners. This study intends to explore the perceptions of EFL teachers on reflective teaching as a tool for teacher development and its challenges in the higher education sector in Saudi Arabia. The study is qualitative in nature, whereby semi-structured interviews were conducted with four EFL college educators in Saudi Arabia. The findings of the study indicate that the participants are aware of the value of reflective practice, and use different models of reflection in order to reflect on their daily practice. However, some participants manifested some uncertainties regarding reflective practice and its multifaceted nature whereas others highlighted the constraints impeding the practice of reflective teaching, namely, fixed curricula and the absence of adequate professional training. Thus, the professional development staff should provide in-service teachers with professional training about reflective practice and work with college administrators to produce a culture of inquiry in their teacher-learners.

Key words: reflective practice, research, teacher training

Introduction

To meet new challenges and global demands, the Ministry of Education in Saudi Arabia introduced English as a foreign language (EFL) in schools in 1925 (Alnofaie, 2010). Given that English has an international relevance and is an essential requirement for higher education (Alam, Husain, & Khan, 1988), the Saudi government, with the help of the educational institutes, has spent billions of dollars on the recruitment of English teachers, language laboratories, curriculum development and teacher training. Additionally, several universities during the past decade in Saudi Arabia have started preparatory year programs (PYP) that require the freshmen students to study English for nearly twenty hours per week during their first year at university level (Javid, 2011).

Despite the efforts exerted in Saudi academic institutions, it is evident that Saudi students experience slow progress, especially at the college level (Liton, 2012). This is attributed to poor teacher training, learners' attitudes and a lack of emphasis on developing skills (AlMazrawi, 2014). These results align with those obtained in the study conducted by Javid, Farooq, and Umer (2013) investigating English Language Teaching (ELT) in the Kingdom of Saudi Arabia (KSA), where the researchers concluded that the standard of English language in the KSA is relatively low in comparison with other Arab and Asian countries. Moreover, the mixture of cultural, linguistic, and experiential plurality in today's classrooms means that teachers are constantly required to update their pedagogical practices in order to meet their students' needs, and attain professionalism. The process of reflective teaching supports the development and maintenance of professional expertise and plays a crucial role in enhancing teaching development and creativity (Shukri, 2014). Being observant and alert to students' needs requires teachers who are reflective. According to Moran & Dallat (1995), "Learning to teach involves learning to reflect on teaching in a characteristically systematic way" (p. 20). They further claim that the "emerging picture of the teacher as a reflective professional is a developmental one" (p. 25) which starts at the university, where student teachers learn to teach, and continues throughout their careers.

Although recent research is united in proclaiming the benefits of reflective practice for the professional development of teachers, it is important to note that many constraints such as issues of time, personal motivation and lack of training may have a significant impact on reflective practice development. Specifically, instructors in the Higher Education sector are required to become more effective teachers as regards curriculum and pedagogy. They have to become active researchers, student support counselors, managers of their own modules, and program designers. Amidst all these requirements, do they still practice reflective teaching and, if so, what forms of reflection do they use in their practice?

The present study aims at exploring the perceptions and attitudes of four EFL teachers in the higher education sector in Saudi Arabia and identifying the obstacles that hinder reflective teaching from their viewpoint. The paper is basically divided into two parts. The first part provides a review of the role reflective practice plays in the field of education through a critical analysis of the viewpoints of various researchers and sets the theoretical orientation for the research study, which constitutes the second part of the paper.

Literature Review

To build a shared understanding of what the term ‘reflective practice’ means, it is necessary to explore the concept in more details. To this end, this section provides a holistic view of what reflective practice really is, distinguishes between its different types, provides an overview of the theories behind the concept and discusses its various models and frameworks.

Definitions and Conceptions of Reflective Practice

Despite the confusion in relation to its definition and the various interpretations, many scholars consider ‘reflective practice’ a “hallmark” of professional proficiency for teachers (Schön, 1983; Zeichner & Liston, 1996). The origins of reflective practice can be traced back to the educational philosopher John Dewey, who defined reflection as “an active, persistent, and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and the future conclusions to which it tends” (1933, p. 9). Dewey argued for a progressive view of education where the role of reflection and reflective thinking is emphasized. His argument pivots on the fact that reflective thinking moves people away from routine thinking towards action and transforms impulsive blind action into an intelligent one (Dewey, 1933). According to Dewey, open-mindedness, responsibility and wholeheartedness are qualities teachers need to possess when translating thoughts into reflective actions; otherwise, they linger behind and stay trapped in unexamined judgments, interpretations, assumptions, and expectations (cited in Larrivee, 2000).

Schön (1990), another influential thinker on reflective teaching, maintains that, when facing problems, professionals need to draw on “both practical experience and theory as they improvise, invent, refine and act” (cited in Finlay, 2008, p. 3). Schön challenged the belief of teacher as technician, replacing it instead with the concept of reflective practitioner: one who engages in reflection in action; one who is committed, autonomous and a decision maker. According to Schön, we can engage in reflection in one of two ways: either by ‘reflection in action’, which takes place while we are involved in the situation and draws upon theories in use, or ‘reflection on action’, which takes place after the situation has happened and draws upon teaching experience and espoused theories.

While Schön’s work has inspired many, it has also drawn criticism. Eraut (2004) claims that Schön’s work lacks precision and clarity, whereas Boud & Walker (1998) argue that the critical aspect has been overlooked in his analysis. Teachers need to be aware of what they can and cannot handle in their classrooms and not go beyond their level of expertise. Moreover, Greenwood (1993) claims that Schön failed to recognize the importance of ‘reflection-before-action’, which encourages people to connect with past experiences before engaging in the present activities, and Killian & Todnem (1991) advocate ‘reflection for action’, which links reflective thinking to future action and suggests analyzing one’s behavior with the designated purpose of taking some action to change. Ekebergh (2007) further argues that it is impossible to distance oneself from the lived situation to reflect in the moment. To achieve real self-reflection, she asserts, one needs to step out of the situation and reflect retrospectively. Nevertheless, one can argue that by restricting reflection to a retrospective role, the focus is merely on the individual’s mental activity, where in depth knowledge of one’s own pedagogical practices is not stimulated nor encouraged. It has also been argued that the dialogical dimension of thinking and the social context of practice have been ignored by Schön’s model (Zeichner & Liston, 1996). The

proposition that reflection is an individualistic process is at odds with the contemporary theory on learning (Lave & Wenger, 1991; Vygotsky, 1978), which considers learning as a social process. Teachers need to reflect by engaging in dialogue with colleagues and students so that their ideas and interpretations of actions are subject to discussion, argument and consideration of alternative viewpoints.

Theories Underpinning the Concept of Reflective Practice

Theoretically, reflective practice is a professional development strategy with roots in the constructivist paradigm. Constructivists maintain that instead of viewing teachers as passive technicians, it is important to promote in them the incentive to reflect; they are not “empty vessels to be filled with knowledge and skills of teaching” (Freeman & Johnson, 1998).

The principles of constructivism and reflective practice suggest that pedagogical strategies such as engaging the learner, exploring personal beliefs, knowledge, and experience, challenging ideas, facilitating reconceptualization, and providing opportunities for experimentation and assessment lead to effective learning in which the ultimate goal is to improve performance and attain professionalism. Accordingly, by exploring and modifying existing theories in use, teachers can achieve success.

Models of Reflective Practice

One of the consequences of the lack of consensus and clarity about the concept of reflective practice is the proliferation of different models to operationalize reflective practice. In his model, Van Manen (1990) looks at reflection as a three-dimensional phenomenon. The first level of reflection is when educators focus on the technical application of knowledge to accomplish a goal or achieve an end. Hall (1997, cited in Goodliffe & Palfreyman, 2013) describes this level as “everyday or random reflection” and considers it as being the lowest level of reflection. The second level is when the educator analyses and clarifies the assumptions and meanings underlying practical actions; it is ‘deliberate’ and involves reviewing and developing one’s practice in a number of deliberate ways, such as journaling, talking to a critical friend or mentor, participating in discussions and attending seminars and workshops. The third level of reflection is what Hall (1997) calls “deliberate and systematic.” It occurs when the teachers engage in a critical reflection; it is what Brookfield (1995) considers the most desirable level of reflection. Critical reflection to Brookfield is “standing outside ourselves and viewing what we do through four distinct lenses: our autobiographies as learners and teachers, our students’ eyes, our colleagues’ experiences, and theoretical literature” (1995, p. 28). In this regard, Schön visualized reflective practice operating through feedback loops. A single feedback loop is when the teacher detects an error and acts immediately; it is when goals, beliefs, values, conceptual frameworks, and strategies are taken for granted without critical reflection. A double feedback loop, on the other hand, is more creative and requires modifications in the rules, plans, strategies, or consequences initially related to the problem at hand; it involves critical reflection upon goals, beliefs, values, conceptual frameworks, and strategies (Argyris & Schön, 1974). Kolb’s 1984 experiential learning model goes a step further than Schön’s: while Schön’s reflection-in-action takes place only when things go wrong and errors are detected, in Kolb’s cycle reflection is an ongoing four stage cycle of experimenting, experiencing, observing reflectively and conceptualizing. Following this cycle, according to Petty (2009, p. 336), would “maximize the

learning that takes place from experience”. Similarly, Gibb’s (1988) reflective cycle encourages a clear description of the situation, analysis of feelings, evaluation of the experience, analysis of the experience, conclusion and an action plan.

Although it is beneficial for teachers to be taught how to reflect and the above-mentioned models provide comprehensive frameworks, imposing these frameworks leaves little scope for teachers to draw on their own intuitions, values and priorities. Models need to be applied selectively, purposefully, flexibly and judiciously for, if used thoughtlessly, they may actually devalue practitioners’ professional work instead of promoting it and produce results that contradict ‘Schön’s professional artistry’, in which competent professionals improvise, invent and test strategies of their own to solve the problems of practice.

Despite the concerns about reflection as a tool, it has high market appeal, since, if applied effectively, it can be an enormously powerful tool in reshaping the knowledge of teaching and learning (Brookfield, 1995; Heimlich & Norland, 1994; Mann, 2005). Reflective practice means that teachers critically question and analyze their own beliefs about teaching and learning, assume full responsibility for their actions in the classroom, and continue to progress in their teaching practice (Jay & Johnson, 2002; Valli, 1997).

The Study

Significance of the Study

Many studies in this decade center primarily on reflection as an instrument for change and on the various ways in which reflection can be developed (Avelos, 2013). However, despite the acclaimed virtues of reflective practice, it is important to note that practicing deep reflection takes time and dedication and that teaching in the Higher Education sector entails many responsibilities that might prevent EFL teachers from developing such important professional skills. This study investigates four EFL teachers’ perceptions of reflective teaching as a tool for teacher development and its challenges in the Higher Education sector in Saudi Arabia. The study is guided by the following questions:

1. How do college EFL teachers in Saudi Arabia perceive reflective teaching?
2. What institutional professional training in relation to reflection do college EFL teachers in Saudi Arabia receive?
3. What are the issues and obstacles they encounter in the process of reflective practice?

Methodology

Given that the purpose of this study is to “clarify how interpretations and understandings are formulated, implemented and given meaning in lived situations” (Radnor, 2002, p. 4), an interpretive approach was adopted. Qualitative methods i.e., interviews were chosen to comprehend the meaning that teachers construct of the concept of reflective practice as related to their experiences in their daily teaching. It is important to note that the purpose of the study was not to generalize to a larger population, as in quantitative research, but rather to obtain a deeper understanding of how these teachers practice reflective teaching.

Research Methods

Based on the understanding that the importance of qualitative research lies in exploring participants' multiple perspectives and experiences of the phenomenon under investigation, semi-structured interviews were used to gain insight into the issues related to reflective practice. Interviews allow the researchers to probe for particular responses, clarifications and confirmations of information from the respondents. In this type of format, the researcher introduces the topic, and then guides the discussion through posing specific questions to obtain detailed information (Rubin & Rubin, 2005). Semi-structured open-ended interviews differ from unstructured conversations in that they involve pre-planned questions and pre-determined topics of discussion. They are conversational in nature, informal in tone and allow for open responses (Longhurst, 2003). The open-ended nature of the questions provides opportunities for both interviewer and interviewee to discuss the topic under investigation in more detail. Moreover, if the interviewee has difficulty answering a question or provides only a brief response, the interviewer can use cues or prompts to encourage the interviewee to consider the question further. In a semi-structured interview, the interviewer also has the freedom to probe the interviewee to elaborate on the original response or to follow a line of inquiry introduced by the interviewee.

Research Participants

Since the goal of selecting participants in qualitative research is to obtain an in-depth understanding of the participants' experiences, this study used purposive sampling. This sampling technique selects participants "based on a specific purpose rather than randomly" (Tashakkori & Teddlie, 2003a, p. 713) and is believed to be a rich source of the data of interest (Du Gay, 1996). The participants were selected based on two criteria: that they had taught in a higher education department for at least two years, and had worked in universities accredited by the Ministry of Higher Education (MOHE) as full-time EFL instructors in Saudi Arabia. Thus, they suited the purpose of the study and would most likely contribute appropriate data, both in terms of relevance and depth.

The invitations to participate in the study were issued individually to eleven teachers; four out of the eleven agreed to participate in the study. The rest refrained from participating due to their busy schedule, since the study was conducted at the beginning of the academic year. The participants were one male and three females teaching at two different universities in the Kingdom of Saudi Arabia:

1. Jenny: BA in cultural anthropology; MA in adult education TESOL; PhD student in sociolinguistics; 12 years of teaching experience in KSA; American nationality.
2. Cathy: BA in Education, MA in adult education; 20 years of teaching experience in KSA; American nationality.
3. Mike: BA in Arabic and French; MA in Arabic and Applied Linguistics; MA in Education; PhD student in Technology Enhanced Learning and Networked Learning; 14 years of teaching experience in KSA; American nationality.
4. Leila: BA in Education; MA in TESOL; 2 years of teaching experience in KSA; Palestinian nationality.

Once the main participants were identified, I met with them individually and explained the purpose of the study. The participants were given consent forms and were told that they had the option to withdraw from the study at any time. The participants were also assured that their names would remain confidential and that all information provided would be treated with the utmost secrecy. Accordingly, pseudonyms were used in order to preserve the participants' anonymity.

Interview Design and Data Collection Procedure

The interview questions were designed to elicit information from the participants based on their experiences of the concept of reflective practice. A pilot study consisting of a practice interview session with one of the author's colleagues was conducted with the purpose of ensuring precision, clarity and proper sequencing of the interview questions.

In all instances, the interviews opened with an introduction and explanation of the purpose behind the interview. Rubin & Rubin (1995, cited in Du Gay, 1996) recommend that the researcher begin the interview with an informal chat about something related to the topic of the study. Background information about the participants such as their ages, nationalities, years of teaching experience and qualifications were then asked. The second part of the interview consisted of questions about the participants' definitions of the concept of reflective practice. "Definitions are the basis on which individuals explain their understanding of a particular concept" (Pedro, 2005, p. 56). Questions about the participants' engagement with reflective teaching then followed. In the last part of the interview, the participants were asked to point out the relationship between reflective practice and teacher empowerment. Finally, they were asked to pinpoint the benefits and problems they have experienced when practicing reflection.

Each interview was conducted individually and was recorded using a digital recorder in order to access the data when the coding process started. With recording, according to Ghaye (2010), we do not have to worry that we have missed something. Permission to record each session was requested. In addition to using the recorder, notes were taken with the purpose of avoiding missing important data and formulating additional questions whilst reflecting on the ongoing conversation. Lastly, the participants were thanked for the time and shared experiences and were assured that all the material provided would remain confidential.

Data Analysis

To analyze the qualitative data, audio-recordings of the interviews were transcribed verbatim and the answers were codified and categorized based on the literature available on reflectivity. To ensure the credibility of the subsequent transcription of data, the participants were asked to review and verify the transcripts of the interviews. Bracketing and coding were then performed in order to identify themes, which were selected based on the recurring of the ideas in the participants' answers. Lastly, to help alleviate researcher bias or eliminate over-analysis of data, a colleague was asked to assist in the decoding and theme-analysis process.

Findings and Discussion

In this section, the current paper presents an analysis of the participants' viewpoints regarding reflective practice in the Saudi context.

What are the main themes of reflection?

All four participants held different views with regard to reflection. Sparks et al., (1990) assert that reflection has no universal definition. When asked to define the concept of reflective practice, two of the participants demonstrated no or little knowledge; however, near the end of the interview, one recalled that she had dealt with the topic in a summer course of her doctoral programme. The third respondent considered it a common practice shared by all educators whose goal is to move forward in the profession. The path leading the fourth participant to reflective practice was slightly different from the other teachers for she was introduced to the topic through a course in her MA TESOL program. Nonetheless, the first theme surfaced from the participants' voicing their own perspectives about the nature of reflection.

Theme 1: Reflection is a process of self-observation and self-evaluation

Reflection, according to one participant, is a process of "observing what happened and then going to the next stage, which is judging what happened on the basis of whether it's a good experience or a bad experience and why and then we start proposing solutions and after the solutions, we go for action." As for another, reflection is a process of self-evaluation as "it helps you see what worked well and what didn't...this worked well so I'll do it again...this didn't work well, so I won't do this kind anymore." The third participant's definition of reflection was based on her thinking about her daily actions and what she could change by declaring, "after I teach a lesson, I look back to determine whether it was successful or not...what I maybe want to change I think I do an analysis of what I've done, so for the next time, I can make improvements." The fourth participant considered reflection as a means of self-observation, self-evaluation and a tool for improvement as teachers continuously "ask themselves what worked and what didn't work, why didn't it work and why did it work...and use the answers to those questions to try to improve their practice."

Thus, thinking about an action to initiate some change seems to influence the way teachers perceive reflection. This finding is supported by the literature that regards reflection as a special form of thought (McNamara, 1990). The definitions given by the teachers concur with Dewey's (1933) view that reflection encourages the implementation of solutions after a profound thinking of the status quo. Schön argues that a vital attribute of all effective practitioners, no matter in what area they operate, is that they are able to reflect on their ongoing experience and learn from it. He further indicates that teachers need to think back on what they have done in the purpose of determining improvements to be made in the future. This thinking back on action is similar to Dewey's (1933) definition of reflection as looking back at past events critically before taking action.

With regard to involvement in reflective practice, a second theme emerged as all respondents indicated that they engage in different forms of reflection throughout their course of career.

Theme 2: Reflection is continuous

While one participant keeps a learning journal in which she writes down "some questions on what worked well in class today, why, why not, what didn't work well, why, why not... this didn't work well so I won't do this kind anymore," another resorts to writing notes with the purpose of keeping a valid record of her teaching process: "You have to assess every minute,

whether you are in the classroom or before and after”. She went on to describe an incident where she took immediate action in the classroom after pondering upon a problem through reading the notes she had written whilst in class. This description supports Dewey’s theory, which states that learning is most effective when it begins with a problematic experience (Osterman & Kottkamp, 2004).

The third participant likewise asserted that teachers are always reflective and added that he independently uses a journal to write down his reflections regularly and “make some recommendations for how to do the same activity in later teaching” The fourth respondent emphasized the benefits of discussing dilemmas with colleagues for further advice: “and then I think about it again and try to think of a solution.” She also stated that getting feedback from students has helped her “deal with class issues, deal with things that weren’t working and get students more engaged than they were before.”

Getting different viewpoints enlightens, reinforces and offers genuineness for a more holistic view on the teaching process. Three of Brookfield’s four lenses can be detected in the responses of the participants i.e., autobiographies, students’ eyes and colleagues’ experiences. The autobiographical lens, or self-reflection, is the foundation of reflective teaching. Teachers may focus on their previous experiences as a learner, or on their experiences as a teacher in order to “become aware of the paradigmatic assumptions and instinctive reasoning that frame how we work” (Brookfield, 1995, p. 34). Moreover, going beyond self-reflection to understand student experiences is important for good teaching since it increases students’ understanding of school life, creates a sense of belonging, and enhances the quality of teaching and learning (Gunn, 2005; Reid 2002).

Teachers who engage with peers for mentoring, advice and feedback are in a position to gain greater confidence since peers can highlight unseen behaviors in the teaching practice, support, guide and offer solutions to teaching problems. Hence, the interview excerpts clearly indicate that the participants have experienced ‘reflection-in-action’, as they reflected on and modified their action instantaneously, ‘reflection-on-action’, as they engaged in the process of continuous learning, and ‘reflection-for-action’, as they assessed their teaching practices and decided on future improvements.

In relation to the role of research on reflection, a third theme surfaced highlighting the close relationship research shares with reflection.

Theme 3: Action research is a tool for stimulating reflection

In response to the question ‘What is the role of research in reflection?’ the following comments were obtained:

According to one participant, “If what you do isn’t working, then, you can look at the research to see what other people have done to see if there are any ideas, so you can modify what you do and improve your teaching.” The second participant also affirmed: “as you learn something new, you can reflect on how you use it in the classroom.” Most importantly, the third participant noted the link reflective teaching has with action research: “one needs to be skilled at reflective practice in order to do an action research” whereas the fourth respondent stated that observing a situation is a necessary step before researching the literature and finding solutions.

Action research is a process of continuously inquiring about problems and taking actions to solve them. Geiger (2004) notes that, in the current era, research advances knowledge, promotes education, and offers wisdom. Consequently, in exploring new theories, the practitioner-researcher develops and constructs new knowledge. This coincides with Brookfield's framework of reflection, in which he highlights the importance of viewing practice through "lenses" that reflect back a picture of who we are and what we do. Exploring the theoretical literature (Brookfield's fourth lens) can help extend our understanding and appreciation of our own learning by offering multiple perspectives on similar situations that seem challenging in different ways (Brookfield, 1995).

Reflective teaching has been defined as a process that encourages teachers to analyze, discuss and evaluate practice, all of which lead to professional development and strengthens teaching ability (Vacca, Vacca & Bruneau, 1997). Hence, the fourth theme emerged as the participants articulated their thoughts with regard to the relationship between reflection and professional development.

Theme 4: Reflection is a path for professional development

All participants concurred that reflective practice fosters professional development. One respondent stated, "the more experience you get, the more you explain what works and what doesn't work." She further acknowledged the importance for teachers of having "confidence in what they're doing...evidence to show people what worked and what didn't work...become better teachers and feel better." Another participant stated that reflection allows her to "be a better teacher, and if you are a better teacher, then you will teach better and hopefully, have more successful students." Reflective practice is viewed by the third participant as a means by which educators can develop a greater level of self-awareness about the nature and impact of their performance, an awareness that creates opportunities for professional growth and development: "It makes me more aware of what I'm doing and why I'm doing it...take more responsibility for making decisions." Similarly, the fourth participant argued that reflection leads to empowering teachers because "teachers then start to self-develop themselves and become aware of what they're doing without having a boss or a supervisor coming and telling them, you need to improve this or you need to improve that."

In brief, reflective teaching plays a critical role in enhancing teachers' development. It assists teachers to become better educators, raises educational standards (Pollard, 2005; Zwozdiak-Myers, 2011) and promotes teachers autonomy, which, as Kumaravadivelu (2008, p. 178) argues, is a necessary quality in post-method teachers: "post-method pedagogy recognizes the teachers' prior knowledge as well as their potential to know not only how to teach but also how to act autonomously". Similarly, Dewey (1933) emphasized the concept of responsibility, which entails the desire to search for the truth as well as use information gained in problematic situations (Yost, Senter, & Forlenza-Bailey 2000).

What are the problems and obstacles that discourage reflective practice in Saudi Colleges?

With regard to the problems and obstacles that hinder reflective practice, the respondents expressed their frustration in relation to the following issues:

- A closed, restrictive educational system with no freedom for teachers' creativity
- Failure in raising awareness of the importance of reflective practice
- Insufficient training programs

Two of the participants argued that fixed programming hinders teachers' creativity and has a negative impact on teachers' performance. Practicing reflection, according to one, is of the utmost importance especially when you are:

compelled to work from course books because if you are, then the natural tendency is just to deliver content, which you were told to deliver and that leads to very poor teaching practice because teachers who are teaching course books do not feel particularly responsible for what they're teaching...they have not made any decisions.

Reflective teaching promotes teacher's confidence, creativeness, and personal capacities for learning and improvement. It has been argued that when teachers teach in a routine fashion, they follow the designated textbooks or teach a lesson in the same way it was taught in the past without any effort to change or innovate. This mechanical way of teaching, according to McKay (2002), results in ineffective lessons and teachers become slaves to routine. Thus, being a more reflective teacher frees one from routine action and results in more creative and effective lessons. It further empowers teachers to be decision makers and agents of change in curriculum development and prepares teachers to effectively counter the complexity of their classrooms. Thus, to foster a climate of autonomous, self-reflective collegiality, principals must enable teachers to be primarily responsible for judging the success of their own work.

Another participant highlighted the importance of promoting reflectivity in students for "it would help everyone all around, the students, the teachers, the administration and the whole system." In the same vein, a third participant stated, "reflective practice is a life-long skill that needs to be acquired and experienced." Finally, all four participants emphasized the importance of providing reflective supervision and consultation; however, one participant recommended "non-obligatory training sessions where teachers can share their experiences in a meaningful way."

It is clear from the above excerpts that the lack of independence in thinking, deciding, and acting impedes to a great extent the implementation of reflective teaching in some colleges in Saudi Arabia. Hence, awareness as to its importance needs to be developed, for, as one of the participants stated, "it should be considered if something is going wrong and if something is not going wrong." It is what Kolb in 1984 describes as an ongoing cycle of experimenting, experiencing, observing reflectively and conceptualizing.

Limitations and Recommendations

Although the present study obtained interesting findings, it had some limitations in its methodology such as the use of only one data collection tool: additional data collection tools would increase the validity of the study. The timing of the interviews can be considered another limitation since they were conducted during the first weeks of the academic year, with many colleagues choosing not to participate due to their busy schedule. This should be taken into consideration by other researchers when choosing an appropriate time for this stage of their research.

However, this study could be replicated with different groups of participants, such as a variety of educators from different teaching contexts, to develop a more holistic view on the

effectiveness of reflective practice, so the results could be compared with the present study and the accuracy of the findings re-examined.

Concluding

Remarks

The present study explored the perceptions of four EFL educators on reflective practice and its challenges in higher education in Saudi Arabia. The study obtained results similar to those of previous research studies mentioned in the literature review section. The findings indicate that all the respondents have a positive attitude towards reflective practice, despite the fact that some of them have never conducted any systematic inquiry into the subject. Their understanding of the concept of reflective practice is based on their personal experiences and general knowledge. Those who were introduced to the concept for the first time during the course of this study realized that they are unconsciously reflective since they have been using different methods of reflection, such as journals and notes, in their daily practice. Thus, being aware of the concept of reflective practice and having a qualified trainer may give these unconsciously reflective teachers an opportunity to voice their views aloud with the aim of improving the quality of their teaching and learning. Teachers should be trained to teach within the constructivist perspective, where they reflect on and interpret the available information in their own particular settings, take decisions, and follow up on them. Ultimately, this will lead to more innovation and creativity. Teachers cannot develop reflective practice by themselves without guidance; as Larrivee (2008, p.345) states, "The general accepted position is that without carefully constructed guidance, prospective and novice, as well as more experienced, teachers seem unable to engage in pedagogical and critical reflection to enhance their practice". Hence, English departments in Saudi Arabia should supply all the teachers with regular conferences and workshops using models based on constructivist approaches. This training and preparation should start during their pre-service teacher education programs and continue into their in-service or workplace contexts.

Briefly, reflective teaching has been introduced to the ELT community as a result of the shift of paradigm from a positivist-oriented perspective to a constructivist-oriented one. Apart from some potential flaws and pitfalls, reflective teaching provides language teachers with a variety of techniques to become more conscious of their own actions and feelings both inside and outside the classroom. As Akbari (2007, p. 192) claims, "It is good to reflect, but reflection itself also requires reflection." Specifically, reflective teaching improves professionalism among teachers, develops teachers' classroom effectiveness, builds up rapport between teachers and students, provides a positive learning environment, and increases students' cognitive, social and constructive strategies for learning. It is a means to an end: better student learning and more efficient teacher performance.

About the Author:

Randa Sibahi is a Syrian citizen living in the Kingdom of Saudi Arabia. She spent over fifteen years working with international students as an ESL instructor in Saudi schools and colleges. Her ultimate aim as an educator is to help students become global citizens who have the 21st century skills that will enable them to succeed and prosper in the next decades. She is currently an EdD student at the University of Exeter. Her purpose for seeking an EdD in Teaching English for Speakers of Other Languages is to expand her knowledge of theory and research methods, improve her awareness of English grammatical and phonological systems.

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Problems in Translating Legal English Text into Indonesian

Clara Herlina Karjo

Bina Nusantara University, Jakarta, Indonesia

Abstract

Unlike general English text, legal English text is much more difficult to translate because legal English translation is not only about transferring the meaning but it also deals with finding the appropriate legal expressions in target language (Indonesian). This article discusses some problems encountered by Indonesian students in translating legal English text. A translation test was given to 30 Binus University students, in which they were assigned to translate a legal text consisting of 200 words into Indonesian. They were only allowed to use printed English-Indonesian dictionary. For the analysis, the translations of 10 legal English phrases were chosen. The results showed that the students not only failed to convey the original text message but also could not construct appropriate/ accepted Indonesian expressions in the translation.

Keywords: Legal English, legal expressions, translation

Introduction

To fulfill the requirement of graduate competency stipulated by Bina Nusantara University as stated Each course in the study program contributes to the graduate competencies that are divided into employability and entrepreneurial skills and study program specific outcomes, in which students need to have demonstrated by the time they complete their course.” (<http://binusmaya.binus.ac.id>) English Department, Binus University provides its students with a new course entitled “Translating Business and Legal Documents” as a replacement to the prior course “English-Indonesian Translation”. This course is meant to equip the students with the knowledge and ability of translation, especially for business and legal documents.

Teaching translation is not an easy thing to do, let alone translation of legal texts, especially for students whose mastery of the foreign language is relatively weak. However, teaching translation to these students is not an impossible thing to do. Gile (2005: 70) argues that there are several possible benefits that the students can get from translation course, such as “comprehension of the process and of what professionalism entails in translation, stimulation and practice in analytical reading and in independent decision-making [and] the students’ level of interest towards translation as an intellectual activity.”

A translator needs to have good command of the Source Language (SL) and the Target Language (TL), communicative abilities, and broad and general and specialist knowledge as well as perseverance in searching for meaning and demonstrate familiarity with translation theory. (Hejwowski 2006:154). While some of these characteristics can be obtained from the translation course, some others should derive from the students themselves. Pienkos (2003:388) mentions that a translator also needs accuracy, diligence, excellent memory and ability to cope with stress and resilience. Yet, among the course participants only some had these qualities and were self-critical. Szczymbak (2008:68) noted that the majority of her students were not committed enough to improve the quality of their translation and they lacked the determination needed for them to broaden their knowledge and upgrade their SL and TL skills.

What Szczymbak (2008) found in her study also happened in my class of “Translating Business and Legal Documents”. The concrete evidence for this indication is by looking at their translation results. This article discusses how the students make mistakes in translating some legal expressions and what the underlying reasons for these mistakes are.

Characteristics of Legal Language

Legal English encompasses several distinct oral and written genres depending on the communicative purpose they serve, the contexts in which they are used, the relationship between the participants engaged in the activity and the background knowledge shared by the participants (Bhatia, 1987). The written forms of legal English are also called **legalese** which has certain characteristics. These characteristics can be divided into two main groups: lexical features and syntactic features.

Lexical features

a. *Archaisms*. Archaic words are being used less frequently than other terms, so they became rather obscure in the course of time (Stanojevic, 2011: 65-72). The examples includes foreign phrases such as *inter alia*, and older words like *hereof*, *thereof*, and *whereof* (and further derivatives, including *-at*, *-in*, *-after*, *-before*, *-with*, *-by*, *-above*, *-on*, *-upon*).

b. *Technical terms*. Some legal terms are familiar to layperson (*patent*, *share*, *royalty*) while others are generally known to lawyers (*bail*, *tort*, *waiver*, *abatement*) (Haigh, 2004: xvi). Much

of these vocabularies is derived from French and Latin. There are also words which have specific meaning within legal English, e.g. *attachment*, *action*, *consideration*, *execute*, *party*. These words have precise definitions in the domain of legal science (Stanojevic, *ibid.*)

c. *Doublets and triplets*. These are synonym pairs and synonym strings. Doublets and triplets are binomials which have two lexical units (usually nouns, adjectives, adverbs or prepositions) which are usually joined by a conjunction *and* (Stanojevic, *ibid.*). Examples includes *act and deed*; *custom and usage*; *terms and condition*; *dispute controversy and claim*; *promise, agree and covenant*. While these were originally done for the sake of completeness (Mykhailova, 2012), the use of two or three words with the same conceptual meaning is redundant and does little to the meaning itself (Stanojevic, *ibid.*).

d. *Phrasal verbs*. Some phrasal verbs are used in a quasi-technical sense (Stanojevic, *ibid.*). For example: ***enter into*** contracts, ***put down*** deposits, ***serve*** (document) ***upon*** other parties, ***write off*** debts, and so on.

e. *Reciprocal words and titles*. Legal English often contains words which are reciprocal and have opposite nature of relationship as indicated by the use of alternative endings such as *-er*, *-or* and *-ee*, as in *employer and employee*, *lessor and lessee*; and also in some other pairs such as *claimant and defendant*.

Syntactic features

a. *Sentence length*. Sentences often have peculiar structures and complex, for example *the provisions for termination hereinafter appearing or will at the cost of the borrower forthwith comply with the same* (Mykhailova, 2012)

b. *Nominalization*. In some legal text, the simple verbs are changed into nouns, for example *to consider* is changed into *to give consideration*, *to oppose* into *to be in opposition* and *to agree* becomes *to be in agreement*. (Stanojevic, 2011)

c. *Impersonal style*. Lawyers often make frequent use of features that reduce the agent in his identity while emphasizing the action. This impersonal style of writing can be done by using passive voice and peculiar pronouns (Williams, 2004: 114). Example includes: *Similarly, he was denied his legal right to have a representative present when confronted with the allegation of misconduct*.

Legal Translation Strategies

Due to the complexities of lexical and syntactic features of legal English as described in the previous section, legal English texts are notoriously difficult to translate. This difficulty arises not because the translators do not understand Source Language legal terms, rather they often fail to express those terms into the Target Language expressions. The failure to translate legal terms is mainly caused by non-equivalence or incongruity between SL and TL (Biel, 2008).

In order to solve the problems of non-equivalence between SL and TL legal terms, translators should utilize several strategies in order to translate SL legal text into TL text. In general, Venuti (1998) mentions that translation strategies range from **foreignising** (SL-oriented equivalents) to **domesticating** (TL-oriented equivalents). Foreignising “seeks to evoke a sense of the foreign” while domesticating involves assimilation to the TL culture and is intended to ensure immediate comprehension (Venuti, 1998).

Within these two polarities, there are also a number of translation strategies as suggested by several translation theorists.

a. *Functional equivalence*. This means using a referent in TL culture whose function is similar to that of the SL referent (Harvey, 2000: 2). For example the word *mortgage* is translated to *hipotek* in Indonesian. Sarcevic (1997: 236) asserts a functional equivalent as “a term designating a concept or institution of the target legal system having the same function as a particular concept of the source legal system”. This kind of equivalence is a TL-oriented equivalent.

b. *Formal equivalence*. Formal or linguistic equivalence means a word for word translation or literal translation. For example *high court* is translated literally as *pengadilan tinggi*. The problem for formal equivalence is that not all SL terms have literal TL terms. This is also a TL-oriented equivalent.

c. *Transcription or borrowing*. Harvey (2000: 5) states that borrowing stands at the far end of SL-oriented strategies because it only reproduces or transliterates the original terms. For example *prejudice* is translated as *prejudis*. This strategy is used to avoid ambiguity. However, when transcription is used, a gloss or footnote is needed; otherwise, the translation is still ambiguous.

d. *Descriptive translation*. A descriptive or self-explanatory translation uses generic rather than culture-bound terms to convey the meaning. Harvey (2000: 6) mentions that it is technically a gloss which function as a quasi autonomous terms without the need for transcription. A descriptive translation can be seen as a compromise solution to avoid extremes of both SL and TL-oriented strategies.

When an equivalent is accepted by the community, it becomes *established equivalence*. An established equivalent may be adopted by a speech community, used repeatedly and become entrenched as cognitive routines (Molina & Hurtado Albir, 2002:510). This is based on some conventions (agreement) in the speech community as to what it refers to. This equivalence can be either SL-oriented or TL-oriented.

Research Methodology

Participants: Thirty (30) English Department students from Bina Nusantara University participated in this research. They were currently in their sixth semester and taking Business and Legal Translation subject as an obligatory subject in that particular semester. Thus, prior to taking this course, they had taken Basic English skills subjects such as Writing and Structure.

Materials: The materials for this research were taken from the final semester test of “Translating Business and Legal Documents” course. Only one part of the test was used to be analyzed in this article. The following is the complete text:

Particulars of claim precedent

1. The Claimant is and was **at all material times** a company carrying on a business as publishers of maps and tourist guides. The defendant at all material times carried on business as a manufacturer and seller of printing machines.

2. By a written contract **entered into** between the **Claimant** and the **Defendant** and signed by both parties on 1 August 2007, the Defendant in the course of its business agrees to manufacture and sell to the Claimant and the Claimant agreed to buy from the Defendant 2 Ultra-Print 123 series printing machine at a price of \$45,000 each.

3. The Contract included an **express term** that the machines would each be capable of printing at a rate of 100 pages per minute using A4 size paper.

4. The Contract included an **implied term** that the machines would be of satisfactory quality.

5. **Pursuant to the contract claim form**, on 7 August 2007 the Defendant delivered to the Claimant two printing machines ('the delivered machines') which the Claimant installed at its registered office.

6. **In breach of** the aforesaid express and or implied term, neither of the delivered machines were capable of printing at a rate exceeding 50 pages per minute.

7. As a result of the matters set out above, the Claimant has suffered **loss and damage**.

(McKay & Charlton, 2005)

Data Compilation: The students were instructed to do the translation test, in which they had to translate the English text into Indonesian. They were allowed to consult printed dictionary. The results of the students' translation were tabulated in an excel file. For the purpose of the present article, only the translations of 10 legal expressions were chosen to be analyzed. The expressions chosen were the bold words in the materials above.

Results and Discussion

For easy reference, the results are presented according to lexical characteristics of legal language, i.e.: archaism, technical term, doublets, phrasal verbs and reciprocal words. The students' translations are categorized into four groups [+ meaning + form], [+ meaning – form], [- meaning + form], and [- meaning – form]. Back translations in the form of literal glossing are provided below the students' translations.

Archaism

Table 1. Translation of *pursuant to*

+meaning + form	+ meaning –form	- meaning + form	- meaning - form
Sesuai dengan (5) <i>According to</i>	Berdasarkan (2) <i>Based on</i>	Bujukan terhadap (1) <i>Persuasion to</i>	
	Menurut (11) <i>According to</i>	Rujukan terhadap (1) <i>Referring to</i>	Dengan mengikuti (1) <i>By following</i>
	Mengikuti (2) <i>Following</i>	Melihat dari (1) <i>Seeing from</i>	Melaksanakan (1) <i>Executing</i>
	Mematuhi (1) <i>Obeying</i>	Kepatuhan terhadap (1) <i>Obedience toward</i>	No translation (2)
		Peminta terhadap (1) <i>Begging toward</i>	

The phrase *pursuant to* is an adverb meaning 'relating to' or 'concerning'. This phrase can be translated using a similar form (a phrase) or a different form (a word). Thus, 21 students (70%) can translate it appropriately. On the contrary, 9 students (30 %) fail to give the appropriate translations.

Table 2. Translation of *in breach of*

+meaning + form	+ meaning –form	- meaning + form	- meaning - form
Dalam pelanggaran (11) <i>In violation</i>	Pelanggaran (5) <i>violation</i>		Dalam/pada/atas (6) <i>In/at/of</i>

Pada pelanggaran (2) <i>at violation</i>	Melanggar (1) <i>violating</i>		Keputusan dari (1) <i>Decision of</i>
	Ada pelanggaran (1) <i>There is a violation</i>		
	Terjadi pelanggaran (1) <i>Violation occurs</i>		

The word *breach* is a noun which means ‘failure to carry out the terms of an agreement’, while the phrase *in breach of* means ‘failing to do something which was agreed, or not acting according to’ (contract, terms, etc). Thus, the sentence *in breach of the aforesaid terms, ...* can be interpreted as ‘because the company fails to carry out the terms stated above...’. In Indonesian *breach* only has one equivalent, i.e. ‘pelanggaran’. However, in the context of legal text as in the above sentence, the use of the word ‘pelanggaran’ seems inappropriate. It is better to translate it using *descriptive strategy* by paraphrasing, for example the translation becomes ‘bertentangan dengan syarat syarat yang disebutkan di atas..’. The students seem to use *formal equivalence strategy* because they only use the literal translation of the SL terms

Technical terms

Table 3. Translation of contract claim form

+meaning + form	+ meaning – form	-meaning + form	- meaning - form
Formulir tuntutan kontrak (4) <i>Contract claim form</i>		Bentuk kontrak tuntutan (1) <i>Claim contract shape</i>	Tuntutan dalam kontrak (3) <i>Claim in contract</i>
Formulir klaim kontrak (1) <i>Contract claim form</i>		Peraturan klaim kontrak (1) <i>contract claim rules</i>	Bentuk kontrak (1) <i>Contract shape</i>
		Bentuk klaim kontrak (1) <i>Contract claim shape</i>	Format persetujuan (1) <i>Agreement format</i>
		Bentuk tuntutan kontrak (3) <i>Contract claim shape</i>	Kontrak (2) <i>contract</i>
		Bentuk perjanjian penuntut (1) <i>claimant agreement shape</i>	Gugatan kontrak (1) <i>Contract lawsuit</i>
		Formulir kontrak tagihan (1) <i>Bill contract form</i>	Perjanjian tuntutan (1) <i>Lawsuit agreement</i>
		Tuntutan bentuk kontrak (1) <i>Contract shape claim</i>	Formulir perjanjian (1) <i>Agreement form</i>
		Bentuk klaim perjanjian (1)	Bentuk tuntutan (1) <i>Lawsuit shape</i>

		<i>Claim agreement shape</i>	
		Kontrak lembar penuntut (1) <i>Claimant sheet contract</i>	Kontrak klaim (1) <i>Claim contract</i>
		Formulir kontrak klaim(1) <i>Claim contract form</i>	
		Tuntutan bentuk kontrak (1) <i>Contract shape claim</i>	

Contract claim form is a noun phrase in which the headword is *form*. The word *form* as a noun itself has two meaning : (1) the shape or appearance of something and (2) a paper printed with blank spaces which answers to questions. Thus the literal translation for both meanings are (1) bentuk and (2) formulir. In the context of the sentence *form* should be translated as 'formulir'. Here the problem begins. 9 students chose to translated the word *form* as 'bentuk' instead of 'formulir'. This is the problem of choosing the correct sense of a word. The second problem is word order. In English the headword of a noun phrase is located at the end of the string, for example in the phrase *contract claim form*, the headword is *form*; while in Indonesian, the headword is always put in the first position, i.e. **formulir** klaim kontrak. Therefore, in the translation above, putting the words 'klaim' or 'kontrak' at the first position will deviate the original meaning. The last problem is not translating the whole phrase. For example, 2 students only translated the phrase as 'kontrak' which eliminate the words *form* and *claim*. In translating legal text, this can be a problem since accuracy and also entirety is needed to avoid misunderstanding.

Table 4. Translation of express term

+meaning + form	+ meaning – form	-meaning + form	- meaning - form
		Peraturan cepat (1) <i>Fast rules</i>	Ketentuan kecepatan (1) <i>Speed provision</i>
		Perjanjian kilat (1) <i>Express agreement</i>	Tertera jelas (1) <i>Clearly stated</i>
		Bukti ekspres (1) <i>Express proof</i>	Kesepakatan (1) <i>deal</i>
		Kondisi cepat (1) <i>Fast condition</i>	Pernyataan (1) <i>Statement</i>
		Ketentuan cepat (1) <i>Rapid provision</i>	Kondisi (1) <i>Condition</i>
		Ketentuan singkat (1) <i>Short provision</i>	No translation (1)
		Ketentuan jelas (1) <i>Clear provision</i>	Mengungkapkan bahwa (1) <i>Expressed that</i>
		Syarat cepat (3) <i>Fast condition</i>	Syarat (1) <i>Requirement</i>

		Syarat jelas (1) <i>Clear condition</i>	Syarat pengajuan (1) <i>Filing requirement</i>
		Jangka waktu cepat (1) <i>Fast period</i>	Kata ungkapan (1) <i>Expression word</i>
		Istilah cepat (2) <i>Fast term</i>	Keterangan (2) <i>information</i>
		Kesepakatan cepat (1) <i>Fast agreement</i>	Tertera jelas (1) <i>Clearly stated</i>
		Kata ekspress (1) <i>Fast word</i>	Masa yang tercantum (1) <i>Listed period</i>

The phrase *express term* means ‘a term in a contract which is agreed by both parties and clearly stated, i.e. either spoken or written’. The word *express* here is a verb which is used as an adjective. So, the confusion begins. As an adjective *express* means ‘fast’ or ‘clear’, and in Indonesian it can be rendered as ‘cepat, jelas, singkat, kilat’. The translations using these formal equivalents are unacceptable because the meaning has deviated. Another confusion is finding the correct equivalent for the word *term*. In legal context, the word *term* has two meanings: ‘period of time’ and ‘conditions or duties which have to be carried out as part of a contract’. In the sentence above the word *term* refers to ‘condition’, so it is best rendered as ‘syarat, kondisi, ketentuan’. Even though there are 10 students who correctly translate the word *term*, the whole phrases carry different meaning because of the mistranslation of the previous word *express*.

Table 5. Translation of implied term

+meaning + form	+ meaning – form	-meaning + form	- meaning - form
(ketentuan) yang tersirat (2) <i>implied provision</i>		Bukti implied (1) <i>Implied proof</i>	Melanggar peraturan (1) <i>Violating rules</i>
(ketentuan) tidak tertulis (1) <i>unwritten provision</i>		Persyaratan keinginan (1) <i>Wish requirement</i>	Pengajuan syarat (1) <i>Filing requirements</i>
		Masa yang tercantum (1) <i>Listed period</i>	Sindiran (1) <i>insinuation</i>
		Kondisi yang tersisa (1) <i>Remaining condition</i>	No translation (3)
		Ketentuan berlaku (1) <i>Applied provision</i>	Keterangan (1) <i>information</i>
		Ketentuan tertulis (1) <i>Written provision</i>	Tidak sengaja (1) <i>Inadvertently</i>
		Bentuk yang tidak terlihat (1) <i>Unseen form</i>	Mengandung arti (1) <i>connote</i>
		Syarat tidak langsung (2) <i>Indirect requirement</i>	Menyatakan syarat (1) <i>State the requirements</i>

		Ketentuan penuh (1) <i>Full requirement</i>	Terbilang (1) <i>said</i>
		Kondisi yang ditunjukkan (1) <i>Shown condition</i>	Pengertian (1) <i>understanding</i>
		Istilah yang dimaksudkan (1) <i>Intended term</i>	Pernyataan (2) <i>statement</i>
		Ketentuan yang ada (1) <i>Existing provisions</i>	

Similar to *express term*, the phrase *implied term* were wrongly translated because of the mistranslation of the word *implied*. The phrase *implied term* means ‘a term in a contract which is not clearly set out in a contract’ or it can be simply translated as ‘syarat tidak tertulis’ atau ‘syarat tersirat’. The translations above show diverse renderings of the word *term* which also deviate the original meaning of the SL phrase.

Table 6. Translation of *at all material times*

+meaning form	+ meaning –form	-meaning + form	- meaning - form
Dalam waktu utama (1) <i>At all primary times</i>	Dalam segala waktu (1) <i>At all times</i>	Semua material waktu (1) <i>All material times</i>	Barang bukti (1) <i>evidence</i>
Pada semua waktu pokok (1) <i>at all primary times</i>	Dalam kejadian ini (1) <i>In this occasion</i>	Segala bahan waktu (1) <i>All material times</i>	Dalam segala bentuk (1) <i>In all forms</i>
	Pada waktu kapanpun (1) <i>at any time</i>	All material times (2)	Dalam semua kepemilikan (1) <i>In all ownerships</i>
	Dalam masalah ini (1) <i>In this case</i>	Semua waktu bahan (1) <i>All times material</i>	Seluruh kesempatan yang bersifat materi (1) <i>All material opportunities</i>
		semua bahan materi (1) <i>all material matters</i>	Sepenuhnya (1) <i>fully</i>
		Pada seluruh waktu pembahasan (1) <i>At all additional times</i>	Pada waktu (1) <i>At time</i>
			No translation (6)
			Dalam keadaan (1) <i>In the condition</i>
			Terutama pada waktu (1) <i>Particularly when</i>
			Di saat saat penting (1)

			<i>At important moments</i>
			Bahan waktu (1) <i>Time materials</i>

Material time refers to ‘time which has important relevance to the case’. In the above translations, the word *material* seems to cause the problem. In this phrase *material* is used as an adjective meaning ‘important’, ‘basic’ while as a noun *material* means ‘physical substance’, ‘cloth’, ‘equipment’ and ‘information’. It turns out that most of the translations, the students treated the word *material* as a noun and thus rendered it as ‘bahan’. In effect, their translations did not carry the original SL meaning.

Doublets

Table 7. Translation of loss and damage.

+meaning + form	+ meaning – form	-meaning + form	- meaning - form
Kehilangan dan kerusakan (2) <i>Loss and damage</i>	Merugi (1) <i>(be) lost</i>	Kerusakan dan bahaya (1) <i>loss and danger</i>	Kehilangan dan terpuakul (1) <i>Loss and devastated</i>
Kerugian dan kerusakan (13) <i>Loss and damage</i>	Kerugian (5) <i>loss</i>	Kerugian dan meminta ganti rugi (1) <i>loss and asking for compensation</i>	Kehilangan banyak (1) <i>Lose much</i>
Rugi dan kerusakan (2) <i>Lost and damage</i>	Kehilangan dan rusak (1) <i>loss and damaged</i>	Kekalahan dan kerugian (1) <i>Defeat and loss</i>	Mengalah dan mengganti kerusakan (1) <i>Relented and replaced damage</i>

Doublets, such as *loss and damage*, carry the same meaning and actually can be replaced by one word. Yet, for the sake of completeness, both words should be translated into the TL. The problem is when there are not many synonymous words in the target language. Fortunately, the formal rendering of the above doublet can be found in Indonesian, thus it can be translated as ‘kerugian dan kerusakan’, even though the word ‘kerugian’ can cover both words in English. Doublets in English usually consist of two nouns, thus they must be translated as noun. Some of the translations above change the noun form ‘kerugian’ into an adjective ‘rugi’ which means ‘experience loss’.

Phrasal verbs

Table 8. Translation of entered into

+meaning + form	+ meaning –form	-meaning + form	- meaning - form
Yang diadakan (1)	Disetujui (4)	Dimasukkan (1)	No translation (6)
Yang dibuat (4)		Dimasuki (1)	Masuk (4)
Yang diikuti (2)		Yang dimasuki (1)	Memasuki (2)
		Dijalankan (1)	Yang mengikutsertakan (1)
		Yang diteken (1)	
		Yang diajukan (1)	

The phrasal verb *entered into* means ‘agreed to do something’. The problem here lies on the word ‘enter’ which literally means ‘come in’ or ‘masuk’ in Indonesian. Thus, mistranslations occur because the students use the word ‘masuk’ or ‘memasuki’ to translate *enter into*. Since the phrasal verb is in passive voice, some translations were also in passive forms, such as ‘dimasukkan’, ‘dimasuki’.

Reciprocal words

Table 9. Translation of claimant

+meaning + form	+ meaning –form	-meaning + form	- meaning - form
Pengklaime (2) <i>claimant</i>	Orang yang mengklaim (1) <i>Person who claim</i>	Pengaju (1) <i>applicants</i>	
Penuntut (20) <i>Claimant</i>	Pihak yang menuntut (1) <i>person who claim</i>		
Penggugat (2) <i>plaintiff</i>	Pihak penuntut (2) <i>Party who claim</i>		
	Orang yang membuat tuntutan (1) <i>Person who makes claim</i>		

A *claimant* is a person who claim something. The functional equivalent for this word is ‘penuntut’ or ‘penggugat’. This word is not too problematic because most of the participants can find the TL equivalent for this word. 5 persons used descriptive equivalent by giving the definition. Yet, these are acceptable because the meaning is still the same.

Table 10. Translation of defendant

+meaning + form	+ meaning –form	-meaning + form	- meaning - form
	Orang yang dituduh (3) <i>Person accused</i>	Pertahanan (1) <i>defense</i>	Yang dibela (1) <i>The defended</i>
Tergugat (5) <i>defendant</i>	Yang dituntut (3) <i>The accused</i>	Pembela (1) <i>defender</i>	Kedua pihak (1) <i>Both parties</i>
Tertuntut (2) <i>defendant</i>		Terdakwa (10) <i>The accused</i>	
		Penahan (1) <i>barrier</i>	
		Tertuduh (2) <i>The accused</i>	

In legal context, the word *defendant* has two meanings: (1) the person who is sued in a civil case and (2) somebody who is accused of a crime in a criminal case. In Indonesian both meanings can be rendered as (1) tergugat and (2) tertuduh/ terdakwa. Thus, in the sentence used above, the

appropriate translation would be 'tergugat', not 'terdakwa'. The problem arose when the students related the word *defendant* with its root word *to defend* which means 'to protect against..' or 'to compete in sport' or in Indonesian 'membela' or 'menahan'. Thus, they translated defendant as 'pembela' or 'penahan', which were incorrect.

Conclusion and Suggestion

Translating legal English text is never an easy thing to do. To be able to translate legal text, a translator should be familiar with certain lexical and syntactic characteristics of legal English, having broad knowledge of both SL and TL law systems, and most important master both SL and TL linguistic systems.

Lack of mastery of both languages is shown by the participants of the present study. The primary problem is the application of literal translation, or word by word translation. The problem is intensified by choosing the inappropriate meaning of the polysemous words. The last problem is that the students were unable to construct the translations into good TL sentences. Their sentences sometimes did not follow the correct word order in Indonesian. This indicates that they do not master their own native language, especially in written form.

Translation difficulty is also caused by the absence of legal English-Indonesian dictionary. Since most of the legal terms and expressions are fixed and conventionalized, there is a need for a dictionary which can provide the functional equivalents in both languages.

About the Author:

Dr. Clara Herlina Karjo is a lecturer at Bina Nusantara University, Jakarta, Indonesia. She holds a Doctorate degree in Applied English Linguistics from Atmajaya Catholic University Jakarta. Her research interests include: translation, English phonology and language acquisition.

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Introducing English as a Second Language to Early Primary School Curriculum in Saudi Arabia

Salwa Alkhuzay

Indiana University of Pennsylvania
USA

Abstract

Teaching and learning language at early ages is easier than learning it at older ages as Chiswick & Miller, (2007) emphasized in their study that proficiency in spoken English decreases with age. With that notion in mind, it comes as a surprise that the English language is introduced so late in the public school education curriculum in Saudi Arabia. This article begins with an overview of introducing the English language in Saudi Arabia. Next, the critical period hypotheses of second language acquisition is used to analyze different studies pertaining to the introduction of English language at primary schools in various countries. Finally, the article is concluding with the implications of the research by offering practical suggestions that teachers can use to support their teaching of young students.

Keywords: Teaching English, foreign language, second language teaching, young learners

Background of Introducing English Language in Saudi Arabia

In Saudi Arabia, in 1927 the English language was introduced at the secondary schools without a specific syllabus. In 1953, teaching the English language was introduced at intermediate and secondary schools with a specific syllabus (Al-Subahi, 1989). Over the years as more Saudi students left their home countries to study in English speaking countries, the demand for English speaking skills beyond just being conversational has increased. Students now need English not only for communicating and for connecting with the domestic and foreign cultures they encounter away from home, they also need the language to cope in academic settings. Particularly useful skills in academic setting include understanding others when they speak or in speaking and writing fluently. Saudi Arabian educational curriculum should be doing much more to prepare their students for such opportunities.

The Problem

In many countries, non-native English speakers are introduced to English as a foreign language in public schools as a required subject beginning in early primary schools. For many years, in Saudi education curriculums English courses were compulsory and started from middle school and continued through secondary public schools. However, there are a lot of students who still find mastering English very difficult, and their performance is still weak.

Why it is important to learn English language?

In today's world, English language is considered the international language. Learning foreign languages as a means to communicate with people in other countries; has become important for those who want to earn higher degrees or who want a good job in other countries such as the United States, England, or Australia. Teaching English language to Saudi children will open up new opportunities for their future because children have innate ability to learn language quickly as compared to older children.

Theoretical Framework

According to Bialystok & Hakuta's (1999) demonstrated as the explanation of the critical period hypothesis in language acquisition related to age differences that they believed that children learn second languages better than adults do. In general, it is been known that children have higher rates of learning acquisition when they are younger, while learning acquisition declined the older they became.

Literature Review

Teaching a second language to students at elementary school grades has advantages. Naserdeen (2001) cited these advantages as enhancement of the cognitive development of students; assists them in their communication with diverse people, and guides children in their development of different cultures. Saudi Arabia has introduced English as a second language in middle and high schools onward. While a lot of other non-English speaking countries, have implemented English

as a foreign language in early primary schools. There are several studies which have demonstrated the positive effect of introducing a second foreign language in primary schools on students' acquisition of the second language at early ages. In general, it was believed that young children learned better than older children did. For example, Hoti et al (2011) conducted a study that involved 928 students in Swiss primary schools. The subjects were divided into two groups. Group one included 552 children who were learning English from third grade onwards and French from fifth grade onward. Group two were 376 children learning only French from fifth grade onward. They concluded that students from third grade with previous English as their first foreign language, who learn French as a second foreign language learned French more efficiently than the students who learned French as their first foreign language at fifth grade. The same study summarized the result that earlier language learned better serves as resources in the process of acquiring new languages. Likewise, the researchers Abrahamsson and Hyltenstam (2009) proved the effects of age of acquisition of a second language. Their study was conducted on 195 Spanish/Swedish bilingual students who had self-identified as native-like in their second language. They found that only those who had started their second language acquisition after age 12 were perceived to be native speakers of the Swedish language, and only a few of the early learners demonstrated native-like competence. Thus, native-like attainment of a second language has been shown to be rarely attained by adult learners, and it is much less common among younger learners than previously assumed. This consistent with what Gawi (2012) found. He indicated that there are significant difference between students who start learning English at age five or six in private schools as compared with those who start learning it at age twelve or thirteen in public schools. These differences tend to be in their performance and in their English speaking fluency in Saudi Arabia schools. In addition, Mooij and Driessen (2008) in their work, which include students in grades 2 and grades 4 from primary schools in The Netherlands, have clarified that it is good for preschool and primary schools to match students' differences in abilities to develop their learning in language. Their analyses showed that students improved scores in language and arithmetic proficiency. Similarly research conducted by Stewart (2005) noted that introducing a foreign language study or increase study in the early elementary schools develops and improves students' cognitive abilities. The research also showed improved achievement in reading and math test scores. These findings are repeated by research from the past such as Mouton (1995) who found an improvement in fifth grade students at KwaZulu schools in their cognitive and English language skills using the English and Operacy Programme. In contrast, there are some researchers who do not believe that a student's ability to learn language at an early age is better than the ability of older students to learn language later in school. The proficiency of learning a second language in early ages and adults return to the nature of the languages according to research Dekeyser, Alfi-Shabtay, & Ravid (2010) illustrated that there is a significant correlation between achievement and proficiency for the adult but not for the early learners. Also, MacSwan, and Pray (2005) reported in their work on elementary schools in Central Arizona that students at school age in each level from K to third grade take the same amount of time to achieve English language proficiency as the native speakers. Therefore,

they concluded that younger students didn't learn English as fast as older students. These studies show that the young children learn second foreign language slower than older children do and their achievement is lower than older. While Schuster (2005) found that, there is no statistically significant difference between elementary students' achievement of K to 12 levels when implemented a foreign language on elementary schools. She conducted a study that used a comparative analysis of 13 elementary schools who implemented a foreign language program from grades 2 and 5 with 8 elementary schools who did not implement a foreign language program during same grades.

I came with notion that learning English language at early ages always benefits students, but I found that there are studies that argue against that as showed in literature review. Therefore, the findings are in confusing, some are suggest that works and some studies suggest that does not work. When looking to the same program in different studies in many countries I can see that there are advantages to young learners. Since Saudi Arabia have not tried that in their early schools, we cannot know if it goes work or not unless we actually test it in that area.

Need for preparation program to ESL teachers at elementary schools

In order to introduce a foreign language in primary schools, teachers would need preparation program to understand that new language curriculum and how they can reach the needs of their students. Introduction of teaching English as additional language at early levels created difficulties for the teachers Kırkgöz (2008) who suggested that there is significant difference between teachers understanding of what the need of young learners and teachers instructional method of teaching English language. She recommended "in-service teacher training" and development programs for teachers who participate in teaching English to young learners. Moreover, Eapen (2011) supported the same previous finding that teachers who teach English at primary schools need to be prepared with new strategies for teaching, to be adopted with any problem they faced, and need of training programs for teachers who already on the work. In addition to training program Li and Siu, (2009) advocated that English language teachers become innovative in their instructional design in teaching styles they use, instead of relying on official curriculum which is dependent on textbook and teachers efforts.

Implications

When applying English as a second language at early schools we have to consider collaboration across the school environment. School administrators and teachers should work together to determine the best bilingual programs to meet students' needs in the classrooms as indicated by Naserdeen (2001). He showed the advantages of three programs to parents, teachers, and students; a) Immersion, b) Foreign Language in the Elementary Schools program, and c) Foreign Language Experience Program. In some cases including Saudi Arabia, Rixon, (2011) point out that the earlier introduction of English is a part of a wider educational reform which would require adjustments be made to teaching and learning practices across the education system as a whole. However, introducing the teaching of English in primary schools represents learning

challenging in the education field, within classroom, administrators, teachers, test writers, materials, and those who led them, Alshumaimeri & Wedell, (2014). On the other hand, Alshumaimeri & Wedell, (2014) concluded their study with supervisors' experiences of introducing primary English in Saudi Arabia that acknowledging the value of these implementers' experiences and considered that their suggestions could help the implementation of teaching English to young learners to become more consistent. In addition, methodology is the important guiding principle when teaching English as a foreign language in primary education. Bucura & Popab, (2013) stated on their investigation with some of primary school stakeholder's teachers, parents, and students, that the curriculum of English as a subject can provide methodological guidelines and training for teachers. These guidelines assist teachers to be qualified with necessary skills and to know what their student's needs since the main goal for teacher in teaching knows how their students achieve the best.

Recommendations of supportive tools in teaching English as additional language to young learners

At first, introducing English language to early school levels will be challenging for both students and teachers. It will take time for teachers to teach and for students to learn. It was mentioned in previous about teachers training programs. When teachers well prepared, they can use some additional tools in their teaching methods. Therefore, it is recommend if teachers can use different programs to facilitate their instructions on teaching young children and adapt the new English classes. According to Woodgate-Jones & Grenfell (2012), they suggest Introduce Intercultural Understanding as a part of learning and teaching of primary modern foreign language curriculum at primary schools from seven to eleven years old. They considered language as part of culture and provide a curriculum as a tool to build instructional strategies for modern foreign language learning in primary education. Moreover, to motivate students in learning English language, and to enhance their reading and writing skills in English Barton, Bragg, and Serratrice (2009) mentioned Discover Language program. It is a program that represents an alternative to traditional foreign language programs in elementary schools. The goal of implementing this kind of program to make language awareness between students to enjoy learning English language. Additionally, teachers can use more methods in English classes to develop children's thinking and make them interpret new information such as using narratives and videoconferencing as explained by (Fojkar, Skela, and Kovac, 2013; Pritchard, Hunt, and Barnes, 2010). The use of narrating techniques by reading stories and the use of video in teaching English as a foreign language to students are effective methods for delivering new knowledge to children. These could assist both teachers and students respectively in the teaching and learning of English language, making it as a piece of cake.

About the Author:

Salwa Alkhuzay is a graduate student in the doctoral of Curriculum and Instruction program at

Indiana University of Pennsylvania. She has master degree in the AECT program from Indiana University of Pennsylvania. She has a bachelor's degree in Mathematics from Umm Alquora University in Kingdom of Saudi Arabia (KSA). Also, she taught a Math class for about two years at an elementary school in KSA. She tutored for two semesters at the ARIN Center for Education as ESL teacher.

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Evaluating Blue Skies 6 with Reference to Yemeni Students

Ibrahim Jibreel

Department of English, Translation Program
University of Science & Technology(UST)
Hodeidah Branch, Yemen

Abstract

Evaluating a coursebook is an important task that should be carried out from time to time. The current study is a predictive evaluation of Blue Skies 6 aimed to decide whether it is suitable for Yemeni students in the primary grades or not. The researcher adopted a checklist to conduct the evaluation of the textbook in hand. The checklist is based on Cunningsworth (1995), Nunan (1991), Sheldon (1988), Williams (1983) and Harmer (2001). The researcher concluded that Blue Skies 6 being taught at AL-Nawras Private Schools, Adensuits our Yemeni students at this level. It provides an adequate language content in a suitable methodology. The balance of the basic skills in the units and the diversity of tasks and activities increase the value of this book. In addition, the variety of topics presented which; to great extent, is appropriate for our Yemeni situation in and out of the classroom, adds another advantage to the previous ones. Furthermore, the cultural aspects which are presented in the textbook in hand do not contradict our Islamic, Arabic, or Yemeni culture. However, this suitability does not mean that there is no need for adapting some points in this coursebook. Therefore, it is recommended to add more authentic materials to Blue Skies 6 during classroom teaching/learning, which should be selected with regard to the level, age and cultural background of the Yemeni learners.

Key words: Blue Skies 6, course book, evaluation; predictive; retrospective, textbook

1. Introduction

Evaluation is very important in our life to adopt or adapt an idea or something. It becomes more important when we discuss the process of learning and teaching, since it concerns with mind; the responsible factor of human development in its various scopes.

In second language learning field, English Language Teaching (ELT hereafter) materials are of a very important position, because they aim at presenting the target language for those whose native language is not English. Therefore, ELT coursebooks must be prepared or selected carefully in order to achieve objectives and aims they are prepared or selected for. In other words, from time to time there should be an evaluation of the materials being taught to assure that the target language learning process is going on in an appropriate and acceptable manner. More precisely, an evaluation predictively or retrospectively or both is necessary for the coursebooks to test their appropriateness for the goals, objectives, learner's needs, time consuming etc.

For the sake of this task, the author is going to predicatively evaluate Blue Skies 6 which is being taught at AL-Nawras Schools in Aden, Yemen.

The researcher hopes this work will help improving learning and teaching process.

2. Theoretical Background: an overview

No one ignore the significance of the textbooks in classroom teaching/learning program, especially "in situations where there is a shortage of trained teachers" Williams (1983: 251). Textbooks help supplementing teachers' instruction by variety of learning resources. They also serve as a form of teacher training. In case of learners, textbooks provide the major source of contact through which the learner's ability of language can be developed. To be more clear, using coursebooks can help facilitating the learning/teaching process or serve teachers in applying the program. Cunningsworth (1984:1) pointed out that "published coursebooks are normally written by experienced or well qualified people or the material contained in them is usually carefully tested in pilot studies in actual teaching situations before publication. Teachers can therefore be assured that coursebooks from reputable publishers will serve them well if properly selected and used".

2.1 The Definition of Evaluation

In general, evaluation is defined by Richards et al (1992: 130) as "the systematic gathering of information for purposes of decision making". In the field of ELT, mainly materials, evaluation involves collecting information about the coursebook we are going to use. In this regard, evaluation includes the method used or the content focus of the coursebook.

2.2 Types of Evaluation

There are two main types of evaluation: predictive and retrospective. Predictive evaluation as explained by Ellis (1997: 39) is "designed to make a decision regarding what materials to use". This kind of evaluation can be carried out by expert reviewers or by teachers themselves through following guidelines or checklists available to help them. In this regard, the procedures will be the checklists or the available guidelines.

On the other hand, retrospective evaluation is "designed to examine materials that have actually been used", Ellis (1997: 36). It can be impressionistic or empirical. It helps

determining whether to use the materials again or not; whether the reaction of material is accepted or not; and if there is any need to adapt.

2.3 Methodology and Evaluation Procedure

As mentioned previously, a predictive evaluation will be carried out in this task. The procedure that helps to conduct this study is a checklist adopted by the researcher to evaluate the textbook in hand. The checklist is based on Cunningsworth (1995), Nunan (1991), Sheldon (1988), Williams (1983) and Harmer (2001). The adopted checklist is as follows:

- Factual details about the textbook
- Rationale of the textbook (syllabus, aims, needs and methodology)
- Layout and design
- Content
 - topics
 - language content (grammar and vocabulary)
 - language skills (listening, speaking, reading and writing)
 - text types
 - cultural appropriacy
 - authenticity
- Methodology
- Workbook

2.4 The rationale of the evaluation

The rationale behind evaluating a textbook is to adopt or adapt it. In this task, the rationale of evaluating Blue Skies 6 is an attempt to find out its appropriacy to be taught in Yemeni schools. The appropriacy in various directions such as the aims, approaches, technics, the age, level of the students, learner's needs as well as the available time.

3. An Analysis of the textbook

3.1 Factual Details about the Textbook

Blue Skies is a seven-level English course and the book in hand is the six course in its series. It is written by Ron Holt with Anne Worrall and published by Pearson Education Limited in 1990. It provides a student's book, audio cassettes, workbook and teacher's book.

Blue Skies 6 has polished and colorful pages. The front cover of the book seems to show a variety of human activities through pictures with the name of the book above. The same can be seen on the back cover of the book but with written sentences that give headlines about the contents and the book targets.

The book contains 96 pages. Twenty units exist in Blue Skies 6 as any other textbook of the series. Each unit has one single theme which is introduced through different types of texts such as: rhymes, poems, songs, stories, cartoon, dialogues and practical tasks. Revision is continuous and is carried out in both the presentation and practice pages.

The students' book contains practice materials in each unit after each lesson. It also contains quizzes that provide an assessment activity covering every four units of study. The book is not expensive. Its cost is only 5 dollars. That means 1100 Y.R (Yemeni Rial). The four skills are covered in the units of the book. The students' book is prepared for young children. It is now being taught to the 8th primary class at AL_Nawras Private Schools and some other private schools in Yemen. The researcher thinks there is compatibility between what the book is prepared for and what the book is used for actually. The publisher of the book provides the website to which one can refer i.e. www.longman.com. The availability of the information about the book series on the world wide web is a good point.

3.2 The rationale of the textbook

Clearly speaking, Blue Skies 6 as has been mentioned by the authors aims at providing all the important basic grammar and communicative activities needed to give young children a strong and successful start in English.

It is clear that the book is commercial; the learners needs of the Yemeni students are not reflected perfectly, but the textbook, to some extent, fits the Yemeni learners needs at this age. The book is attractive with its colorful and soft papers, illustrations and a variety of activities which touch the learner's interests and desires.

3.3 Layout and Design

3.3.1 Overall layout and design of the textbook

It has been mentioned previously in the factual details in (3.1) that the it is divided into 20 units. Each unit presents language and activities relating to a single theme and it is introduced through different types of texts. It also contains revision in a continuous way which is carried out in both the presentation or practice pages. In addition, there are 5 quizzes in each unit, which provide continual assessment tests. For each 4 units, there is a quiz (see pp. 82-91). Each quiz contains 4 questions to test the students' understanding of vocabulary and grammar as well as their development in the skills, mainly the two skills reading and writing through various activities and tasks. Furthermore, Blue Skies 6 provides graphic language reference section which contains graphic representation to illustrate the language and grammatical points that have been studied (see pp. 92-96). In this regard, eleven topics have been presented with various themes.

3.3.2 Layout and design for each unit

One of the important advantages of the textbooks is that they grade language items and balance the basic skills in a way that suits the level of the learners in terms of units. Regarding this point, the units of Blue Skies 6 contain different types of texts through which the four skills are presented. In all of these units the four skills are covered. Each unit seems to have listening, reading, speaking and writing activities. For example, in unit 1 "They used candles", the listening task is given at the beginning of the unit and the reading task follows (listen & read). The second lesson concerns with the speaking task i.e., 2 (Ask and answer). In addition to that, task 3 collects the 3 skills that are: listening, reading and speaking (see pp.2-3). In relation to that, the three coming activities i.e. 4, 5 and 6 all concentrate on testing learner's understanding through a

writing task even at the word level as in 4 and 5 or at the sentence level as in task 6 (see pp. 4-5).

Another example that clarifies this point can be found in unit 8: "the natural world". In this unit, a reading task comes at the beginning of the unit, which is followed by the speaking task in terms of asking and answering; then task 3 consists of two activities that serve the listening and reading skills and again the unit comes back to the speaking skill in terms of (ask and answer), see pp. 30-31 or (Appendix 2a and b). The writing skill exists directly even at the word level as in tasks 5 and 8 or at the sentence or paragraph level as in task 6 p. 32.

In all of these twenty units graphics play an important role to enhance the learner's desire to look at the units and also to enhance learner's understanding of both written and spoken texts.

3.4 The Textbook contents

In any coursebook, the content constitutes the core of that course. It gives a clear picture about what is being taught. The content of the coursebook reaches its success if the learners' needs and expectations have been taken into account. In this regard, evaluating the content components is a vital step in evaluating a textbook. These components include topics, language skills, language content, text types, cultural appropriacy and authenticity. These things will be checked in Blue Skies 6 in the following section.

3.4.1 Topics

Blue Skies 6 contains various topics. Each unit in this book goes around one single theme. Thus, there are 20 different themes, but each topic has been talked about under 2 subtopics in 2 separate lessons. These topics are past customs, the weather, space, travel, shopping, health and sickness, health tips, music, nature, dreams, making things, past events, jobs, directions, scary stories, the planets, pets, stories, safety, vacations and presents respectively (see Appendix 1). For example, the topic of the first unit "past customs" is taken under 2 subtopics in 2 separate lessons, i.e. "They used candles and turn it on". The same can be said with the last topic "safety".

Blue Skies 6 seems to be good at presenting these various topics and I think its topics suit the Yemeni learners' situation.

3.4.2 Language content

Academically speaking, language content is an important issue in evaluating any textbook. This importance is derived from the point that a careful selection of the language content builds the linguistic competence which is fundamental to achieve communicative competence if it is presented appropriately. The different texts, activities and tasks are considered as a vehicle to enable the learners to acquire the language content. Regarding this point, I will try to evaluate the grammatical and lexical items in Blue Skies 6.

3.4.2.1 Lexical Items

In addition to what I have mentioned at introducing content evaluation, vocabulary cannot be neglected since that a "sustained communication is virtually impossible

without access to a relevant and fairly wide range of vocabulary" Cunningsworth (1995: 38). Therefore, evaluating lexical items included in coursebook is a vital work. In relation to that, Blue Skies 6 seems to provide students with familiar words used in their daily life. Furthermore, it provides them with unfamiliar words that they will inevitably meet. According to the criteria of frequency with regard to the lexical syllabus, the lexical items have been selected. The authors of the book seem to pay attention to the teaching of words, phrases, compounds, collocations and routines or fixed expressions. In other words, the lexical items seem to be presented through the texts.

A detailed discussion of this point will take place under the point of methodology.

3.4.2.2 Grammar

Grammatical structures have a very important position in building any language content, so taking in to consideration the grammatical items in any textbook reflects its value. Therefore, evaluating grammatical components is an important issue. Regarding Blue Skies 6, the authors claim, as it stated by them on the back cover, that this book provides basic grammar to give young children a strong and successful start in English. The book contains various topics in grammar such as: present simple, past simple, imperatives, present perfect, comparatives, past continuous, adverbs of manner, indirect object, superlatives, negative imperatives, and many other grammatical structure which can be seen easily in the table of the content in the front inside cover of the book.

It also seems that the grammatical items are graded in all of the twenty units in a balanced way. The grammatical items have been graded with consideration of the complexity and simplicity. In other words, grammatical items that are considered simple come before those considered to be complex. For example, present simple and past simple tense in unit: 1, pp. 2 and 3 have been presented before present perfect which comes later in unit: 7, p. 26. The same can be said about the past continuous which comes in unit: 9, p.34. In addition to that, the comparatives are presented in unit: 6, p.22 and the superlatives come later in unit: 15, p.58.

Regarding the suitability, grammatical items, which are presented in Blue Skies 6, seem to be suitable for the Yemeni learners at this level, since they provide fundamental grammar patterns which help the learner to underlie upon them in the next levels.

3.4.3 Language skills

Language contents usually comes in the framework of the four basic skills i.e. Listening, Speaking, Reading and Writing. To put it in another way, language content even grammatical or lexical is mostly presented and practiced through the language skills. So, paying attention to the language skills in evaluating any textbook is important. This close relation between the language content and language skills is referred to by Cunningsworth (1995). He explains:

"the knowledge base of grammar, lexis, etc. and the skill base of listening, speaking etc. must go hand –in– hand and coursebook should develop student's skills in using English every bit as much as they help to

develop student's knowledge (explicit or not) of the system of English" (P.64).

In addition to that, the 4 basic skills even receptive skills (Reading & Listening) or the productive (Writing & Speaking) are necessary.

In the following sections, I am going to look at the language skills in Blue Skies 6.

3.4.3.1 *Listening*

In most of the coursebooks, there are 2 ways through which the listening skill is presented. The first way is as a part of an oral work such as dialogues and role-play. In other words, the listening skill occupies a secondary function or it supplies the reading comprehension of learners. In the second way, listening skill is represented in terms of listening passages for comprehension; for extraction of information or connected with reading texts.

Regarding this point, Blue skies 6 represented listening skill in the both cases. It is represented independently through a direct task in which the learner is asked to listen to a cassette then it is supplied by another reading text, see unit 1, lesson 1, p. 2 or unit 2, lesson 1, p. 6 (Appendices 3a & b). This case includes 12 tasks. On the other hand, it has been presented having a secondary function in 30 tasks. In other words, listening supports another task or activity such as checking a reading comprehension text (see unit: 7, lesson 1/3, pp.26-27. Another function is to provide correct pronunciation and intonation (see unit:15, lesson 5, p.61) or Appendix 3b.

All in all, listening in Blue Skies 6 takes place sufficiently and appropriately, because in this grade listening is very important to provide a correct start in English language pronunciation, stress and intonation.

3.4.3.2 *Reading*

Reading is a receptive skill, which involves the learner's activity. It is a demanding skill. Through different reading texts in courses, lexical and grammar items can be presented. Sometimes, especially in advanced levels, reading provides a model of writing and gives information or evokes and stimulates oral work. Nearly, in most of the coursebooks, reading skill is presented in three ways:

1. It may come in an isolated manner in which learners are asked to read a given text and answer questions for the purpose of comprehension.
2. It may be connected to a listening task, in which reading is a secondary task supplies the listening task.
3. It may come having a primary function supplied by a listening task for more comprehensible understanding.

Regarding these three cases, it seems that reading has been covered in all of the twenty units of Blue Skies 6 in two reading texts except three units i.e. 4,12 and 13, since unit 4 and 12 have three reading text each, while unit 13 has only one reading text. That means, Blue Skies 6 contains 61 reading texts.

Regarding the way in which the reading skill is presented, it seems that the book in hand covers the three ways. For example, in 10 lessons of the book the reading texts

supply the listening text (see unit 1, lesson 2, p.2); in forty-nine lessons the reading tasks come primarily and it is supplied by a listening task (see unit 20, lessons 1 and 2, pp.78-79) and it comes in an isolation of any listening task in only two lessons in terms of exercises (see unit 4, lesson 6, p.17).

It is also clear that different purposes are covered through the reading tasks in Blue Skies 6 such as presenting grammatical items (see unit 5, lesson 1, p.18), or vocabulary items (see unit 12, lesson 3, p.47); providing a model of writing (see unit 8, pp. 13-32) or stimulating an oral work (see unit 16, lesson 2, p.62).

In general, it seems that Blue Skies 6 presents the reading skill appropriately with a careful regard to the purposes behind them in a balanced way in all of the twenty units.

3.4.3.3 Speaking

Speaking is a productive skill. To some extent, it reflects the learner's ability to produce the target language items orally. It is considered as a sign by which we can judge upon the learner's linguistic and communicative competence. Therefore, good coursebooks emphasize tasks and activities that help learners to talk providing them with the needed language content, an appropriate language model of pronunciation, stress and intonation and provide a suitable method that caters for the learners' age, level and aims of learning. Thus, in evaluating any textbook, speaking is a primary point.

In Blue Skies 6, speaking is contributed in all of the 20 units except unit 15 (see pp.58-59). In all of these units, speaking is practiced firstly through the language items, which are presented through a reading or listening texts. It seems that speaking activities come in a framework of a question (ask and answer) in all of the 20 units. In most of all these units, speaking tasks come to check learners' understanding of the previous text (see unit 1, lesson 2, p.2). Sometimes, it comes to practice new vocabulary items and to develop learners' ability of vocabulary memorization (see Appendix 5). In addition to that, it seems that the book in hand emphasizes the communicative practice mainly in pairs and groups (see unit 13.p53) or Appendix 5, too.

Generally, the way in which Blue Skies 6 deals with the speaking skill, it seems to be appropriate for Yemeni learners' situation.

3.4.3.4 Writing

As a productive skill, writing is very important to be looked at in evaluating any coursebook, because writing, like speaking, is a sign of the learner's language capacity. In other words, writing enables the learner to appropriately formulate what s/he has learnt and helps the teacher to test the appropriacy of the methodology s/he applies. In addition, writing includes 2 types: at the sentence level and at the discourse level. In this regard, most of the coursebooks at the primary and intermediate levels aims at enabling the learner to write in the scope of the sentence level to the writing of a short composition.

In this regard, writing activities and tasks in Blue Skies 6 exist in all of the twenty units for different purposes. Sometimes, it comes with a focus on the word spelling (see unit 2, lesson 5, p.8) or Appendix 6a; writing sentences (see unit 3, lesson 5, p.12) and short paragraph composition (see unit 19, p.76) or Appendix 6 b. Accordingly, it seems that most of the writing activities in Blue Skies 6 are preceded by a model of written text to be followed. This helps learners at this level to acquire a correct start in English writing especially in our Yemeni situations.

3.4.4 Text Types

The diversity of text types in any textbook makes teaching and learning classroom more interesting. Blue Skies 6 seems to contain different text types and different genres. The book contains argumentative texts which come in a framework of conversations that can be seen in most, if not all, of the units with different types of genre. For example, the argumentative text with social purpose in unit 1, p.2 and the instructional text type in unit 2, p.6. In addition, narrative texts in different genre exist. For example, unit 9, p.34 and unit 90, p.75. Furthermore, scientific and literary texts exist. Example of this can be seen in unit 15, pp.58-59.

Thus, Blue Skies 6 contains different types of texts and this makes it very useful and raises its linguistic value. However, it seems that there is no balance in the quantity of the text types. Precisely, conversational texts are used in a condensed way more than any other text types.

3.4.5 Cultural Appropriacy

Language means culture and culture builds identity. Thus, there is a crucial significance of the cultural aspects in any textbook. In the field of second language learning, avoiding the target language culture is inevitable. Therefore, in selecting a coursebook, sponsors should be aware of this point and try to select those courses which develop both the linguistic and communicative competence and have no contradiction with the target students' culture.

In relation to this, Blue Skies 6 as a commercial coursebook in the global market, prepared for children, seems to have the maximum acceptable standardized cultural norms. However, with regard to our heritage Islamic and Yemeni situations, there are some cultural aspects that seems to be inappropriate. All the people names are foreign. No single Arabic name. The way in which women and girls drown, in some situations, contradicts Yemeni customs and traditions. In addition, there are some pictures that seems to be un acceptable especially for those who are teenagers. Examples of this can be shown in unit 12, lesson 5, p.49 or lesson 8, p.65.

Blue Skies 6 seems to be suitable for the Yemeni situation, and those few things that in some others opinions regarded as inappropriate for teenagers, will be of the responsibility of the teacher of the course to point them out and explain their inappropriacy in an acceptable and polite way.

3.4.6 Authenticity

Authentic materials in any textbook even print, audio or video, help bringing reality into the classroom; provide natural language use and cultural information; enhance classroom interaction and increase motivation if the chooser of the authentic materials considers the needs and interests of the learners, the utility of the available information, the cultural knowledge, the level of language difficulty and the degree of the text organization. So, evaluating the authentic materials should not be avoided.

Regarding this point, Blue Skies 6, seems to use authentic materials rarely. Let us classify the authentic materials to what we have mentioned above i.e. print, audio and video. In case of the printed materials, there are some authentic pictures that are presented in various units. For example, the picture in unit 6, p.25, which is frequently used in unit 10, p.41; the picture in unit 15, pp. 58-59 and the messages in unit 19 p.75.

In case of the audio cassettes, Blue Skies 6 includes cassettes that present dialogues, poems, stories and songs that are found in the students' book providing an authentic model of pronunciation, stress and intonation which is recorded by native speakers. However, no video materials are used.

To some extent, I can say that the authentic materials in Blue Skies 6 are useful and acceptable but an emphasis should be given to the authentic printed materials such as: small newspapers' articles, greeting cards, letters, maps, telephone, stamps, school notices etc.; taking into consideration the level of the learners.

3.5 Methodology

In evaluating any textbook, it is not sufficient to look at "**What**" the coursebook contains i.e. the **Content**, but also "**How**", the **Methodology**. To put it in another way, evaluating how the lexical items, grammatical items and the language skills are dealt with and through what kind of activities and tasks they are presented is demanding. In addition to that, it is one of the functions of the textbook to present the language in a way that is learned quickly and efficiently as comprehensible as possible.

In this important section of evaluation, the researcher explained the approach adopted, techniques and tasks exploited.

A close look at Blue Skies 6 reveals that the approach adopted is the **Communicative Approach**. It is clear that language is learnt within a framework of students-centered themes. Students learn and use relevant language in a meaningful way making language learning stimulating, purposeful and communicative. To be more clear, students learn by building a known language, concepts and activities, so their language develops progressively.

In Blue Skies 6, both lexical and grammatical items are presented inductively. In other words, grammar and vocabulary are presented within a context through meaningful communicative activities.

Regarding presenting the vocabulary items, it seems that the lexical knowledge is attached to "functional language use" e.g. giving address in unit 13, lesson 2, p.51 or see Appendix 7 a; asking for names of things unit 14, lesson 5, p.57. In addition the lexical items are also attached to grammar which is clear from the section of language reference on page 92 (see lesson 10, p.96) or Appendix 7 b. Moreover, Blue Skies 6 includes a variety of task-based lessons that mainly intend to enhance the lexical knowledge of the learners. Examples of this kind can be seen in unit 8 or p.33, Appendix 7 c., unit 10, p.40 (see Appendix 7 d).

Regarding presenting the grammatical items, it seems that Blue Skies 6 presents them in context and practices them in an oral pair or group work (see unit 1, lesson 2, p.2), or through a writing task (see unit 2, lesson 4, p.7).

In all of the units, the Top-down approach is followed in teaching the language contents. In few cases, the opposite happens. That means the Bottom-up approach is followed especially in presenting vocabulary items such as in unit 2, tasks 5 and 6, p.89.

In the point of the methodology adopted in case of presenting language skills, it seems that the book in hand tends to focus on both accurate and fluent communication and the promotion of integrated language skills practice.

A more positive characteristic of the integrated syllabus within Blue skies 6 is the fact that the linguistic elements of the textbook are closely connected to the skill-based tasks and activities. This is clear in all of the units of Blue Skies 6.

A deep look at Blue Skies 6 reveals that variety of tasks and activities have been applied such as listening tasks (see unit 4, p.14); a crossword tasks to check spelling and develop thinking (see unit 3, p.13) or Appendix 7 e; filling gap tasks (se unit 20, p.80) or Appendix 7 f; game tasks (see p.53) or Appendix 5; and pair work speaking task in all of the units. In addition to that, it seems that the **ppp** (present, practice and produce) method is applied. Nearly, in all of the units in Blue Skies 6 the learners are given a reading text which is supplied by a listening tape (or vice versa), in which grammatical or vocabulary items are presented. Then, a pair work task is given through which these given items are practiced. Finally, learners are asked to produce a similar language items through different tasks such as filling gaps, playing a game or writing tasks at the sentence level or paragraph level.

Regarding the point of learning strategies, it seems that the book in hand supplies learners with different learning strategies according to the target skill. That can be seen from those shapes that have been drawn before each task or activity. For example, before each writing task there is a picture of a pen; a picture of a laughing and thinking man before each speaking task; a tape before each listening task; a book before each reading task and many other shapes according to some sup-skills.

Regarding the Yemeni situation, it seems that Blue Skies 6 deals with both the language content and the language skills in a way that suits our Yemeni students. The

researcher thinks, it will achieve what the authors of the book aim to fulfill if the tasks and activities are carefully and efficiently applied.

3.6 Workbook

The authors and the publisher of Blue Skies 6 provide a workbook, which is written by the same authors of the students' book i.e. Ron Holt and Worrall in 1999. It consists of 48 pages with uncolored polished papers, which have the same size of the students' book. It seems that the WB provides a range of optional additional exercises and activities, which reinforce learning of the target language. In addition, the WB can be used in the classroom, if there is time, and it may also be used for homework assignments and the former is the case in our Yemeni schools. Furthermore, in Blue Skies WB 6, there are language reference sections with additional exercises relating to the presentation of language structure. So, it seems that WB 6 supports the process of learning and teaching in and out of the classroom.

4. Conclusion and Recommendations

In conclusion, it seems that Blue Skies 6 provides an adequate language content, which is presented in a suitable methodology. The balance of the basic skills in the units and the diversity of tasks and activities increase the value of this book. In addition, the variety of topics presented which, most if not all, suit our Yemeni situation in and out of the classroom adds another advantage to the previous ones. Furthermore, the cultural aspects which are presented in the textbook in hand do not contradict our Islamic, Arabic, or Yemeni culture with small exceptions that do not limit the value of this commercial coursebook. Thus, the researcher concludes that Blue Skies 6 suits our Yemeni students at this primary level. However, this suitability does not mean that there is no need for adapting some points in this coursebook. Therefore, these few recommendations should be taken into consideration:

1. More authentic materials should be added to Blue Skies 6, but it should be selected with regard to the level, age and cultural background of the Yemeni learners.
2. Tasks and activities in Blue Skies 6 should be applied perfectly as possible as the teacher can.
3. The teacher should be aware of the textbook goals and aims and also the strategies adopted to achieve those aims and goals.

About the Author:

Ibrahim Ali Mohammed Jibreel is currently a lecturer at the BA Translation Program in the Dept. of English, University of Science & Technology (UST), Yemen-Hodeidah Branch. He has obtained his MA in Applied Linguistics from the Faculty of Education-Aden, University of Aden in written discourse analysis. Now, he is a postgraduate Ph.D. student majoring in English & translation studies in the UST-Sana'a, Yemen. Besides, he is a poet both in English and Arabic.

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Reaching a Central Place of Understanding Intercultural Sensitivity in ELT - Dynamic Frames for Intercultural Sensitivity

Walead Etri

University of South Australia

Abstract

This paper builds upon a previous paper which explored intercultural sensitivity in a natural English teaching environment in a Saudi Arabian university. A total of nineteen expatriate teachers took part in this case study. Descriptive qualitative data were generated through focus group discussions, interviews, observations and diary entries. The data showed that the context and teachers' biography are two core and static frames of reference for intercultural sensitivity. The data also showed that a further two dynamic frames of reference need to be considered as prerequisites in understanding the place of intercultural sensitivity in English language teaching.

Keywords: cross-cultural communication, English language teaching (ELT), intercultural communication, intercultural sensitivity, TESOL, worldview

Introduction

In a previous paper (Etri 2015), two pre-existing frames of reference for intercultural sensitivity were identified as prerequisites for the investigation of the relationship between intercultural sensitivity and English language teaching (ELT). These were static in nature and included the contextual frame of ELT and each individual teacher's biographical frame. I contended that an expatriate teacher's entry to a foreign ELT contextual frame results in a circumstance of discordance between these two converging frames. The teacher's biographical frame must accommodate a new set of circumstances imposed by the foreign ELT contextual frame in order for their teaching to demonstrate appropriate responses and effectiveness; this essentially requires intercultural sensitivity. Therefore, to further understand the convergence of these two disparate pre-existing frames of reference for intercultural sensitivity, this paper identifies two additional frames of reference that need to be taken into account. The first is the teacher's attitudinal frame, related to their biographical frame, and concerns views about culture and intercultural sensitivity in ELT. The second is the teacher's situationally responsive frame, which relates to exposure and experience of the specific institutional ELT context and includes experiences of teaching English in their new context. These two frames are capable of change over time and in different conditions; they are consequently dynamic, and provide a potential site for professional learning. The attitudinal frame and the situationally responsive frame both need to be considered when looking at teacher displays of intercultural sensitivity in classroom practice. The analysis of these more dynamic frames drew primary data from the various interviews and observations of teachers in X University in Saudi Arabia who took part and given pseudonyms in this study.

Teachers' attitudinal frames for intercultural sensitivity

In this study, teachers' attitudinal frames for intercultural sensitivity were found to relate primarily to their understanding of the nature of culture and its place in ELT.

Views on culture - Definition of culture

Teachers in this study did not share the same understanding of culture, but did share a number of commonalities. For example, behaviour and way of living were seen as integral for a number of them, 'culture means value system ... or ... a way of life ... generally' (Hakeem); 'specific thoughts and behaviours particular to a group ... culture is expressed most clearly in certain activities such as cooking, sexual practices [and] gender roles' (Jake). Many teachers, however, understood culture to include religion, 'it is in fact a blend of religion, of ethnicity, of race and the different social groups' (Maheer); and

In my opinion, culture is the worldview of either a person or a community and that includes beliefs, customs, habits and social interactions, [and] social behaviours ... embracing a new religion for instance (Saeed).

As the literature shows, culture is an extremely difficult concept to define, with different meanings across different disciplines. However, in the context of language teaching, many scholars such as Kramsch (1993), Stempleski and Tomalin (1993), Seelye (1993), and Bennett, Bennett & Allen (2003) found it useful to show a fundamental distinction between big *C* culture and little *c* culture. This distinction is not made by teachers in this study if we refer to the

explanations in the literature which indicate a distinction between big *C* culture and little *c* culture as shown in Table 1.

Table 1 *Distinction between big C and little c culture*

Big C – visible culture	Little c – less visible culture	
literature	ideas	behaviours
folklore	beliefs	customs
art	legends	habits
music	values	dress
artefacts	institutions	foods
	language	leisure
Products	Perspectives	Practices

Source: Stempleski and Tomalin (1993)

Although much research on culture and its place in ELT by the aforementioned scholars and others shows that there had been a concentration on big *C* culture where facts and information about cultures were taught and commonly part of ELT textbooks, teachers in X University seemed not to attend to big *C* culture, but instead had a little *c* understanding. No teacher made mention of big *C* culture in any of their definitions and there seemed to be consensus among the teachers in X University that culture pertained to perspectives and practices and not products.

As mentioned, religion was notably part of Moslem teachers' understanding of culture and integral to its definition. Non-Moslem teachers, on the other hand, made no specific mention of religion but saw behaviour as integral to an understanding of culture. From this distinction we may delineate that the ubiquitousness of Islam in the Saudi context is similar to the ubiquitousness of Islam's role in how culture is understood by Moslem teachers in this study. Islam can be seen, as Saeed insinuated in his definition of culture, as a major shaper of the worldview of Moslems where religion is an integral part of understanding phenomena and the world.

Culture and language

Most teachers in X University were in accordance with the widely accepted view by scholars about the inseparability of language and culture. They not only spoke about the intimate

relationship between language and culture, but also of the impossibility of separating the two, 'ELT and culture is very complex in the sense that language can't be learnt without learning the culture' (Amjad); 'Of course, language and culture are inseparable' (Jake).

However, despite the largely homogeneous views teachers were seen to have about the relationship between language and culture, these views were not absolute, and some teachers seemed to contradict other statements which points to the dynamic nature of their attitudinal frames. Saeed for example, on one hand professes (above) that language and culture cannot be separated, while in another statement, he professes, 'students can easily learn language without the components of culture' (Saeed). Similarly, Azzam claims that his English learning experience did not include culture and claims that language can be learnt and taught in isolation of culture:

I've been trying to learn without having to know English culture itself you see.

I've never had the need to know culture. I think the same goes for Saudi students; they don't ... need [to] be taught about English or American cultures.

Things can be done without that, absolutely (Azzam).

Similar to Azzam's English learning experience, but in opposition to Azzam's ongoing belief, Amjad confesses how limited his English language was until he actually engaged and learnt the culture of its speakers. He affirms that his English was deficient because culture was marginalised from it during his learning of English in Pakistan and he only really came to understand the language properly when he engaged with its culture:

Till the time I didn't learn the culture, my language wasn't perfect; I didn't understand language properly [and] ... couldn't apply it properly. By the time I got an awareness about culture and I came to know their culture, then [my language] was better (Amjad).

In this example, Amjad was referring to his living and study experiences in a Western country where he completed his graduate studies. It also shows how different contexts affect their attitudinal frames and how teachers can bring about changes to them.

Both Azzam's and Saeed's views were in stark contrast to Jake's, a non-Moslem who not only believed language and culture could not be separated, but saw it as rather, 'ridiculous to learn a language and not the culture' (Jake). Furthermore, Jake believed that, 'there is no actual need to learn the language if you are not interested in engaging with the culture' (Jake). His view about the target (English) culture in language learning is emphasised to the point that the culture of learners is irrelevant, 'A student comes to learn the target culture ... the host culture is rather irrelevant' (Jake). Although Jake's view cannot be considered to represent the views of Western or Inner Circle teachers in general about these topics, they are importantly the views held by the only Western non-Moslem teacher in X University who participated in this study (see appendix). To him, interest in learning a language denotes interest in learning about the culture as well. So there seem to be contradicting views by some Moslem and non-Moslem teachers about the relationship between language and culture.

Views on culture in English language teaching - Culture teaching

By investigating the views teachers had of culture teaching, we may be able to identify what part of culture is viewed can be separated from language and why it should be. There is a striking view held by a number of teachers that the process of teaching the cultural component in ELT is tantamount to indoctrination, 'I am fully conscious and I think we are doing some kind of

indoctrination ... it's indoctrination ... of culture' (Azzam). Azzam professes that teaching the cultural component of English as it appears in the Cambridge textbooks is indoctrination; an uncontrollable consequence of teaching the English language. Indoctrination could not refer to big *C* and its material products, but could only refer to little *c* culture, which pertains to perspectives and practices, including inner beliefs, customs, and behaviours. Thus, we can infer that the part of culture that such teachers want to separate out from language refers to little *c* culture. Because Inner Circle little *c* culture clashes a great deal with Saudi culture, teaching it is seen as a threat to the students' Islamic culture and identity. In this sense, English is viewed as a missionary language and teachers are at the forefront of the missionary work. Khan succinctly described this phenomenon as 'cultural imperialism' (Khan). And this can be seen as a reason why teachers have a sense of guilt in teaching English to Saudi students, which several teachers expressed. Khan, for example, professes that teachers of English have been blameworthy for teaching English culture:

Consciously or unconsciously now, we've been guilty of teaching ... [English] cultural values ... deliberate [or] ... not ... it is there [and] ... a fact. Being ... English teacher[s] ... we have accepted ... the culture ... coming through [the] language and we are teaching it (Khan).

Up until this point, the discussion about indoctrination and guilt has exclusively pertained to some of the Moslem English teachers in X University. However, Corey, who was a non-Moslem, echoed a similar view to some of his Moslem counterparts about exposing students to foreign cultural content contrary to Islam:

But I wouldn't dare ... elaborate on [my first kiss] for the fact that I don't want to tempt anybody ... I wouldn't go [into] details ... because it's not appropriate in their culture (Corey).

Because Corey understood kissing as a taboo topic in Saudi culture, he did not have the temerity to delve into anything more than its mention, and believed that doing so would be inappropriate. Thus, there seemed to be a common view held by some Moslem and non-Moslem teachers that there were limits to how much exposure to foreign culture Saudi students should have, and that consideration should be given to the preservation of the students' culture and values.

Views on Inner Circle and Western cultures

The data showed that some Moslem teachers' attitudinal frames of reference for intercultural sensitivity incorporated negative attitudes towards Inner Circle and Western cultures. Some of these may have been religious and personal, while others may have been politically and historically motivated. For example, in an observation of one of Saeed's classes, there was a topic in the book about saving penguins. Saeed used this opportunity to disseminate to his students his views on Western people:

Saeed: Do you think the Arab countries or the Arab Moslem world would do this [save penguins]?

Student: No.

Saeed: Why not?

Student: Because they don't care about penguins.

Saeed: Because they don't care about penguins. And do you think the West care about people? (with a smile)

Student: No, they don't.

Saeed: See this is the contradiction ... people are dying in parts of the world and nobody helps them. People like the Palestinians dying in Gaza; nobody helps them. But the penguins, oh that's fine we're gonna help the penguins. But people, they have no value. See this is the contradiction ... they are good to animals but not to people. Humans, we kill them ... we let them starve..... People who committed crimes and because the jails in Britain, they were full. They sent them over there [Australia] ... And they started killing the Aborigines. You know the Aborigines of Australia? You know them? Where are they? The people who lived in New Zealand before the white people, where are they? The people who lived in America before the white people, where are they? ... Don't get fooled by saving the penguin thing (pointing to the book on his desk). Because what they do with people is worse. If they want to save, let them save people first ... that's how we should see these things. (Saeed).

In this observation, Saeed depicts a negative picture about Western people and exhorts his students to view the West as he described. His views of Western ELT teachers were also not spared of negativity in a diary entry because according to him, they 'believe that their culture is superior' (Saeed). Thus, Saeed had negative views about the West in general, and history and world affairs were seen to play a part in his views. Religion for him and other Moslem teachers also seemed like a key contributing factor for his views:

I'm not going to be the one who is doing the 'dirty thing' [partying and the social life of the West] ... I couldn't find one linguistic advantage ... in doing these activities or topics [with the students] ... But because it's the wrong thing to do, and because of my religion (Saeed).

The data seemed to suggest that teachers' biographical frames of reference affected their attitudinal frames, and in turn their teaching and concept of culture. They were not willing to suspend their beliefs when teaching and felt responsible for preserving the students' culture by exposing what they believed true of Inner Circle and Western cultures and by making pedagogical decisions conforming to their biographical and attitudinal frames.

Views on intercultural sensitivity - Definition of intercultural sensitivity

Because intercultural sensitivity is a complex phenomenon to describe due to the complexity of culture itself, it makes sense to use a framework to help make sense of teachers' views and descriptions of it. The main conceptual framework used in this study is Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS), which is a phenomenological framework because it describes subjective experience. Not only were foreign teachers' subjective experience in the ELT context a key interest of this study, but also how they make sense of that experience. The DMIS is a continuum of six stages, and the naming of each stage describes the underlying worldview of individuals as they progress towards intercultural sensitivity as indicated by their actions, behaviours and attitudes. Figure 1 is a summary of the DMIS and its stages.

Developmental Model of Intercultural Sensitivity					
Experience of difference continuum 					
<i>Denial</i>	<i>Defence</i>	<i>Minimisation</i>	<i>Acceptance</i>	<i>Adaptation</i>	<i>Integration</i>
Denies different perspectives exist	Defends one's own perspectives	Similarities of different perspectives more important than differences	Respects and values other perspectives	Able to adapt to and communicate like others	Internalised different perspectives and able to easily shift perspectives
Ethnocentric Stages			Ethnorelative Stages		

Figure 1 Developmental model of intercultural sensitivity (Bennett 1993)

As indicated, most teachers seemed to understand culture to be little *c* culture, and religion and behaviour were integral to that understanding. This had implications for the teachers' understanding of intercultural sensitivity, and a large number of teachers mentioned tolerance, respect and acceptance as integral to its understanding, 'intercultural sensitivity is the ability to accept and tolerate other people's beliefs and their culture (Khan). These descriptions fall in line with Bennett's *acceptance* stage in the DMIS, where individuals not only acknowledge differences, but tolerate and respect others, and accept the behaviours that underlie people's worldviews. For other teachers however, intercultural sensitivity meant something further:

It's basically cultural flexibility ... and adaptability. Not having prejudices, not living in your own little bubble saying that the rest of the world is wrong and the way I see the world is the only way (Saeed).

Saeed's statements speak of acceptance and adaptability where intercultural sensitivity is viewed as the skill of being able to change lenses to view the world as others do, and adapting to those views, avoiding prejudgements and bias. It is important to point out that although Saeed understood intercultural sensitivity in terms of displaying ethnorelative skills (Bennett 1993), some of his classroom actions, as seen in the section above, exhibited strong ethnocentric attitudes.

Other teachers expressed that intercultural sensitivity revolved around 'avoiding offence' (Jake), 'Cultural sensitivity ... mean[s] any action or set of actions undertaken by the ELT teacher not to offend ... students' (Saeed):

To be aware of who their learners are and constantly thinking about ... what kind of culture are they coming from so ... you avoid ... topics altogether or ... introduce [them] with some extra sensitivity (Safia).

Thus, it could be concluded based on the data presented that most X University English teachers generally understood intercultural sensitivity as the skills and dimensions described in Bennett's DMIS *acceptance* stage.

Summary of teachers' attitudinal frames for intercultural sensitivity

Moslem teachers generally saw religion as an integral characteristic of culture while non-Moslem teachers saw behaviour as more central. Although teachers generally viewed that language and culture were inseparable and dimensions of each other, some Moslem teachers held contradictive views. The main reasons for these contradictions were the negative attitudes teachers had of Inner Circle and Western cultures and the threat they were to their own cultures as well as to those of their students. Non-Moslem teachers also felt there should be limits to how much exposure students were given to Inner Circle and Western cultures. Many Moslem teachers maintained that cultural content in textbooks should be more attuned to the culture of their students. Some non-Moslem teachers, however, believed they can teach English and its culture to Saudi Arabian students because they assumed students were interested in English culture. Although teachers generally had an *acceptance* stage understanding of intercultural sensitivity when speaking about it; this understanding was not necessarily evident in their practice and their comments on practice.

I have argued that the pre-existing biographical frames teachers bring to their teaching incorporate potentially dynamic attitudinal frames which may be subject either to change or entrenchment as the teachers engage with a new setting. These attitudinal frames specifically concern teachers' views about culture, and intercultural sensitivity, which are a product of their unique biographical process of enculturation. Teachers' ongoing biographies, however, are further conditioned through their situational responsiveness to different institutional contexts and students, setting up an additional frame of reference for intercultural sensitivity, as the next section will show.

Teachers' situationally responsive frames for intercultural sensitivity

This section details a frame of experience conditioned by the ELT context: teachers' experiences of the administration, its curricula and programs, and the students. It includes a focus on students' views on English and learning, maturity, reactions to sensitive cultural material such as those considered taboo in Saudi society and their relationship with teachers.

Administration and Curriculum

Teachers affirmed that the university administration was the cardinal source of the curriculum and believed it was ultimately responsible for its content. They saw legitimacy in seeking refuge in the authoritative status of the administration during the teaching of sensitive materials that appeared in the curriculum. They generally felt immune from blame regarding the syllabus and its contents, 'The administration itself is responsible for putting them in the curricula ... so, we have nothing to do with that' (Maheer). Some teachers believed that students' antagonisms may have been more intense had teachers introduced from their own notes content sensitive to Saudi culture and beliefs:

If you as a teacher are to select your own material and you take them to the class ... probably there would have been greater uproar ... but because the books are selected and given to us by the administration, so we can get away with the blame (Amjad).

This is the main reason for the initiative administrative staff took to change the curriculum by asking publishers to replace inappropriate and sensitive content with ones more in line with the Saudi context, 'I had a meeting with the Head of the English [department]. He told me that he asked some publishers to 'Saudiise' the English textbooks by replacing certain themes and removing certain pictures' (Khan).

Some teachers considered X University's education organisation as inflexible to teachers and one which restricted the full potential of the ELT environment. Essentially, teachers blamed the administration for the practices made standard for teaching in the university, which fundamentally revolved around completing a textbook and associated assessments, and focusing purely on the prescribed curriculum. Zarina cautiously describes how education in X University seemed to have its focus on marks and assessments and not other dimensions; education was described as routine and confined to the classroom:

We should not blame these girls. We should blame the system. I hope I am not saying too much. If we are [focused] too much [on] entering the marks ... too much on examination[s] ... too much on quizzes ... too much on the assignments ... we have too little time to go with them outside [this] box (Zarina).

It is this educational system in X University that was seen to reduce opportunities for teaching and learning. In addition, Dania echoes that the curriculum prescribed by the administration, 'would have to [be] based on achieving quality and not [merely] completing a text' (Dania). For some teachers coming from abroad, teaching through a book could be austere and boring; from an institutional perspective, it is as if books allocated for courses are a perfect and complete match for course objectives; a notion which did not resonate well with teachers.

Students

The teachers agreed that an English teacher is expected to develop some kind of bond with their students to understand them and their cognitive abilities for teaching purposes, as well as their sensitivities for intercultural communication purposes. Because culture is a complex phenomenon, teachers at X University were not in a straightforward teaching context; there were clearly clashes between the culture of the students and the culture presented in parts of the teaching syllabus, as well as clashes between the culture of the students and the culture of the teachers. There was a requirement for teachers, therefore, to establish communication with their students and be aware of their culture in order to understand their educational needs and sensitivities so they could effectively teach and engage them in books permeated with North American culture. As a result in engaging with their students, teachers experienced different attitudes different levels of students brought to the classroom.

Attitudes toward English

Because teaching is a two way process, the attitudes of students are important; the attitudes students have towards learning may either facilitate or hamper the process of teaching and learning. Teachers experienced various attitudes students had towards learning English. Some

had positive attitudes, which revolved mainly around interest in the West, ‘another group of students who are Westernised [and] fascinated by [the] West. Those who are looking to study English because they want to watch movies and listen ... to songs’ (Saeed). These groups of students who normally have access to Western culture outside university through satellite TV, internet, and other media were seen to understand cultural differences as normal and enjoyable. As a result, their enjoyment of these differences shaped their motivations to learn English in positive ways and showed dimensions of ethnorelativity. According to Bennett’s (1993) DMIS, such individuals who acknowledge and accept cultural differences and respect behaviours and values of others are showing dimensions of the *acceptance* stage of intercultural sensitivity. However, teachers also experienced a larger group of students who had negative attitudes towards learning English and such attitudes were widespread; ‘they have negative attitudes. Not all of them, I mean many of them. Negative attitudes ... towards learning the English language’ (Bassam). Some of these attitudes were a vivid demonstration of how ethnocentric the worldview of some students were, ‘English is considered the language of the disbelievers (Arabic - *kuffar*) [by students] ... in ... Saudi Arabia’ (Sohail).

Because teachers experienced students’ positive and negative attitudes toward the English language, they became highly aware of issues of intercultural sensitivity in their classrooms. Positive attitudes mainly stemmed from interest in the West while negative attitudes were seen to have roots in religion, both culturally related sources.

General attitude to learning

Quite a number of teachers noted immature attitudes shown by students towards learning and education. Jake, for example, mentioned that, ‘X University students are roughly comparable to an American eighth grader in terms of maturity and general education’ (Jake). Although we may be able to understand why there may be positive and negative attitudes towards the English language due to the religion and the enculturation of narrow worldviews, the students’ disinterested attitudes towards learning in general, however, may point to societal factors, ‘they are rich, they don’t care much about [learning]’ (Bassam); ‘They don’t see the need ... to learn ... apart from [a] very few ... you find all the students really not putting the effort. They are not interested’ (Amir).

The teachers’ experience of such attitudes may be why some spoke of the indolent behaviours of many students. Jake, for example, professes that, ‘laziness and lack of attention to detail’ could be ascribed to ‘Saudi society’ and not just be special characteristics of students (Jake). Amir also believes that the ‘parents influence’ the attitudes students bring to university (Amir). In this view, students are the result of the enculturation process shaped by the Saudi context. Despite the question about the veracity of these views, the effects these attitudes and behaviours have on the teachers are extensive. Amir maintained that such behaviours actually impeded their performance as teachers and made teaching a daunting challenge:

[It] puts so much pressure, and so many obstacles in our job ... I think it’s a big hindrance in terms of what we discussed ... about the lack of motivation ... laziness, and [lack of] urgency for them to learn (Amir).

Apart from all the pressures that come with shifting countries and coming to a new environment to teach, the experience of teaching students who come to university with negative attitudes further exacerbates teachers’ transitions.

Maturity

The teachers' experience in teaching and engaging students in the predominantly North American culture presented in the general English courses was challenging because teachers' general experience of preparatory year students was that they were immature, and therefore, not ready for exposure to the culture in the *Cambridge Interchange* books. Maturity in this context (see figure 2) denoted the scale between ethnocentricity and ethnorelativity: immaturity denoted students displayed dimensions of ethnocentricity, while maturity denoted they displayed ethnorelative qualities.

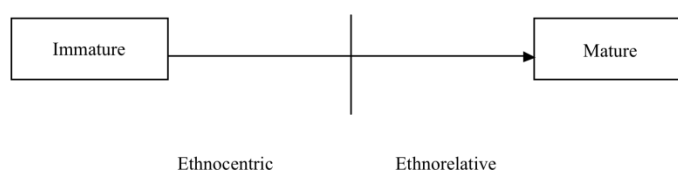


Figure 2 Maturity in relation to intercultural sensitivity

Based on his experience teaching preparatory year students, Saeed for example, categorically declared, ‘[level one] students are not mature’ (Saeed). Amjad further details:

Those who have ... [a] matured way of thinking ... would accept the topic as ... extra knowledge about the different cultures instead of ... a bigger rejection ... comparatively ... my [level one] group ... students [have] not so much ... matured yet. So, they can't accept ... certain cultural issues in the book. So it is something different between the matured students and the non-matured students (Amjad).

According to Bennett (1993), individuals judge culture relative to context in the ethnorelative stages of intercultural sensitivity. Individuals in the *acceptance* stage, which is the first of the ethnorelative stages, not only acknowledge cultural differences, but respect them as it is a normal part of human existence for people to be different. So, according to Amjad's experience of teaching in X University, mature students accept topics foreign to their culture and beliefs, and do not reject them like the immature students of the lower levels who typically do so.

Furthermore, mature students showed development in other skills which also meant foreign culture did not affect their language learning objectives. Azzam explains:

Students at [the] advanced level ... [are] wise enough to ... take the linguistic stuff directly, without having to count too much on cultural aspects ... so advanced level students are definitely ... mature (Azzam).

Culture did not impinge on language learning and development for the advanced students; they understood cultural differences were a natural part of language content and attentive about

learning the forms and functions of the language. Such development of intercultural skills that seemed widely absent from many students in the preparatory year may have led Saeed to conclude they were immature and incapable of language focused comprehension

Reactions to the taboo

It was clear to teachers that Saudi Arabian culture differs from Inner Circle and Western cultures found in the English course textbooks, especially those used in the preparatory year. The *Cambridge Interchange* series for example, included many discourses typical of North American life, like going to the movies, going on a date, celebrating Thanksgiving, etc. Some texts included customs in other parts of the world like the 'Day of the Dead' celebrations in Mexico, and greetings in different countries, such as bowing in Japan. Such topics and various pictures in the textbooks are considered taboo in Saudi culture, and depending on the level of ethnocentricity students had, they would react accordingly. One teacher, who happened to be a Moslem, experienced Saudi customs and beliefs regarding the dead and graves, and how sensitive and derisive Saudi students could be towards such teaching materials that opposed their views and fundamental beliefs:

I was talking about people erecting tombs ... on the graves of the dead; and this was something which was rather unacceptable for the students here in Saudi Arabia. And some of them really ... were very aggressive ... they were asking, 'Why are ... those tombs marble and all that ... lighting and ... arrangement? Are the dead people reading them something? ... So I tried to calm them down and ... tried to convince them that [that was] a different culture. ... whether Islamic or un-Islamic, that's another debate. But this was something which they just couldn't accept and digest (Khan).

Bennett, Bennett & Allen (2003) describe the students' display of such opposition as core ethnocentric dimensions of *defence*.

Dania had similar experiences with her students. Her students' reactions to taboo material showed language learning seemed like a futile exercise; students expressed irritation with the whole book which to them, was a barrage of taboos:

In another unit they were more vocal. They reacted with the words '*khalas*, Miss' (enough Miss) when the CD started playing. Lately, the students have moved away from the 'cultural' issues and simply state that they are not happy with the book. I have been told repeatedly, 'Miss, this is useless' (Dania).

Some teachers also reported antagonism towards mere words. In Azzam's class, a student equated the mention of an imaginary king as involving politics in the class. Although Azzam did not hint he was referring to the Saudi King, the student still disapproved the teacher's example:

I just came up with [an] example: The king here XYZ had all these roads and infrastructure constructed for you and one of the students said, 'teacher, no politics' (Azzam).

Not only was the comment by the student untrue as it was not a discussion about politics, it demonstrated how some students showed sensitivity to just mere words and passed judgement or suspicion on those who used them. These reactions and behaviours of mainly preparatory year students to taboo topics (founded or unfounded) in the books led some teachers to conclude that such reactions were a display of immaturity, and hence narrow-mindedness in contrast to higher-

level students. Higher level students generally seemed to display more interest in wanting to understand the worldview of the other:

... the question was, 'Why do Americans think this way?' They then asked again, 'Yes. Why Miss?' I had to explain that while this may be the belief of some, it's not the belief of all (Safia).

Although the question about why Americans think a certain way was posed by the text, students agreed that it was a worthwhile question to pose and showed interest in wanting to know more by directing the question to the teacher to enlighten and guide them to understand essentially why people have a certain worldview. A display of yearning to understand culture in the context of its people demonstrates a clear inclination towards ethnorelativity and not ethnocentricity as seen in the attitudes of many students in the preparatory year.

Teachers' experience at X University has shown the various reactions students had to taboo topics in class and these essentially had an affect on the course of pedagogy. These topics sometimes caused different reactions from students and seemingly perplexed some teachers. Students who displayed negativity seemed mostly to fit descriptions found in Bennett's stage of *defence* which describes an *us-and-them* mindset; other cultures are viewed as a threat and hence, individuals may resort to denigration to emphasise their culture's superiority. Although limited incidences pointed to students minimising differences and not seeing cultural differences as a cause for big concern, some of the reactions higher-level students displayed were consistent with the ethnorelative dimensions of *acceptance* and *adaptation* found in Bennett's DMIS.

Relationship with teachers

Teachers generally described their students as respectful. For example, both Amjad and Maheer mention students were, 'really respectful' in general. Based on the reports of some teachers, some students showed tendencies to speak to their Moslem teachers in a language that only a Moslem could understand and respond to, 'Several students actually asked me to make *duaa* (supplication) for them for marriage' (Dania). Although Dania is a native North American, she understood her students because asking fellow Moslems to supplicate is a common practice, and the word *duaa* is known to non-Arab Moslems. In the West, this is equivalent to asking someone to wish them good luck or success. It is not a norm in Western culture that somebody asks another to supplicate to God for them for whatever reason. Thus, students were seen to confide in their Moslem teachers, whose relationship resembled that of a parent and siblings and was fashioned by a common faith. The fact that a teacher was Moslem seemed to make many students comfortable to communicate Islamic concerns to them.

Unlike the unique relationship some students had with their Moslem teachers, the relationship students had with non-Moslem teachers seemed quite complex. Corey's experience with his students seemed at times fashioned by close-mindedness and inflexibility:

I frame this ... opinion based on the students that I've encountered for the past three years ... rarely do I find ... the students ... open minded about things ... especially when I discuss some of my thoughts on religion where ... I differ from them ... So most of the time they block me ... on just a simple thought [or] just a simple sentence (Corey).

In general however, respect was a common description teachers used to describe their relationship with their students. The students' relationships with their Moslem teachers were

unique in the sense that they showed a tendency to speak to them using religious terms which their biographies could relate to. Although they were generally tolerant of their non-Moslem teachers, they also showed intolerance, especially towards teaching material and topics they considered inappropriate.

Summary of teachers' situationally responsive frames for intercultural sensitivity

This section looked at foreign English teachers' experiences of X University's administration, curricula and programs, and students, seeing these as a frame of reference for intercultural sensitivity conditioned by the context of teaching and thus calling forth situational responsiveness.

In line with dimensions of collectivism, the administration was experienced as authoritative and taking entire responsibility for the English curricula and its contents. As a result, teachers did not feel accountable for any material considered offensive by students. Teachers reported difficulty completing textbook contents in the allocated timeframes and believed that textbook teaching restricted their teaching capabilities. For most teachers, the Saudi ELT context was a unique and new experience for them. This was especially true in regard to the nature of the students, where most of the data of the teachers' experience of teaching English at X University were largely focused. The effects of religion were clearly experienced by teachers through students' attitudes towards the English language, reactions to taboo and their relationships with their teachers. Teachers identified two distinct markers that could be used to describe their students; positive reactions to teaching content denoted maturity while negative reactions, immaturity. In the context of intercultural sensitivity, maturity denoted ethnorelativity while immaturity denoted ethnocentricity. Teachers' experience of this context showed the extent of its effect on their ongoing biographical and attitudinal frames of reference for intercultural sensitivity, and how it was incumbent on them to understand and respond to the teaching conditions of their new institutional context.

Paper Synopsis

This paper identified two dynamic frames for intercultural sensitivity, the first being attitudinal and the second, situationally responsive, and both being closely connected. The teachers' attitudinal frames relate to their views on culture and intercultural sensitivity in ELT, and can be seen as ongoing and dynamic in different teaching contexts. The teachers' situationally responsive frames are also ongoing and dynamic and shape the way they respond and adapt their teaching to different institutional contexts and requirements. These two frames are directly conditioned by the institutional context of ELT and participants' experience of it.

Although there are fundamental differences between the teachers' biographical, situationally responsive and attitudinal frames, they are closely interrelated and sourced from the teachers themselves, as distinct from the ELT context itself. Because of this interrelationship, these three frames collectively constitute what I refer to as the teachers' intercultural sensitivity frames of reference; teachers apply and adjust these frames as they experience the different conditions of different ELT contexts. The ELT contextual frames are independent of the teachers' intercultural sensitivity frames as teachers do not set the conditions surrounding ELT contexts, but instead need to be aware of, understand and respond appropriately to them, that is, be interculturally sensitive to them, in order to be effective teachers. Teachers' intercultural sensitivity frames of reference are thus crucial and cannot be excluded for any holistic understanding of intercultural sensitivity practices in ELT.

The collective three-fold convergence of teachers' intercultural sensitivity frames and the ELT contextual frames creates a central *place for understanding intercultural sensitivity practices* in the teachers' day-to-day teaching. This is illustrated in Figure 3, and I would argue that any attempt to try to understand intercultural sensitivity in ELT without first working through these four frames would indeed be deficient.

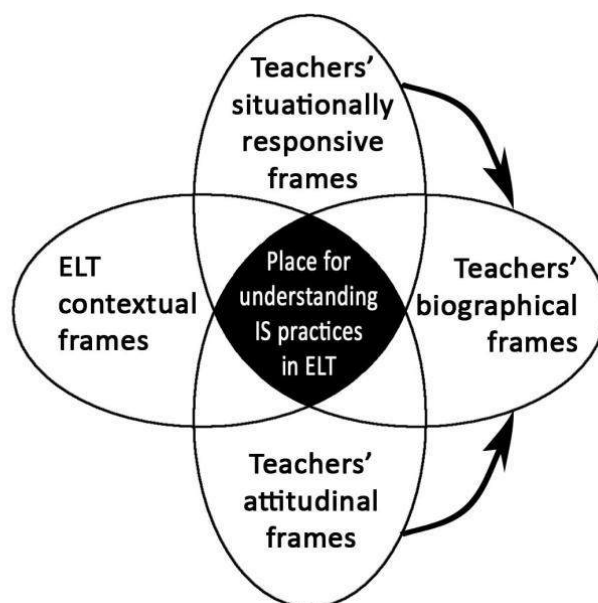


Figure 3 The place for understanding intercultural sensitivity practices in English language teaching

As the shaded area in Figure 3 shows, the *place for understanding intercultural sensitivity practices in ELT* is the place where all four frames converge. This place is fully situated in the ELT context, which is then overlaid by teachers' intercultural sensitivity frames – their biographical, situationally responsive and attitudinal frames. This place for understanding contextualises and helps explain teachers' practices of intercultural sensitivity, the choice for their pedagogies, and justifications for them which could go against their own beliefs, norms and pedagogies as practiced in their countries.

About the Author

Walead Etri holds a PhD in Education from the University of South Australia. His main interests are the relationship between language and culture, and how this relationship affects English teaching around the world. He has taught in Australia and while heading an English department for the Saudi Arabian Royal Commission for Jubail and Yanbu, he became drawn to the importance of intercultural sensitivity in the English teaching context.

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Appendix

Nationality, gender and religion						
Country	Male	Religion		Female	Religion	Country Total
Jordan	Bassam	Islam				1
Malaysia	Suhaimi	Islam		Susi	Islam	2
Morocco	Saeed	Islam				1
Pakistan	Maheer	Islam		Nasreen Zarina	Islam Islam	7
	Amjad	Islam				
	Sohail	Islam				
	Azzam	Islam				
	Khan	Islam				
Philippines	Corey	Christianity		Jane	Christianity	2
Sudan	Hakeem	Islam				2
	Bashir	Islam				
UK	Amir	Islam				1
US	Jake	Christianity		Safia	Islam	3
				Dania	Islam	
Total	13			6		19

Nominalization and the Discourse of Disempowerment in Human Rights Education

Abdelhak BZIOUI

Ministry of National Education, Morocco

Abstract

This paper aims at throwing light upon the possible impact of over-nominalized classroom discourse on human rights education (HRE) for social empowerment. A key human rights principle as accountability is impaired when whole man-engendered processes are nominalized; that is, deagentialized and reduced to rootless things, events, or states of being. What gives this study a rationale is that when objectified and decontextualized, processes are distanced from their agents in a startling mismatch to the core objectives of HRE which primarily endeavors to empower children by bringing the world closer to them and by teaching them how to take informed action in it for the well-being of its citizens. The study uses classroom observation for data collection and critical discourse analysis for data analysis. Nominalized language by the teacher or textbook instructions tends to breed similarly nominalized responses by the learners. However, non-nominalized language by the teacher or the textbook helps curb the nominalization tendency in the learners. As a result, this would train them to produce agency-sensitive discourse that in turn would affect the way they perceive the network of roles, rights and responsibilities around them; that is, the set-up of responsibility and causality in the world. The findings suggest that de-nominalizing classroom discourse can help bridge the gap between words and deeds. In this breath, de-nominalization might help with the aim of changing the world through the word as Freire and Macedo (1987) advocate; a first step towards HRE for social empowerment.

Key words: agency, empowerment, HRE, nominalization

Introduction

While observing Moroccan teachers' and learners' discourse behaviour in classrooms where Islamic education is taught, an attention-grabbing linguistic feature of students' and teachers' discourses was their tendency towards nominalization. This paper is based on data collected from three different classrooms where Islamic education is taught. The aim is to examine how nominalization in teachers' discourse can be disempowering to the learners in a school subject that is considered, alongside French, Arabic, history and geography, and philosophy, to be human rights bearing according to the National Program for Human Rights Education (NPHRE) launched in 2001. Human rights are required to be highly considered in this subject matter alongside other "human rights-bearing" subjects. First, this paper studies the impact of nominalization on the deagentialization of processes; that is, effacing the agent and portraying the nominalized process as if it has occurred by its own will. Moreover, the study investigates the role of nominalization in the impersonalization of action. It looks into how nominalized discourse can foster stagnation and passivity at a time when human rights education (HRE) is supposed to enhance action, reflection, and change.

1.1. The impact of nominalization in disempowering the learners

Nominalization according to Johnstone (2008) means using as nouns words that can also be used as verbs, adjectives, or adverbs, either with or without the addition of noun markers. Users of language choose whether to represent a word as an event (by making it a noun) or as an action (by making it a verb). Leech (2006) defines nominalization as the derivation of a noun phrase from an underlying clause. As an example of nominalization, he uses the phrase "the destruction of the city", where the noun "destruction" corresponds to the main verb of a clause and the city to its object. Crystal (1980) defines a nominal as a word which differs grammatically from a noun but functions as one. In "the poor are many", the word "poor" is a nominal. It functions as a noun; however, it does not pluralize (p. 242). "Nominalization" is itself a nominalization of the verb "to nominalize". From a critical discourse analysis perspective, nominalizing a verb turns it into an object or an event that can, literally, be viewed objectively. This separates it from people, decreasing emotional attachment and facilitating objective examination. This is one reason why this style is common in formal business and academic reporting. Given its critical role in mystifying agency through the deactivation of actions and the objectification of an otherwise subjective reality, the use of nominalization helps to formalize or create distance. Distance can characterize the relation of individuals to their own discourse, to their own actions, to reality, and so on. HRE for social empowerment cannot tolerate the pertinence of such distance in or through discourse at any educational setting. Whether such distance in discourse is creative or representative of a certain reality, mindset or culture is what this study intends to explore. First of all, the study examines how agency, hence power, is hidden via nominalized discourse in the extracts taken from three different classrooms where T stands for teacher while L stands for learner.

1.1.1. The deagentialization of processes via nominalization in T1's classroom

In this extract, T1 asks her students about how they could preserve their health. The conversation unfolds as follows:

Extract 1/T1

1. **T1:** ↑kajfa nuħa:fiḍ ʕala ha:dihi ʕṣihħa lʕismija walʕaqlija ↑kajfa nuħa:fiḍ ʕalajha

How do we preserve this physical and mental health? How do we preserve it?

2. **L1:** **lwiqa:ja** mən um um

Prevention from um um

3. **T1:** **lwiqa:ja** () na:ʕam ↑kajfa kajfa **lwiqa:ja** mina lʔamra:d

Prevention () yes how how prevention from illnesses?

4. **L2:** **lluʒu:ʔ** ʔila tʔabi:b

Resorting to the doctor

5. **T1:** (*shouting*) lla **lwiqaja** qbel matmʕi lʔbi:b

NO PREVENTION IS BEFORE YOU GO TO THE DOCTOR

6. **L3:** stada stada stada () **yaslu** lʔadajn kulla jawm

Teacher teacher teacher (...) washing the hands every day

7. **T1:** na:ʕam **lmuħa:faða** ʕala nnaða:fa

Yes keeping clean

8. **Ls:** la:

No

The noun phrase in turn (4) '*lluʒu:ʔ ʔila tʔabi:b*' (resorting to the doctor) instead of '*X ʔalʒaʔu ʔila tʔabi:b*' (X resorts to the doctor) is an example of a nominalized student response. This nominalization has resulted in dispensing with the agent; that is, who resorts to the doctor to keep healthy. The action '*X ʔalʒaʔu ʔila tʔabi:b*' (X resorts to the doctor) is deactivated through the use of a process noun '*lluʒu:ʔ*' (resorting). The same applies to learner 3's response in turn (6) where '*yaslu lʔadajn kulla jawm*' (washing the hands every day) fails to tell who is to wash the hands every day. Nominalization as well as passivization, the use of passive instead of active sentence form, according to Fairclough (1992), may be associated with ideologically significant features of texts such as the systematic mystification of agency. They both allow the agent of a clause to be deleted. It is hard to talk about ideologically motivated discourse of junior high school learners. The latter, however, may have probably been taught or at least exposed to the omission of the agent through nominalization and passivization in teacher, textbook, or other types of discourse. In turns (3), (5), and (7), T1 herself nominalizes, using '*lwiqa:ja*' (prevention) and '*lmuħa:faða ʕala nnaða:fa*' (keeping clean) in agentless clauses.

Nominalizing, hence objectifying, Muslim behaviour by T1 and her students may play a central part in what White & Epston (1990, p. 38) refer to as an externalizing conversation whereby the focus shifts from what people actually do to what should be ideally done. Through nominalization, whereby a noun stands for a process (Jorgensen & Phillips, 2002), the speaker becomes 'separated' from the problem. As a consequence, it becomes more difficult for anyone to attribute the negative behaviour as a central part of their identity (for a discussion see Muntigl, 2004a). When nominalized, the state of being pious, the act of worship and obeying God's commands are impersonalized. They are alienated from their doers. They are *deagentialized* (Van Leeuwen, 1993). Actions and reactions can be agentialized or deagentialized. An agentialized action or reaction is represented as caused by agents. A deagentialized action or reaction is represented as produced in ways that are not influenced by a human agent (Van Leeuwen, 1993). The participants as they voice that piety refers to meeting God's commands seem to empty the statement of its potential implications. Essentially, the definition of piety is not – or at least need not be – meant to be learned by rote; rather, it is to be applied in real life and it is for the participants to feel individually and collectively responsible for its implementation. It is a whole-person undertaking, involving the heart, mind, soul, senses, and so on. It is required of all, including the participants in T1's lesson, not of abstract beings – extraterrestrials out there on

Mars. It is not a philosophical issue either to grope around for its abstract and indefinite subtleties of meaning.

1.1.2. Textbook and teacher's instructions enhance nominalization in T2's classroom

T2 leads a class discussion about the pillars sustaining legal marriage in Islam. After that, they move on to the following textbook instruction about the likely drawbacks of family conflicts on children. The background situation of the lesson is the dispute that broke out between the father and the mother and then between Karim, the eldest son, and his father. The whole lesson is subsumed under a textbook unit entitled 'the relation of children to parents in Islam'. Extract 2/T2 presents the teacher-student exchange that unfolds.

Extract 2/ T2

1. T2: ʔidan ha:da **ʃʃiʒa:r** qad waqaʃ (.) fnaɖarkum ↑ma:hija **lʃa:ta:r** ssilbija ʃala lʔuʃra
So this quarrel has happened (.) for you, what are the negative effects on the family?
2. Ls: ((hands up calling for turns to speak))
3. T2: ((pointing to a male student who has a hand up)) naʃam
Yes
4. L2: tuʃbiħu **lkurh walbayɖa:ʔ walxawf ttafakkuk lʔusari ʃadam htira:m rraʃj lʔa:xar**
There becomes hate and grudge and fear, family breakdowns, disrespect of different opinions
5. T2: naʃam ʃadam htira:m rraʃj lʔa:xar ((pointing to a student with a hand up)) naʃam
Yes disrespect of different opinions, ((pointing to a student with a hand up)) yes
6. L3: juʔaddi: **ʃala:q** lwa:lida:n ʔaw **infiʃa:luhuma:** bilʔaħra: fi baʃɖ lʔaħja:n ʔila:
nħira:f lʔawla:d fi: baʃɖ lʔaħja:n ʔaw tatazammaʃu ʃindahum ʃoqda nafsija xaʃi:ra
Parents' divorce or rather their separation sometimes leads to children delinquency or a serious psychological complex crops up in them
7. T2: (emphatically) **ʃaħi:h** (.) ʃaħi:h ((pointing to another student)) naʃam
True (.) true, ((pointing to another student)) yes
8. L4: **lʔa:ta:r** ssilbija ʃala lʔabna:ʔ bi: (.) lʔa:ta:r ssilbija ʃala lʔabna:ʔ bisabab ha:da
ʃʃiʒar ʔalʔihtira:f taʃa:ʃi lmuɖaddira:t=
The negative effects on children (.) the negative effects on children because of this quarrel professionalism, taking drugs=
9. T2: =**linħira:f linħira:f** maʃi **liħtira:f** (.) **linħira:f**
=delinquency delinquency not professionalism (.) delinquency
10. L4: **ʔalinhira:f taʃa:ʃi lmuɖaddira:t ʔattafarrud**
Delinquency, using drugs, homelessness
11. T2: (confirmingly) naʃam
Yes
12. L5: **tarbijat lʔaʔfa:l** ʃəlʃunf
Bringing up children on violence

Extract 2/T2 is conspicuously replete with nominals as the words in bold letters show. Nominalization tends to permeate teacher, student and even textbook discourse. The textbook instruction which frames the discussion reads: '*haddid lʔa:ta:r ssilbijja ʃala lʔabna:ʔ bisabab ha:da ʃʃiʒa:r*' (determine the negative effects of this dispute on children). The instruction bears three nominals; '*lʔa:ta:r*' (the effects), '*bisabab*' (because of) and '*ʃʃiʒa:r*' (dispute). '*lʔa:ta:r*' is derived from the verb '*ʔattara*' (to affect). The nominal '*bisabab*' is also a derivative of the verb

'sabbaba' (to cause) and 'ʃʃiʒa:r' from 'taʃa:zara' (to quarrel). The teacher in turn (1) 'fnaɖarkum ↑ma:hija lʒa:ta:r ssilbija ʒala lʔusra' (in your opinion what are the negative effects on the family?) keeps almost the same over-nominalized wording as he reformulates the textbook instruction. The learners know that it is the parents who have initially fallen out, instigating the intervention of Karim who quarrels with his father as a consequence. Nonetheless, the textbook as well as the teacher's instruction seems to pin the blame for the family feud on the feud itself. Almost all the negative effects of family quarrels that come out in students' contributions are attributed to the 'ʃʃiʒa:r' (quarrel) rather than to those who sparked it out at the outset. Almost all the discussion transcribed in extract 2/T2 condemns 'the quarrel' as if it has occurred by its own volition rather than having been caused to happen. The textbook instruction 'haddid lʔa:ta:r ssilbijja ʒala lʔabna:ʔ bisabab ha:da ʃʃiʒa:r' (determine the negative effects of this dispute on children) could have been worded differently. An alternative wording, for instance, could be: '↑kajfa jumkinu ʔan juʔattira ʃiʒa:ru lʔaba:ʔ salban ʒala lʔabna:ʔ' (how can parents' quarrels negatively affect children?). In this alternative, the learners are better directed towards the real agents behind the problem, the parents. Knowing and highlighting the real actors or agents behind every action is essential in rights-sensitive education. Rights cannot be enjoyed unless duties are reciprocally accomplished. And duties, in turn, cannot be fully fulfilled if responsibilities are not ingenuously pinned on those who really assume them.

Likewise, the nominals 'lkurh' (hate), 'lbayɖa:ʔ' (grudge), 'lxawf' (fear), 'ttafakkuk' (breakup), 'ʒadam htira:m' (disrespect) are all presented in an objectivated fashion, since the force that has brought them into being is unraveled. On the whole, L2 cites likely drawbacks of family disputes. They, however, can never occur or disappear out of their own will but are dependent on human will and force. The causality link between these states of being and their agents is rather blurred. Bridging the gap between actions or states of being and the firsthand agents behind them is a fundamental step towards building an anti-fatalistic awareness in children, a key step in the direction of empowerment which HRE will have little meaning if it fails to bring about.

According to Johnstone (2008), choices involving the assignment of semantic roles and nominalization can represent people as being out of control of their destinies in the most fundamental ways. To illustrate this, Johnstone (2008, p. 56) quotes a sentence from a newspaper article about AIDS drugs used by Krieger (1997): "About half of our patients will see a long-term, possibly permanent, response to these drugs while the other half may begin to exhibit disease progression again". In her comment, Johnstone (2008) notes that in the first clause, AIDS patients are semantic experiencers who "see responses" to drugs. Here the patients are represented as observers of their bodies. In the second clause, patients "exhibit disease progression." The perspective here is that of the doctor looking at the patient, with the patient represented as the site of "disease progression" (p. 56). The patient is the object of observation. In neither case is the patient involved with his or her body or disease as an agent, someone who could be doing something. "Disease progression," a nominalization, treats the disease as having a goal toward which it "progresses." The perspective here is that of the disease; the patient would be unlikely, after all, to think of "progress" in this context.

It is not being claimed that nominalized discourse in this piece of data is fundamentally ideologically motivated; but the real concern is about the possible long-term epistemological impact of deagentialized discourse on the learners' view of the world they live in socially, politically, economically, and so on. The human rights principle of accountability means highlighting the human hand behind every act or event. Human rights can not only be taught to

be respected and appreciated when fully enjoyed; but also to be retrieved and sought if they are denied or violated. It is in the second endeavor where the question of agency seriously stands out. An illustrative example would be the attribution of the high unemployment rate among university graduates to “the mismatch between their degrees and the job market demands” or holding “the low growth rates” accountable for the government’s inability to build more hospitals and highways. The allocation of causality to such abstract entities would drown us into subsequent analyses and details while ignoring the human force that has made or contributed to that situation where the young have been denied their rights to desirable work, and where “the mismatch” between university education and training on the one hand and the requirements of new job opportunities on the other has ironically been held accountable. Similarly, many people often blame all the present ailments of most third world countries on past “foreign colonialism”, overlooking, in one of the most flagrant historical fallacies, the human hands and minds that brought it about or paved the way for the invaders in the first place, especially those human actors belonging to the colonized countries themselves. It would sound viable to conclude that when it is used to efface or, at best, obscure agency, nominalized discourse often precludes the creation as well as representation of a transparent world through discourse.

1.1.3. The impact of nominalization on the impersonalization of action in T3’s classroom

Extract5/T3 is a transcription of the learners’ suggestions to help Zayd, a wealthy man who squanders his money, to redress his own behavior towards a better management of his money.

Extract3/T3

1. **T3:** qallama stamaʕna libaʕd lqtira:ha:t (.) ?idan ↑ma:hija liqtira:ha:t llati jumkinu qtira:huha (.) ↑naʕəm ((*pointing to a student who has a hand up*))
Rarely have we heard any suggestions (.) so what are the suggestions that can be made? (.) Yes?
2. **L1:** ka~~zzaka~~:ti wa?~~ifa~~:nat lfuqara:?
As giving alms and helping the needy
3. **T3:** hasan (.) ?ajju:b ((*pointing to a student named Ayoub*))
Good (.) Ayoub
4. **L2:** ~~ttabarruʕ~~ ?uh ~~ttabarruʕ~~ lilmuhta:zi:n
Donating uh, donating for the needy
5. **T3:** ~~ttabarruʕ~~ lilmuhta:zin
Donating for the needy
6. **L3:** ?~~infa~~:quhu ()
Spending it ()
7. **Ls:** ((*hands up calling for turns to speak*))
8. **T3:** ((*points to another student*))
9. **L4:** ?~~attada~~:mun mʕa faj?in zami:l wala: maʕa faj?in fi:hi tafa:ha
Solidarity with something beautiful and not with something trivial
10. **T3:** naʕam
Yes
11. **L5:** husnu ~~tadbi~~:rihi waʕadamu ~~tabdi~~:rihi
Managing it well and not wasting it
12. **T3:** waʕadamu ~~tabdi~~:rihi
And not wasting it

13. L6: **bina:ʔu** muʔassasa:tin xajrijja wataʕlimijja
Building charity and educational institutions

14. T3: hasan
Good

15. L7: **musa:ʕadat** lmuhta:zi:n walxajrija:t
Helping people in need and charity institutions

T3 at the outset of this extract puts a 'what' question: '↑*ma:hija liqtira:ha:t llati: jumkinu qtira:huha*' (what are the suggestions that can be made?). As noted earlier, such questions can be qualified as nominalization-enhancing. The first answer that T3's question receives occurs in turn (2) '*kazzaka:ti waʔiʕa:nat lfuqara:ʔ*' (such as giving alms and helping the needy). The process noun 'zaka:t' (giving alms) is free from any mention of the source nor the destination of such alms. L1 in this response seems to have made a linguistic shortcut to the intended meaning through nominalization. Such a grammatically oversimplified, semantically overgeneralized answer, however, fails to convey direct implications for action. When the inconsideration of *who* must do *what* recurs and permeates discourse, it can gradually translate into common behaviors that favor words to deeds and that are soaked in simply living the world rather than taking part in making it or remaking it. The relation between the school and society can slowly get undermined as a result of the consequential impact of language on thought and thought on behaviour. The same goes for L2's response where the noun phrase '*ttabarruʕ lilmuhta:zin*' (donating for the needy) does not unequivocally point to the party with whom the donating operation rests. '*ttabarruʕ*' (donating) is derived from the verb '*tabarraʕa*' (to donate) which is essentially an action verb limited to human undertaking. Moreover, L3 gives a nominalized response as well in '*ʔinfa:quhu*' (spending it) where the action process (spend) is deactivated by trimming it down into an agent-less nominal. The linguistic context where this answer occurs bears no referent to the object pronoun '-*hu*' (it); but from the conversational context, it can be inferred that it refers to money. As is the case with the previous responses, the agents that are supposed to take over the implementation of the suggested ideas are not specified. L4 follows suit and nominalizes her response by suggesting '*ʔattaqa:mun mʕa fajʔin zami:l wala: maʕa fajʔin fi:hi tafa:ha*' (solidarity with something beautiful and not with something trivial). The nominal '*ʔattaqa:mun*' (solidarity) is also loosely used. It is not bound to a given carrier-out of such behavior. Such an answer could perhaps reflect a limped conception by the learner of the '*who*' '*how*' and '*with whom*' solidarity could be brought about. L5 is no exception in using reductive discourse via nominalization as she says '*ʕusnu tadbirihi waʕadamu tabdirihi*' (managing it well and not wasting it). Again, the '-*hi*' (it) here refers to money. The response again is deactivated and impersonalized since it is free of any allusion to those who are supposed to put into effect what the learner suggests. Of course, when T3 called for the students' suggestions about the best ways to spend money, he had Zayd's financial misbehavior in mind and wanted the learners to suggest alternative ways of handling surplus money mainly to Zayd. He, however, fails all through extract (3), which is full of suggestions, to anchor the students' proposals to Zayd, even in the form of a reformulation to a student's answer. The complete absence of any reference to zayd or (he) in all of the seven suggestions made in extract (3) creates a kind of "semantic loss" (van Leeuwen, 2008).

According to van Leeuwen (2008), syntactic choices of missing actor (agent) and nominalized process verbs may cause semantic losses, which in turn may indicate the ideological preferences of authors/speakers. Furthermore, the representation of social action may determine the way it is interpreted. It would be rather unrealistic to say that students in this study sample

nominalize on the basis of ideological intentions. Their over-nominalized answers could be the result of the nominalized question put by the teacher. They could also imply the existence of a conceptual gap in the way the learners internalize the world around and the possibilities of action on it. L5 suggests *'bina:ʔu muʔassasa:tin xajrija wataʕlimija'* (building charity and educational institutions). The behavior suggested by the learner is impersonalized in that it is not evident whether it is targeting Zayd, wealthy people in general or another party. In the same vein, L7 suggests *'musa:ʕadat lmuhta:zi:n walxajrija:t'* (helping people in need and charity institutions). Nominalized responses such as these seem easier to produce since they save the learners the trouble of thinking about 'who' is to do 'what'. Modern day sociopolitical discourse, particularly in less developed countries, is replete with such nominalized catch phrases as *'tahri:r lmarʔa'* (liberating women), *'muha:rabat lfasa:d'* (fighting against corruption), and so forth. It is more facile and less involving to talk about similar wishes but it is more demanding and more involving to pinpoint who is actually to do so and how. Is it men, women, society, law makers, or others? It is noteworthy how T3 gets content with nominalized answers with no further involvement of the learners into more thought over the way what they suggest can feasibly take effect. In turns (5) and (12), he reiterates the learners' answers verbatim. In turns (3), (10) and (14), he positively comments with the single word *'hasan'* (good) or *'naʕam'* (yes), perhaps acting in connivance to the agents due to the constraints of time in an overpopulated classroom (42 students). The teacher's as well as the learners' normalization with nominalized discourse can also be the result of a persistent un-readiness to throw a stone into the stagnant waters of agency, rather deagentialization, which permeates classroom discourse perhaps as a natural extension of the sociopolitical discourse of society at large.

1.2. Discussion

This discussion aims at building more evidence into the argument that over-nominalized classroom discourse runs at cross directions with the purposes of HRE for the social empowerment of the learners. In this sense, it is argued that the more denominalized classroom discourse is, the more linked it is to action, and the more likely it is to bring about real human rights related changes into students' lives.

1.2.1. The negative effect of over-nominalization on HRE for social empowerment

Quite long ago, Korzybski (1933) distinguished between sane and un-sane use of language. He postulated that un-sane use of language leads to un-sane thinking and behavior. He maintained that when we use words and abstractions that are not well-aligned with the underlying reality we are attempting to represent, we end up making less than sane choices and decisions. Soosalu (2010) calls on everyone to fancy how powerful it could be to shift behavior, by reconnecting how anyone is creating their reality and meaning through language, ideas, symbols and words. He asserts that words are the tools we use to construct, explain and promulgate our model of the world, our reality tunnel. And when we shift how someone is "languageing", and connect the tools – the maps that we use – to be more aligned with reality, to be more "sane", we shift the sequence of meaning at a very deep level in the unconscious mind. For the sake of sanity, he calls on the "de-nominalization" of our everyday language. He describes de-nominalizing as the process of taking the nominalized noun form (the sneaky disguised verb) and "re-languageing" it into its true verb form. The import of this is what Korzybski (1933) attempted to explain and share through the deeply insightful field of General Semantics that he created with a view to enhancing human life and well-being.

In the field of brain studies and in a study of subjects with intact brains, the processing of nouns versus verbs was performed using event-related potentials and electro-cortical responses. Nouns and verbs were carefully matched for various variables, including word frequency, length, arousal and valence. The study, however, found that cortical representations of nouns elicit visual associations whereas cortical representations of verbs lead to association of body movements. It follows that nominalized language does not enhance the translation of words into deeds. If that was the case, overuse of nominalized discourse could be considered a serious defect in any HRE program. The latter does not only intend to enrich the learners' repertoires of human rights principles, articles, and the inventory of grand battles fought for the sake of ensuring rights for all humans. Alongside all this, HRE is meant to empower the learners with the legal, strategic, and moral tools to fight their own battles to defend and promote those rights wherever they are. Human rights were agreed upon not solely to be known but applied and strongly present in all the details of the life of individuals and groups. Heavily nominalized language in HRE mentally and psychologically tends to preclude action, which poses a serious threat to the efficacy of HRE for social empowerment. To such an end, the learners need to be guided to identify their needs and find out the human rights problems they live with. Such problem-finding skills need to be complemented with problem-solving skills seeking to enable the learners to take effective action to solve the problems they face in their lives as well as meet the human rights needs they identify.

In his methodological guidelines directed to human rights facilitators, Pierre Claude (1997) stresses that empowerment must be the aim of any HRE program. He describes empowering education as the supply of the means by which people can deal critically and creatively with their reality and discover how to participate in the transformation of their world. To take this goal seriously, HRE facilitators are required to use problem-posing techniques whereby they and their learners are involved in a partnership of mutual cooperation and in which the role of teacher as "know it all" is abandoned (Pierre Claude, 1997). Learners can, therefore, improve their abilities to analyze the constraints and structures of repression that stand in the way of enjoying rights and freedoms. They develop the ability to analyze the causes of human rights violations and to connect their learning with action. They become empowered to undertake remedial actions. They get ready to learn more and acquire new skills using law and human rights as instruments of change, development, and justice. They become empowered to share their learning with others and "to pass on the word," echoing HRE for empowerment to ever wider circles of participants (Pierre Claude, 1997).

1.2.2. Enhancing human rights action through de-nominalization

Soosalu (2010) infers that when we use a mental representation – an abstraction – of an object, our brain applies and ascribes the attributes of an '*object*' automatically and unconsciously to the process being represented. He gives the word "relationship" as an illustrative example. He explains that when we use the verb form, we trigger parts of the brain associated with process, agency and outcomes. However if we use the nominalized form "relationship", then we trigger and represent the action as if it is a noun. Our brain processes the relating as if it is an object. And this is why we end up taking relationships for granted. Because objects have persistence, they are always there, unchanging. Whereas in reality, the process of relating is a verb, it is an action, and requires focus and clarity of outcome and purpose. Soosalu concludes that relating is only as good as the competencies, skills, and, focus that are applied to it.

Another illustrative example that Soosalu (2009) utilizes is the noun “greed”. He critiques the way we talk about it as if it was a noun. We say things like “he has a lot of greed”. In the dictionary “greed” is listed as a noun, referring to “insatiate longing as an attribute of an individual’s character”. Nevertheless, he considers that a very un-sane way of representing it. As indicated by the research above, when words are used as nouns to represent what in reality are processes, we end up unconsciously applying attributes that more appropriately belong to objects and not to processes. And since words organize and shape people’s experience, and the word forms which they use determine the parts of the brain utilized in processing them and directing their decisions, thinking and actions, then they really need to ensure they are using language that is supportive of their outcomes (Soosalu, 2009).

De-nominalization, however, is not applauded across the board. Cheal (2008:2), in his portrayal of the role of the conscious mind, puts the significant question “so what if we have processes and things and things that are really processes?” He admits that sometimes, a nominalization is a useful thing, but at other times (or from other perspectives) it can be unhelpful and confusing. He assumes that the conscious mind likes to work with ‘things’. They are more solid, graspable and fixed. Processes keep moving and so the conscious mind cannot stop the process to analyze it. This would be like trying to analyze a river at a particular point, he assumes. As long as the water is still moving, it is never the same; hence, the old adage that you can never step into the same river twice. Nominalizations are the conscious mind’s attempt at ‘stopping the world’ to have a look at it, to work with it and perhaps to feel a sense of control (Cheal, 2008).

As a next step, and in order to relate to reality, Cheal (2008) argues, we have the need to freeze, frame and dissect. The conscious mind cannot perceive (or conceive of) it all at once. It is in part for this reason that we have developed the notion of ‘time’. Time allows us to put numbers to the process, to measure it, and to take ‘moments’ in time. Even the notion of time, Cheal argues, is a nominalization, an attempt to turn the process of reality into a thing. We live in a present moment, and we ask if the past and future actually exist. This is yet another way that the conscious mind attempts to control its reality, by assuming what is not perceivable at a given moment (as defined by the conscious mind) is not really there. Cheal likens this to counting from one to one hundred and upon reaching a particular number questioning whether all the other numbers actually exist. Just because the conscious mind is not focused there does not mean it is any less in existence. By and large, this study is not arguing for the entire extraction of nominals from speech or writing. This is hardly feasible, and it can very much reduce the quality of human interaction since not all nominalizations would lend themselves to easy de-nominalizations, and not every deagentialized process can readily be agentialized; that is, attributed to the agent(s) that brought it about. This study, however, is underscoring the overreliance of the target students on nominalized discourse and the negative impact that this may have on the way they assimilate and accommodate the network of roles, rights, and responsibilities delineated in the HRE they receive at school and are supposed to live with inside and outside school.

The classroom-retrieved data is full of nominalizations like: *‘ttaqarrub ?ila LLa:h’* (drawing near to God), *‘taqwa LLa:h’* (piety), *‘ffiza:r’* (quarrel), *‘lkorh’* (hate), *‘lbayda:?’* (grudge), *‘tabdir lma:l’* (squandering money), to name but a few. All the italicized words are in essence processes – skills. They are not things – nouns. *‘taqwa’* (piety), *‘ffiza:r’* (quarrel), *‘lkorh’* (hate), *‘tabdir’* (squandering), and the rest, are all verbs. They are something people do; they are doing words. Still, in the classroom, they are ‘normally’ used as nouns. Soosalu (2010) warns that the challenge is that when such abstractions are used as attributes, as

fixed properties of individuals or their characters, then the locus of control is relinquished and made external and people give away their power to change. This end result is exactly the opposite of what HRE intends to bring about. When HRE work fails to ignite the righteous human will as the real catalyst of change, it means that it is not empowering the learners; thus, it needs to reconsider its tools. If '*lkurh*' (hate), for instance, for the process and behavior that it essentially is, and if education intends to support learners to overcome that process, then educators need to think about it and re-language it to the verb form. That way, students' brains would support them in focusing on the power-within, personal agency and their ability to control and change their processing.

All in all, and as Soosalu (2010) maintains, words are powerful. They can be life-enhancing or life depleting. In human rights terms, they can be empowering or disempowering. The ongoing '*reality*' is constructed through the words people use, and the effects those words have on their minds and on the minds of those around them. Soosalu regards it vitally important for every one of us to listen to the words we use to be skilled in enhancing life and in using words sanely and wisely. On a similar wavelength, Bandler and Grinder (1982), the researchers who developed the field of Neuro-Linguistic Programming (NLP), claim that one of the most powerful and life enhancing things you can do to improve your life and your mental well-being is to de-nominalize the words you use each and every day. HRE cannot be socially empowering unless it is associated with human rights practice on the ground. De-nominalizing education discourse in general and HRE discourse in particular is likely to enhance human rights as a behavior and a way of life. Hence, the locus of control over action and states of being is shifted to the learners. Equally, via de-nominalization, the issue of agency would be worked out in favor of better implementation of the key human rights principle of accountability. Notwithstanding, since thorough de-nominalization of our language is almost unfeasible, Cheal (2008) tries to work out a third path synthesizing the best of both nominalization and de-nominalization. He wonders if we could create points of reference (nominalization) whilst maintaining a sense of movement (de-nominalization). He argues that in the sense of using both approaches, once the conscious mind has a label on something, it is then able to take action and move on. For example, in the expression of emotions, it is helpful to be able to acknowledge the emotion (e.g. "I am feeling something"), label it (e.g. "It is annoyance") and then express it (e.g. "I am feeling annoyed"). He calls this the ALE (Acknowledge – Label – Express) technique which is, in itself, a 'meta-process' for expressing a process. Human rights educators, aiming at empowering the learners to take control of their own world enlightened with the rights and fundamental freedoms that humans are worthy of, need to be *aware* of what they are doing and of the ecology of nominalizing or de-nominalizing within the context that they are in. Awareness is the key and it has to be passed on to the learners as well.

Conclusion

This study has examined the linguistic process of nominalization in classroom discourse. It has pinpointed the extent to which nominalization is a significant linguistic, semantic and, discursive process that objectifies and lexicalizes processes and actions and removes the temporal and modal coding from texts (Dunmire, 1997). When objectified and decontextualized, processes are distanced from their agents in a startling mismatch to the core objectives of HRE which endeavors to bring the world closer to the learners and teach them how to take informed action in it for the well-being of its citizens. Generally speaking, the learners who have been observed in the three target classrooms manifest a clear inclination towards nominalized responses, perhaps

owing to the relative ease of producing nominalized responses, their economy, or due to the impact of a ritualized classroom discourse practice that enhances nominalization, or prompted by nominalized teacher or textbook instructions. Nominalized language by the teacher or textbook instructions tends to breed similarly nominalized responses by the learners; whereas non-nominalized language by the teacher or the textbook helps curb the nominalization tendency in the learners with a view to training them to produce agency-sensitive discourse that in turn would affect the way they perceive the set-up of responsibility and causality in the world. HRE is about teaching not only rights but responsibilities as well. Using deagentialization tools such as nominalization and passivization cannot help to such an end. The discussion of the findings of this study has tried to build more evidence into the argument that over-nominalized classroom discourse jeopardizes the aims of HRE for the social empowerment of the learners. It has been maintained that de-nominalizing classroom discourse helps bridge the gap between words and deeds, a first step towards empowerment.

About the author

Dr. Abdelhak Bzioui is a high school teacher of English in Morocco. He got his Master's degree in education sciences from the education college in Rabat, Morocco. He got a PhD degree in human rights education. He has participated in many conferences and workshops about education and English language teaching. He has a number of contributions in these fields.

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For Arabic specific phonetic transcription, the following have been used:

Symbol	Arabic letter
ʕ	ع
ʔ	ء
ʁ	غ
ħ	ح
t̤	ط
ʕ	ص
d̤	ض
x	خ
ʒ	ج
j	ي
q	ق
ʃ	ش