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دەستەی ڕاوێژکاری

- ئاماژە بە کۆنوسی دەستەی نوسەرانی گۆڤاری زانکۆی گەشەپێدانی مرۆیی ژمارە (15) لە بەرواری (2017/6/1)دا، وە لەبەرئەوەی لە ئێستادا زانکۆکەمان گۆڤارێکی زانستیی نوێ دەردەکات بەناوی (UHD Journal Of Science and Technology) کە تایبەتە بە بڵاوکردنەوەی توێژینەوەکانی بواری زانستیی پوخت. بڕیار درا کە بواری بڵاوکردنەوەی توێژینەوەکان لە گۆڤارەکەماندا کورت بکرێتەوە تەنها بۆ بواری زانستە مرۆڤایەتیەکان.

- بۆ زانینی مەرجەکان و تۆمارکردنی توێژینەوە بۆ بڵاوکردنەوەی لەم گۆڤارەدا, سەردانی سایتی تایبەت بە گۆڤار بکە : journals.uhd.edu.iq

پێشەکی:

گۆڤاری زانکۆی گەشەپێدانی مرۆیی، گۆڤارێکی زانستیی – وەرزییە، زانکۆی گەشەپێدانی مرۆیی دەریدەکات، پشتبەست بە فەرمانی وەزاریی – وەزارەتی خوێندنی باڵاو توێژینەوەی زانستی/ حکومەتی هەرێمی کوردستان، ژمارە (15332/9) لە (2015/8/5)دا. ئاماژە بە کۆنوسی لیژنەی هەمیشەیی تایبەت بە دەرکردنی گۆڤاری زانستیی لە وەزارەتی خوێندنی باڵا، کە لە بەرواری (4 / 8 / 2015) دا پەسەندکراوە و بڕیاردراوە بە پێدانی مۆڵەت بە دەرکردنی (گۆڤاری زانکۆی گەشەپێدانی مرۆیی) لە لایەن زانکۆی گەشەپێدانی مرۆییەوە، ئەمەش لەبەر ئەوەی گشت مەرجەکانی دەرکردنی گۆڤاری زانستیی تێدا جێبەجێ کراوە. توێژینەوەکانی ئەم گۆڤارە بۆ بەرزکردنەوەی پلەی زانستیی بەکاردێت.

بەم هۆیەوە دەستەی نوسەرانی گۆڤاری زانکۆی گەشەپێدانی مرۆیی، خۆشحاڵ دەبێت بە بڵاوکردنەوەی توێژینەوەو بەرهەمە زانستیەکانی توێژەرانی بواری (زانستە مرۆڤایەتیەکان) بە پێی ئەومەرجانەی کە بۆ بڵاوکردنەوە دانراون لە گۆڤارەکەدا.

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Content

The Dissolution of Linguistics and the Rise of Language with Reference to Pragmatics: A Deconstructive Approach

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Abstract—This paper presents a deconstructive approach to the current status of linguistics as the primary science that studies levels of linguistic analysis. The research hypothesizes that the term 'linguistics' cannot be expected to remain as an independent and robust concept. It is subject to dissolution under the main interdisciplinary outreach of the essential branches of linguistics: phonetics, phonology, morphology, syntax, semantics and pragmatics. The current paper, however, focuses on Pragmatics as a branch of linguistics. The research also hypothesizes that the relation of pragmatics to sociology and culture is stronger than the relationship between pragmatics and semantics. The main aim of the paper is to update the study of language in a way that goes beyond the closed domain of linguistics. Throughout the discussions and analyses of pragmatics between language and linguistics, it has been concluded that the study of language is in a persistent rise, whereas the domains of linguistics proper has condensed to limited fields.

***Index Terms*—interdisciplinary, language, linguistics, pragmatics, deconstructive approach.**

I. INTRODUCTION

Revisiting 'linguistics' as a scientific concept requires a thorough account of the outbreak of the term, as well as an updated analysis of the founders of that branch of humanities, focusing on every component by itself. The paper approaches this issue in three steps. First, it provides a diachronic elaboration of linguistic studies. Secondly, it conducts a synchronic analysis of the current position of 'pragmatics' as the youngest major level of linguistic analysis. The third step discusses the researcher's hypothesis, and the possibility of relocating pragmatics and other primary levels of linguistic analysis in the map of language studies, as the result of deconstructing 'linguistics'.

A. *Historical Development of 'Linguistics'*

Studies involving discourse go back to ancient times. Plato, for example, approached language through philosophical concepts. To him, language and philosophy contributed to the establishment of 'rhetoric' as 'the art of enchanting the soul,' i.e., the technique of winning the soul by discourse.

Additionally, to Plato, grammar was a very significant tool in shaping discourse. He is the one who first classified words into parts of speech, but with different implications.

Following Plato, Aristotle considered grammar as a critical tool of studying a language. He literally priorities the separation of language and philosophy, and made a more language-oriented classification of parts of speech. To Aristotle, the term 'grammar' could be a more comprehensive concept for language studies. Before the mid-eighteenth century, language studies were limited to Greek and Latin. With Sir William Jones' attempt to relate Sanskrit to Latin, Greek, and German, European languages were compared to Greek and Latin, and later among themselves. This was called 'comparative philology'.

B. *The Outbreak of 'Linguistics.'*

As a term, it first appeared in the early nineteenth century. It was diachronic, i.e., analyzing the historical development of linguistic phenomena, such as language changes and the study of meaning. Among the pioneers who used the term 'linguistics' was Edward Sapir (1921). He mentioned terms such as 'linguistic structure, linguistic drift, linguistic stocks, etc.' Linguistic studies further developed and embraced several approaches to language. The most outstanding ones were functionalism, structuralism, generativism, and cognitivism.

C. *Levels of Linguistic Analysis*

Earlier linguistic studies approached language at the three primary levels of sound, grammar, and meaning. Studying sounds covered both phonetics and phonology. The internal

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structure of words, word order of phrases, clauses, and sentences were the main concerns of grammar, namely morphology and syntax. Meaning, however, have been a controversial area, though confined to the dictionary and contextual meanings, the former studies meaning within the domain of 'semantics,' while the latter was the main target of 'pragmatics.'

II. Interdisciplinary studies

The term 'interdisciplinary' refers to the combination of more than one field of research. If linguistics is the scientific study of language, and language is the most influential means of communication, and communication is the backbone of all developments in almost sectors, interdisciplinary areas of research have to be considered indispensable. Interdisciplinary studies may connect language to many other natural sciences and humanities, including physics, biology, computer science, sociology, psychology, neurology, physiology and philosophy. The strong ties that link the articulation of speech sound studied under phonetics could also be firmly connected to physiology and biology. The transmission of speech sounds is in the form of sound waves, one of the significant tools of research in physics. Nonetheless, the perception of speech sounds from the ears of the speaker to the brain of the hearer is a significant task in neurology and psychology. Phonetics, alone, could be so tightly connected to several branches of natural sciences.

Interdisciplinary studies have dominated the traditional approach to linguistics. Studies that are confined to detailed analysis of single linguistic concepts are not highly preferred. Drawing the corpus data of a language's sentence structure was significant to strengthen Chomsky's generative approach to language. Currently, such studies are of great significance due to the decisive role they play in programming a robot or a smart application. Even if the traditional classification of levels of linguistic analysis is considered authentic, they are only six, namely phonetics, phonology, morphology, syntax, semantics, and pragmatics. However, interdisciplinary studies that partly contain language include anthropological linguistics, applied linguistics, computational linguistics, discourse analysis, forensic linguistics, historical linguistics, language acquisition, language documentation, lexicography, stylistics, neurolinguistics, philosophy of language, psycholinguistics, sociolinguistics, text/corpus linguistics, translation, typology and writing systems. To carry out those interdisciplinary studies, one or more of the six main branches of linguistics are required, which are themselves, as mentioned earlier, linked to other humanities or natural sciences. All these proved facts reduce the domination of linguistics and highlight the inevitable role of language. A detailed study of this case could be achieved in a profound thesis. The focus here is on the empowerment of pragmatics as an interdisciplinary field of research and its gradual disappearance as a significant level of linguistic analysis.

III. Pragmatics

Linguists and pragma-linguists have diversely defined pragmatics. Morris (1938: 30) suggests the first definition for 'pragmatics' as 'the science of the relation of signs to their interpreters.' This was part of his theory of signs organized under the term 'semiotics' which contained three major fields of analysis, viz. syntax, semantics, and pragmatics. Decades later, Levinson (1983: 5) defined pragmatics as 'the study of language usage.' Aitchison (1992: 93) provides two senses to the definition of pragmatics: a narrow sense and a broad one. The narrow sense deals with the listener's ability to arrive at the intended meaning of speakers, whereas the broad sense deals with the general principle human beings follow when they communicate. For this sense, she refers to the non-linguistic definition of pragmatics as 'the waste-paper basket of semantics.' Yule (1996: 127), on the other hand, points out that 'pragmatics is the study of intended speaker meaning.' To Finch (1998: 160), pragmatics is concerned with utterance meaning. Hudson (2000: 312), however, refers to pragmatics as 'the relation between language and its context of use, and the study of this relation.' He adds the role of analyzing the kind of relationship that could be profoundly detected between language and context. Allan et al. (2010: 67) provide a more-developed and relatively detailed definition of pragmatics to be 'the context-dependent assignment of meaning to language expressions used in acts of speaking and writing.' With this relatively updated version of the definition, they emphasize the role of pragmatics in both speaking and writing. All the definitions focus on the power of context to implicate and infer meanings from utterances.

IV. Definition and Domain of Context

No consistent definition has been detected by the researcher on the definition of context. The reason may go back to the territory of context, and its role in shaping the conversational meaning of an utterance. Ungerer and Schmid (2006: 47) consider context 'an elusive notion' due to the complexities in grasping it, while it is the backbone of pragmatics. Archer et al. (2012: 7) point out further complications about the domain of context. He states that there is little consensus about the features required in describing the production and interpretation of utterances. Ungerer and Schmid (2006, 47) attempt to define 'context' as 'a mental process,' inspired by Langacker's (1987: 147) definition of 'central notion of domain' to be considered 'as a context for the characterization of a semantic unit.' Allan et al. (2010: 69) postulate that 'context denotes any or all of four things:

- the world and time spoken of
- the co-text, i.e., the text that precedes and succeeds a given language expression
- the situation of utterance, and
- the situation of interpretation.'

Even if it is difficult to provide a clear-cut definition for 'context,' it is, at least, obvious that the components of context cannot completely surrender to bare linguistic interpretations. If pragmatics' main focus is on the making of meaning in context, that process requires several components, prominently including time, place, people, environment and utterance structure. Hence, 'context' will be more comprehensive than both 'situation' and 'setting,' and may include them partially or wholly. Resultantly, context is a more challenging concept than something which could be accounted merely for within bare linguistic phenomenon.

V. Boundaries of Pragmatic Concepts

The more expanded language-based understanding and the weakened linguistic-based definition of 'pragmatics' are not only highlighted due to the multi-dimensional reference of 'context.' Revisiting major pragmatic concepts and their boundaries may yield similar outputs. Analyzing speech act theory, implicature, inference formation, face management, presupposition and deictic expressions all depend on criteria that go beyond mere linguistic measurement. The paper focuses on four essential pragmatic components, namely speech act, implicature and inference, deixis, and politeness principle.

A. Speech Act

As Thomas (1995: 51) finds out, in relatively updated interpretations, 'speech act' may also mean 'illocutionary act,' 'illocutionary force,' 'pragmatic force' or only 'force.' None of those equivalents might be studied without reference to non-linguistic notions and tools. Speaker's knowledge of the world and experience with the speaker supersede the structural component of the utterance. What pushes a speaker to produce an utterance in a given context, i.e., the speech event, is more significant than the structural components of that utterance. Consider the alternatives in (1).

(1)
A. 'Teacher! Would you please stop talking as I got bored?'
B. Excuse me, teacher! Would it be possible to take a break?!
C. Excuse me, teacher! May I go outside for some urgency?

If a student, for example, gets bored by a class, he has to search for the best strategy to express his reaction rather than merely saying A. If he senses that everyone else has got bored too, he may probably choose a somewhat indirect way as in B. If the matter is related to him individually, he may resort to C. Indirect ways tend to save the teacher's face from any threats. This, however, should not mean that following the strategy of being 'indirect' would meet with politeness. In a particular situation, a direct speech act could be less offensive than an indirect one. Consider (2).

(2)
A. Do not talk and focus on the class, please.
B. I don't like the gossipers in my class.

Although B is an indirect speech act produced by the teacher to end up the noise in the class, the students might be offended, and could probably react to the teacher's utterance. Being direct, as in A, would be politer and more appropriate than such indirect strategies. Hence, indirectness should not be only associated with politeness, and vice versa. Therefore, the making of the meaning of a speech act, whether direct or indirect, is a plain interdisciplinary fact that requires the involvement of various non-linguistic foundations, along with limited linguistic components.

B. Conversational Implicature and Inference Formation

In a conversation or writing, the components of the utterance might not go beyond a limited number of words and expressions ordered together to originate a grammatically well-formed structure. Here the job of grammar is suspended, and the role of implicatures and inferences start to decide the felicity or failure of the communication. What is said or written occupies a short space in communication. What the speaker implicates and how the hearer understands matter the most. This may, but not necessarily, require the involvement of other linguistic layers. Example (3) shows a conversation between Peter and Julie who meet for the first time.

(3)
Peter: What is your name?
Julie: Julie.
Peter: Yes? (said in rising pitch)
Julie: Julie.
Peter: Oh, nice to meet you, Julie. I am Peter.

A simple scan for the meaning of the word 'yes' in outstanding dictionaries would come out with the meaning 'affirmative response' to a question. 'Yes' in dictionaries never means 'please repeat.' A more deviated meaning of 'yes' could be projected in (4).

(4)
Husband: Do you believe me?
Wife (in a skeptic tone): Yes!
Husband: I knew it. You don't believe me.
Wife: But your conducts have made me lose trust in you.

Inspired by the wife's skeptic tone and the husband's follow-up statement, 'yes' in this conversation means 'no,' whereas no dictionaries annex the meaning of 'no' to 'yes,' except as mutually exclusive, i.e., the use of one excludes the use of the other. Conversational meanings added to the lexical meaning of utterances is pragmatics' major focus to reach a premium version of communication manifested by the perfect match between speaker's implicature and hearer's inference, named 'imference' (Mahmood 2015). Reaching an imference requires the contribution of other fields, prominently including psychology and sociology. The semantic analysis of the meaning, however, is only necessary to check the rate of deviation of the produced utterance from the conventional sense within sentential and/or lexical semantic points of view.

C. *Deictic Expressions*

Archer et al. (2012: 26) refer to Lyons (1977: 37) and Levinson (1983: 54)'s postulations on deictic expressions. They find out that deixis encodes or grammaticalizes the characteristics of a speech event, including the status of participants, the nature of activities or states addressed in the utterance, and the spatiotemporal context.

Unveiling the conversational meaning of an utterance that contains deictic expressions requires a clear relationship between that expression and the exact situation. In example (5), some of the terms have their semantic denotation, but they need contextual non-linguistic analysis to reach the precise purpose behind the use of each deictic expression.

(5)
A. I want you to answer this question.
B. Doctor James arrived here yesterday.

In A, both the speaker and the hearer are unidentified individuals, unless we know who both 'I' and 'you' refer to in the actual context of the speech event. The demonstrative 'this' specifies a given question, probably among others. Hence, in the context of the situation, some pointing by the speaker to the intended question should be made either verbally or nonverbally. As for B, however, the least problematic part could be the identification of deictic expression 'doctor,' since it specifies 'James' who is the doctor, among other people holding the same name, or may focus on 'doctor James' among other doctors. However, the meaning of 'here' as a place or spatial deixis and 'yesterday' as a time or temporal deixis requires genuine knowledge on the exact place and time. To do so, both the speaker and the hearer need to know the exact location 'here' refers to and the exact date 'yesterday' specifies.

This process could be partly associated with semantics. Hence, as Chapman (2011: 40) points out, deixis could be located at the borderline between semantics and pragmatics. This indispensable need for contextual non-linguistic infrastructures to understand the actual meaning of deixis applies to all types of deictic expressions, which have been classified by Archer et al. (2012: 26) into six types: personal deixis, social deixis, place/spatial deixis, emphatic deixis, time/temporal deixis and discoursal deixis.

D. Politeness principle

Chapman (2011: 133) finds out that 'politeness' describes behavior and conduct that shows respect and consideration to the hearer while preserving self-esteem to the speaker. Politeness in pragmatics is more than a mere requirement in conversation, but rather a detailed account of politeness theory that analyzes the appropriateness of meanings in social contexts (ibid). To Grundy (2000: 145f), politeness may be seen as a manifestation of etiquette and appropriate behavior.

To decide whether politeness has been observed or breached in a conversation, interlocutors depend on several criteria. The context of the situation, background knowledge, position, educational background, sex, religion, and personality of the interlocutors are among the non-linguistic criteria for judging politeness. The content of the utterance, however, could be both linguistically and non-linguistically analyzed. The same utterance could be very polite in a context and impolite in another as explained in example (6) below.

(6)
Robert to Michael: Hey Mike, you are late.

Let's suppose that Robert and Michael are close friends, but it happens that Michael has become a teacher at the same school and the same group where Robert takes extra courses. If Michael arrives late to class, it is not polite for Robert to first address him with his first name 'Mike,' and threaten his face with the statement 'You are late.' The same utterance among the same two people in a café or a party is quite reasonable and appropriate. Deciding over the politeness about (6) is not settled by linguistic principles, but rather some social norms and psychological bases.

VI. Linguistics and the Deconstructive View

By now, the discussions in the previous sections must have strengthened the status of pragmatics as a science broader and more inclusive than being confined to 'linguistics,' but rather language studies. As Chapman (2011: 10) postulates, "Pragmatics should be described as outside of and separate from the mainstream of 'core' linguistics." Mahmood (2016: 129) thinks that pragmatics has received a semi-distinct path in approaching the study of meaning, from that of 'core' linguistics. Not only pragmatics but also significant areas of language studies focus on the connection between language and effective felicitous communication, rather than the traditional accounts of mere detailed linguistic inputs and outputs, i.e., focusing on the linguistic relationship among sounds, structures, and meanings.

'Deconstructive Approach/Theory' founded by Jacques Derrida, basically focuses on literary genre, in opposite to 'structuralism' and 'formalism' in literature. The term, however, could be used to identify the interpretation strategies of an utterance based on non-linguistic implications, such as sociological, political and psychological factors. Language studies have bypassed all the traditional borderlines. As referred to in Section II, accounting for language components have become indispensable in various areas, outside the scope of linguistics. Therefore, the researcher thinks that, in a few decades from now, a new term may replace linguistics that will be more inclusive of language studies.

Conclusions

Throughout the paper, the researcher has concluded that 'linguistics' in its current sense could be considered an outdated term and requires replacement by a more comprehensive scientific terminology embracing the study of language, in connection with various fields and subfields of multidimensional communication. The researcher also thinks that revisiting other branches of 'core' linguistics, mainly 'phonetics' and 'syntax,' may result in stronger belief in the weakening role of 'linguistics,' and the power of language studies at large. Resultantly, 'linguistics' could face deconstruction as the result of the collapse of the non-organic relationship among phonetics, phonology, morphology, syntax, semantics, and pragmatics, as well as their reunification with a broader account of human language and communication. As for pragmatics, it has been relocated by the researcher as a field of language study wider than the limited domains of linguistics. In order to find out a robust alternative term for 'linguistics', the researcher recommends the establishment of a global group of language, culture and communication researchers who can meet in person and/or visually to discuss the formation of a new terminology to replace 'linguistics', and can account for the comprehensive nature of language studies in their current status.

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Foreignization in English-Kurdish Translations Produced by the Voice of America

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***Abstract*—This paper explores English-Kurdish translations produced by the Kurdish section of the Voice of America (VOA). It is hypothesized that such translations are marked by unnaturalness and foreignness both in terms of linguistic and cultural aspects. This feature seems to be a peculiar characteristic that sets the VOA Kurdish apart from other media outlets producing Kurdish translations. Applying Venuti's (1995/2008) theory of foreignization and domestication and taking a translation-oriented textual analysis approach, the paper sets out to qualitatively examine a set of 15 English journalistic texts translated into Kurdish by the VOA Kurdish. The study encompasses both linguistic and cultural matrices to identify unnatural or foreignized translation occurrences, which are expected to be otherwise rendered naturally in other media outlets. The results of the study show that Kurdish translations produced by the VOA are peculiarly outlandish and orientated towards foreignization. For journalistic translations to be comprehensible by the target audience, media players ought to present their outputs, translation or otherwise, as naturally as possible. Therefore, the paper recommends that the VOA Kurdish change its tendency from foreignization to domestication.**

***Index Terms*—English-Kurdish translation, foreignization, domestication, journalistic translation, the VOA Kurdish**

I. INTRODUCTION

Journalism is one of the most vibrant domains of translation activities between English and Kurdish. In today's globalized world, members of community are not only provided with local news but are also exposed to happenings around the globe. Access to international news has been made possible by means of translation. In theory, journalistic translation should be clear and comprehensible to the target audience. In practice, however, this may not always be the case. The Kurdish section of the Voice of America (henceforth VOA Kurdish) is one of the media outlets whose translation outputs appear to sound foreign and untypical when compared to translation products by other Kurdish media players.

This study critically investigates translations produced by the VOA Kurdish, which are perceived to be unnatural and foreignized. The paper aims to attest whether the idea of translation outputs by VOA Kurdish being foreign and unnatural is a factual phenomenon or a mere perception. To that end, the paper specifically seeks answers to the following questions:

1) What are the patterns of cultural and linguistic translation occurrences that manifest foreignization in English-Kurdish translations produced by the VOA Kurdish?

2) What alternative translations can be proposed to mitigate the degree of foreignization in the translations offered by the VOA Kurdish?

The significance of the study is that it does not only aim to diagnose a problematic phenomenon (awkward, foreignized or unnatural translation occurrences) in translation products by the VOA Kurdish but also suggests more natural, familiar and understandable alternatives. This endeavor will help translators working with the VOA Kurdish, and journalist-translators at large, to improve their translation products.

II. DATA COLLECTION AND METHODOLOGY

The data consist of translated Kurdish journalistic texts along with their English source texts. The Kurdish translations are taken from the website of the VOA Kurdish (www.dengiamerika.com). As for the English source texts, they come from a wide range of media outlets and agencies, including the main website of the VOA, the Reuters, the website of the US Department of State, Aljazeera, Agency France Press (AFP), etc. Overall, 15 Kurdish TTs, along with their English STs, are chosen within a time scale of three months – texts published in the first quarter of 2019. See the appendix for details of the texts (the headlines and the online links of the texts).

A qualitative, translation-oriented textual analysis method is taken to conduct the research. The textual analysis involves a thorough examination of ST-TT pairs to identify translation occurrences that sound odd, exotic or unnatural. Since "categorization is a central element in all kinds of analysis"

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(Williams & Chesterman, 2014, p. 94), the next step is to categorize the identified translation occurrences into linguistic and cultural aspects. Instances under each category are further divided into their subcategories. After a qualitative analysis of the nature of each chosen translation occurrence in terms of domesticating and foreignizing orientations, the next crucial phase is to suggest a more natural and appropriate translation.

III. The VOA Kurdish

Established in 1992, the VOA Kurdish is an influential media outlet. It first started as a radio station, then launched a website and more recently started airing on television. The media outlet offers both translated and authentic journalistic outputs in the form of news reports, interviews, and political and cultural programmes, mostly in Sorani Kurdish and some in Kurmanci. This study specifically focuses on journalistic translations provided in Sorani Kurdish, which is predominantly spoken in Iraqi and Iranian Kurdistan. According to VOA's official website (2018):

> The [Kurdish] service's audience consists of more than 30 million Kurds living in the Middle East and Eurasia and approximately one million Kurds living in Europe and North America. Audience research indicates that the broadcasts are popular among listeners in Iran, Iraq, Syria, and Turkey.

VOA Kurdish focuses on two major topics: politics and culture. It has political programmes, such as: *We and Politics*, *Dimensions of the Current Developments* and *With the Events*. It also broadcasts cultural programmes, such as: *Jyan Le Ferhengda* (Life with Culture), *Mêvan û Mija*r (Guest and Topic) and *Deng U Reng* (Sound and Color).

VOA Kurdish has played a great role as an effective media outlet in different stages, especially during the US invasion of Iraq. A 2006 survey by the US State Department describes the VOA Kurdish as "highly popular" among the Iraqi Kurds, stating that "VOA occupies a unique position among Iraqi Kurds as it is the only major international broadcaster offering programs in the Kurdish language". Referring to the effectiveness of the media outlet in covering the post-war Iraq news, the survey explains that "VOA's Kurdish Service has closely followed all major developments of interest to its audience, including the transfer of Iraqi sovereignty to the interim".

Since 2014, the VOA Kurdish has partnered with NRT TV to collaborate in their media services. NRT is a popular and influential media agency in the Kurdistan Region of Iraq. According to the VOA public relations (2014, August 8):

> VOA is also providing NRT TV with ad-hoc live coverage. A VOA Kurdish reporter appeared on NRT TV's evening prime news hour Thursday for a 10-minute live Q & A, acting as the station's "U.S. bureau," providing Washington's reaction to the latest developments in Iraq.

IV. Translation in the VOA Kurdish

First of all, the VOA Kurdish tends to offer 'gist translation', which is "a style of translation in which the TT expresses only the gist of the ST; i.e. the TT is at the same time a synopsis of the ST" (Cragie *et al.,* 2000, p. 202). Gist translation is carried out by removing some details of the ST that seem to be redundant or less important to the target audience. Therefore, translations provided by the VOA Kurdish tend to be a short version of their source counterparts. It is worth mentioning that media agencies resort to gist translation at least for three genuine reasons:

1) Financial reason: in gist translation, the quantity of the translation is considerably reduced – it is thus cost-effective.

2) Consideration of time: gist translation is a time-saving technique; by translating only the significant parts of a text, considerably less time will be required in the translation process.

3) Consideration of the target audience: in today's fast-paced world, people do not have much free time to read lengthy opinion pieces and news reports. Besides, lengthy news reports can easily be tedious and boring.

Apart from the above seemingly legitimate reasons for omitting not-so-important parts of journalistic texts, translators may also remove stretches of language that are syntactically or semantically complex and are difficult to translate. Journalist-translators in the Kurdish media resort to omission in the translation process for all sorts of reason, including "omission due to translation difficulties" (Rasul, 2015, p. 239). This is obviously one of the disadvantages of gist translation. Another downside of gist translation is that it usually results in translation loss; in the case of news translation, the complete picture of the news story may not be conveyed to the audience.

What is directly relevant to the present study is the characteristic nature of the translations produced by the VOA Kurdish. When reading translations by VOA Kurdish, one immediately feels the unusually literal and unnatural nature of certain areas of the texts. Audiences with some background knowledge of the Kurdish language can easily set translations offered by VOA Kurdish apart from those produced by other Kurdish media outlets. This unnaturalness has led to the hypothesis that translations provided by the VOA Kurdish seem to orientate towards foreignization as opposed to domestication.

V. Foreignization vs. Domestication

Since the emergence of translation as an independent discipline, different dichotomous translation approaches have been proposed based on the notion of equivalence. Most of these approaches divide along the lines of literal (word-for-word) and free (sense-for-sense) translation. For example, Nida (1964) proposes formal and dynamic equivalence as a yardstick to measure the orientation of translation in terms of the nature of equivalence between the source language (SL) and the target language (TL). As a more practical alternative to Nida's approaches, Newmark (1988) proposes semantic and communicative translation to determine the degree of literalness and communicativeness of translation between the SL and the TL. A more recent and robust approach is that of domestication and foreignization put forward by Lawrence Venuti (1995/2008), which is comprehensive in nature covering both linguistic and cultural dimensions of translation. Therefore, this study adopts Venuti's domestication and foreignization as a theoretical framework to investigate the nature of translation products offered by the VOA Kurdish.

Venuti is an American translation scholar and a literary translator. He proposes the dichotomous translation approaches of 'domestication' and 'foreignization' in his seminal book *The Translator's Invisibility: A History of Translation* (1995/2008). He uses the term 'invisibility' "to describe the translator's situation and activity in contemporary Anglo-American culture" (2008, p. 1). He raises the point that translation activities in Anglo-American culture are marked by domestication, i.e. closely following TL linguistic and cultural conventions.

Venuti (2008, p. 15) defines domestication as "an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home". A translation marked by domestication appears to be natural and free of features of the source language and culture. Thus, the translation product sounds fluent and the translator is invisible. On the other hand, Venuti (ibid.) refers to foreignization as "an ethnodeviant pressure on those [cultural] values to register the linguistic and cultural difference of the foreign text, sending the reader abroad". A translation characterized by foreignization carries features imported from the source language and culture. Therefore, the translation product sounds foreign and the translator is constantly visible. Yang (2010, p. 77) clearly summaries the resultant translation from the two approaches, as follows:

> Domestication designates the type of translation in which a transparent, fluent style is adopted to minimize the strangeness of the foreign text for target language readers; while foreignization means a target text is produced which deliberately breaks target conventions by retaining something of the foreignness of the original.

VI. Foreignization in the VOA Kurdish

Although foreignization and domestication are two separate translation approaches, it practically is impossible to maintain one approach throughout and disregard the other. A typical translation includes a combination of the two orientations. In other words, any translation is more or less domesticated and more or less foreignized. The problem with translations offered by the VOA Kurdish is that they are characterized by salient instances of foreignizing translation, i.e. they are predominantly marked by foreignization.

It is crucial to point out that this study is not meant to undermine the quality of translation products by the VOA Kurdish and label them as unacceptable or inappropriate translations. Instead, it aims to highlight the fact that such translations are impregnated with instances of foreign and unnatural translation that are marked enough to cause interruptions and affect the flow of the translation. If it were not for such marked instances, translations offered by the VOA Kurdish could be considered among the most appropriate translations provided by the Kurdish media.

To systematically study the nature of foreignized translation in the VOA Kurdish, we shall identify the patterns of unusual and unnatural translation occurrences, in the chosen data, at the linguistic as well as cultural level.

A. Foreignization at linguistics level

An appropriate translation is supposed to respect the TL linguistic system (cf. Rasul, 2016, p. 417; Sihombing, 2012, p. 312). However, the VOA Kurdish translations often contain instances that closely follow the linguistic system of the SL and deviate from the TL conventions. The phenomenon is evident at the lexical as well as structural level, and the following specific categories can be distinguished: unusual lexicon, odd collocations, unnatural expressions and unconventional syntactic structures.

1. Unusual lexicon

One of the reasons that a translation sounds unnatural is the use of unusual lexical items. Unusual lexicon occurs when a term or word is used in a context that sounds odd to native speaker's ear. Highlighting unusual lexicon as a pattern of unnatural translation here is different from lexical differences due to sociolect and language variants. The mainstream media is expected to use a natural language intelligible by all walks of life. For instance, the Kurdish word ڕەگەز is a polysemic word that can mean: *gender*, *race* and *ethnicity* depending on the context. But it is not normally used to refer to someone's nationality. In the example below, however, it is used to indicate a person's nationality (هەردوو ڕەگەزی تورکی و ئەمەریکی پێیە), which sounds completely unnatural. The utterance could be best translated as هەڵگری ڕەگەزنامەی تورکی و ئەمەریکییە ['he holds Turkish and American nationality'].

Example 1:

> Ulucay was detained along with two other local U.S. consulate employees and **a former Turkish-American NASA scientist** in 2017 over terrorism charges.
>
> ئۆلۆگای لە ساڵی 2017 دا لەگەڵ دوو کارمەندی دیکەی کونسوڵخانەکە و **زانایەکی پێشووی ناسای ئەمریکا کە هەردوو ڕەگەزی تورکی و ئەمریکی پێیە** بە تۆمەتی پەیوەست بە تیرۆرەوە دەستگیرکران.

Another example is the word گومانبار, which is used twice as an equivalent to the word *suspect* in the example below. However, it can be argued that such a Kurdish word does not exist at all. Instead, Kurdish has گومانلێکراو ['suspect'] and تۆمەتبار ['accused']. The unusual lexical item گومانبار seems to have been resulted from the overgeneralization of the Kurdish suffix بار -. In other words, the translator might have assumed that, as long as تۆمەتبار can be derived from تۆمەت, one can also derive گومانبار from گومان, which is not a valid assumption.

Example 2:

Police said ... they were searching for a **suspect** or **suspects**.

پۆلیس ڕایگەیان هێشتا بەدوای **گومانبار** یان **چەند گومانبارێکدا** دەگەڕێن.

2. Odd collocations

Collocation refers to "the occurrence of two or more words within a short space of text" (Sinclair, 1991, p. 71). Unusual or odd collocation refers to the combination of two words or terms that do not naturally occur together. To produce a fluent and comprehensible translation, translators have to opt for collocations that sound natural and conventional. For example, the term *US Administration* has been translated as ئیدارەی ئەمریکا in almost all Kurdish media outlets as a standard and established translation. It is only the VOA Kurdish that translates *administration* as بەڕێوەبەرایەتی, e.g. *Trump administration* > بەڕێوەبەرایەتی ترامپ, which obviously produced an odd collocation. Likewise, it sounds odd to translate *heartbreaking* as غەمگین in the utterance *The situation in Al-Hol camp is **heartbreaking***, because the two Kurdish words **ڕەوش** and **غەمگین** do not create a natural collocation. Appropriate alternatives would be ڕەوشەکە جەرگبڕە ['the situation is heartbreaking'] and ڕەوشەکە دژوارە ['the situation is difficult']. The rest of the odd collocations found in the data are tabulated below:

Text No.	ST (English)	TT (VOA Kurdish translation)	Suggested translation
Text 1	The **Trump administration** has come under strong criticism…	**بەڕێوەبەرایەتی ترامپ** کەوتە ژێر ڕەخنەیەکی زۆر…	**ئیدارەی ترەمپ** کەوتە بەر ڕەخنەیەکی زۆر…
Text 1	a **deadly** IS **attack**	**هێرشی کوشندە**ی داعش	**هێرشێکی خوێناوی** داعش
Text 1	the limited U.S. **commitment** in Syria	**وابەستەیی** سنووورداری ئەمەریکا لە سوریا	**پابەندیی** سنووورداری ئەمەریکا لە سوریا
Text 2	…lead to **potential** sanctions	…**شیانی** هەیە سزای بەسەر بسەپێنرێت	…**ئەگەری** هەیە سزای بەسەردا بسەپێنرێت
Text 2	Tehran could **reciprocate**…	ئێران **"دژە کردار"** دەگرێتە بەر	تاران **کاردانەوە**ی دەبێت
Text 4	The **situation** in Al-Hol camp is **heartbreaking**…	**ڕەوشی** کامپی هەول زۆر **غەمگینە**…	**ڕەوشی** کامپی ئەلهەول **جەرگبڕە**…
Text 5	The United Nations said it **regretted** Israel's decision.	نەتەوە یەکگرتووەکان… **مەخابنی** خۆی دەردەبڕێت لە بەرامبەر بڕیاری ئیسرائیل.	نەتەوە یەکگرتووەکان… **نیگەرانی** خۆی دەردەبڕێت لە بەرامبەر بڕیاری ئیسرائیل.
Text 7	[British] opposition **Labour Party**	**حیزبی کاری** ئۆپۆزسیۆنی بەریتانیا	**پارتی کرێکارانی** ئۆپۆزسیۆنی بەریتانیا
Text 8	a **safe zone**	**ناوچەی پارێزراو**	**ناوچەی ئارام**
Text 9	…clearly **warned** Turkey	…بە ڕوونی **ئاگاهیان** بە تورکیا داوە	…بە ڕوونی **هۆشیاریان** بە تورکیا داوە
Text 13	… in Flight to **Space Station**	…ڕەوانەی **بنکەی واڵایی دەکات**	…ڕەوانەی **بۆشایی ئاسمان دەکات**
Text 14	…in a way that doesn't **inject poison into our relations.**	…بەشێوەیەک کە **پەیوەندییەکانی** نێوانمان… **ژەهراوی** نەکات.	…بەشێوەیەک کە **گرژی نەخانە نێو پەیوەندیەکانمان**.
Text 15	US diplomat	**کاربەرێکەری** ئەمریکا	**دبلۆماتکاری** ئەمریکا

3. Unnatural expressions

Unnatural expressions make up another linguistic aspect that characterizes translations carried out in the VOA Kurdish. When reading translations offered by the VOA Kurdish, one often comes across expressions that sound unnatural or awkward. This usually occurs when a TL expression is modeled upon an SL expression. Consider the following example, in which the underlined expressions in the translation sound abnormal and hardly make any sense.

Example 3:

The U.S. withdrawal from Syria may bring to a close an open-ended and **strategically unclear military commitment** and likely put at risk vital **national security interests**, according to some analysts.

ژمارەیەک لە شارەزایان دەڵێن کشانەوەی ئەمەریکا لە سوریا ڕەنگە ببێتە مایەی کۆتاییهێنان بەم **ستراتیژییە نادیارەی وابەستەیی لەشکر** کە پێ دەچێت زۆر لە **بەرژەوەندییە ئاسایشییەکانی نیشتمانی** بخاتە مەترسییەوە.

Due to close adherence to the SL linguistic form, the highlighted translated expressions above sound unnatural and result in a foreignizing translation at the linguistic level. The expressions can be rendered more appropriately by following the TL linguistic convention. The expression *strategically unclear military commitment* can be translated naturally as پابەندیی سەربازیی کە لە ڕووی ستراتیژیەوە ناڕوونە ['a military commitment that is strategically unclear']. Likewise, the expression *national security interests* can be well translated as بەرژەوەندیەکانی ئاسایشی نیشتمانیی ['interests of national security'].

4. Unconventional syntactic structures

Translations produced by the VOA Kurdish seem to closely adhere to the syntactic structure of the SL, which is a trait of foreignizing translation. In the example below, the English sentence is a complex one, which consists of an independent clause (*The U.S. is serious about pursuing peace*) and a gerund clause (*preventing Afghanistan from continuing to be a space for international terrorism & bringing forces home*). Although gerund clauses are non-finite clauses that do not have a subject (cf. Stevenson, 2010, p. 134), they express a complete thought. The problem with the translation here is that the clause is rendered literally, regardless of the discrepancy between SL and TL syntactic structures. The resulting translation is an incomplete sentence with an incomplete thought: پێشگرتن لە تێرۆریزمی نێونەتەوەیی و گەڕاندنەوەی سەربازانی ئەمەریکا بۆ وڵات.

Example 4:

He added later, “The U.S. is serious about pursuing peace, **preventing Afghanistan from continuing to be a space for international terrorism & bringing forces home.**”

مایک پامپێۆ لە تویتەری خۆی دا نووسی کە ئەمەریکا بە شێوەیەکی جیدی بەردەوامە لەسەر ڕەوتی ئاشتی، **پێشگرتن لە تیرۆریزمی نێونەتەوەیی و گەڕاندنەوەی سەربازانی ئەمریکا بۆ وڵات**.

Another syntactic structure that demonstrates a discrepancy between English and Kurdish is non-restrictive relative clauses. In English, non-restrictive relative clauses are put between commas, as opposed to restrictive relative clauses, which are directly embedded within the main clause without commas. In Kurdish, on the other hand, “there is no distinction between restrictive and non-restrictive relative clauses” (Thackston, 2006, p. 75). To be more specific, non-restrictive Kurdish relative clauses are expressed in the same way as restrictive relative clauses, using a relative pronoun. In the ensuing example, however, the translator modeled the TL non-restive relative clause upon the SL syntactic convention.

Example 5:

The Massachusetts Democrat, **a leader of the party’s progressive wing**, made her announcement on Saturday from an historic site in Lawrence, northwest of Boston, that launched the US organised labour movement.

ئەو نوێنەرەی ماساچوسێتس، **ڕێبەرێکی باڵی پێشکەوتووخوازی پارتەکەیە**، لە شوێنێکی مێژووی لاورێنسی باکوری ڕۆژئاوای بۆستن لەوێوە ئەمەریکا بزوتنەوی کاری ڕێکخست ڕاگەیاندنەکەی دا.

By following the syntactic construction of non-restrictive relative clauses in the TL, the translation would sound more natural, as follows:

ئەو نوێنەرەی دیموکراتەکان لە ماساچوسێتس **کە سەرکردەیەکی باڵی پێشکەوتووخوازی پارتەکەیە** لە شوێنێکی مێژوویی ... خۆکاندیدکردنی ڕاگەیاند.

B. Foreignization at cultural level

1. Cultural borrowing

As far as translation is concerned, it is crucial to differentiate between ‘established or naturalized’ borrowings, on the one hand, and ‘new or marked’ borrowings, on the other. There is nothing wrong with using established borrowings; they sound familiar and are understood by the target audience. Moreover, some types of established borrowings are used as the only possible way of translation. Proper nouns such as *Mike*, *Massachusetts*, etc. have to be transliterated (i.e. translated by borrowing) obligatorily. However, translations disseminated by the VOA Kurdish are often marked by the use of unusual cultural borrowings, which is not a norm in other Kurdish media players. For example, the VOA Kurdish is the only media outlet that translates the US *Senate* into Kurdish by cultural borrowing (سینات), as in the example below:

Example 6:

Votel told the **Senate** hearing he was not consulted ahead of Trump’s surprise decision to withdraw America’s more than 2,000 troops from Syria…

لە دانیشتنێکی ئەنجومەنی **سیناتی** ئەمەریکادا ڤۆتێڵ وتی "ڕاوێژ بە من نەکراوە" لەکاتێکدا کە دانی بەوەدانا سەرۆک ترامپ بە ئاشکرا ئارەزووی خۆی دەربڕیوە بۆ کشانەوەی هێزەکان لە سوریادا.

Other Kurdish media outlets are expected to translate the cultural term *Senate* by recognized translation as ئەنجومەنی پیران. Newmark (1988, p. 89) defines ‘recognized translation’ as “the official or the generally accepted translation of any institutional term”. The question arises here is that: while a cultural term has a recognized counterpart, what is the point of using an unfamiliar borrowing?

Likewise, the term *tornado*, which can be deemed as part of ecological culture (cf. Newmark, 1988, p. 96), is rendered by cultural borrowing as تۆرنادۆ. The resultant translation is unlikely to be understood by the target audience.

Example 7:

A **tornado** roared into southeast Alabama and killed at least 23 people

لە ئاکامی زریانی **تۆرنادۆ** لە ویلایەتی ئەلەبامای ئەمەریکا 23 کەس گیانیان لەدەست دەدەن

Interestingly, the same news is covered by *Hawler* newspaper, in which the term *tornado* is rendered by its near-synonym گەردەلول [‘whirlwind’], which is a more general and widely used term.

Example 8:

گەردەلولێکی زۆر بەهێز ڕۆژهەڵاتی ئەلەبامای گرتەوە و بەوهۆیەوە ٢٣ کەس بوونە قوربانی.

A very strong whirlwind hit east Alabama and resulted in 23 casualties.

2. Exoticism

‘Exoticism’ is a translation procedure that is extremely biased towards the SL culture. Therefore, it results in a foreignized translation. In Dickins *et al.*’s terms “a TT marked by exoticism is one which constantly uses grammatical and cultural features imported from the ST with minimal adaptation, thereby constantly signals the exotic source culture and its cultural strangeness” (2017, p. 36). Literal translation of cultural expressions such as idioms and proverbs makes up a typical example of exoticism, especially when the idiom or proverb is unfamiliar to the target audience or is expressed by totally different structural forms in the TL. Larson (1998, p. 126) believes that “the real danger comes in translating an idiom literally, since the result will usually be nonsense in the receptor language”. This is not to claim that idioms cannot be translated literally at all; some idioms can well be rendered by literal translation, especially those that are not culturally bound but have a universal nature (cf. Baker, 2011, p. 76; Rasul, 2018, p. 124). Consider the cultural idiom *playing with the tail of the lion* in the ensuing example, which is literally translated as یاریکردن بە کلکی ئەسەد and resulted in an exotic translation.

Example 9:

> Mohammad Ali Jafari … warned, “Know that you are **playing with the tail of the lion**”.
>
> جەعفەری ... هۆشیاریدایە حکومەتی ئیسرائیل "**یاری بە کلکی ئەسەد**" نەکات.

It is highly speculated that other Kurdish media outlets would opt for a communicative translation and render the idiom as یاریکردن بە ئاگر [‘playing with fire’]. “A communicative translation is produced, when, in a given situation, the ST uses an SL expression standard for that situation, and the TT uses a TL expression standard for an equivalent target culture situation” (Dickins *et al.,* 2017, p. 14). This translation procedure corresponds to what Baker (2011, p. 76) describes as the replacement of an idiom by “an idiom of similar meaning but dissimilar form”. Communicative translation leads to domestication as opposed to exoticism, which results in foreignization.

Similarly, the idiomatic expression *a special place in hell*, in the example below, is translated literally as شوێنێکی تایبەتیان هەیە لە دۆزەخ, which is an exotic translation. The expression was used by the President of the European Council, Donald Tusk, to describe the British leaders for their failed plans for Brexit.

Example 10:

> British leaders who sold Brexit with no plan for how to deliver it deserve a **“special place in hell”**, the EU’s Donald Tusk said.
>
> سەرۆکی ئەنجومەنی ئەوروپا دانۆڵد تۆسک وتی ئەو بەریتانیاییانەی کە داوای جیابوونەوەی بەریتانیایان کرد لە یەکێتی ئەوروپا بەبێ ئەوەی هیچ پلانێکیان هەبێت بۆ جێبەجێکردنی "**شوێنێکی تایبەتیان هەیە لە دۆزەخ**".

The expression could be translated by a natural-sounding counterpart as بەر نەفرەت دەکەون [‘they come under the curse’]. Although this suggested alternative has a totally different linguistic form, it conveys the same negative message.

CONCLUSION

This paper has investigated translation products offered by the VOA Kurdish since they are perceived to sound outlandish due to their inherent nature of leaning towards foreignization. For this purpose, a set of 15 translated texts by the VOA Kurdish, along with their English STs, have been chosen for examination. A qualitative textual analysis method was taken to identify instances that make VOA Kurdish translations unnatural and atypical when compared to translations disseminated by other Kurdish media players. The results confirm the hypothesis put forward at the outset of the study that translations offered by the VOA Kurdish are characterized by foreignization. This foreignizing orientation is evident at both linguistic as well as cultural level.

At the linguistic level, the study shows that translations offered by the VOA Kurdish are impregnated with lexical, phrasal and syntactic instances that sound unnatural in the TL and are mostly modeled upon SL linguistic conventions. Therefore, the translation products are predominantly characterized by foreignizing translation. Systemic differences between languages require the translator to follow the TL linguistic rules in a bid to produce an appropriate translation. This essential aspect seems to have been neglected occasionally by translators working in the VOA Kurdish.

As for the cultural aspects, the VOA Kurdish has a natural tendency towards cultural borrowing and exoticism. Using established borrowed words is a common phenomenon even in languages that have rich vocabulary (such as English, Arabic, Spanish, etc.). However, using borrowed cultural terms that are new and unintelligible to the target audience is a dispreferred translation practice. Yet, translations carried out by the VOA Kurdish often contain such new borrowed cultural terms that can be understood by none but those with a good command of English. Exotic translation, based done literal translation of unfamiliar cultural idioms and idiomatic expressions, is another characteristic of VOA Kurdish translations at the cultural level. Importing SL cultural features, whether they be cultural terms or expressions, results in a foreignizing translation.

The fact that VOA Kurdish tends to apply foreignization in its translation practice does not mean that Kurdish has fallen short in its linguistic and cultural repertoire. As a matter of fact, all the foreignized translation occurrences found in the dataset could be well translated by appropriate counterparts that would sound natural and read smoothly in Kurdish.

To produce and offer a natural-sounding translation, English-Kurdish translators working with the VOA Kurdish are urged to reduce the degree of adherence to the source language and culture. Thus, mitigate the degree of foreignization in their translation products. Ultimately, the aim behind offering journalistic outputs, original or translation, is to provide the audience with the latest national and international developments. The more natural the language of journalism is, the more easily the audience can comprehend and digest it.

APPENDIX

Details of the chosen textual material

Text No.	English STs (Headline & website link)	Kurdish TTs (Headline & website link)
Text 1	**US Syria Withdrawal Risks Vital Strategic Interests** https://www.voanews.com/a/us-syria-withdrawal-risks-vital-strategic-interests/4748554.html	**کشانەوەی ئەمریکا لە سوریا بەرژەوەندیە ستراتیژیەکانی ئەمریکا دەخاتە مەترسییەوە** https://www.dengiamerika.com/a/us-syria/4748947.html

Text 2	**Iran protests to Poland over Iran-focused summit** https://af.reuters.com/article/worldNews/idAFKCN1P705U?feedType=RSS&feedName=worldNews	**ئێران سەبارەت بە کۆبوونەوەی لوتکەیی مانگی داهاتوو بە پشتیوانی ئەمەریکا لە وارشو ناڕازییە** https://www.dengiamerika.com/a/iran-pompeo-warshaw-summit/4741046.html
Text 3	**Three killed, four wounded in California bowling alley shooting** https://www.reuters.com/article/us-california-shooting/three-killed-four-wounded-in-california-bowling-alley-shooting-idUSKCN1OZ08J	**لە کالیفۆرنیا بەهۆی تەقەکردن 3 کەس دەکوژرێن و 4 کەسیش بریندار دەبن** https://www.dengiamerika.com/a/4730175.html
Text 4	**Children, babies dying from cold at camp in northeast Syria: WHO** https://www.reuters.com/article/us-mideast-crisis-syria-camp/children-babies-dying-from-cold-at-camp-in-northeast-syria-who-idUSKCN1PP1K4	**ڕێکخراوی تەندروستی جیهانی: لە کامپی هەول لە سوریا منداڵان بەهۆی سەرمای سەختەوە دەمرن** https://www.dengiamerika.com/a/syria-crisis-children-die-from-cold-weather/4767508.html
Text 5	**Palestinians say Israel removing witnesses by ejecting Hebron monitors** https://www.reuters.com/article/us-israel-palestinians-hebron/palestinians-say-israel-removing-witnesses-by-ejecting-hebron-monitors-idUSKCN1PN2CI	**دیپلۆماتکاران: ئەمەریکا بۆ بەرژەوەندی ئیسرائیل پرۆژە بڕیارێکی لە ئەنجومەنی ئاسایش بلۆککرد** https://www.dengiamerika.com/a/us-israel/4776634.html
Text 6	**Turkish court frees U.S. consulate employee: Anadolu** https://www.reuters.com/article/us-turkey-security-usa/turkish-court-frees-u-s-consulate-employee-anadolu-idUSKCN1PO1XB	**دادگای تورکیا کارمەندێکی کونسوڵخانەی ئەمەریکا ئازاد دەکات** https://www.dengiamerika.com/a/turkey-releasesus-consulate-employee-in-turkey-/4765851.html
Text 7	**UK's May makes Brexit offer in last-ditch bid to win over lawmakers** https://in.reuters.com/article/britain-eu-may-idUSS8N1YA02S	**لە دواین هەوڵیدا بۆ ڕازیکردنی پەرلەمان، تێریزا مەی پێشنیارێك پێشکەش دەکات بۆ جیابوونەوە لە یەکێتی ئەوروپا** https://www.dengiamerika.com/a/may-brexit-/4752759.html
Text 8	**Erdogan Insists on Syria Intervention, in Face of Growing Opposition** https://www.voanews.com/a/turkey-syria-kurds/4804090.html	**ئەردۆغان سورە لەسەر دەستێوەردان لە کاروباری سوریا سەرەڕای ناڕەزایی زۆر** https://www.dengiamerika.com/a/turkey-syria-kurds/4804281.html
Text 9	**Department Press Briefing - March 5, 2019** https://www.state.gov/r/pa/prs/dpb/2019/03/290013.htm	**وەزارەتی دەرەوەی ئەمریکا دەڵێت شیانی هەیە لەسەر 400 S سزا بەسەر تورکیا بسەپێندرێت** https://www.dengiamerika.com/a/us-turkey/4815556.html
Text 10	**US, Taliban May Have Reached Accord on Troop Exit, VOA Told** https://www.voanews.com/a/us-taliban-agree-on-troop-withdrawal-plan-sources-tell-voa/4759890.html	**وەزیری دەرەوەی ئەمەریکا دەڵێت لە سەر وتووێژی ئاشتی ئەفغانستان بەردەوامن** https://www.dengiamerika.com/a/pompeo-afghanistan-peace-negotiations/4760841.html
Text 11	**Democrat Senator Elizabeth Warren launches 2020 presidential bid** https://www.aljazeera.com/news/2019/02/democrat-senator-elizabeth-warren-launches-2020-presidential-bid-190209174847096.html	**سیناتۆر ئیلێزابێت وارن بە فەرمی هەڵمەتەکانی بۆ هەڵبژاردنی 2020 ڕادەگەیەنێت** https://www.dengiamerika.com/a/4779988.html
Text 12	**As U.S. withdraws, top general warns on Islamic State threat in Syria** https://www.reuters.com/article/us-mideast-crisis-syria-usa/as-us-withdraws-top-general-warns-on-islamic-state-threat-in-syria-idUSKCN1PU1P5	**فەرماندەی سەرکردەیەتی ناوەندی ئەمریکا دەڵێت سەرۆك ترامپ ڕاوێژی لەگەڵدا نەکردووە پێش بڕیاری کشانەوە لە سوریا** https://www.dengiamerika.com/a/votel-on-us-withdrawal-in-syria-/4774034.html
Text 13	**SpaceX Tests Crew Capsule in Flight to Space Station** https://www.voanews.com/a/spacex-tests-crew-capsule-in-flight-to-space-station/4810472.html	**کۆمپانیای سپەیس ئێکس بۆ اتقیکردنەوە نوێترین کەپسولی ڕەوانەی بنکەی واڵایی دەکات** https://www.dengiamerika.com/a/4810610.html
Text 14	**History will judge UK, EU badly if they get Brexit wrong: Hunt** https://www.reuters.com/article/us-britain-eu-hunt/history-will-judge-uk-eu-badly-if-they-get-brexit-wrong-hunt-idUSKCN1QP0SR	**وەزیری دەرەوەی بەریتانیا: دەمانەوێت وەکو باشترین هاوڕێی یەکێتی ئەوروپا بمێنینەوە دوای جیابوونەوە** https://www.dengiamerika.com/a/hunt-uk-eu-brexit/4818748.html
Text 15	**Trial Begins Against Turkish Employee of US Consulate** https://www.voanews.com/a/trial-begins-against-turkish-employee-of-us-consulate/4848647.html	**دادگاییکردنی فەرمنابەرێکی کونسوڵخانەی ئمەریکا لە ئستەنبوڵ دەستپێکرد** https://www.dengiamerika.com/a/turkey-us/4848365.html

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The Role of Metaphor in Advertisement Texts: A Psycholinguistic-Structural Study

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***Abstract*—This paper investigates the role and usage of metaphor in advertising texts from a psycho-linguistic, structural perspective. It adopts Al- Najjar (1984) structural classification of metaphor to go hand in hand with Frazier's (1987) perceptual theory of garden path of comprehension on the side of the advertisees. The analysis traces the impact of employing metaphorical texts in texting adverts. It discusses how, linguistically, unrelated words are connected together in terms of cognitive process (garden path). Indirect targeting of meaning by manipulating linguistic tools like structural options generates one of the most attractive factors for a text which is vagueness. Hovering around the exact wording of some meaning provides the advertiser enough space to insert multi-meanings, concepts, and ideas. As such, different unique impact can be made on the advertisees. The paper analyses some selected English advertising texts depending on an eclectic model made out of these two models. Finally, it ends with some conclusions which assure that relational metaphor is comprehended serially, while sentential metaphor is comprehended in a parallel garden path.**

Index Terms—garden path, metaphor, relational metaphor, sentential metaphor

I. INTRODUCTION

Advertising, as a genre, is an art of designing economical, unique, and attractive texts that yield advertisee's acceptance and agreement. This would guarantee keeping them tuned in action and attitude (Hussein, 2009). As a written text, advertising is a means of making great impact and instant persuasion. Written texts of advertisements work in collaboration and harmony with other non-linguistic aspects or tools to achieve that impact of attractiveness. However, this paper focuses on the linguistic part of this genre. Written texts are analyzed in a structural and psycho-cognitive perspective to shed light on the characteristic traits of this genre. More specifically, it investigates the role of metaphor, as one of the linguistic deviations employed and exploited in the advertisements texts.

Textually, the analysis explains the effect of metaphor, as linguistic component, on the comprehension process by adopting the "garden path theory" as a part of the eclectic model of the research. Multi-meanings resulted due to the usage of metaphor, as a result of grammatical constraints' violations, are determined and explained structurally adopting Al- Najjar's (1984) model of metaphor. The two models adopted are strongly related in harmony where one explains the other.

To facilitate grasping the idea beyond the research, one might need to go back to the original main question; what is the reason behind texting different eye-catching and unique texts for trading something?. The answer, definitely, is to persuade the advertisee to buy the product, use the service, or agree with an idea. To achieve persuasion, advertisers should gain the advertisees' trust, logical appeal, and emotional appeal on their side. Changing or manipulating advertisees' attitudes affectively, cognitively, or behaviorally is the key principle behind advertising. Such manipulation is mainly achieved by structuring mosaic texts of advertisements to target layers of meanings. Metaphor is one of the rhetorical tools that are employed greatly in adverts to give unique pictorial forms which stimulate not only conscious communication but also unconscious effect. It contributes to the aesthetic aspect of the advertisement message and the emphasis of the key idea. Moreover, Gibbs (1994) believes that metaphor is significant to persuasion; as much of our language is metaphorically structured and can significantly change attitudes and perspectives.

II. METAPHOR IN ADVERTISEMENTS

Metaphor is one of the linguistic devices which is not limited to the poetic language but also used in everyday language. By using metaphor, the advert maker briefly condenses much of what s\he wants to say in one suggestive and multi-meaning slogan.

Ortony (1993, p. 307) defines metaphor as "a solar eclipse". As such, the advertiser hides the real main intent behind advertising something (to get more sales), and reveals the most

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prominent and interesting features of that promoted object to attract the advertisees' attention and interest when seen through "the right telescope". Yet, metaphorical advertisement texts are not functionally a puzzle but an asymmetry process of comprehension. Al- Nijjar (1984) argues that metaphor constitutes a thought, i. e. it maps meaning which otherwise cannot be mapped by simple language.

Psychologically, metaphor is exploited in adverts on the basis that "two stimuli may have a common effect upon a responding organism, which mediates the extension of the response" (skinner 2014, p. 97). Such extensions and expansions of meaning for a response generate infinite number of candidates for an expression and each has its own forming conceptual domains. Croft and Cruse (2004, p.221) assert that metaphor involves "the use of an expression to elicit a construal whose content is the result of an interaction between two construed domains". Hence, in the process of comprehension, the advertisees' garden path would be an elicitation of that construal. Later, Al- Najjar's (1984) structural classification of metaphor explains such a process taking into consideration the grammatical constraints and sentence's sensitivity to many pragmatic and discoursal factors that affect its plausibility.

To sum up, metaphor maps indirect source-target relation to convey concepts that are suggested or represented by others. This is often a more subconscious than conscious "associative recall" (Boyed, 2016). However, associations are tied to the social norms, values, feelings, prestige, mental modes of excitement and relaxation, and positive – or negative (behavior\ condition) (O'Shaunghnessy and O'Shaunghnessy, 2004).

III. Methodology and Models Adopted

The approach of this paper is mainly cognitive, yet the model is an eclectic one. Since Frazier's garden path theory (1987) depends on structural constituents in its hypothesis and analysis, the researchers adopt Al- Najjar's (1984) structural model of analyzing metaphor within texts. Hence, the best example texts for analysis are adverts written texts. Advertisers use metaphor commonly, deliberately and communicatively. Different topics of advertisement texts are chosen to be analyzed tracing the structure of metaphor used within the text and the comprehension process of these texts on the advertisees' behalf adopting the garden path model.

Cognitively, Liberman and Mattingly (1985), as cited by Fodor et.al (2015, p. 423), claim that "speech production and perception are different modes of the same mechanism". Hence, the advertiser intentionally employs metaphor in adverts implying structural ambiguity which stimulates unusual garden path decoding process in the mind of the advertisee. The advertisers' target is to induce concepts that emulate other targeted ones indirectly ending in modulating or changing the advertisees' attitudes on their (the advertisers') benefit.

Structurally, Al- Najjar (1984) classifies metaphor into relational metaphor and sentential metaphor.

Relational metaphor is structured by altering the predictable selectional relations of a lexical item by unpredictable yet meaningful ones. It is very much exploited in adverts. Since the literal meaning is usually ruled out, advertisees would be able to configure the metaphorical meaning, of course with the help of the shared assumptions, experience, and cultural background.

EX. Conquer the ice.

Sentential metaphor is when an utterance carries a literal and metaphorical meaning but the latter is not mapped by altering the selectional relations. Instead, literal and metaphorical meanings are both structured to be possible and plausible. As such, layers of meaning can be exploited to be suggestive enough to persuade the advertisee.

EX. He is fond of snowstorms.

From the perspective of cognitive psychology, the advertisement text is to be parsed by the advertiser in accordance with metaphor type used in that text, sentential or relational, to be in congruity with the preferable garden path ; parallel or linear. These two models work together to match the research's main questions and aims.

In later time, Frazier and Clifton (1996, p. 4) discussed "how much human sentence-parsing mechanism responds to local or temporary structural ambiguities "that are so common in adverts. Prediction factor and structurally favored forms play a great role in the type of these ambiguities (metaphor).

To summarize, the garden path model is a serial modular parsing one. It suggests that a single parse is constructed by a syntactic module, contextual and semantic factors that influence processing at a later stage. (Wikipedia)

IV. Analysis and Discussion

The following advertisements texts employ metaphor to promote different objects and ideas in a creative and attractive way.

1- See The Leaning Tower of Pizza.

According to Al- Najjar's model, the metaphor used in this text is relational metaphor. Structurally, the sentence is grammatically correct, yet two meanings are possible. The word tower is metaphorically used to extend the associative meanings that are carried by the phrase "Leaning tower". Moreover, the phonological aspect is well exploited in the use of words (Pisa /pi:zə/, Pizza /pi:tsə/) as both have somehow the same pronunciation except for the sounds /t/ and /s/ in pizza and the /z/ sound in Pisa. Perceptually, it is a type of mind deceiving with an interpretation (meaning) of high popularity and frequency. Without the last word spelling difference, the advertisee would keep inferring that it is all about the famous leaning tower of Pisa. This meaning is indirectly induced in a tricky and interesting way to promote Pizza in terms of the fame of the tower of Pisa.

Psychologically, according to the garden path model, a syntactic level is first adopted in decoding the text, then a semantic level is stimulated to decide the meant garden path. Priming–targeting relationship is intentionally made indirect and loaded with various additive linguistic and extra-linguistic devices. Parsing the meaning of this advert text, being parallel or linear, would make the advertisee think of and consider the first interpretation of " the leaning tower of Pisa", due to the effect of pronunciation of the two words Pisa and Pizza. The word "Pizza" refutes the whole interpretation which is built up by the advertisee's mind. This makes him\her reconsider new interpretations and associative inferences, yet, not much far away from the first interpretation since the targeted meaning is induced within the use of metaphor. Metaphor is based on the comparison between two things, so there would be much of similarity as much of difference. However, such a comparison employed within metaphor is one of the devices used to satisfy the aims of advertising as a genre.

The role of metaphor here is to add meaning in a tricky, purposeful, interesting, economic and attractive way. This would provoke the advertisees to resolve ambiguity in a smooth, interesting and innovated manner which keeps a unique effect on their attitudes. As such, the goals of the advert are achieved. Also, it is important to mention that context, colors, image etc.., (non-linguistic factors) have a great role in priming the targeted meaning in the mind of the advertisee that leads to the targeted garden path.

2- Cheat death.
The antioxidant power of pomegranate juice.

This advert is skillfully formulated and prudently executed. Metaphor, as a linguistic device, dominates the idea behind the text from the very beginning with the help of non-linguistic factors. Structurally, the metaphorical phrase "Cheat death" is a relational metaphor, since the literal meaning is ruled out due to the meant words' selectivity deviation. This advert is so impressive where a type of playing on words is amazingly implemented. The verb (cheat) here is used metaphorically since death, logically, cannot be cheated. It is used in an innovated, eye-catching, provocative phrase. Since the idea of cheating death is clearly presented to target the metaphorical meaning behind it, the advertisee would search the hidden meaning as the advertiser is keenly supporting this metaphor with an assertion statement to the subject. It is intended to make sense of the connection between metaphor used and the idea of the advert.

Moreover, perceptually, the advertisee would discard the literal meaning of the metaphor used from the very beginning of parsing the phrase "cheat death". The advertisee realizes that there is something to be configured from such a comparison embedded within the use of metaphor.

The garden path of structuring the targeted meaning would be a linear one, as the advertisee is anticipating more information to come. Subject assertion "the antioxidant power of pomegranate juice" helps in defining and building up the right garden path to the targeted meaning. Inferences will accumulate with each portion of the sentence encountered. The meaning is already deceived to make an interesting, attractive, and creative connection to promote the meant product. Antioxidants are known for their positive activity for the body health. Words are selected deliberately to make such associative recalls among meaningful and attractive concepts.

Accordingly, it is noticed that the advert text would be effective as much as it is, linguistically, well-formed to modulate the advertisees' attitudes positively towards that product, service, or idea. The advert maker is completely aware that adverts texting in such economic, deviated and manipulated way is not merely for complicating interpretation; as it is not a puzzle. However, the text is obscured keenly and cautiously to arise suspense and interest of the advertisees. Also, texts would be loaded with additive and associative meanings to target multi-meanings which affect the wider scope of plausible interpretations. This would go along with different attitudes of advertisees. Psycho-linguistically, associative bonds and garden paths can be activated indirectly to reinforce the targeted ones in terms of others of high frequency and memorability.

3- "It's Toasted" to taste better!
(WCKY strike) Cigarettes.

According to Al-Najjar model, metaphor in this example is sentential one as the sentence is grammatically and semantically correct but within the advert context, it is of multi-interpretations. The advert maker facilitated deciphering induced meaning in such implied comparison by using non-linguistic devices (picture of a man who is smoking a cigarette). The brand name of that type of cigar was mentioned at the end to reveal an interesting comparison. The brand name and context decide what garden path the comprehension process adopts

Perceptually, the advertisee can make sense of the statement "it's toasted" to taste better!' quite easily with an associative recall to "bread" as it is the most collective meaning attached to the word "toasted". The anticipation of something edible and testable is highly supported. Yet, the non-linguistic factors reveal something else. Here, two or more interpretations can go parallel in the mind of the advertisee as s\he is trying to find the right garden path to the meant meaning. The brand name of the cigarettes with the picture elevates one of the interpretations highlighting the meant meaning in a purposeful, indirect association-binding. However, such indirect simulation and stimulation for one concept in terms of the other's associative meanings are skillfully exploited by the advertisee for achieving the maximum acceptability, plausibility, and memorability. Although inferences vary among individuals, yet the advertiser is aware of keeping it easily and interestingly understood. Metaphor, here, is not for obscuring the text for the sake of obscurity, but for creating a corona of meanings, and an associative network to achieve attractiveness and effectiveness.

4- Save the Whales
Lose the blubber: Go Vegetarian

This advert has more than one possible interpretation. Multi-meanings arise from the three phrases in sequences (save the whales), (lose the blubber), and (go vegetarian). Making sense of these three imperative sentences, in relation to each other, depends on the suggestivity of wording and context, as well as, the observability of non-linguistic factors (image). According to Al-Najjar model, the metaphor, which lies in the first phrase (Save the Whales), holds the targeted meaning implied within the text. It is a sentential type of metaphor; it has two possible and plausible meanings: metaphorical and literal. The two meanings arise from the fact that, according to the Urban website, this phrase is "a general expression to summarize all environmentalist aims. It is usually used mockingly, cynically, or sarcastically." In this advert, the main goal is not to mock on fat people, instead, it is used to attract their attention on the benefits of being vegetarian. By going vegetarian, weight will be lost, and whales will be saved.

Psychologically, the advertiser, with the support of non-linguistic factors (the image of shore and sea), would assume the common denotative meaning of the word (whale) (a huge type of fish) and use it in creating his garden path, serial or parallel, to the targeted meaning. Then, the coming two phrases change the equation. They would map another possible garden path to parse the sentence semantically and make sense of the connections among the three phrases in addition to the non-linguistic factors (image of see and shore, with fat woman on the corner of the image). The idea of losing weight and save the fatty persons is revealed in a suggestive and manipulated way with indirect associations according to garden path theory. When the advertisee uses the syntactic information provided to make sense of the sentence, s/he would consult semantic association to reinforce one of the possible structural formulae of the text. The thematic meaning which is decided by one of the grammatical options determines the theme of the text. A tiny change in one part of the text, would lead to change meaning accordingly.

CONCLUSION

In this study, it is found that metaphor is widely used in forming adverts. It is a very effective way to attract the advertisee's attention to the targeted idea. The meanings the metaphor provides should be plausible and not distracting. It is concluded that, according to structure, mostly all relational metaphor exploited in adverts would take serial garden path in determining their meaning (comprehension process in the mind of the advertisee). While, sentential metaphor goes in parallel with the garden path because such metaphor has valid literal and metaphorical meanings. These two meanings would make the respondent keep two possible meanings parallel until disambiguating information appears. Moreover, we notice that such obscurity of meaning is an exploiting of a sense of vagueness rather than ambiguity in its different types. The advertiser is searching for candidate expressions for one targeted idea to get different reactions from his\her addressees. Therefore, metaphor is employed in a way that grasping the meaning is not a matter of disambiguating the structure but it is an indirect connection among cognitive concepts and domains, from which one can induce a meaningful correlation. Furthermore, two types of metaphor are focused on under this study. Both are used for one goal: presenting a hidden meaning in an attractive way.

Using the available devices attached to the advert, the advertisees can build the correct garden bath way (decoding the advert to infer the targeted meaning).

To sum up, metaphor is exploited in a calculative manner. Innovation, uniqueness, attractiveness, and economy are the main goals for such manipulative deviations in language.

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Measuring EFL Teachers' Implementations of Communicative Language Teaching in Teaching Speaking Skills

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Abstract— The aim of the study is to investigate EFL teachers' use of Communicative Language Teaching techniques (CLT) in teaching speaking skills at schools from teachers' perspectives. The participants were from the intermediate schools located at Al-America District in Baghdad. The total number is 29 EFL male and female teachers. A questionnaire was used to collect the data of the study. Validity and reliability of the questionnaire were computed. The findings reveal that the English language teachers sometimes use CLT Techniques and strategies in teaching speaking skills, and even the students are evaluated even by paper and pencil test more than oral test.

***Index Terms*—EFL teachers, Communicative Language Teaching Approach (CLTA), speaking skills, intermediate school teachers.**

I. INTRODUCTION

One use language to reflect the physical and psychological appearance; they are closer via the utilization of language. Language can be utilized to express ideas, to exchange information, to have things done and to create images. The main uses of language are to present information, to persuade, to enjoy, to exchange, to express one's feeling and attitudes (Pandey, 2003).

The innovativeness of the 1970s gave affective factors to the forefront of some widely experimental language teaching and learning approaches. The late 1970s and early 1980s have witnessed the starting of what we now call a communicative approach as we better and better comprehend the tasks that must be done into a classroom.

In 1971, a number of experts started to conduct the possibility of improving language classes on a "unit-credit system", a system that learning process can be broken down into "portions or units, each of which corresponds to a component of a learner's needs and is systematically related to all the other portions" (Brown, 2000, p. 17).

Wilkins's contribution was an analysis of the communicative meanings that a language learner needs to understand and express. Rather than describe the core of language through traditional concepts of grammar and vocabulary, Wilkins attempted to demonstrate the systems of meanings that lay behind the communicative uses of language. The work came to be referred to as the Communicative Approach, or simply Communicative Language Teaching. Although the movement starts as a largely British innovation, concentrating on alternative conceptions of a syllabus, since the mid of 70s the field of Communicative Language Teaching has expanded. Both American and British experts now see it as an approach (and not a method) that aims to (1) make communicative competence the goal of language teaching and (2) promote procedures for the teaching of the 4 language skills that knowledge is the interdependence of language and communication. (Wilkins's, 1999)

1. STATEMENT OF PROBLEM

The researcher has noticed that the Iraqi English textbooks have been edited for several times and in the past decade or more, the Ministry of Education has adopted new series of English textbooks which are built on the Communicative Language Teaching Approach. After decade of instructions, it is obvious that the Iraqi learners have remained deficient, particularly at literary level, in comprehending spoken or written discourse in English. The "English for Iraq" textbook was therefore introduced at schools level to overcome the communication obstacles. The present study is an attempt to reveal the EFL teachers' actual implementations of Communicative Language Teaching approach inside classrooms in teaching speaking skills; it is an attempt to discover the teachers' real using of communicative approaches, methods, strategies, techniques, and activities in teaching speaking skills.

2. HYPOTHESIS OF THE STUDY

The researcher sets the following hypothesis:

There is a high percentage of the teachers' implementations of communicative language teaching approach, strategies, and techniques in teaching speaking skills inside the classroom.

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3. SIGNIFICANCE OF THE STUDY

The outcomes and the recommendations of the study can be significant for the curriculum designer, and educational policy maker, and the EFL teachers in Iraq. The study shed the light on the EFL teachers' actual implementations of the speaking skills.

4. AIMS OF THE STUDY

The study aims to reveal the extent of implementing communicative practices in teaching speaking skills. That means to find out the EFL actual methods, strategies, and techniques being used in teaching speaking skills.

5. LIMITS OF THE STUDY

The study is limited to the following points:

1- Textbooks: the textbooks are the "*The New English Course for Iraq*".
2- Participants: the participants of the study are from the EFL teachers at intermediate school.
3- Place: the places of the schools are at Amriah District.
4- Time: the study is conducted at the first semester of the academic year 2018-2019.

6. DEFINITION OF TERMS

The following are the definition of the basic terms:

1- EFL Teachers: they are teachers who teach English language at schools and university as a foreign language (Tim Borchers, 1999, p.9).
2- Communicative Practices: It means to practice the language by using the features of communicative approach (Wilkins, 1999, p. 15)
3- Speaking Skills: it is one of the four language skills. It also called productive skills (Leng, 1997, p.11).

7. LITERATURE REVIEW

Gatbonton, and Segalowitz (2005) investigate teachers' use of CLT. The researcher provide a theoretical analysis that focuses on one of the greatest challenges facing CLT methodology that is 'how to promote automatic fluency within this framework?'. To meet such challenge, the researchers face it by proposing a Communicative Language Teaching methodology designed to fulfill specific criteria that may promote learners' fluency skills. The suggested criteria of the methodology may be operationalized for research purposes. This can help and allow CLT to be evaluated in systematic outcome testing.

Joyce (2005) explored experienced English teachers' knowledge about CLT with their practice in EFL contexts. The research questions in this study were "How do EFL (English as a foreign language) teachers practice CLT in their contexts?" and "Do teachers' beliefs influence their practical knowledge?" The questions attempted to uncover are (a) How do English teachers in EFL contexts implement CLT ideas in their classrooms? (b) What are the typical CLT ideas in their classrooms? (c) What difficulties do they encounter? (d) Will these teachers apply CLT in their future teaching? (e) Where are teachers' beliefs from? And (f) Do teachers' beliefs inform their teaching? Semi structured interviews were conducted with three EFL teachers in Asian countries. Results indicated that teachers' beliefs from their own language learning experience, their teaching experience, and their training inform their instructional practice in CLT. Their practical knowledge is the knowledge that they generate as a result of their experiences as teachers in their own teaching contexts.

Descriptive and inferential analysis of the data indicated that high school and institute teachers' attitudes toward CLT are positive, indicating a welcoming atmosphere toward the implementation of CLT. However, among the participants only the teachers of institutes practice a quasi-CLT type of approach in their classes.

II. THEORETICAL PERSPECTIVES

1. THEORETICAL FRAMEWORK

Communicative Language Teaching (CLT) is usually characterized as a broad approach to teaching, rather than as a teaching method with a clearly defined set of classroom practices. As such, it is most often defined as a list of general principles or features. One of the most recognized of these lists is Nunan's (1991) five features of CLT:

- An emphasis on learning to communicate through interaction in the target language.
- The introduction of authentic texts into the learning situation.
- The provision of opportunities for learners to focus, not only on language but also on the learning process itself.
- An enhancement of the learner's own personal experiences as important contributing elements to classroom learning.
- An attempt to link classroom language learning with language activities outside the classroom.

These five features are claimed by practitioners of CLT to show that they are very interested in the needs and desires of their learners (Nunan, 1991, p. 11).

Some techniques can be used to develop English language learners' abilities to communicate. The most popular is: "The students in a group should agree on the final decision through discussion and debate". Compromise: Through discussion and readjustment of the final plan, group members come to agreement by giving up some of their demands (Tim, 1999, p.18)

Some of the characteristics of CLT (dialogues, drills, rehearsed exercises, and discussion in the first language of grammatical rules) make it difficult for a nonnative speaking teacher who is not very proficient in the second language to teach effectively. But these should not deter one from pursuing communicative goals in the classroom. Technology (video, television, audiotapes, internet, and computer software) can aid such teachers. (Brown, 2000, p. 23).

2. THEORETICAL STUDIES

Rao (2002) considers the CLTA reception to be lukewarm at best because it challenges traditional cultural beliefs and values and is at odds with traditional relationships between teachers and students. Rao pointed out, further, that emphasis on oral skills may not meet the requirements of curricula in those countries.

Whitley (1993) argues that the needs of teachers have not been well researched and that CLT approaches have not been disseminated in ways which are sensitive to the problems teachers confront in local programs and classrooms.

Kumaravadivelu (1993) concludes that teacher trainers sometimes simply fail to equip teachers with the skills and techniques they need for implementing CLT in their classrooms.

Savignon (2002) holds that teacher education in the use of CLT approaches has not received the attention it warrants and that teachers have not been given the necessary tools for using CLT by teacher educators.

Glenn (2006) reported the practical difficulties of implementing a communicative approach when teaching English in English-as-a-foreign language (EFL) settings. These settings are the environments in which students have little exposure to English outside the classroom. Some reports attribute the failure of the approach to inadequacies of the teachers themselves.

III. METHOD AND PROCEDURES

1. POPULATION AND THE SAMPLE OF THE STUDY

The population of the study is EFL teachers at schools in Al-Karkh First Education Directorate. The sample of the study is the EFL teachers (males and females) in 3 intermediate schools in the Amriah District. The total number of the EFL teachers was 29.

2. RESEARCH INSTRUMENTS

The researcher devised a questionnaire to measure EFL teachers' practices of the Communicative Language Teaching Approach in teaching speaking skills. The reliability and the validity of the questionnaire were computed.

3. VALIDITY

The questionnaire was given to a jury of 6 specialists in the given field. Five professors from the Faculty of Education - Department of English, and also professors from different faculties at Baghdad University, in order to elicit their views as to accuracy, adequacy, and representation of the items and attitudes. Then the instrument was reviewed and modified based on the suggestions and comments provided by the experts.

4. RELIABILITY

A group of 4 male and 3 female teachers were chosen for a pilot study to ensure the reliability of questionnaire and determine if any of its items need to be modified after answering all the items of the questionnaire and provided their comments. After 5 days later the researcher distributed the questionnaire to the sample of the study once more. Cronbach alpha was used to calculate the internal reliability which was found to be 0.83 for the teachers' questionnaire.

5. THE DEPENDENT VARIABLE

The dependent variable is the teachers' actual practices of the Communicative Language Teaching methods inside the classroom.

The independent variable is the experience of the teachers.

6. RESEARCH DESIGN

In order to analyze the collected data, the researcher conducted the study by using the descriptive survey research design.

7. STATISTICAL ANALYSIS

The Statistical percentages were used to analyze the data in order to prove the hypothesis of the study. Each item of the teachers' questionnaire will follow by three options. These options give values that rank from 3 to 1 (Always = 3, sometimes= 2, never= 1). For the contrasting items the opposite rank will be true.

8. PROCEDURES OF THE STUDY

This study carried out during the first semester of the school year 2018-2019. The researcher followed the following procedures:

1- The Department of English has provided the researcher with a letter to the schools' administrations to administer the questionnaire to the EFL teachers.
2- The validity and the reliability of the questionnaire were calculated.
3- A group of teachers were chosen for the pilot study.
4- The participants replied to the instrument inside the classroom to ensure unaided responses and to clarify any misconceptions.
5- An oral brief idea about the study and what is required, was given both to the teachers and the headmasters of the schools, in order to collect the data.
6- The researcher herself distributed the questionnaire to the EFL teachers.
7- The researcher collected the questionnaires to get the data computed and analyzed.

IV. THE RESULTS AND DISCUSSIONS

1. *RESULTS RELATED TO THE HYPOTHESIS OF THE STUDY*

To prove the hypothesis of the study "There is a high percentage of the implementation of communicative language teaching approach, strategies, and techniques in teaching speaking skills inside the classroom" a percentage ratio was used to analyze the items of the questionnaire. Table 1 shows the results.

Table 1
The percentages of the teachers' respond on the items of the questionnaire. (F= Frequency, and P= Percentage)

Items	F/ P (Always)	F/P (sometimes)	F/P (Never)
1. I emphasize on communicative competence.	9/ (31.03 %)	17 / (**58. 62%**)	3/ (10. 34%)
2. I start with grammar activities then explain the meaning.	8/ (27.58%)	15 / (**51.72%**)	6/ (20.68%)
3. I believe that brainstorming strategy is a time –consuming.	2/ (6.89%)	21 / (**72.41%**)	6 (20.68%)
4. I focus on developing students' abilities to use language for different purpose.	21 (**72.41%**)	8/ (27.58%)	0%
5. I give a chance to students to initiate free conversation.	15 / (**51.72%**)	10 / (34.48%)	4/ (13.79%)
6. I present the vocabulary in a list form.	22 / (**75.86%**)	5/ (17.24%)	2 / (6.89%).
7. I emphasized on fluency more than accuracy.	2/ (6.89%).	23 (**79.31**)	4/ (13.79)
8. I provide immediate feedback for students' errors and mistakes.	9/ (31.03%).	18 (**62.60**)	2/ (6.89%).
9. I encourage students to think in Arabic then translate to English to avoid committing mistakes.	10/ (**34.48%**)	9/ (31.03%).	10/ (34.48%)
10.I practice conversation activity with student individually.	10/ (34.48%)	19/ (**65.51%**)	0%
11. I encourage student to practice the language outside the classroom.	19/ (**65.51%**)	9/ (31.03%).	1/ (3.44%).
12. I focus on speaking skill more than other skills	6/ (20.68%)	22/ (**75.86%**)	1/ (3.44%).
13. I evaluate students orally.	10/ (34.48%)	15/ (**51.72%**)	4/ (13.79%).
14. I encourage students to work in groups.	17/ (**58.62%**).	12/ (41.37%).	0%
15.I postpone writing skills until speaking is mastered.	8/ (27.58%)	17/ (**58.62%**).	4/ (13.79%).
16.I encourage students to speak by practicing problem solving strategy.	6/ (20.68%)	21/ (**72.41%**)	2/ (6.89%).
17. I give students time for negotiation and discussion.	11/ (37.93%).	17/ (**58.62%**).	1/ (3.44%).
18. I prepare authentic materials to explain new subject.	16/ (**55.17%**).	12/ (41.37%).	0%
19. I encourage students to play language game.	13/ (44.82%).	16 / (**55.17%**).	0%
20. I encourage students to do a role-play.	11/ (37.93%).	18/ (**62.06%**).	0%

Table 1 shows that English language teachers use communicative language teaching techniques, strategies, and activities sometimes and not always. The highest percentage is 79.31 and the lowest percentage is 3.44%. The most high percentages are for the scale entitled "sometimes", such as: 58.62% of teachers emphasize on communicative competence; 72.41% believe that brainstorming strategy is wasting of time; while the negative item "I present the vocabulary in a list form" this item got the highest percentage 75.86%; 58.62% of the teachers sometimes give students time for negotiation and discussion; 55.17% of teachers sometimes encourage students to play language games; finally, 62.06% of teachers sometimes encourage students to do a role-play.

2. *DISCUSSIONS OF THE RESULTS*

The results revealed that the teachers who teach English language in the intermediate schools use the communicative language teaching approach (CLT), methods, techniques, and activities in a very limited way. The results show that the teachers sometimes use the communicative language teaching techniques in teaching speaking skills. This is due to the large number of students in the classroom, which forces teachers to focus on fluency more than accuracy, because accuracy needs time and efforts. In fact the CLT focuses on both fluency and accuracy in teaching speaking skills, but the teachers sometimes use both of them. Concerning the brainstorming strategy which is the core of starting any CLT class, the results revealed that the English language teachers consider it as a time-consuming that the teacher use to being the lesson with it. The teachers are far from the features of CLT in teaching new vocabulary; they always present the vocabulary in a list form which is against the rules of teaching via CLT. Also, very few of the teachers encourage students to speak by the practicing problem-solving strategy, a strategy which is considered the core of practicing and generating ideas, but unfortunately less than 15% of the teachers use it in teaching speaking skills. Practicing the speaking skills rarely takes place inside the classroom in teaching speaking skills, less than 20% focus on speaking skill more than other skills in teaching speaking skills. Using the first language in teaching speaking skills is very frequent, just 34.48% never use it, and the other teachers use it in teaching speaking skills. Role play and games are the most important techniques that CLT focuses on, but unfortunately less than 50% of teacher use them in teaching speaking skills.

CONCLUSION

The findings of this research conclude that all CLT characteristics are being used in a limited way in teaching speaking skills. The teachers who teach speaking skills use the CLT sometimes in teaching speaking skills inside the classroom, even when they evaluate the students' speaking performance, they do not do it orally.

RECOMMENDATIONS

1- EFL classes should not exceed than 25 students.
2- The EFL classes should be equipped with the modern technology to help the teacher to use the CLT strategy inside the classroom.
3- Similar survey research in other skills to be carried.
4- Survey research on the obstacles that encounter the EFL teacher when using the CLT techniques.

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'The Event', 'the Archive', and 'Realms That Are Yet to Come' in Paul Scott's The Raj Quartet

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***Abstract*— Two enigmas remain unsolved in the four novels of Paul Scott's the Raj Quartet: the engineer/performer of Daphne's rape which opens the whole tale and the engineer/performer of Merrick's murder which closes it. Both are ritualistic events engineered/performed patiently and carefully almost with the same scenario which gives confidence that the second is a vengeful sequence of the first. If we interrogate the Quartet in the light of postmodern discourses, some bizarre results can be found concerning these two crimes. Dealing with the Quartet as a detective story, reversing the narrative linear structure, and following the discourses of the event, the archive, and realms that are yet to come/the posthuman, reveal the scandalous superiority of the Eastern subject over the Western object which Scott dares not to say or avoids saying directly in the long course of his novels.**

***Index Terms*— archive, East, event, postmodernism, the Raj, West**

I. INTRODUCTION

"This is the story of a rape, of the events that led up to it and followed it".

Paul Scott (JC, 1).1

A poststructuralist *reading/re-writing* of Paul Scott's *The Raj Quartet* requires a re-consideration of the pragmatic significance of this declaration, of the dynamics of this 'informative' utterance, which is meant to be 'performative'.[2] It has promising effects on the referent, or the story itself as being 'story of a rape' because it has been declared as such by an *omniscient narrator* who claims absolute authority to make such a statement**.** The omniscience of Scott's narrator makes him the focal character in the novels though the other characters are not deprived of *re-presenting* themselves through various, sometimes intriguing, narrational techniques. His ubiquity, invisibility, or absent presence in the Raj world is exactly as a persona who is raised high above the others with authentic perfection of knowledge, as an infallible god. The addressee (reader/observer of the system) is "immediately placed within the new context created by the utterance", which is intended to be out of 'discussion or verification'. However, in spite of the wide range of narratives around the 'rape', it remains an 'unpresentable' event, it is put into play without concern for the phenomenological metaphysics of presence of its performers, resisting the pre-existent meaning for the *event* which maintains its *different/deferral* quality every time it is re-produced or iterated.[3] This coincides with the problematic of acquiring knowledge in the postmodern era which engenders the "contemporary tradition of narrative analysis", and "contemporary philosophical research".[4] Epistemologically speaking, cognition does not dissent from the 'mirror theory of knowledge', or the *representational* mode which assumes, in narrative realism, the "reproduction, for subjectivity, of an objectivity that lies outside it", breaking with the qualities of truth, adequacy and accuracy to the original forms. This "shift.

from a *representational* to a *nonrepresentational* practice" creates a cognitive crisis, which results from *non/post-referential* hypothesis. Hence, the narrative develops from linear or sequential pattern into spiral pattern. This enables us to *read/re-write* the main story of *The Raj Quartet* from its *margins*, deciphering an unusual scenario which sheds light on the principles of the new world order emerged in the post-WWII and functions in today's politics and poetics.

II. THE EVENT: WHO SILENCES THE RAPE?

"This ideal text ... has no beginning; it is reversible, we gain access to it by several entrances, none of which can be authoritatively declared to be the main one."

Barthes' ***S/Z***[4]

The mystery of what had happened to Daphne Manners and who raped her in the darkness of the Bibighar Gardens remains unsolved although the readers are well-kept watching *traces* of that particular night in August 9th, 1942-the beginning of Gandhi's Quit India Movement which ended up in 1947 with India's Independence as well as its division into present-day India and Pakistan. In that same night, the riotous mob had attacked Edwina Crain, an old British operator of the Mission schools, killed Mr Chaudhuri, the Indian teacher who accompanied her, and threatened "to show her what women

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were for and what men could do" (JC, 64). Usually, these two incidents are read in the light of each other so that the gaps in the Daphne-case are filled up from the detailed description of the Edwina-case, thinking superficially that Daphne was 'gang-raped' by mysterious Indian 'hoodlums'. The 'rape' becomes a signifier of contemporary understanding of race, gender, and sexuality, or how the body is represented in the text. The two attacks are read according to a 'trope' of thought that spread in British India after the 1857 mutiny in which 'white women' were situated "in mortal physical and sexual danger at the hands of barbaric and lustful Indian men".[6] Yet, the 'rape' refers to more than this if we know that the two cases were investigated by the same Superintendent of the Police, Ronald Merrick who had already proposed to Daphne but she refused to marry him and preferred to be in love with a handsome poor Indian young man who was raised and educated in Britain until the age of eighteen. Her lover's conceptual identity is instantiated by his double name, Harry/Hari according to the two regions (Britain/India) where he functions. Realising that the 'rape' is a highly effectuated *event* on the ego of the British bourgeois, Merrick 'engineered' certain evidences to accuse Harry/Hari and seven other educated Indians with the rape of Daphne Manners. He wanted to *say* the event of the rape in his own way without taking into consideration that the *event* is different from *saying the event*.

According to Derrida, the *event* implies 'surprise', 'exposure', or 'the unanticipatable'. If there is an *event*, "it must never be something that is predicted or planned, or even really decided upon".[7] The *event* is also "what comes, what happens [arrive].... the event as other or as the coming of the other". It seems to be "impossible before it occurs [arriver]", but when repeated, iterated, said, or interpreted, it returns spectrally. The event itself is the revenant arrived who functions "as the ghosts of the dead coming back".[8] This definition of the 'rape' as an *event* is true if we follow the plot of the *Raj Quartet* in a linear order. However, as we revise the events, we collect certain details about the characters involved in the rape, specially Merrick who, as a Machiavellian patient competitor, 'engineered' traps for his 'chosen' victims, using Indians as tools to deceive his enemies. For Deleuze, the *event* should not be confused with the 'accident';[9] hence, although the 'rape' functions as (in)visible as a *spectre* or a *ghost* haunting Scott's novel from the beginning to the end, it did not happen accidently. But why the novel does not show a description of what had happened in the rape scene? Why did the witnesses of the rape prevent saying it openly, or 'is saying the event possible?' There are at least two ways of 'saying the event': first, by informative speech, or **s**aying that means "speaking ... enunciating, referring to, naming, describing, imparting knowledge, informing". Indeed, "saying the event is also saying what happens, trying to say what is presently, what comes to pass presently, saying what is, what happens, what occurs, what comes to pass". This is also a "saying that is close to knowledge and information, to the enunciation that says something about something". This saying of the 'rape' event has not happened in the four novels of *The Raj Quartet,* "this saying of the event is always somewhat problematical because the structure of saying is such that it always comes after the event and it is bound to a measure of generality, iterability, and repeatability, it always misses the singularity of the event". For Lyotard, *saying the event* involves a play of tricks, or "an essentially conflictual relationship between tricksters" who play on the signifiers in order to produce a special narrative.[10] Merrick tries to say his version of the rape *event*, his narrative is an essential part of this tricks industry that results in a 'legitimation crisis' in the storytelling. He creates a 'Canonical Narrative', a saying "that does, that enacts".[11] This saying that makes the event while feigning simply to state, describe, and relate it, constitutes an immense field of analysis and criticism. His utterance "does not say the event, it makes it, it constitutes the event. It's a speech-event, a saying-event". His strategy confirms that "event-making is covertly being substituted for event-saying". He leads the British bourgeois to believe in "modes of speaking that consist not in informing, reporting, relating, describing, or noting but in making something happen through speech". So his "informative speech becomes itself performative speech, or saying the event that consists in making the event, in making it happen, and to look at the impossibility lodged in this possibility".[12]

However, Daphne sabotages Merrick's plans to confirm his own narrative of her rape by showing inconsistencies in his canonical version. She says that there is a possibility of her rapists being British subjects who painted their faces and pretended to be Indians. She shows that "there is a saying of the event, of what happened, that produces a transformation". She claims that Merrick might have produced *(an)other* event and his narrative is not simply a saying of knowledge: "Every time that saying the event exceeds this dimension of information, knowledge, and cognition, it enters the 'night of non-knowing', something that is not merely ignorance, but that no longer pertains to the realm of knowledge". However, as a non-knowing narrator, Merrick did not express lack, ignorance, or non-science, but he presented a *saying the event* that "produces the event beyond the confines of knowledge.... where, ultimately, the possibility that such and such an event will happen appears impossible".[12] Although *saying the event* of the 'rape' is *possible-im-possibility*, we can gather the parts of the jigsaw which are scattered in the four parts of *The Quartet*, reading it as a detective story by investigating its archives.

III. The Archive Records the Event and Re-produces It:

The archive "is the general system of the formation and transformation of statements". Foucault,

The Archaeology of Knowledge[13]

The archive is a structured system of knowledge, or a "residual material left in the postcolony".[14] Hence, the British authority in Scott's novels was very careful of what is to be *written* of its history and what should be left oral, or subjected to speculation and uncertainty. The events of the novels are structured in two types of order: sequential and jussive, or 'commencement' and 'commandment': events according to nature and events according to the law. This means that the events are first set to go naturally, then they are *detoured* by men and gods, or *men as gods* who command the archives to be *appropriated* in a certain way. In this sense, British and Indian men are turned into *things* re-written according to "the archons, those who commanded".[16] The citizens who thus held and signified political power are considered to possess the right to make or to represent the *law*. They are also accorded the hermeneutic right and competence of the official documents. They have the power to interpret the archives.

The central archons who were entrusted to guard the rape's official documents were Rowan and Perron, two upper middle class gentlemen who graduated from Chillingborough, a significant institution providing the Raj with efficient administrators and militants. It provided also the line of thought, the point of view of the British upper middle class, the White. The White are those "whose voices are listened to at international gatherings".[17] The modern world organisation is built on how some people "look like, where they come from, how they speak, even what they eat, that is racial judgements". All the sophisticated figures in Scott's novels passed through the boarding school of Chillingborough, including an ill-fated Indian lad who studied there until the age of eighteen and was intended by his father to acquire the language, values, and culture of the British bourgeoisie. Bankrupt, the father committed suicide and left his son penniless so he was forced to come back into an India that he did not know and did not know how to speak its language. The young man ironically held two names that denote the two men inside him: the British Harry Coomer, and the Indian, Hari Kumar. The psychic division inside Harry/Hari, who was raised to be British and found himself suddenly alone on the shores of India that he did not know, was given a racial and cultural dimension, he became 'the permanent loose end', "too English for the Indians, too Indian for the British" (DS, 550). For the Indians, he meets all the prerequisites of the question of the foreigner: "someone who does not speak like the rest, someone who speaks an odd sort of language".[18] And, for the British, his colour constructs his non-British identity that prevents him from being a white citizen. Yet, the brown skin could not hide the white mentality, Harry thinks in English, the only language that he learnt. The superstructures of English Language naturalized, ordered, and regulated his "Western social space and consciousness".[19] He acquired the 'signifying consciousness' of the British upper middle class, their 'mythical speech' which is presupposed by history that "converts reality into speech".[20] He consumed the bourgeois *ideology*, and reproduced his own "forms of speech, consciousness, morality, values, law, family life, and personal relations". These potentialities help him to survive as the most self-conscious figure of *The Quartet* up to its very end. The challenge that the readers of the novels should hold is that although seen as *non-white*, Harry functions as a *white subject* in both white and non-white worlds. The 'systems of simulacra',[21] in which the different relates to its other through; for instance, 'virtual' *difference* between white and non-white is not valid to Harri/Harry who is a unique case. This paper argues that he is the sole engineer of all the white-like schemes that are deliberately silenced in *The Towers of Silence* and *A Division of the Spoils;* such as throwing the rape traces everywhere and the ultimate murder of Merrick.

The other challenge which should be handled is the division between the documentary/historic facts and the fictive/imaginative story. *The Raj Quartet* transcends "the category of fiction by providing us with a truthful account of history; and ... this history is very well balanced since the *Quartets* deals with the empire through the lens of anti-imperialism".[22] *The Quartet* is a 'fictionalized history', 'it engages in an active redefinition of the 'imperial] past'. Both ex-colonizer and ex-colonized "need to reinterpret the past in a manner that is most conductive to their future goals". It is quite challenging to distinguish the real from unreal events, leaving a *schizophrenic* mood of perception, or better an *uncanny* which does not facilitate reading the focal event of the rape. The novel maintains both the line of fictitious characters who evolve around the most effectuated *event* of the 'rape', and the factious line of the documentary or historical survey of the last five years in the Raj life. This makes *The Raj Quartet*, according to Allen Boyer, "a historical essay, an exploration and interpretation of history, in novel form".[23] However, instead of reading a straightforward narratives of progress in the historical record, Scott approaches the main issues of his novels in terms of Foucault's archaeological "working through the historical archives ... to bring to light the discursive formations and events" of a certain period. Definitely, the 'historical description' cannot be evidently used interchangeably with 'literary analysis', which now focuses on "the particular structure of a given *reuvre*, book, or text'".[24] We should follow a method of analysing what is 'said', seeking "the things that were said not in them, but in the system of discursivity, in the enunciative possibilities and impossibilities that it lays down".[25] Hence, new hermeneutics/meaning will be attained by deconstructing the records to re-produce the scenario of the main events in Paul Scott's *The Raj Quartet*, or showing how the archives were (re)written by the archives-keepers/interpreters.

One of the chief representations of the *archons* is the university as "a prestigious, national and regional institution, ... housing historical material [that] becomes synonymous with an austere and strictly administered environment, preserved for the education of the elite and privileged". The university has an access to the nation's history due to its claim of a discipline and *correct* behaviour at once associated with hard work and intellectual endeavour. As an academic institution, "the university appears as the ultimate preserve of knowledge", says Foucault. The university as an authoritative institution of knowledge represents a safe shelter to the historical records of the (post)colony. It also stands in a stark contrast to the popularly misinterpreted behaviour associated with street culture, everyday life experiences and the goings on enacted as popular culture. In this context, the university authenticates history and the archives, relegates them to a secure location, sets them aside from public view. Strict administrative processes and protocol were *"normalised* into the process of conservation, as if proving and sustaining the maturity of the nation state". So the only characters who are trusted with the archives are the postgraduates: Rowan and Mohammed Ali Qasim, being officially able to (re)write or appropriate the British and Indian archives in a legitimate way.

Generally speaking, the archives neglect the 'Unknown Indian' as well as the Unknown British. That is why, when Barbie gave to Merrick the old coronation photograph of Queen Victoria as the Empress of India, the photograph which begins in the possession of Edwina Craine and ends in the hands of Susan's child Edward, she reminds him of this fact because they all belong to the same category, the Unknown Citizens, who commence the natural and the historical, but fell out of commandment and authority. Their stories are forgotten, not mentioned in the archives. Not only the Indian archives are re-written, but the British archives too, a fact that makes the spirit of Merrick unrestful in his grave. His murder is removed totally from the archives, specially that he was a homosexual attracted to Indian Boys only. We have never found him attracted to British boys, on the contrary, we noticed that British men, such as Teddie Benham were sexually attracted to him. What is also removed from the official archives is the fact that Merrick used Indian agents secretly to perform his dirty work. The Red Shadow helped him to manipulate the simple-minded homosexual secretary of Susan Layton's psychiatrist, possess her psychological records, and use them to marry her. This proves Perron's theory of 'Merrick's chosen People'. Daphne and Harry/Hari were 'chosen' by Merrick long before the *event* of the rape which can be all engineered by him. Then he silenced the real rape narrative and circulated his own version of the story.

IV. 'Realms That Are Yet to Come'/ The Postmodern

The posthuman "is our ontology; it gives us our politics". Haraway's

A Cyborg Manifesto[26]

Unlike the imperialist project of subduing nature, the posthuman offers resources for the future construction of another destiny. The posthuman replaces the liberal humanist in the new multinational world order. Coomer/Kumar is one of the clearest manifests of the 'post-human', being *(in)visible* for both the British and Indians. Kumar is a Derridean supplement to Coomer and both become a synthesis of a Hegelian/Marxist dialectic that no one imagines his existence; thus, the author remains silent about him. He is the type that postmodern India needs. He is the hero who patiently plans his revenge from a villain who humiliated him and accused him of a crime that he did not commit. He is the one who "spoke and acted like an English boy" (TS, 378). The new much needed double identity of Hari/Harry is an essential persona who belongs spectrally into two different worlds without being truly in any one of them. He knows Merrick's homosexual tendencies, he knows about the bicycle, so he started to follows Merrick like a spectre or a ghost wherever he goes. As Bronowsky thinks, there is something Western in the Harry's scheme of revenge. After his release from prison, Harry/Hari started to link with the new generation of the Indian boys, the clean, young, educated in British-based way, those whose interests are shifted from Wordsworth and the daffodils; i.e. romantic and sentimental literature to the atomic bomb, or abstract scientific knowledge, those who were very proud to speak English fluently. Those boys took Harry/Hari as a private tutor, and this is the same kind of boys who were seen around the scene of Merrick's murder. Aziz, "who is, in all likelihood, a spy planted there by an Indian fanatic intent on avenging Merrick's actions at Mayapore", and all the Indian boys that succeeded him are young, handsome, well-disciplined, patient, witty, and hard working to attain his further aims. Most significantly, Aziz was a good reader, not only of newspapers, but of Merrick's own English books. Thus, it is quite applicable to accept the bizarre conclusion that Harry/Hari plans Merrick's murder patiently and works it out with his young Indian partnres. After his murder, Merrick was found "dressed in his Pathan clothes, ... hacked about with his own ornamental axe and strangled with his own sash" (ADS, 548). His face was smeared brown with make-up, which is an important reminder of Daphne's description of her rapists. In fact, we have a heuristic rather than hermeneutic reading of the rape because we don't have a story to rely on; thus, we collect some ghosts to flesh our phantom story, a story which is either invented or discovered, may be both.

Consequently, Kumar is 'extended' for the other/the reader who gazes at the dark side of this character, at his unconscious without knowing that he has been 'seen', 'an extension that is untouchable'. For Merrick, the Indian Kumar 'has a body, he is a body', but he is more than that. As a Western *homo sapiens*, he is identified with the rational mind, not the body. He is an untouchable Western extension of his Eastern Self. He knows "how to touch without touching, contact without contract".[27] He gains, at last, the 'impossible knowledge' of spectrally 'touching' the Western untouchable Law. Kumar/Coomer attempts 'touching' his enemy in 'absence' not in 'presence'. Thus, his signature is there in Merrick's murder. He is definitely the killer who 'reads Freud', as Bronowsky says, but he is not seen or accused.

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Teachers' Perspectives towards the Implementation of Constructivism in Teaching EFL at Salahaddin University

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***Abstract*—The aim of this study is to elicit Kurdish EFL teachers' perspectives on constructivism and its implementation at university level. To obtain the needed data, a questionnaire is administered to 49 EFL teachers at Salahaddin University. According to the most significant results of the research, the Kurdish EFL teachers in general have positive perspectives toward constructivism as a teaching and learning approach. However, their agreement with the implementation of the different principles of constructivism varied and the agreement percentage for the items ranged from 89.39% to 73.47%. It is worth mentioning that the current study is an extract from a PhD dissertation that investigates the effectiveness of implementing the principles of constructivism in the Kurdish context.**

***Index Terms*— Constructivism, Kurdish EFLteachers, Perspective**

I. INTRODUCTION

We are in the midst of a period in history when authorities and educational stakeholders seek to initiate major changes of their educational system. As for Kurdistan Region, there are progressive reform attempts including the adoption of national educational standards in the Reform movement and most recently, the introduction of Bologna Process into the Higher Education system. Initiating any reform movement can be tied with the fact that teachers act as important agents of change in any educational system.

In this respect, Tan (2016, p.5) asserts that constructivism exerts an exalting influence on education and is "often discussed and lauded as an alternative to the traditional transmission approach". He further proceeds that constructivist instruction is growingly considered as a modern option to engage the students through active participation and situated learning.

There is a dire need to change the prevalent conventional teaching model in Kurdistan Region, especially in the field or teaching English as a Foreign Language (EFL) and give birth to an unfailing succession of changes. Throughout this process of change, teachers' perspectives become crucial and are expected to play a key role in changing their institutions. Hence, the current study seeks to advance this cause by determining significant aspects of current thinking of Kurdish EFL teachers regarding the implementation of constructivist approach to teaching and learning. Accordingly, this study aims to answer the following question:

What are the Kurdish teachers' perspectives towards utilizing constructivism in teaching EFL?

Based on the results of this study, one can determine the readiness of Kurdish EFL teachers for implementing constructivism as a cornerstone of any future reform attempt.

II. DELINEATING CONSTRUCTIVISM

The word constructivism is derived from the word construction. Constructivism, a theory of learning, emphasizes that meaningful and real learning does not result from what teachers say or what learners repeat. As its name indicates, its cornerstone is that learners construct and build meaning within their own minds based on their experiences and prior knowledge (Jordan et al, 2008). Furthermore, this construction of knowledge is influenced by two factors: individual (the learners' own methods, way of understanding, and experiences to build knowledge) and social (the learners' environment and the society in which they live). Fox (2001, p.25) describes constructivism as a "metaphor for learning", where he likens the acquisition of knowledge to a process of building or construction.

In the same token, Candy (1991), as cited in Benson (2011, p.38), depicts constructivism as a cluster of approaches which share a core belief that knowledge cannot be taught but it is

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constructed on the part of learners themselves.

In general, constructivism is often thought of by authors such as Fosonot (2005, p.279) as a theory of learning and not a theory about teaching. This theory is descriptive in nature in the sense that it does not prescribe rules for teaching. He proceeds "but when one analyzes the theory, one can begin to formulate a reformed practice that supports rigor, empowerment, and the construction of genuine understanding".

Richards and Schmidt (2010, p.123) view constructivism as "a social and educational philosophy" built on the following main tenets:

- Knowledge is actively constructed by learners and not passively received.
- Cognition is an adaptive process that organizes the learner's experiential world.
- All knowledge is socially constructed.

To finish, it can be asserted that constructivism is a learning theory that emphasizes two core points: firstly, students actively control their own knowledge and learning by integrating their own experience to the new situations they encounter, rather than being fed by teachers. Secondly, it prepares students to be capable in socially required skills.

III. Constructivism in Education

Vadeboncoeur (1997) accentuates the need for a theory of education that enables teachers to deal with the many questions, issues, and challenges encountered in educating people in a way that will empower them to become powerful and dedicated knowledge constructors and knowledge users. He further asserts that constructivism seems to be a satisfactory solution since it is now compelling recognition and a growing number of educators are rethinking about constructivist ideas and trying to implement its principles within their everyday practice. For this reason, constructivism has come to dominate much of educational discourse and has reached high popularity in the 1980s and 1990s.

Henry (2002) asserts that constructivism owes a substantial debt to the new social studies recommendations of the 1960s and 1970s. These studies emphasized open-ended questions, student-centered inquiry, and primary source materials. We find that these techniques foreshadow many of the ideas and techniques of the constructivist movement. Kaufman (2004) asserts that constructivism has come into prominence in recent years as a dominant paradigm in education and has resulted in a major intellectual impact on the development of pedagogy.

Mahmud (2013) affirms that constructivism made the first breakthrough against conventional teaching and put forth the idea of learner-oriented teaching and then reflective thoughts. It came up with a wider vision of the role of the teacher and clearer strategies for developing teaching and learning.

Young (2014) considers Dewey as the chief forerunner of constructivism. Dewey developed a practical approach to education embracing a triangular relationship among the individual, the community, and the external world where learning takes place. Similarly, Mahmud (2013) asserts that Dewey's reflective school of thought includes a clear hint and a pointing finger to the primary idea of applied constructivism which promotes students' knowledge construction and personal reflection on experience.

Hinojosa (2015) posits that the constructivist viewpoint on education is supported by the contributions of different psychological theories, among which are: the theory of cognitive schemas, the psychogenetic Piagetian approach, the Ausubelian meaningful learning, the Vygotskian sociocultural psychology, Bandura's social cognitive theory in addition to some instructional theories. Although the authors of these theories hold different theoretical stances, they all agree with the principle of the significance of constructive activity of students in their learning. In spite of having various versions of constructivism, there is a consensus among authors that constructivism represents a significant shift in the concerns of education by placing the student's efforts to understand in the center of the educational enterprise.

Correspondingly, Astawa et al (2017) consider constructivism as one of the theories that can be successfully used to address the learning process according to 21st century evolving needs. It emphasises upon the importance of students-centered learning activities and reflecting on experiences towards the quality of learning.

IV. Previous Studies Reviewed

The researcher reviewed relevant studies to investigate teachers' perspectives regarding constructivism. In this regard, two studies have been carried out to identify teachers' perspective towards the use of constructivist theory in teaching and learning. Bakla (2011) studied teachers' views on constructivism in Turkish primary EFL classes. He noticed that primary school English teachers in Turkey seem to have come to an understanding of constructivism in an overall sense and admit the utility and use of the theory. However, they still encounter serious challenges in terms of practice due to the shift in emphasis from knowledge as a product to knowing as a process.

An important pedagogical implication to draw from this study is that teachers need to be empowered through in-service training on how to put constructivist principles into practice in the classroom.

Correspondingly, another study (Kaymakamoğlu, 2014) was conducted to investigate teachers' perspective regarding constructivist theory. The results seemed to be broadly similar and congruent to those of the previous one, and the teachers' beliefs were aligned with the constructivist view of learning and teaching within the context of Cyprus Turkish secondary state schools.

V. The Principles of Constructivism

Before analysing the results of the questionnaire, it is instructive to shed light on the main principles of constructivism. Constructivism, as a modern theory of learning, has many principles that enable the students to learn by using what they already know to construct new understandings and be lifelong learners. The key principles of constructivist teaching and learning according to (Wilson and Cole, 1991; Brooks and Brooks, 1999; and Fernando and Marikar, 2017) are as follows:

Principle 1

Learning is an active process

Kudryashova et al (2016) assert that active learning methods are often associated with constructivism. They further affirm that some scholars hold the belief that “constructivist learning is a more appropriate name for active learning”.

Principle 2

Learners actively engage in their knowledge building based on prior experiences.

Cey (2001) proclaims that active learning inherently implies a “doing”. Hence, a constructivist-directed classroom is expected to be based on performance and persistence on the part of the students. They are inspired to generate their own ideas and knowledge through execution and expansion of their prior knowledge. The emphasis of instruction must be directed towards the creation of meaning and understanding while encountering new information or new contexts. Therefore, students must be given opportunities to be active in ways that will promote profound learning which results from acting in situations. Accordingly, we can regard active learning as an amalgam of activities that causes knowledge to be constructed by the student.

Principle 3

Knowledge is socially constructed. Cooperative work is encouraged.

Rowell and Palmer (2007) describe cooperative learning as a teaching strategy “where constructivism reaches its pinnacle”. They hold the belief that cooperative learning fosters the process of “meaning-making” in the classroom because of the active nature of the assignments.

Similarly, Schell and Janicki (2013, p.28) describe the cooperative model of teaching and learning as “an offspring of and closely related to the constructivist model”.

Principle 4

Multiple representation of content is favoured

Researchers who show adherence to constructivism concentrate on the use of multiple modes of learning and on the importance of encountering multiple perspectives. This is based on their belief that using multiple modes of representation paves the way for students to view the same content through diverse modes such as visual and auditory. Consequently, this would broaden their thinking, allowing them to evaluate alternative solutions to problems as a means of testing their own understanding (Chieu, 2005).

Principle 5

Assessment is authentic and interwoven with teaching. Dynamic assessment is encouraged to assess students learning in the context of teaching.

Sengupta (2016) maintains that assessment is viewed from opposing poles by behaviourists and constructivists. Behaviourists assume that “knowledge exists separately from the learner; therefore, students work to accumulate knowledge rather than to construct it”. They consider content as the only component of the curriculum upon which assessment is based. This type of assessment encourages rote learning or "mugging" regardless of any intellectual skill. The questions are closely connected to the material covered in the course and students tend to memorize and send out without any deep understanding. On the other hand, constructivists regard this view as an “incomplete and short-sighted position”. They believe that curriculum consists of four parts: content, process, product, and environment. This view implies that how students learn, how they show what they have learned, and the circumstances in which they learn are as essential as what they learn. Accordingly, this paradigm necessitates an alternative means of testing to assess student learning. This alternative assessment is a process by which teachers collect information that they will use to make instructional decisions with a view to adjusting their practice to better address their students’ needs.

VI. Methodology

1. Participants

The target population for teachers’ questionnaire composed of EFL teachers who teach English as a foreign language in the colleges of Languages, Education, and Basic Education (92 teachers) at Salahaddin University-Erbil. However, the final size of the teachers who actually answered the questionnaire dropped from 92 to 49 teachers. The teachers received both a soft copy of the questionnaire (via email) and a hard copy (via their departments).

2. Data Collection Instrument

The researcher used a questionnaire to get the required data. The design of the questionnaire was determined by the basic framework of the study which was based on the principles of constructivism (as described above), consulting a large number of sources and scientific journals, and insights from the literature reviewed concerning the pedagogical implications of implementing these principles in teaching.

In the light of what have been discussed earlier, it can be said that constructivism is the assemblage of specific principles that have a long history in teaching and which can be implemented by every single teacher whether he/she has awareness about constructivism or not. Hasan (2014, pp. 95-96) carried out a research to assess the use of socio-cultural approach (also called social constructivism) at Salahaddin University based on a

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checklist. He deduced that "some of the thoughts and the actions of socio-cultural approach are in a way or another implemented". That is to say, teachers occasionally used some of these principles in their teaching; however, their implementation was not "methodological" and that the socio-cultural theory was not recognized as a defined theory, as he described. Accordingly, their teaching was not aligned with socio-cultural approach to teaching (social constructivism) due to the fact that the approach was unfamiliar to them. Therefore, the researcher based her questionnaire on Hasan's argument that teachers intuitively use some of these principles in their teaching.

The researcher sought the teachers' perspectives towards implementing constructivist principles in teaching EFL to their students. She used teachers' questionnaire to collect data from Kurdish EFL teachers concerning their use of constructivist principles in their teaching. The questionnaire consisted of 23 Likert scale statements which were divided into four dimensions: teachers' beliefs, assessment tools, cooperative work, and the materials.

3. Questionnaire Reliability

Before commencing the actual experiment, a pilot test with ten respondents for each questionnaire (ten teachers) was carried out. The significance of the piloting lied in the fact that it revealed some difficulties concerning wrong wording, the level of difficulty of words for the respondents, and the clarity of the instructions.

Generally, Cronbach alpha is one of the most widely used methods for determining internal reliability. To check internal consistency of the two questionnaires, the Cronbach's alpha coefficient was computed and the Cronbach's alpha value for the teachers' questionnaire was calculated as .75 indicating an acceptable reliability of these tools. The result is listed in Table (1).

Table (1) Reliability analysis

Teachers' questionnaire – reliability analysis	
Cronbach's Alpha	Number of items
.75	23

After ensuring that the questionnaire enjoyed satisfactory reliability and validity, the final version was employed for the main study.

VII. Data Analysis and Discussion

The quantitative results obtained from the questionnaire about teacher beliefs and perspectives (23 items) are discussed below (see appendix 1):

The first domain in the teachers' questionnaire is allotted for 'teachers' beliefs' and it comprises five items:

Regarding the first item, it is found that 85% (M=4.41) of the teachers agree that learners need to be active participants in the learning process. This high percentage of agreement reveals the teachers' expression of the necessity of engaging students and enhancing their participation through the use of different activities.

As for item (2), 81% (M=4.18) of the teachers expressed their agreement that maximizing teacher-students interaction reduces their shyness and matures their personality. This indicates that most of the teachers enjoy having mutual interaction with their students since it improves students' academic achievement and social skill. Undoubtedly, teachers who have positive interaction with their students create classroom environments more supportive to learning that addresses students' developmental, emotional and educational needs.

Concerning item (3), 84% (M=4.20) of the teachers showed agreement that it is important to consider students' voice and choice in selecting materials/activities. This response denotes that the majority of the teachers hold the view that they do not need to be the ultimate decision-makers regarding material/activity selection. Besides, it reveals that most of the teachers encourage the students to explore their passions and believe that taking students' voice into account offers them a powerful range of incentives and makes students feel honoured for their ideas and opinions.

Being an important aspect of a constructivist classroom, playing the role of partner and facilitator of knowledge with their students seems to be readily accepted by teachers. In item (4), it is evident that the majority of the teachers 87% (M=4.41) prefer to act the role of partner and facilitator. This shows the teachers' willingness to create an educational environment where their students can build their own knowledge with appropriate teacher's support and guidance.

We notice that in item (5) 84% (M=4.33) agree with it and believe that assigning projects to students can reveal their uniqueness. This high percentage of agreement shows the teachers' acquaintance with their students' individual differences in terms of their learning styles and interests.

The teachers' response to the first domain of the questionnaire (teachers' beliefs) reveals the fact that the majority of the teachers possess open pedagogical thinking since they have shown their agreement with the concepts of student autonomy and independent development of skills, using active learning strategies, and taking students' voice into consideration. This can be counted as a positive indication on the part of Kurdish EFL teachers because it demonstrates that they are ready to exert effort in making their classes absolutely utile.

The second domain of the questionnaire is related to using different types of assessment tools. It consists of five items. The first item in this domain is:

As for item (6), the majority of the respondents 89% (M=4.47) strongly agree that assessing students through dynamic assessment tools rather than traditional tests is stimulating for students. This high degree of agreement can be regarded as the teachers' thumbs up for using authentic assessment tools. The teachers believe that utilising new and authentic assessment activates their students because it saves them from the routine of being assessed by the same way over and over, i.e., it keeps their enthusiasm alive. Besides, authentic assessment urges students to synthesizing information instead of retelling information, which in itself is an interest arousing process.

As a matter of fact, this response on the part of the teachers shows that they are enthusiastic to change the traditional assessment methods that are outdated and do not cope with the new developments in the field of education, which in turn, reveals their familiarity with the new methods of assessment and their enthusiasm to adopt these new assessment methods if the Higher Education system allows and guides them to implement these.

Item (7) received 85% (M=4.27) of the teachers' agreement; teachers believe that employing dynamic assessment discloses the students' efforts in learning outside their classrooms. The teachers' belief resides in the fact that authentic assessment empowers students to have ownership of their own learning and demonstrate their understanding in unique ways that clearly disclose the various endeavours they make to learn, e.g., searching online sources, making student hand-made materials, assessing oneself and peers, etc.

As for item (8), a shared agreement 83% (M=4.16) is detected among the teachers who hold the belief that dynamic assessment can enrich students' learning experience. This belief originates from the teachers' satisfaction that the use of authentic assessment Ignites students' creativity and urges them to construct their meanings through digging deep rather than shallow recalls of information.

Regarding item (9), the percentage of teachers' agreement is 73% (M=3.67). This result reinforces the result of item No6 where the majority of the teachers approved that assessing students through traditional assessment reduces their inspiration because they feel that their efforts and skills have not been assessed adequately. However, the rest of the teachers (27%) disagree with the item and still believe in the effectiveness of the traditional assessment. This can be ascribed to being used to employ traditional assessment and common disadvantages of alternative assessment like: subjectiveness, being time consuming and difficult to administer.

Concerning item (10), 78% (M=3.9) agree that dynamic assessment is flexible and provides students with opportunities to progress. Teachers think that the provision of abundant opportunities by using authentic assessment makes the process a pliant one and leads to better investment of students' potential.

However, and similar to the previous item, we find that more than 20% of the teachers still show allegiance to conventional methods of assessment and cannot easily abdicate their old method and conform to the new ones.

Generally speaking, positive perspectives towards the use of authentic methods of assessment have been detected in the teachers' responses, which can be regarded as a promising hint.

The third domain of teachers' questionnaire is concerned with cooperative learning, which is regarded as the thread for all students' learning in constructivist classes. It consists of six items:

As for item (11), 84% (M=4.24) agree that group work can increase students' social interaction skills. The teachers apparently seem to support and encourage cooperative learning in their classes. It follows from this that they agree with the idea that cooperative learning enables the students to work together and develop interpersonal relationships. By building up social interaction skills, it becomes easy to create a learning community that supports individual students and values diversity.

In item (12), 86% (M=4.31) of the teachers agree that group work enables students to exchange experiences and share ideas. This agreement can be attributed to the point that cooperative learning provides greater opportunities for students to debate, analyse, synthesise, reflect on experiences (whether their own experience or their peers'), and reach joint decisions.

As for item (13), 86% (M=4.35) of the teachers agree that group work leads students to be autonomous and responsible for their own learning. This reflects the teachers' belief that cooperative learning, if implemented in the right spirit, would place equal load on students' shoulders and enable them to share responsibility and be accountable for their own learning.

Regarding item (14), 86% (M=4.31) of the teachers expressed their agreement that group work helps students diagnose their own strengths and weaknesses. This is due to their belief that cooperative work includes debating, offering propositions, and comparing different points of view, which ultimately leads to develop awareness of one's own strengths and weaknesses.

Concerning learning from peers, which has been strongly emphasised by Vygotsky, 83% (M=4.8) of the teachers agree with item (15) in that students learn best when they work with peers. This indirectly reveals the teachers' support to Vygotsky's ZPD, where students are expected to learn best and stretch their existing skills with the assistance of a more capable peer.

As for item (16), 36% (M=1.82) of the teachers agree that students are more engaged and stay in touch with their teachers when they work alone; i.e., 64% of them disagree with it and believe that it is cooperative work that increases students' participation and keeps them more engaged.

As for the third domain, there is a general consensus among the teachers regarding the effectiveness of cooperative work.

The last domain of the questionnaire is concerned with utilising multi source materials. This domain includes seven items. Its first item is as follows:

Regarding item (17), we find that 84% (M=4.24) agree that activities devised through the use of authentic and multisource materials enhance students' interest. This shows the teachers' view that the variety and assortment of the materials play a fundamental role in arousing students' interest towards learning the new language.

As for item (18), 85% (M=4.27) agree that multisource materials improve students' EFL skills (including reading). This is a good indication that the teachers acknowledge the effectiveness of multisource materials in teaching EFL, which can be considered a positive indication in favour of the implementation of constructivism.

Item (19) managed to get 82% (M=4.27) of the teachers' agreement. It means that the majority of the teachers support utilising multisource materials in teaching EFL since these empower students to think in the target language. Hence, the use of multitude types of authentic materials which contain elements of the target culture can serve the broader educational aim of developing students' intercultural communicative competence.

As for item (20), 86% (M=4.37) of the teachers agree that the students find multisource materials up to date and more stimulating. These materials maximise their chances of modernising their English and learn the language in its context of use which can be put to immediate and practical use in new situations.

84% (M=4.31) of the teachers agree with item (21), that multisource materials can help nurture students' language learning habits. This confirms that the teachers conceive multisource materials as a convenient way through which they can address the different learning habits of their students by making them inquisitive thinkers in the sense that the different representation of reality make students question and investigate the topic in depth and find out the reasons behind every phenomenon they study.

As for item (22), 82% (M=4.24) agree that utilizing multi-source materials is challenging due to syllabus constraints. The teachers admit that covering the prescribed syllabus is more difficult for teachers who utilise more than one material type and who intend to support their students to search and seek clear explanations.

Introducing materials from different sources into the curriculum cannot be done haphazardly. Teachers need to design some activities about these materials. As for item (23), 82% (M=4.18) consider designing activities for these materials demanding in terms of preparation and administration. This entails that the teachers struggle when they design activities for their students, i.e. they are in need to take part in workshops and training programs so as to improve their skills in this respect.

The aim of the teachers' questionnaire was to gauge impressions of their educational experience. Owing to the small standard deviation (SD), ranging from (0.48) to (0.78) for the teachers' questionnaire items, it seemed that the teachers have agreement with each other. Accordingly, we find a commonality of interest and readiness among the teachers towards the implementation of constructivism.

The quantitative results obtained from the teachers' questionnaire about the principles of constructivism gave the impression that the Kurdish EFL teachers have positive perspectives towards implementing them. To put it differently, regarding the usefulness of utilising the principles of constructivism (namely: students as active agents in building knowledge, teachers as facilitators, authentic assessment, cooperative work, and multisource materials) in EFL classes, the majority of the teachers indicated their agreement with Constructivist principles.

To sum up, the above results confirm that Kurdish EFL teachers regard the implementation of constructivist principles as effective and productive, i.e. the have positive perspectives towards the implementation of constructivism in teaching EFL. This means that the fourth hypothesis which states that Kurdish University teachers have a neutral perspective towards implementing the principles of constructivism in teaching EFL to their students is rejected.

One of the issues that emerges from these positive results is the fact that Kurdish EFL teachers have shown readiness towards the implementation of constructivism, which can be regarded as an affirmative assertion that supports any future projects for implementing constructivism in the EFL departments at Salahaddin University. This result accords with Hassan's (2014) conclusion concerning EFL teachers at Salahaddin University-Erbil "that almost all the teachers are keenly engaged in the profession of teaching and make every endeavour to promote their students' skills".

An important point to be mentioned is that the real implementation of constructivism on the part of Kurdish EFL teachers remains unclear since the present study does not provide evidence for its real implementation by the participant teachers. The results show that all the participant teachers claimed that they agree with implementing constructivism in teaching EFL. This could be attributed to the fact that the teachers believe that they are expected to utilise the new pedagogies and practices in nowadays EFL classes, therefore they claim to do so. A decisive judgement cannot be made until this issue is settled by conducting a further study to investigate this issue.

The researcher supports her argument by referring to Unal and Akpınar's assertion, as cited in Cirik, Çolak, and Kaya (2015, p.37), where they state "although teachers have relatively positive perceptions on constructivist learning on theoretical level, in classroom settings they do not implement constructivist learning principles properly".

Conclusion

This study sought to draw out Kurdish EFL teachers' perspectives towards constructivism. Although the study did not reveal any evidence concerning the teachers' actual classroom practices, the majority of Kurdish EFL teachers at Salahaddin University-Erbil expressed an undoubted agreement with the use of constructivist principles in teaching EFL. Despite the fact that generalizations cannot be made for the whole body of Kurdish EFL teachers in KR, the results have the potential at least to help the educators to acquire perspective of EFL teaching in our universities. In any case, to a certain extent, it is legitimate to infer that Kurdish EFL teachers now have a justification to implement constructivism in their classes since they have shown signs of consent towards it.

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Appendix

The descriptive analysis of teachers' questionnaires results

No.	Item	Mean	SD	% of agreement
1	Learners need to be active participants in the learning process.	4.41	0.54	88.16
2	Maximizing teacher-students interaction reduces students' shame and matures their personality.	4.18	0.49	83.67
3	It is important to consider students' voice and choice in selecting materials/activities.	4.20	0.58	84.08
4	Acting the role of partner and facilitator of knowledge with students is favourable to me.	4.41	0.61	88.16
5	Assigning tasks/projects to students can reveal their uniqueness.	4.33	059	86.53
6	Assessing students through dynamic assessment tools rather than traditional tests is stimulating for students.	4.47	0.58	89.39
7	Dynamic assessment can show the students' efforts in learning outside their classrooms.	4.27	0.45	85.31
8	Dynamic assessment can enrich students' learning experience.	4.16	0.48	83.27
9	Traditional paper-based tests decrease students' engagement and willingness to learn.	3.67	0.78	73.47
10	Dynamic assessment is flexible and provides students with success opportunities.	3.98	0.56	79.59
11	Group work can increase students' social interaction skills.	4.24	0.69	84.90
12	Group work enables students' to exchange experiences and share ideas.	4.31	0.51	86.12
13	Group work leads students to be autonomous and responsible for their own learning.	4.35	0.60	86.94
14	Group work helps students diagnose their own strengths and weaknesses.	4.31	0.51	86.12
15	Students learn best when they work with peers.	4.18	0.53	83.67

16	Students are more engaged and stay in touch with their teachers when they work alone.	1.82	0.63	36.33
17	Activities devised through the use of authentic and multisource materials increase students' interest.	4.24	0.48	84.90
18	Multisource materials improve students' EFL skills (including reading).	4.27	0.49	85.31
19	Authentic materials broaden students' understanding and acquaintance with English language use and culture.	4.27	0.49	85.31
20	Students find multisource materials up to date and more stimulating.	4.37	4.49	87.35
21	Multisource materials can help nurture students' language learning habits.	4.31	0.51	86.12
22	Utilizing multi-source materials is challenging due to syllabus constraints.	4.24	0.50	84.90
23	Designing activities for these materials is demanding in terms of preparation and administration.	4.18	0.60	83.67

The Significance of Research Methods with Reference to Language Education in Higher Education

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***Abstract*—This research paper investigates the significance of research in language education in the higher education sector. For this purpose, the researcher conducted a case study with twenty 4th year students studying English at the University of Human Development (UHD), Iraqi Kurdistan Region. They were selected based on purposive sampling. The participants were invited to respond to a questionnaire that was created and piloted by the researcher. They were also requested to take part in a structured interview. The findings show that the nature of research methods for 4th year students across higher education is complex and elusive. The findings also show that most of the students almost have the same problems and they have similar views on their final project as they started at the beginning of the final year of the academic year (2018-2019) at the University of Human Development.**

***Index terms*—Research methods, Reference to language, positivism, post-positivism, interpretivism, epistemology, ontology.**

I. Introduction

This research paper investigates the significance of research methods in language education within higher education and explores the epistemological aspect of social science. It is divided into three main sections. The first focuses on; establishing the justification of the topic as educational research methods in Higher Education (HE) in Iraqi Kurdistan, by arguing that the concepts of the ontology and epistemology and their understanding of theoretical assumptions in research methods. The researcher has justified the choice of methodologies and methods. According to Crotty (1998, p.64) the justification of the choice and use of methodology; plan of action, strategy, design lying behind the use of particular methods and the methods; techniques and analyze data related to the research questions addressed. This allows the researcher to gain an understanding of the research problems and the importance of the study in the field of language education. In section two, the paper critically discusses and assesses the three major paradigms; interpretivism, positivism and post-positivism. In section three, the paper briefly discusses the findings and his own experiences. The paper achieved by focusing on self-reflection and tries to answer the following main research questions:

1. What are the difficulties that English major 4th year students face in their research papers?
2. What are the most significant strategies of research methods to make students effective in their research writing?

Research Objectives:

The study ultimately aims to:

- Identify the most common difficulties that 4th year students face while writing their research papers.
- Explore the impact of a comprehensive understanding of research methods with reference to language education.

II. The Concepts of Ontology and Epistemology

This section has two aims: 1) reflections on the idea of 4th year students experience in educational research methods. 2) A discussion on the concepts of ontology and epistemology and their relevance to our understanding of theoretical assumptions. It is vital to place the methodologies within an ontological position and the epistemological as both affect how the methodologies are addressed. The reflections of the underpinning research methods in HE and identify the most difficulties that face students from the 4th year within their research papers that come from the researcher of this paper own experience when he has been teaching in higher education in the UK and in Iraqi Kurdistan Region. Thus, the first reflection which is significant for the 4th year students should be the first question that must be asked in effect what my view of reality is, what is real and what is not? According to Guba (1990, p.34), paradigms can be characterized through their ontology (what is reality), epistemology (how do you know something?) and methodology (how do go about finding out?). Thomas (2009, p.83), points out that ontology is the starting point of all research, after which one's epistemological and methodological positions logically follow.

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A. Ontology

Ontology has been defined by Thomas (2009, p.85) as: "...a study of what there is or what exists in the social world". While ontology as a general subject is concerned with the being of anything, here we are concerned with the ontology of human beings. According to Gronn, (1999, p.38), specifically, we are concerned with the ontology of research and methods (the nature and function of being a researcher and the actions of effective research). As stated by Thomas (2009, p.98), the starting point for interpretive researchers is to operate within a set of distinctive principles regarding what it means to conduct educational research with people. Thus, the world of the educational researcher is different from the world of the natural science researcher as all educational research needs to be grounded in people's experience. For the interpretivist reality is not out there as a combination of external phenomena waiting to be uncovered as facts, but a construct in which people understand reality in different ways.

B. Epistemology

Epistemology is defined by Thomas (2009, p.75) as "…what they think and how they form ideas about the world; how their worlds are constructed". In short, claims about how what is assumed to exist can be known. Derived from the Greek words episteme (knowledge) and logos (reason), epistemology focuses on the knowledge gathering process and is concerned with developing new models or theories that are better than competing models and theories Blaikie (2000, p.35). Consequently, together, ontological and epistemological assumptions make up a paradigm.

This study has found from literature review there are three contrasting epistemological positions that are those contained within the research paradigms; positivism/post-positivism and interpretivism. It is clear that choosing one of these epistemological positions will lead the researcher to employ a different methodology than he/she would if he/she chose the other. Accordingly, to know this by combining qualitative and quantitative methods that the researcher set up/ interviews/ sending out numbers of questionnaires to get statistical data. Hence, the ways in which knowledge is dependent on the methodology and it has a direct link to the strength of the claim to now knowledge.

C. The account of research methodology and methods

Generally speaking, in research within HE and particularly the 4th year students, there are varieties of research methodologies with no single accepted research methodology applicable to all research problems. Hence, each research methodology has its weaknesses and strengths. According to Creswell (2007, p.238), a methodology is "the nature in which their research emerges". Conversely, educational research may be seen as twin-focused. It is a systematic enquiry that is both a distinctive way of thinking about educational phenomena, that is an attitude, and a way of investigating these phenomena, that is action or activity Blaikie (2000, p.117). In terms of a methodology, it seeks to answer the main research questions of how researchers will find out the results. Through this paradigm, the personal conflict of quantitative or qualitative or both lines of inquiry will be prominent and as with the entire positioning, the decision needs to be prudently considered. Having considered this where researchers likely to position themselves and explained the ontological and epistemological assumptions that drive their decision, it leads them to ask which research methodology.

According to Comte (2000, p.55) stated that in order to build an actionable knowledge base; three research approaches must be considered: qualitative, quantitative, and mixed methods. Unquestionably, the three approaches are not as discrete as they first appear. Qualitative and quantitative approaches should not be viewed as rigid, distinct categories, opposites, or dichotomies. Instead, they represent different ends of a continuum Newman (2000, p.77). However, mixed methods research resides in the middle of this continuum because it incorporates elements of both qualitative and quantitative approaches.

In this study, the researcher used the mixed methods as an approach to the inquiry involving collecting both qualitative and quantitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks.

The next stage is to reflect the ontological and epistemological assumptions that underpin both qualitative and quantitative approaches. There is also evidence to suggest that many contemporary instances of mixture methods take place without explicitly or formally acknowledging that the practical and philosophical premises Bryman (2006, p.88). In terms of an ontological assumption, when using a mixed method approach researchers believe that there is a reality that can be understood. The researcher of this study believes this approach is useful for gaining an understanding of the research problem and the corroboration of findings. Oppositely, the research cannot simply be explained by cause and effect; it is interpreted in a variety of ways. The justification of chosen mixed methods is a logic of inquiry that includes the use of induction (the discovery of patterns) deduction (i.e. the testing of theories and hypotheses) and abduction (uncovering and relying on the best of a set of explanations for understanding one's results). This is because of its logical and intuitive appeal, this approach provides a bridge between the qualitative and quantitative paradigms (Johnson et al 1997, p.93). On the other hand, there are many advantages to using this approach in higher education. Thus, it can help the researcher to answer research questions that cannot be answered by qualitative or quantitative approaches alone Creswell (2007, p.123). Conversely, it is argued that the mixed methods approach can increase the generalizability of the results. It allows researchers to be more flexible, integrative and holistic in their investigative techniques Bryaman (2006, p.56). Accordingly, this study is a benefit for a researcher to use the epistemological assumptions to help further in order to help the decision. If a researcher will use a quantitative approach, so he/she would be independent of the research and so any relationships can be accounted for an explained, whereas with a qualitative approach there is very much being researched, essentially the findings are a result of the interactions. Hence, having decided that an exclusive mixed method is most sustainable, the strengths and weaknesses of using either qualitative or quantitative approach need to be analyzed in Higher education within Iraqi Kurdistan Region.

Using a qualitative approach means that the social world that both the research and the participants of the research operate in can be explored. Originally, the justification for using this methodology was reflected in the hallmarks outlined by Creswell including a concern with a rich and vivid description of relevant events; focus on individual actors seeking to understand their perceptions of events Creswell (2002, p.220). Although, the combining methods have received criticism for notable lack of systematic handling of data, the weak basis for scientific generalization, lengthy completion time and the vast amount of produced documentation. As true knowing social background between two different cultures allows a researcher of this study to be more assured about research that is conducted using combined methods.

To prove this, according to Patton's (1990, p.77) claim methodology is "independent of the epistemology that gave rise to it and is related in that the epistemological position adopted constrains the type of data considered to be worth collecting and in the way that data is to be interpreted". Consequently, the mixed methods is an approach to the inquiry involving collecting both quantitative and qualitative data, integrating the two forms and using distinct designs that may involve philosophical assumptions and theoretical frameworks Robson (2002, p.45). According to Thomas (2009 p.65), one of the most advantageous characteristics of conducting mixed methods research is the possibility of triangulation, i.e. the use of several means (methods, data sources and researchers to examine the same phenomenon. Triangulation allows the researcher to identify aspects of a phenomenon more accurately by approaching it from different vantage points using different methods and techniques. Conversely, a successful triangulation requires careful analysis of the type of information provided by each method, including its strengths and weaknesses Thomas (2009, p.66). There are strengths and weaknesses to both which causes some difficulty in making a decision over with method that would ultimately choose. Acknowledging the fact that according to Bryman (2006, p.84) that "mixed methods is a new approach, but we recognize that others may not see it as a recent approach". Lastly, Creswell (2007, p.61) points out the idea that divide between the two approaches is being eroded and that both methods can be used in the same research.

III. Research Paradigms: Knowledge Claims

In this section, the researcher focus is to consider the competing paradigms of educational research; that of interpretivism and positivism/ post-positivism. In order to decide on the position as a researcher in higher education, and may adopt differing ontological, epistemological and methodological assumptions that underpin each paradigm in turn or approaches of viewing by educational research in higher education.

A. The Core of Interpretivism

The definition of the interpretivism concern with subjectivity, with understanding, and the way people construct their social world introduces complexities that involve elements of uncertainty (Neuman, 2000, p.114). In interpretivism, social realities are constructed and so this paradigm is also referred to as constructivism (Guba and Lincoln, 1994, p.95). Conversely, the researcher of this study, perhaps come from an interpretivist standpoint, where a researcher record interviews about researchers or 4th year students at the university to the epistemology (Knowledge). When a researcher of this study read the book by House (2003, p.88), thus, he understood that the reason why so many authors choose to outline positivism and interpretivism and thereby leave out a whole host of social research between these binary poles is because they can be seen as opposites: "positivists seek objectivity while interpretivist believes in subjectivity; positivists tend to model their research on the natural sciences while interpretivists believe there is a clear distinction to be made between the natural and the social world" (House, 2003, p.23).

Hence, the role of interpretivist, according to Cohen (2007, p.53), is to understand, clarify and interpret social reality through the eyes of different participants. Thus, multiple realities are therefore constructed through the eyes of different participants in the research as the same events can be perceived differently leading the conclusion of not one true answer. An interpretivist seeks to understand the question "why" moderately than explain it, unlike a positivist researcher. Dissimilar a positivist, who seeks to explain why things happen a certain way, the interpretivist will aim to explain why something can be interpreted the way it has. By regarding the epistemology of an interpretivist is that knowledge is socially constructed and not simply observed by an objective outside (Crotty et al 1998, p.34). Inside this paradigm, there exists a relationship between the researcher and that which is being researched.

Thought of this study the researcher understood that does not fit with that of a positivist, and this does not mean that the researcher can simply accept the interpretivist paradigm in educational research. The reason in arrears this that interpretivist researchers see themselves "within the circle" interpreting the world around them (Halfpenny, 2014, p.19). They have an epistemological position of that of someone co-creating and sharing knowledge, as well as creating relationships further their understanding of different points of view. As far I know, as with all the paradigms, an interpretivist standpoint has its criticisms, mainly the concept of validity and the fact that the knowledge gained from the research cannot be generalized. According to Aiken (2006, p.88), the ontological assumptions refer to the nature of reality. The positivist philosophy is objective, singular, and independent of the researcher. In contrast, the interpretivism philosophy believes reality to be subjective and multiple. Accordingly, the researcher assumed that epistemology of an interpretivist assumptions are concerned with how knowledge can be created, acquired, and communicated, in other words, what it means to know. Guba & Lincoln (1994), p.108), they clarified that epistemology asks the question, what is the nature of the relationship between the would-be knower, what can be known? Also, I am not convinced that it is possible to rigorously test the idea that originates from the social world in order to accept them as knowledge. This is the point where I begin to question myself, I can take an interpretivist contentedly or I need to search for a paradigm that practically between the interpretivist and positivism. However, the main disadvantage associated with interpretivism relates to the subjective nature of this approach and great room for bias on behalf of the researcher. Primary data generated in interpretivist studies cannot be generalized since data is impacted by personal viewpoint and values.

B. The Core of Positivism/ Post-positivism

According to Comte (2000, p.41) stated that " positivism is a term with many uses in social science and philosophy and at the broad end, it embraces any approach which applies the scientific method to human affairs conceived as belonging to a natural order open to objective enquiry".

The positivist paradigm of exploring social reality is based on the philosophical ideas of the French philosopher Auguste Comte (2000, p.98), who has emphasized observation and reason as a means of understanding human behaviour. According to him, true knowledge is based on the experience of senses and can be obtained by observation and experiment. Positivistic thinkers adopt his scientific method as a means of knowledge generation. Conversely, the ontological assumptions of a positivist approach are that the reality is external to the researcher and that everything can be understood and the existence of an objective, independent and stable reality, which is available for discovery and analysis. According to Thomas (2009, p.78), the positivist view of the relationship between the knower and the known is one, 'objective observer'. The researcher can stand apart from that which is observed and report on the reality that is discovered through this observation. Also, as stated by Hughes and Sharrock (1997, p.66), the epistemological assumptions that in a positivist standpoint knowledge is objective and can be deduced from a theory or hypothesis. In this case, validity is sought through the fact that values and biases are diminished because of the objectivity of the researcher, which in turn leads to the notion of truthful findings. Instead, positivists argue that science can be conducted in a value-free, objective manner and a neutral process can discover a single 'truth'. Lastly, positivism was the main type of scientific inquiry for centuries, but alternative paradigms have now appeared to question whether a positivist standpoint is the best way to conduct educational research in higher education.

It is questionable whether a paradigm, which supports inquiry to be as simple and concise as possible, can be used to determine truthful findings when conducting research in the arena as complicated and broad as social sciences. It could be argued that the researcher should be adjusted to this line of thinking and using a positivist approach. As a researcher cannot fully justify either an interpretivist or a positivist standpoint, it has led him to discover what is meant a post-positivism researcher. According to Robson (2002, p.29), the division of paradigms is necessary and commendable, the term "realism is somewhat confusing, as it represents an ontological position which is shared in part by positivism and several perspectives under the label 'post-positivist". Conversely, Thomas (2009, p.79), points out that unlike the positivist paradigm, the critical paradigm posits that social science can be never truly objective or valve free. As stated by Guba and Lincoln (1995, p.56), the objective is held externally and questions can be asked with regards to how the findings compare or fit knowledge. Accordingly, the post-positivist stance is not committed to finding the truth, but instead, it is produced through discussion and discourse. However, the approach that taken by post-positivism remains one of experimentation and hypothesis testing and although the procedure has been modified from that of the early positivists, they remain essentially the same. To conclude, according to Comte (2000, p.48), points out, the main criticisms being that it is difficult to ascertain what our beliefs and what are false beliefs, because participants will have their own opinions of what believe and believe they are right.

In summary of the reflection, as a researcher of this study, I like statistics, tangible, observable things and operationalizing a variable. More than once I have called a positivist. However, I do not consider myself a positivist. If I call myself a positivist, then people might expect me to only look for objective reality, only look at numbers and statistical trends and miss the beauty of the detail. Additionally, I believe the truth is socially constructed. People's subjective perceptions are a valuable source of information, not only to themselves but to the world. Thus far, I do not consider myself an interpretivist either only. I am a pragmatist. I focus on what works. I have used mixed methods and I can understand truth as a tentative, evolving entity. It is at this point resonates with me to refer to mixed methods research as a form of research. Although it is a pragmatic approach to exploring research questions, there is still a tendency amongst mixed methods researchers to claim that this approach (Firm, 2000, p.34p).

C. Methodology

To practically answer the main research questions of this study, and further prove the importance of research methods in higher education among 4th year students, this study is conducted and on 20 students at the 4th year to statistically demonstrate the most of the difficulties that students faced in selecting research methods on their final projects.

1. Design of the study

This study has used mixed methods of data collection; interview and questionnaire. These are two useful approaches for this study because the researcher could obtain acceptation by only seven candidates to be interviewed and this is not sufficient data to be collected for this study. Thus, a researcher had to choose a questionnaire for the rest of 13 candidates. The selected students were divided up into two groups; first group (A) they were interviewed. A researcher used structured interview because it usually deprives researchers from the opportunity to "add or remove questions, change their sequence or alter the wording of questions" (Kyale, 1998, p.18). A second group (B) they have only accepted questionnaire. Self-completion questionnaires are those that respondents can fill out on their own, saving time and money. Both methods of data collection used in this study asked the same questions. Data were collected first using the interview and the second questionnaire.

2. Participants

For this study, 4thyear 20 students were optionally selected from the University of Human Development in Iraqi Kurdistan Region. The students were at the 4thyear from the UHD who were taking the final project in the department of English in the academic year 2018-2019. 7 students were males while the other 13 students were females.

3. Procedures for data collection and analysis

This study applied action research in order to investigate the significance of research methods with reference to language education in higher education. Action research is used because it reflects the method that helps lecturers and students to examine, an explore aspect in research methods learning in order to take action and make improvement in both their practice and their students learning the outcome.

Hence, this study aim to considering points for research methods in higher education and particular 4th year students by putting students' stories at the centre of teaching about research methods processing. The study started at the beginning of the final year of the 4th year students of the academic year 2018-2019. The students were informed that they are participating in research with this aim, and they were through an ongoing process of reflection and refinement, this approach helps students and lecturers expand their understanding of research methods and particular mixed methods in a way that is practical, accessible and innovative in their future.

IV. The Findings

This section presents the data analysis techniques used to examine the significance of research methods in higher education. Each research question is addressed in turn to respond to the substantive and issues identified in the literature review and methodology. By doing so, a framework to reflect the new knowledge gained in addressing the research questions. Therefore, for identification, the seven candidates' interviews were referred to as A1, A2, A3, A4, A5, A6, and A7. Despite the fact, the 13 candidates for questionnaire were identified B1 up until B13.

Research question 1: What are the difficulties that English major 4th year students face in their research papers?

The findings in (table), show that seven challenges are the most difficulties that facing students from the 4thyear at university in their research papers.

Table 1

The Seven Research Challenges

The seven research challenges	Total (n=20)
Choosing the right topic	17
Choosing the right methodology	15
Finding Study Participants	18
Sources: choosing and finding the right ones	19
Guide to research supervision	17
Dealing with Analysis Data	16
Finding the right supervisor	18

The above table is regarding the first research question that seven research challenges were identified. First is choosing the right topic, the majority (17out 20) students responded they had an issue to choose the right topic as the beginning of starting their research papers. The second challenge is choosing the right methodology, and 19 out of 20 students were facing difficulties to choose the right methodology. This is related it the literature review according to Thomas (2009, p.89). He recommends refraining from choosing between a qualitative or quantitative or mixed method and this determine what kind of design and methodology can best answer the main research questions.

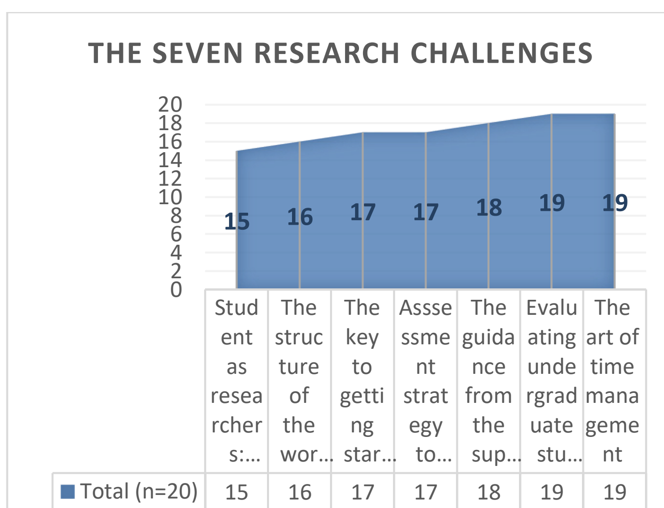
The third research challenge shows from the table is finding study participants. They were 18 out of 20 students found difficulties to get acceptance from the participants to take part in their study.

A2 mentioned that "I was very nervous, but I went ahead anyway and contacted two researchers and one of them turned out to be a very key advocate in my research, he explains. "If I had listened to my fear, I never would have gotten 45 of my participants. His advice; just go for it, the worst thing that can happen is that people can say no". Questionably, A6 pointed out a similar problem of A2.

The fourth challenge is how to find sources and choosing the right ones. The majority of participants have mentioned this research challenge, which is 19 out of 20 students. A5 has stated, "Finding the right sources for my topic area one of the most challenging issues that I have ever faced". Oppositely, B9 has pointed out that "I was very upset when I went to the university library and I wasn't able to find any sources relate to my topic". On the other hand, a guide to research supervision is another challenging for the researchers. As it shows from the table above 17 out of 20 students' complaints against the right person should be a candidate before they started their project. This means the research supervision should be selected before starting of the final semester of 4th stage students by the heads of college appropriately. Furthermore, 16 out of 20 participants responded that dealing with data analysis is one the most challenging research and they haven't got any basic knowledge about it. Thus, this is a huge challenging for the 4th stage students in the final semester. Lastly, 17 out 20 participants' that they wish and hope to have a different supervisor and this means the majority of students assumed they haven't got a right supervisor based on their topic areas. See chart 1 below.

Chart 1

The Seven Research Challenges



Research question 2: What are the most significant strategies of research methods to make students effective in their research writing?

The findings in (table 2) show that there are several significant impacts on research to make undergraduate students effective in their research in the final semester. From below table 2 and chart 2, it becomes clear that several significant impacts supporting undergraduate students in the disciplines at the university.

TABLE 2

THE MOST SIGNIFICANT IMPACT IN RESEARCH TO MAKE UNDERGRADUATE STUDENTS EFFECTIVE

The most significant impact in research to make students effective in their research	Total (n=20)
The structure of the workshop	16
The guidance from the supervisors	18
The art of time management	19
The basic concepts of research methods	20
The key to getting started in research	17
Student as researchers: supporting undergraduate students in their research in the disciplines in Higher Education	16
Evaluating undergraduate students as vehicles in the assessment	19
Assessment strategy to evaluate individual student	18

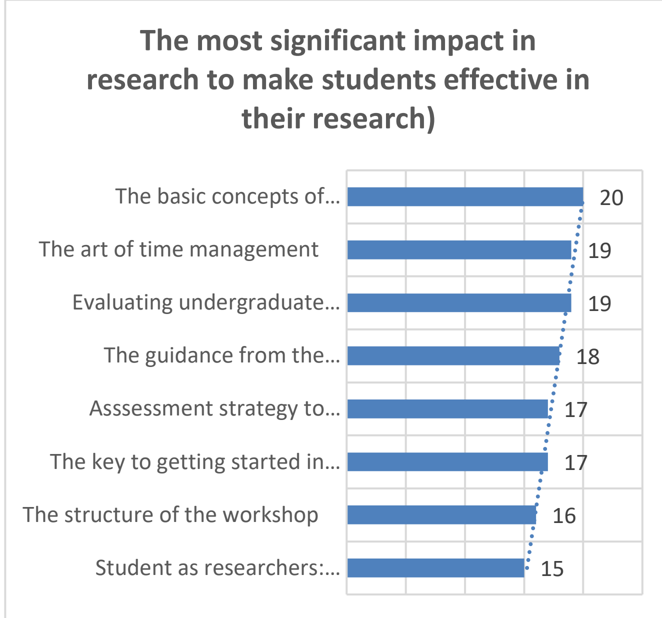
Additionally, from the above table the majority of participants, 16 out of 20 responded the structure of the workshops weren't sufficient and appropriately to link it with the basic concepts of the research methods. Conversely, 18 out of 20 responded they weren't happy with the guidance from their supervisors and this means if they were correctly guidance by their supervisors, so they could impact in their research to make them effective.

A7 mentioned, "*I believe we have the tangible problem with the art of time management in doing our research paper and the main issue that we faced at the started, we haven't got the basic concepts of the research methods at all*". B12 similarly stated, "*at the beginning of the final semester, we haven't got the basic knowledge about research paper and the key to getting started in our final research project*".

Besides this, A4 pointed out that "there isn't the structure of the workshop at the beginning of the final semester of the academic year 2018-2109". This research paper achieved that supporting undergraduate students is vital to impact in their research papers. Moreover, 16 out of 20 participants responded they weren't sufficient supporting students in their research in the disciplines at university. Instead, 19 out of 20 responded if there were evaluating as vehicles in assessment feedback, so it supports us as students to have assessment strategy to evaluate the individual student in our groups as an undergraduate student in the final semester.

CHART 2

THE MOST SIGNIFICANT IMPACT IN RESEARCH TO MAKE UNDERGRADUATE STUDENTS EFFECTIVE



From the above chart, it becomes clear that the most significant impact in research to make students effective are the basic concepts of research methods (19 out of 20), the direct guidance from the supervisors (19 out of 20), the key to getting started in research (17 out of 20) and assessment strategy to evaluate individual students, not as a group (17 out 20). Moreover, A3 mentioned that "*I have argued that my self-reflection to define my theoretical frameworks and which research methods is beaten suits myself as a student/researcher*"

Additionally, B8 stated: "*I assumed that we have several problems at the beginning of the stated of the final semester such as; the basic knowledge of research methods, the correct guidance from our supervisor, not getting feedback promptly*".

Furthermore, A6 pointed out: "*In my view, it's based on my experience, there are several important impacts in study research to make us as final year students, for example; we have to focus the art of time management during the final project, also, individually we have to consider while we are students*".

A3 claimed similarly to A6: *"In my view, the most vital key points that to make us effective during our research are; the correct guideline from our supervisor, we didn't have basic knowledge on the research methods"*.

Self- Reflections

To conclude, it is vital to reflect as a researcher of this paper, which the ontology and epistemology to decide upon the methodologies used in this research paper. As stated by Cohen (2007, p.76) the role of "the inerpretivist is to understand, clarify and interpret social reality through the eyes of different participants". Likewise, it is methodology looks to identify the socially constructed patterns and regularities of the world. Interpretivist ideas originate from Luchmann (1966) and Guba and Licoln (1985).

CONCLUSION

In conclusion, the researcher briefly discussed the justification of the topic as a research method in the educational sector in HE within the Iraqi Kurdistan Region. Additionally, the researcher argued the concepts of ontology and epistemology and their relevance to our understanding of theoretical assumptions in the research methods. Furthermore, the researcher discussed the justification of the choice of methodologies and methods that I have used in this research paper. This allows a researcher to gain an understanding of the research problem and corroboration of finding. Oppositely, the researcher has critically discussed the three major paradigms; interpretivism, positivism and post-positivism. The justification of philosophical position as an interpretivist researcher, as well as partially positivist, thus, the researcher of this paper focus on what works and the value of objective and subjective knowledge. Finally, the researcher pointed out to settle on a final position of used mixed methods. Lastly, the findings show that most of the students are almost have the same problems and they have similar views on their final project. For example, table 1 and chart 1 explained the seven challenging research. Finally, from table 2 and chart 2, it becomes clear that there are several significant impacts that supporting students of the final semester to make them effective on their research papers in the disciplines at the university.

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Blend Words and Their Influence on the Lexicon and Future of English Language

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Abstract—**This research studies the widening range of forming and using blend (portmanteau) words in English language. It sheds light on the fact that most blend words are exocentric not only for second language learners but also to natives too, since they have not been listed in English dictionaries. Even if listed; still the continuous process of forming blend words will leave no room to catch up with listing all of them. English nowadays has become the most dominant language and at the same time it has been influenced by some factors as much as it has been influential. In terms of word formation processes especially blending, one can realize how rapidly and unexpectedly new words are coined for new purposes in accordance with daily life needs. In this era of speed; English native speakers, as their nature, do like to economize in their word choice especially in their word formation processes such as blending, acronyms, clipping and all types of abbreviations. In fact, the inevitability of life change as the result of daily life's needs inventions influences English language in many ways. In addition, the policy of economizing and being selective reflects well on letter choice and word forming processes. In relation to this, the consequences of life change can be noted in studying blend forms in English. Some simple examples are: blunch, chexting, spork, feminar, brinner, brunch, fanzin, hubot, smog, etc. In a nut shell, the research states the inevitable and intriguing change of English words in the process of blending in which two or more words are cut and mixed together to form a new form, called a blend word. One basic point here is that a blend word is not simply one word; brinner as an example is formed from three other words (breakfast + lunch + dinner) to describe a situation in which you just have one meal instead of the three. Most of blend words have not so far been listed in English dictionaries. So this continuous process of forming new words does a great change to English vocabularies now and in the upcoming years.**

Index terms—**blending, lexicon, language change, portmanteau, productivity.**

I. Methodology

This paper is designed to highlight the process of language change through linguistic innovation and in particular forming new words through the process of blending. It studies blend words in English; the study is exploratory-interpretative, in which blends have been gathered, compared and investigated. Data are collected from books and internet research. Blends are classified under different categories, in terms of both structure and reasons behind coining them. Examples of blends and their source words are stated together elaborating their meaning.

II. Introduction

No doubt that in conjunction with daily life changes, words may be added or lost in every language. Some words may disappear from languages, some others may be added to the lexicon, especially the domain of technological developments is constantly nourishing languages. So, the change is something inevitable, but the point in this paper is that the new words look quite exocentric in their very moment of appearance. As life changes, languages change, and the change can be seen by observing the words. The fast-changing life naturally affects language and in consequence it reflects on the words and the overall system of that language.

As Garg (2005, p. 31) claims, "A language is the soul of its people", this is profoundly illustrated in English, a language which is growing too fast in the world. Through exploring new-coined English words and comparing them; one can find the feature of creativity in English Language. One evidence can be new words, especially blended words which are spreading every moment in social media. In addition, technological development can be regarded as a means through which new expressions are continuously coined and spreading, then through the passage of time they will be lexicalized and become part of the English Lexicon. Consequently, language users become acquainted with the new words and use them as naturally as they use other vocabularies of their language. Definition

Blending has been defined by different linguists in many different ways. Hudson (2000, p. 244) defines it in terms of its relation to other processes of word formation. He compares blending to processes like clipping and acronyms all starting out under the notion *abbreviation*. The mere difference between blending and the other two is that the former is replacing two words with parts of both, generally the first part of the first and

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the last part of the second. Hudson states that with the passage of time new blends can become natural words in their own right as in the example *motel* from (motor & hotel) to refer to any hotel that provides car park or garages for the guests who have cars.

Similarly, Hamawand (2011, p. 11) defines blending as a morphological term stating that "blending is a morphological device by which a new word is coined by parts of two (or more) words", usually the first part of one is combined with the last part of another. English Speakers use the blend *smog* coined from the two source words *smoke* and *fog* to talk about the combined effects of smoke and fog. Generally the new term (the blend) is formed by taking the beginning of one word and joining it to the end of the other word. Another example is *gasohol* from (gasoline + alcohol) a blend which is formed and used to refer to a product which works as gasoline but is made from alcohol (Hamawand, 2011, p 11).

Yule (2006, p.53,59) defines blending as a process which involves the combination of two separate forms to produce a single new word, via taking only the beginning of one word and joining it to the end of the other word.

Crystal (2003, p.54) Defines it as a process in which two ELEMENTS that do not normally co-occur, according to the RULES of the language, come together within a single LINGUISTIC UNIT (a blend). He also (Crystal, 2006, p. 277) states that blending is a method of joining two shortened forms of two original words together.

Fromkin et. al. (2003, p. 98) and Trask and Milller (2015, p. 29) define blending in comparison to other processes like compounding and clipping as a sort of combination of compounding and clipping, in which pieces of existing words are combined to make a new word and parts of the source words that are combined are deleted, for them some well-known examples are *motel* (motor plus hotel), *informercial* from (information plus commercial) , *broasted* from (boiled Plus roasted), *Oxbridge* (Oxford plus Cambridge), Miller (2015, p. 29) refers to some more recent coined blends ; which include *heliport* (helicopter plus airport), *Eurovision* (European plus television), *Breathalyzer* (breath plus analyzer), and *chunnel* (Channel plus tunnel). He also states that such formations are beloved by advertisers and journalists to play with words and constantly create new words.

One more definition is by Stranzy (2005, p. 429) who claims that blending is another productive type of word formation, where normally initial and terminal segments of two words are joined together to create a new word, for example, brunch (breakfast + lunch). Recent English examples include *selectorate* (selectors + electorate), *fantabulous* (fantastic + fabulous).

In fact blending is not a new word formation process in English language, long time ago words have been coined to form a new one; the term *brunch* originated in England in the late 19th century and became popular in the United States in the 1930s. Lewis Carrol was the pioneer of blending; he tried to pack two words into one (1872), and was famous for both coining and blending of words. He used blends like *gallumph* from (gallop + triumph) meaning to walk proudly and victoriously and *chortle* from (chickle + snort).

The change in English language terminologies continues as life continues. A new blend for the three meals (breakfast +lunch+ dinner) is *brinner* that describes a situation of having just one meal instead of the three. One more word play in blending is again related to the meals; *blunch* is a blend from breakfast and lunch when the first meal of day is eaten at lunchtime at about 12 or 1pm as opposed to *brunch* which is eaten at 10 or 11am. Also the blend webinar from (web + seminar) an online seminar, has been changed to feminar, when it (the seminar) is limited only to females (feminine+ seminar) (urbandictionary.com).

To sum up, blending, as a productive process of word formation, has a vital role in adding new words to English lexicon, i.e. via coining new words the process participates in enriching the lexicon. Blending is like the other processes of word formation such as initialism, compounding, clipping, acronym etc. but still there are some differences. In blending, new formed words are somehow strange and need identifying and understanding the source words. For instance one simple difference between blending and compounding is that in blending only parts of the words are combined while in compounding the source words are totally combined without omitting any letter (i.e. the source words are retained as they are). Blending is also different from abbreviation, initialism and acronyms in that the resultant word (the blend word) often looks like ordinary words and can be conjugated *chext, chexted, chexting* and *blog, blogger*, while in abbreviation the result word is just a combination of isolated (basically initial) letters and may not be conjugated as naturally as other English words.

III. Types of Blends

As stated above, parts of two or more words are mixed together to form a blend word. But for each type, different parts are taken from the source words i.e. the position of the retained letters or parts are different. Below are some formation rules that can be realized and identified in making up blend words:

1. The beginning of one word is added to the end of the other, in which the sounds and meanings of the two word parts are merged.
   For example, *brunch* is a blend of ***br**eakfast* and ***lunch***.
   Globish from (global + English)
   smog from (smoke + fog)
   Chinglish from (Chines + English)
   motel from (motor + hotel)
   pictionary from (picture+ Dictionary)
2. The first source word is used in its entirety with the second part of the second word:
   friendiversary from (**friend** + ann**iversary**)
   Gobot from (**go**+ro**bot**) to refer to a robot vehicle
   glassphalt from (**glass**+as**phalt**)
3. The first part of the two words are overlapped as in:
   sitcom from (**si**tuation + **com**edy)
   biopic from (**bio**graphy+**pi**cture)
4. The beginning of one word is added to the beginning of

another, as in:
Telex from (**tele**printer + **ex**change)

5. The beginning of one word is added to the (whole) of the other source word:
blunch : from (**b**reakfast and **lunch**)
email: from (**e**lectronic + **mail**)
vlog: from (**v**ideo + **log**)
6. The last letter (or last part) of one source word is added to the (whole) of the other source word
blog from (we**b** + **log**)

IV. Historical Background

Nowadays, the study of blended words is essential because English language is evolving so rapidly due to extensive use of technology such that we cannot catch up with the new words produced by native speakers. Blending is one of the methods which speakers manipulate to get quick access to communicating with the people around them.

Blending dates back to Lewis Carroll (1872). He used *portmanteau*, which is another term for blend, in his book *Alice Through the Looking Glass* to delineate the nonsense word "Jabberwocky," which starts with:

"*Well 'slithy' means 'lithe and slimy' ... you see it's like a portmanteau - there are two meanings packed up into one word.*"

The blend word *'slithy'* is composed of two lexemes *'lithe and slimy'* which are completely different from each other in meaning, and consequently a new word is coined *'slithy'* whose meaning is derived from both. Portmanteau is an outdated word which refers to "suitcase" which used to be carried on horsebacks. Other examples include flimserable (*flims*y + mise*rable*) (Stockwell and Minkova, 2001, p. 6).

Blends have become a typical feature of the English language. We can find numerous examples of blends from every aspect of English such as technology, business, medicine, engineering, etc. Stevenson et at (2007) provide several blend words which existed before Carroll (1872), for example; **anecdotage** (*anecdote* + *dotage* to mean a garrulous old age, from1823); **squirl** (*squiggle*+ *whirl* to explain a flourish especially handwriting, from 1843); **snivelization** *(snivel* + *civilization* to describe civilization considered derisively as a cause of anxiety or plaintiveness, in 1849); **squdge** (*squash* + *pudge*) from 1870.

V. Productivity

Human language is, by nature, productive. It can generate countless different sentences without being repeated. This feature marks the difference between human language and animal communication which lacks productivity. Blending is one of the productive tools language users utilize within the process of delivering the message to the receiver. It is productive because there can be found a large number of examples of this word formation process in different languages. There are several strategies to create blend words. For example, blends are created from the first part of both words such as **sysop** (*sys*tem + *op*erator), second part of the two words **podcasting** (ipod + broadcasting), and other blends are created as shown in samples like **malware** (*mal*icious + soft*ware*, **webzine** (*web* + maga*zine*, qubit = *qu*antum + *bit*). These various methods of coining blends show the productivity of the process. There are so many blend words that do not gain entry into the dictionaries due to creating lots of blend words by language users.

Katamba and Stonham (2006, p.74) define the term productivity as a synonym of creativity, stating that "productivity is the capacity of all human language to use finite means to produce an infinite number of words and utterances". He also views productivity in terms of generality: the more general a word-formation process is, the more productive it will be assumed, by stating two plausible key points requiring elucidation:

1. Productivity is a matter of degree i.e. some processes are much more general and more productive than others.
2. Time affects productivity of each process, i.e. productivity degree is subject to change in different periods of time. Stating that "a process which is very general during one historical period may become less so at a subsequent period, conversely, a new process entering a language may initially affect a tiny fraction of eligible inputs before eventually applying more widely". (ibid)

Crystal (2003, p. 54) supports the very fact that blending has a great impact on broadening English language as he states "Blending is a common source of new words, through abbreviation, as *interpole* and *Eurovision*" That is, blending is the process that affects lexical construction as much as other word formation processes.

VI. Factors behind Blending

There are several factors behind the coining of blend words in the language especially in English:

First, as the proverb displays that "necessity is the mother of invention", over time new tools and materials are invented, where each invention needs a word. English is a flexible language which is continually absorbing new words from the languages around the globe. A large number of the words derived into English are from Greek, Latin and other European languages. With the advent of 20th century, blends became more popular in English language. For example, several restaurants started serving a kind of meal between breakfast and lunch, so the word "brunch" was created to fulfill their needs (Nordquist, 2019, The Blend Trend, para.1).

Second, it is the language user who tends to economize their speech so that they can deliver the messages as briefly and quickly as possible. They want to pack two or more ideas or words into one sensible word in a short period of time. Instead of saying two words to get the message across, one word works perfectly. For instance, *smoke* and *fog* are blended and *smog* is used instead to describe both situations.

Third, the coining of blend words is intentional; the language user deliberately creates blend words. When the blend word is produced, usually the first one is shorter and more frequent than the second such as *camcorder* (*cam*era + re*corder*) (Gries, 2006**)**.

Fourth, Adams (2001, p.139) views that blends are sometimes coined from slips of the tongue or writing quickly i.e. they are produced spontaneously and unconsciously such as *distruption* (destruction + disruption), *sombriety* (somberness + sobriety) and *fixidity* (fixity + rigidity).

VII. The Future of English

There is no doubt that evolving English is inevitable. Many aspects of English have tremendously changed syntactically, morphologically, phonologically from the earliest period of time. Blending is one of the processes emerged in the evolution of the language. It could be felt that there is a growing interest to this word formation process among the language users these days. So linguists, currently, have no choice except accepting blending as part of the language features. While some linguists do not accept blending because they think these texts were damaging the language as Crystal (2008, p.9) quotes that the British broadcaster John Humphrys depicted the texters as "*Vandals who are doing to our language what Genghis Khan did to his neighbors 800 years ago. They are destroying it: pillaging our punctuation; savaging our sentences; raping our vocabulary. And they must be stopped.*"

Any change in language, at first, faces resistance before it has become popular among people. The same applies to blends; at first, people think that this is destroying the language, but actually this is the way the language should work. Language evolution does not stand still but it is in a process of change over time.

Blend words have now become a norm since they have spread in every aspect of language. This phenomenon has covered every domain of language use such as media, business, technology, engineering, power, authority, and so on. Nowadays, blend words have become part of our daily routine. For example, Brexit (Britain+ exit), we hear this word every day from the news channels.

Conclusion

In Conclusion, it is found that blending is not only a simple process in the formation of words of English Language. It is one major factor for creating a large number of new words by which lexical changes occur in English expression, and consequently in the whole language. Specifically, words that relate to technological development and the overall invention around the world. In fact such new words are revitalizing any language which bears them so profoundly.

- Blending is an increasingly popular method of coining novel expressions, a rapid process that leaves no room for catching them up by Language users. At the same time, blending can be claimed to be the most complex form of wordplay in word-formation.
- Blending clarifies how the English speakers want to express themselves more briefly. They incline to pack two forms and two different meanings in to one new word.
- Blend words emphasize the feature of open-endedness of English lexical categories (nouns, verbs adjectives, etc.) and leads to language change. Many source words may disappear in future. In other words blending may cause the many hundreds of words, that were once used for different purposes centuries ago, may die and be no longer in use.
- Blending adds to the notion of *productivity in English language*. It is a non-stop process that may lead to unexpected word results in recent years both in quality and quantity of the coined words. Consequently, it alters a lot in English lexicon.
- Learners always need to update their knowledge about blends, enrich their background knowledge and catch up with the newly formed words. At the same time intensive lectures should be given to English learners in regard to blend words and the way they are created.

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Appendix

List of blend words (extracted from Wikipedia):

Animal

- beefalo, from beef and buffalo
- cameleopard, from camel and leopard
- donkra, from donkey and zebra
- geep, from goat and sheep
- hebra, from horse and zebra
- liger, from lion and tiger
- sheeple, from sheep and people
- squitten, from squirrel and kitten
- wholphin, from whale and dolphin
- zedonk, from zebra and donkey

Transport

- boatercycle, from boat and motorcycle
- Jeepster, from Jeep and roadster
- moped, from motor and pedal
- motorcade, from motor and cavalcade
- motorcycle, from motorized and bicycle
- taxicab, from taximeter and cabriolet
- toppo, from top and the Japanese word noppo
- venza, from venture and monza

Cuisine

- alcopop, from alcohol and pop
- banoffee, from banana and toffee
- broccoflower, from broccoli and cauliflower
- brunch, from breakfast and lunch
- cheeseburger, from cheese and hamburger
- chork, from chopsticks and fork
- cronut, from croissant and doughnut
- flavorite, from flavor and favorite
- froyo, from frozen and yogurt
- Funyuns, from fun and onions
- gastropub, from gastronomy and public house
- knork, from knife and fork
- mocktail, from mock and cocktail
- peacherine, from peach and nectarine
- peacotum, from peach, apricot and plum
- pineberry, from pineapple and strawberry
- scotchka, from scotch and vodka
- spife, from spoon and knife
- sporf, from spoon, fork and knife
- spork, from spoon and fork
- tangelo, from tangerine and pomelo
- tofurkey, from tofu and turkey
- tomacco, from tomato and tobacco

Internet and computing

- bitmoji, from bit and emoji
- blog, from web and log
- blogosphere, from blog and atmosphere
- codec, from coder and decoder
- datacasting, from data and broadcasting
- email, from electronic and mail
- emoticon, from emotion and icon
- favicon, from favourite and icon
- folksonomy, from folk and taxonomy
- freemium, from free and premium
- freeware, from free and software
- Intellivision, from intelligent and television
- Internet, from international and network
- Linux, from Linus and Unix
- malware, from malicious and software
- modem, from modulator and demodulator
- phablet, from phone and tablet
- pixel, from picture and element
- podcast, from iPod and broadcast
- screenshot, from screen and snapshot
- sysop, from system and operator
- vlog, from video and blog
- webcast, from World Wide Web and broadcast
- webinar, from World Wide Web and seminar
- webisode, from World Wide Web and episode
- Wikipedia, from wiki and encyclopedia
- Wintel, from Windows and Intel

Marketing

- advertainment, from advertising and entertainment
- advertorial, from advertising and editorial
- cineplex, from cinema and complex (building)
- confusopoly, from confusion and monopoly or oligopoly
- multiplex, from multiple and complex – this word has a different meaning in telecommunications
- petrodollar, from petroleum and dollar
- telemarketing, from telephone and marketing

Organizations and companies

- Accenture, from accent and future (accent on the future)
- Amtrak, from American and track
- Comcast, from communication and broadcast
- Compaq, from compatibility and quality
- ConEd, from Consolidated and (Thomas) Edison; a large electric utility in the New York metropolitan area
- Conservapedia, from conservative and Wikipedia
- Copa, from compania and Panamena
- Creamsicle, from cream and popsicle
- Debian, from Ian Murdock and his wife Debra
- Digitas, from Digital and Veritas
- Edexcel, from educational and excellence
- Extell, from excellence and intelligence
- Fluidrive, from fluid and drive
- Fudgsicle, from fudge and popsicle
- Funimation, from fun and animation
- Garmin, from Gary Burrell and Min Kao
- Groupon, from group and coupon
- Intel, from integrated and electronics
- Interpol, from International Police (in full, The International Criminal Police Commission), founded 1923 with headquarters in Paris.
- LATAM, from Lan Airlines and TAM Airlines
- Lenovo, from legend and "novo" (Latin ablative for "new")
- Mattel, from Harold "Matt" Matson and Elliot Handler

- Medi-Cal, California's name for their Medicaid program, from medical and California
- Medicaid, from medicine/medical and aid
- Medicare, from medicine/medical and care
- Microsoft, from microcomputer and software
- Mitel, from Michael Cowpland and Terry Matthews and Lawnmowers after the company's original business plan
- Netflix, from internet and flicks (slang for movie)
- Nikon, from Nippon Kōgaku and Ikon
- Pinterest, from pin and interest
- Prevacid, from prevent and acid
- Qualcomm, from Quality and Communications
- Sony, from sonus (Latin for sound) and sonny (slang for youngster)
- Toshiba, from Shibaura Seisaku-sho and Tokyo Denki through the merger of Tokyo Shibaura Electric K.K.
- Travelocity, from travel and velocity
- Triscuit, from triple (three ingredients) and biscuit
- Ultrabook, from ultraportable and notebook
- Wikimedia, from Wikipedia and media
- Wikipedia, from wiki and encyclopedia
- Yosicle, from yogurt and popsicle

Places

- AfPak, from Afghanistan and Pakistan
- Afro-Eurasia, from Africa, Europe, and Asia
- Autopia, attraction in Disneyland, from automobile and utopia
- Benelux, from Belgium, the Netherlands, and Luxembourg
- BosWash, from Boston and Washington, D.C.
- Brockton, from Brant, Greenock and Walkerton
- Calexico, from California and Mexico
- Calistoga, from California and Saratoga
- Canwood, from Canadian and woodlands
- Chambana, from Champaign and Urbana
- Chiberia, from Chicago and Siberia
- Chindia, from China and India
- Chiraq, from Chicago and Iraq
- Clerval, from *claire vallée*, French for "clear valley"
- Cotai, from Coloane and Taipa
- Dalworthington Gardens a city in north Texas, from Dallas, Fort Worth, and Arlington
- Delmarva, from Delaware, Maryland, and Virginia
- Delran Township, from the Delaware River and Rancocas Creek
- Donora, from William Donner and Nora Mellon
- Dowisetrepla, from Downwind of the Sewage Treatment Plant (from *How I Met Your Mother*, a television sitcom)
- Eurasia, from Europe and Asia
- NYLON, from New York City and London
- Nylonkong, from New York City, London, and Hong Kong
- Pennsyltucky, from Pennsylvania and Kentucky
- The Tridge, from Tri-Cities and bridge
- Valsetz, from the Valley and Siletz Railroad, now a ghost town
- WaKeeney, from Warren, Keeney, & Co.
- Willowick, from Willoughby and Wickliffe, OH
- Woolaroc, from woods, lakes and rocks

Sciences

- abzyme, from antibody and enzyme
- bionics, from biology and electronics
- botox, from botulism and toxin
- caplet, from capsule and tablet
- chemokine, from chemotactic and cytokine
- contrail, from condensation and trail
- cultivar, from cultivated and variety
- cyborg, from cybernetic and organism
- diabesity, from diabetes and obesity
- endorphin, from endogenous and morphine
- EpiPen, from epinephrine and penetrator
- genome, from gene and chromosome
- stiction, from static and friction
- vitamin, from vita and amine
- vocoder, from voice encoder
- wavicle, from wave and particle

Sports and fitness

- BoxRec, from boxing and records
- Deaflympics, from deaf and Olympics
- Mobot, from Mo (Farah) and robot
- Motocross, from motorcycle and cross country
- Monzanapolis, from Monza and Indianapolis
- Paralympics, from parallel (originally paraplegic) and Olympics
- plogging, from “plocka” (Swedish “pick up”) and jogging
- Supercross, from “Super Bowl of Motocross”
- wallyball, from wall and volleyball

Categorizing Declarative Speech Acts in English – Arabic Political Translation: A Pragmatic Study

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Abstract— **Declarative speech acts are those acts that affect immediate changes in the world via their utterance. The specification of declarative speech acts raises problematic area as not all declarative utterances serve out performatively. The specificity of pragmatic conditions of declarative acts lead to another problem in that setting out the same function and affecting the same immediate change would not similarly be lexicalized in the two different natural languages. Therefore, declarative speech acts will pose difficulties for translators if they are unaware of categorizing their pragmatic conditions appropriately and integrating their process interpreting with affecting immediate perlocutionary purposively. Accordingly, it aims at: 1) setting some felicity conditions for determining sensibly whether the specified declarative expressions serve out performatively as genuine declarative acts or not. 2-Examining whether English declarative acts are perceived performatively in Arabic. 3-Exercising to what extents do the translators transfer declarative intentioned effects. and 4- Proposing certain pragmatic parameters for interpreting situational bounded expressions and providing some remedies for mistranslated verbs. The objective of the study is fairly confined to a number of declarative acts selected from dialogues, comments, statements and debates of English TV (e.g. Al-Jazeera TV, BBC, among many others). The main result shows that declarative acts are performatively influenced by contextual nature. The result also shows that many declarative expressions can alternatively name different illocutionary act. From functional perspective, the perception of English declarative acts is different from the Arabic one. Thus, the most accurate rendering of declarations is based on the correspondence between perception and immediate perloctionary affects.**

Index Terms— **Categorizing Speech Act Verb, Declarative Act, Performative Structure, Pragmatics, Translation .**

I. INTRODUCTION

Declarative speech acts are likely to be more formalized and more terse than other classes of acts, besides; they are purposively judged by certain pragmatic criteria and determined by certain conditions derived from certain semantic rules to be taken as genuine acts. Then, some of these acts depend on linguistic institution, extra- linguistic institution, authorized person and formal occasion some others depend on the representation of linguistic institution only. Hence, not all declarative expressions are virtually taken as performative. Within pragmatics field, declarative acts are distinguished by the context and action. On other hand, what is considered a declarative in English may not be possible to be declarative in Arabic.

The manifestation of declarative acts in Arabic entails bringing about appropriate equivalent Arabic declarative verbs that can achieve the same rang of affection in Arabic as it is influenced by English verbs.

This paper therefore comes to shade light on the effects of declarative speech acts in political texts and setting out their appropriate Arabic counterpart.

II. LITERATURE REVIEW

1. Declaratives in English

A. Declarative Conceptualization in English

Declaratives are interactional acts by means of which utterances realistically provide into existence immediate changes to the world and bring about a correspondence between propositional content and reality (Searle, 1979, p. 19).

Wunderlich (1976, p. 112) focuses on the speaker's status, in his account of declaratives; he views declaratives as those acts that are virtually conducted if only the utterer adequately possesses the authority not only to issue declarative utterances; but to turn this utterances into facts in correspondence to the world reality.

Bach and Harnish (1979, p. 17) put emphasize on the interactional achievement of utterances, believing that utterances can be lexicalized as declaratives, if only two criteria are legitimately brought into performativity; these are: a) an official binding imported into the context of institution for

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which they are made. b) affecting changes in institutional state of affairs.

Allen (1998, p. 10-11) takes the hearer's evaluation as criteria for identifying declaratives; claiming that the hearer should recognize that the speaker does evenly have the intention to lexicalize his utterance in a context as a declarative act. Al-Sulaimaan (2011, p. 293) identifies declaratives in terms of the involved propositional contents, believing that the successful performance of declarative speech acts is conventionally based on the correspondence between the propositional content and the world. Henceforth, for the utterance to be taken as a declarative act, the propositional content should adequately bring about to the existence certain state of affairs into the world reality. Mey (2001:117) avers that declaratives are acts that institutionally change the world via utterances in which the utterer has to have a special institutional role in specific context.

Declarative speech acts are utterances that are intentionally uttered to affect immediate changes in the institutional affaires via their utterance. They have strong tendency to rely on elaborating extra institution. Such speech acts mainly declare something to be done such as naming or assigning role (Salt, 2004, p. 1039).

B. Characteristic Features of Declaratives:

1) Declaratives is the category of speech act that generally has some extra linguistic dimension. It is preferably termed formal speech acts. Due to, they are attributedly intentioned; besides, they can only be virtually validated under specific communicative situations.

2) Declaratives are feasibly sub-classified into linguistic declaratives and extra- linguistic declaratives, both of the subclasses are linguistic speech acts in the sense the are pinpointed on creating new fact. However, linguistic declarative acts are sufficiently performed by the institution of language and need no further non- linguistic institutions for validating their execution; thus, anyone can state, order, and announce at any time. Conversely, extra – linguistic declaratives are insufficiently empowered by means of language alone; but instead fairly stipulated by non-linguistic institutions of authority, conventional occasion, rituals, etc. for example, adjourning a meeting can only counted in certain occasion; declaring wars can only be pronounced by authorized person…etc. (Searle, 2002, p. 169).

3) Declaratives are abstractly negotiated to invoke uniqueness that differ from other classes of speech acts in that they admittedly lexicalize no speakers' attitudes other than the speakers' intentions to bring about institutional facts into existence. Thus, "to absolve" means not to express the absolver's attitude but to grant absolve and brings it into the world reality (Mey, 2008, p. 654).

4) In spite of some correspondences between declarative acts and performative verbs, the meaning of declarative act is identified not by a means of the performative verb, but regularly by means of speech act components and involved described properties. Simply because performative verbs mostly show substantial overlap with other categories; besides the performative verb is insuffice for locating the meanings of all declaratives completely. Accordingly, it is the component of illocutionary act which will serve purposively for setting out the meaning of declarations correspondingly (Vanderveken, 1985, pp. 12 – 20).

5) The same declarative speech act may conventionally meet with different typical intentions in different cultures and languages.

6) For declaratives to be accurately abounded, the right form of words has to be matched with the right form of occasion (Finch, 2003, p. 161).

7) A more formal occasion is casually entitled (Searle, 2002, p. 169).

C. Conventional Perquisites of Declaratives:

For declarative acts to be validly materialized, certain conventional conditions have to be jointly met; as such:

1- The right context has to be matched with the right form of words (Finch, 2003, p. 161).
2- A person duly authorized and recognized as authorized by audiences has constitutively to utter declaratives for bringing them as facts in real world (Searle, 2002, p. 169). Thusly, only certain authorized person for example (judge / priest) can pronounce man and wife.
3- A more formal occasion is causally entailed for some declaratives in which the speaker has to utter the right expression in its special ritual phase for example pronouncing wife and husband, adjourning meeting, declaring …etc. However, no formal occasion is ultimately required for all declarations, some declaratives as stating, saying, permitting, etc. requires no formal occasion (Searle, 2002, p. 170) .
4- Extra socio – linguistic institution along with utterance production for putting declaratives in continual performative status in bringing about the desired changes (Searle, 2002, p. 169- 170).
5- The speaker's intention must connotatively own a declarative status that plausibly creates the world immediate changes as it is availed in the propositions.

D. Syntactic Formula of Declaratives

Declaratives are formally alike in that they are in declarative (statement) form. They normally involve a subject with a first person typically "**I**". And also in each case declarative statements have to be in the present tense to be qualified as a performative act. Due to, they are basically pronounced for affecting and acting in real world situation (Austin, 1975, p. 57). Since, if we change the declarative statement " I name this ship Saucy" to " I named this ship Saucy, the declarative act of naming is completely vanished. And all what we are doing is reporting the event not performing it. Thence, they cannot be taken in the past (Finch, 2003, p. 161). Actually, with performative / or no performative verb is being used and strong tendency for including indicative mode (Mey, 2001, p. 117).

Searle (1979, p. 19) postulates declarative syntactic formula as follows:

I verb NP + be predicate.

E. Declaratives Felicity Conditions

To show how declaratives are appropriately materialized, certain set of conventional contextual procedures that are abstractedly reviewed from declaratives features, use and derived from certain semantic rules should be roughly obtained. These are the felicity conditions which satisfy the performative occurrence of declaratives, they are as follows:

1- Propositional content condition: propositional content of declaratives must represent something takes place at the time of declaring.
2- Preparatory condition: the speaker is actually capable of carrying out the action of declaration utterance and the hearer recognizes that the speaker can carry out the declaration of his utterance.
3- Sincerity condition: the speaker really believes, intends, and desires to carry out the action of declaration.
4- Essential condition: consists of performing an action that brings into existence a state of affairs by presenting on self as performing that action
5- (Searle and Vanderveken, 1985, p. 85).

F. English Declarative Verbs

The postulated English declarative verbs are listed as follows:
contain, declare, renounce, disclaim, disown, resign, repudiate, disavow, retract, abdicate, abjure, deny, disinherit, surrender, capitulate, approve, confirm, sanction, ratify, homologate, bless, curse, dedicate, consecrate, disapprove, stipulate, name, call, define, abbreviate, nominate, authorize, license, close, suspend, adjourn, terminate, dissolve, denounce, vote, veto, enact, legislate, promulgate, nominate, decree, confer, grant, bestow, accord, cede, rule, adjudge, adjudicate, condemn, sentence, damn, clear, acquit, disculpate, exonerate, pardon, forgive, absolve, cancel, annule, abolish, abrogate, revoke, repeal, rescind, retract, sustain, bequeath, baptize and excommunicate (Werzabica, 2002, p. 7).

2. Declaratives in Arabic

A. Declarative Speech Act Conceptualization

Declaratives are certain social behavior that virtually effect institutional acts by human via saying words (Sahrawi, 2005, p. 10). Declaratives are also viewed as those acts that relate not to social exchange nor to represent speaker's attitude, but they are those acts that effect on world reality, create facts, and changes the others behaviors and attitude (Fakhoori, 1990, p. 89).

Declaratives are extremely integrated in the institutional practice and fairly influence immediate changes by evoking status, authority and issuing instructions and orders (Keeni, 2008, p. 206).

B. Conventional Procedural Perquisites for Declaratives

1- Declaratives are mainly those utterances that are negotiated for substantially promoting changes and affording facts with existence property.

2- Declaratives must be pronounced deliberately by an authorized or enunciated by institutional power.

3- To be successful, declarative acts should show a coincident between the uttered pattern, bringing performative changes and the sender's statue. Otherwise, declaratives will be wrongly violated from the sender's intent to perform other unrelated intentions (Sahrawi, 2005, p. 10).

C. Declaratives Appropriate Performative Conditions

Arabic declaratives are those acts that bring into existence the state of implemented in the propositional content. Thenceforth, they are characterized by having the following components:

1- Illocutionary Point: consists of performing an action that assuredly brings affect into certain state of affairs as it is represented by the speaker.

2- Direction of Fit: they have word – to - world and world to words correspondence. In more elaborated term, the words have to match the world and the world must coincide with uttered words.

3- Expressed Psychological State: None assumed. However, the speaker actually intends not to express his attitude behind uttering declaratives; but to force certain state of affairs upon the world.

(Al-Sulaiman, 2004, p. 13).

Arabic Declarative Performative Verbs

Al- Sulaimaan (2004, p. 10) lists the following declarative performative verbs: يصرح , يعلن , يستقيل, ينكر , يستسلم , يستحسن , يجزم , يعلن , يبارك, يهدي يستهجن, يسمي, ينادي, يعرف, يختصر ,يرشح, ينصب, يعين, يخول, يبدأ, يفتح, يغلق, ينهي, يصوت, يمنح, يحكم , يشجب, يعدم , يوضح , يعتذر , يسامح , يلغي ,يعمد.

D. Characteristics Features of Arabic Declaratives

To formulize the linguistic tools for eventuating declarative speech acts compatibly, the following characteristics should be idealized considerably:

1- Declaratives are acutely built around pronouncing judgment determinately established on intuitions, reasons, or any facet related to the act valuable importance (Abd Al-Haq, 1993, p. 183).

2- Declaratives are linguistic performative tools abstractedly emitted for affecting the world, changing reality, and mutating human behavior into effect by means of pronouncing their formula in outright situations. Thus, if a Muslim said to his wife "انت طالق" or when Almighty Allah says on behalf of Zakaria "سميته يحيى", the speakers here will not report a description, but virtually execute acts of divorcing and naming that change the world reality of the wife and bring into existence "The Name of Yahia". Declaratives can also be formalized purposively as answers for questions that bring into existence certain state, as in: "أقبل " as an answer for the judge's question " Do you accept marriage from…..daughter of ….?"; since, the utterer when utters "أقبل" assuredly means neither informing the judge nor notifying him with unknown information; but to transacts marriage norms (Al-Qaishi, 2011, p. 11).

3- Declarative utterances absolutely precede declarative acts. Since, the declarative execution of act is conditioned by the uttering on prior utterance previously. Thusly, uttering on declaratives will equally utilize the act eventuation ideally; as in: " بعتك بيتي" and " " زوجتك ابنتي" Since the acts of sale and marriage are only achieved after uttering their declarative formula (Mabkoot, 2009, p. 98).

4- Declaratives are reasonably holding more power performative force in nominating / effecting the executed acts by utterance, changing the speaker's statue, and bringing actions forth than other classes of acts. Accordingly, they are referred to as in Arabic as بالقوة "التصريح الانشائية" (Mottokel, 1986, p. 198).

5- To be valid, declaratives should show correspondence between utterance level, utterer's intent, and utterance context in bringing immediate world changes (Mottokel, 1986, p. 198).

E. Classes of Declaratives in Arabic

Declaratives are institutionally grouped in terms of said by involved into two types: -

1- One part declaratives: declarative acts are being negotiated by one utterance form from one side involved. In more elaborated term, they entail only one participant / speaker utters one utterance only to effectuate them as acts such as wills, entails, naming, declaring, fairing…etc.

2- Two - part declaratives: declarative acts bilaterally uttered, in which two utterances are categorically uttered by two involved participants from two unrelated sided to mark their felicitous execution. Such declaratives will evidently result on creating certain state as marriage and sale, ending an existence state as in divorcing, or overturning certain state as in emancipating and exculpating. Such act are only linguistically verified and also themselves socially materialized by means of language; marriage, for example, is inevitably an uttered contract with certain pattern pronounced by two parts (husband and wife) in which they have to seek his / her social constitution in marriage context by language (Esteitiah, 2008, p. 16).

III. DATA ANALSIS AND TRANSLATION

The ground now is prepared for a full analysis of the declarative speech acts. The data analysis will be represented by merging two neutral unrelated fields; namely, pragmatics and translation which will make a use of declarative characteristics, felicity conditions, besides syntactic formula of declaratives for establishing the status of declarative.

SL Text (1): I now **announce** America will lead a board collection to rule back terrorist tribes.

Context: This utterance is uttered by Obama addressed to the Americans notify them that America is now safer and he will provide the securities for the Americans who lodge in other countries.

1- الان اعلن ان امريكا ستقود مجموعة لجان لتستعيد السيطرة من جديد على المجاميع الارهابية .
2- اعلن الان ان الولايات المتحدة ستقود مجموعة المجلس للسيطرة من جديد على القبائل ارهابية.
3- أعلن ان الولايات المتحدة ستقود مجموعة المجلس للسيطرة من جديد على القبائل الارهابية.
4- أعلن ان امريكا ستقود مجموعة من الاعضاء لإعادة حكم القبائل الارهابية.

Pragmatic Analysis

The structure of the text here is actually typified by the English declarative performative verb "**announce**" which names the illocutionary force of announcement. It is purposively opted for announcing and notifying something to be known clearly. Further, it virtually effect immediate change of a related matter of so importance. A part of declarative formulization, the statue of declarative act is markedly established by a grammatical declarative sentence in an indicative mode with a first person subject "**I**" is being penetrated as performative marker within present tense performative verb by means of which the declarative felicitous execution is validly set forth. Additionally, an authorized person "Obama" declares such announcement act. The text also relatively accounts for the following set of execution conditions:

1- Propositional Condition: Obama conveys his announcing act at the exact moment of declaring.
2- Preparatory Condition: Obama is really the right authorized person to carry announcement and the Americans believe that he is capable of carrying out the announcement of his utterance.
3- Sincerity Condition: Obama purely intends to announce American people that America is now getting safer and he intends to follow the terrorist groups all over the world to protect the outsider emerged Americans.
4- Essential Conditions: Obama's utterance effects into existence a real world change by presenting himself as the performer of the announcement carried out in his utterances.

All the datum minutely exemplify that the perquisites for the successful execution of "announcing" are completely met. On this basis, the text under investigation is legitimately executed as a declarative act of announcing.

Categorizing TL Arabic Speech Act Verb
Announce / يبلغ

A close inspection to the text with its four renderings evidently manifest that the English declarative verb "announce" which effects the act of "announcing" in American real world is wrongly rendered into semantic equivalent verb "**أعلن**" by all the translators. However, the context is here inevitably not of declaring, but of announcing, since the equivalent" أعلن" is incongruently stemmed and it would be perceived differently in the target language. Thus, this mutual exchange relatively affords translation with a deviation case. Although, the two declarative verbs " declare" and " announce" may be approximately viewed as near; nonetheless, each one is typically based on clear separable signs.

Translational Analysis

Moreover, the explicit first person "I" is turned in all renderings into implicit one. This may be rightly attributed to the nature of Arabic language which tends to make a use of implicit first person than explicit one.

Regarding the status of rendition, it seems that translators (2) and (3) are highly confined to the propositional content of the text and ignore the context of the text totally. Translator (4) introduces an equivalent which seems to be belonged neither to the proposition nor to the context in which he reduces the force effect of the original text completely. As for translator (1) appears somehow to follow the context and proposition jointly. The point of weakness in his translation is his deviation along with his use of the verb " أعلن " on the basis of what have said so far, the following translation is likely to be proposed:

وأنا **ابلغكم** ان أمريكا الان ستقود مجموعة من اللجان لاستعادة السيطرة من جديد على المجاميع الارهابية.

SL Text (2): **I call** the Congress again to give additional authorities and resources to train and equipped the fighters.
Context: Obama in his speech suggesting that the Congress should support the fighters by extending the authorities.
TL Texts:

1. وها أنا **اطالب** الكونغرس وللمرة الثانية بمنحنا المزيد من الصلاحيات والموارد لتدريب وتجهيز مقاتلينا.
2. مرة اخرى **ادعو** مجلس النواب لإعطاء سلطات وموارد لتدريب المقاتلين وتجهيزيهم.
3. **أدعو** الكونغرس مرة اخرى لمنح سلطات وموارد إضافية لتدريب وتجهيز المقاتلين.
4. **أدعو** الكونغرس مرة اخرى لإعطاء سلطات وموارد إضافية لتدريب المقاتلين وتجهيزهم.

Pragmatic Analysis

The present text is declarative speech act of " calling" hence it is tackled by the explicit declarative verb " **call**" which is positively names the force of "calling" along with the utterer status who is authoritatively positioned to call for such declarative act. "Call" is systematically both declarative and directive. "To call" in declarative sense means plausibly to effect with stronger sense and superiority a person, committee or an entity to change world reality. There is also a performative structure virtually effects that the Congress should grant additional authorities and sources which conveys its effects by virtue of the first person subject "I" and present indicative mode. There are naturally appropriate declaration conditions for eventuating the process of calling, as in:

1- Propositional Content Condition: Obama expresses the proposition of calling implementing at the present moment of his declaration.
2- Preparatory Condition: Obama has the authority to call the Congress to approve and accept giving additional authorities and resources for the fighters.
3- Sincerity Condition: Obama faithfully intends calling the Congress to give the fighters additional authorities.
4- Essential Condition: Obama effects the Congress to approve and accept to provide fighters with sources and extend their authorities on his behalf as performing the act.

Categorizing TL Arabic Speech Act Verb
To Call / يدعو

A careful inspection of the text under discussion with its four translations shows the declarative verb " call " that names the declaration act is reproduced by translator (1), (2) and (3) into the Arabic declarative verb (**أدعو**) and by translator (1) into "**أطالب**". **أدعو** as Arabic declarative verb reasonably means to bring acceptance and approval put forward immediate change for a matter of some importance. In turn, " **أدعو** " means " to call" which also names the exact illocutionary force of declarative act " call' '.Hence, translators (2), (3), and (4) have rightly brought into existence the appropriate declarative verb. Translator (1) has obviously reduced the effect of the declarative verb along with his equivalent verb " **أطالب** " by means of which he turned the declarative act into a directive one indicating a case of deviation in introducing the appropriate equivalent verb.

Translational Analysis

In regard to the performative status, admittedly all the translators turn the explicit first person subject into implicit one with a present tense act in an indicative mode in all renderings.

As for statue of the rendition, it is evidently clear that subject of translator (1) is translated semantically. The translator is so bounded on the propositional content of the text. Although, he throws some expressive words, the situational aspects are completely absent from his rendering. And although he has traced back the same proposition and kept the same tense and structure, he could not give a satisfactory equivalent.

Translator (2) has transferred the text communicatively in which he resorts on both the propositional content and context jointly. His translation seems in some extent close to the original text. The weak point to be mentioned in his translation is that he postpones the declarative verb " أدعو " to bring forward the focus on the adverb "مرة اخرى".

As for translator (3) and (4), the approximately give the same rendering. They have exercised both of the propositional content and the context adequately in their rendition. They hold the text as a whole in a context not as an isolated word in which they replicate the text satisfactorily and effectively.

SL text (3): we, the representative of United State of America in general Congress, **declare** that these United Colonies are, and of right to be free and independent states.
Context: Certain group of representatives in the United State Congress declare some colonies to be statutorily independent states in an official meeting of general Congress.

Pragmatic Analysis

The text has seemingly carried out the declarative verb " declare". It is actually described as the " primitive declarative verb" which virtually means to make something clearly known or announce certain state in an official statue usually with superiority and force. Thus, the verb "**declare**" inevitably, in terms of contextual correspondence, the authoritative position of the speakers influences two declarative illocutionary forces jointly, which are declaring and naming. This principally means that Members of Congress in pronouncing the text under discussion, they name and grant these colonies the authority to be independent states and / declare them statutorily as states. Then, there is a syntactic structure that effect the performative statue with first person subject "we" in declarative sentence and an indicative mode with present tense performative verb. Besides, the text admittedly reflects the following felicity conditions:

1- Propositional Content: Member of the American Congress pronounce the propositional content of declaring at the present that matches the course of moment of action.
2- Preparatory Condition: Members of the Congress are assuredly authorized persons who are capable of declaring states and the effect of their declaring is markedly recognized by European people.
3- Sincerity Condition: Members of the Congress really means to name and / declare colonies as state as they means nothing else.
4- Essential Condition: Members utterance neutrally influences into existence new states in world reality and represent them themselves as the utterers who performs this action.

Categorizing TL Arabic Speech Act Verb
Declare / يعلن

A close inspection to the text under discussion with its four renderings shows that all the translators utilize the Arabic declarative verb "نعلن" as equivalent for the English verb " declare" which names the illocutionary force of text. "يعلن " in Arabic means purposively to effect an announcement to bring world change into reality in relation to the time of utterance based on the propositional content. Accordingly, all the subjects of translation have righteously effected the same account of achievement for the English declarative illocutionary act.

Translational Analysis

The explicit first person position that is use to fill the statue the performers is turned into explicit ones in translations (2) and (3) and into emphatic explicit in translation (1) and into implicit in translation (4). The performative formula is entirely reproduced a declarative structure in an indicative mode with present tense performative verb.

As for the concern of rendition, it seems that translator (1) has added relatively an Arabic emphatic first person plural that is not seemingly existed for the English first person plural. However, it does not wrongly effect the meaning; but is considered as an expressive emphatic point for heightening the role of representatives in structure of rendering. His use of the items "ولايات" as equivalent for " Colonies" and " دول " as equivalent for " states" within the source text context plausibly establishes a case deviation from source text contextual norms. As it is known that within the united states frame the colonies comes to mean " مستعمرات" not " ,"ولايات" and states means " ولايات", but not " دول" . Furthermore, the structure of rendering indicates a case of awkward in propositional connection.

Translator (2) seems to follow regularly both of the propositions of the text and tends in somehow to deviate from the context especially with using the item " ولايات" instead of " مستعمرات" as an equivalent for " states".

Subject of translation (3) virtually accords with both of the content and context. The translator has made rightly a use of all the propositions faithfully in accordance with context in which he has influenced the effects of the original text fully.

As for translation (4), it does seem to follow the context but, does not seem to exercise of the ST propositions totally. The translator has neglected the first part of the SL which identifies the authoritative statue of the utterers from his translation completely. Leaving in this a gab mistake in rendition as an important interrelated part from the SL is fully missed. The translator has falsely opted "دولاً" as it has no relation to the situation and United state conventions.

SL Text (4): You are **dissolved** from all allegiances to British crown.
Context: A British judge dissolves some people from political bonds which are impelled upon them as assumed by British law.

TL Texts

1- انتم **غير ملزمون** بالولاء للتاج البريطاني.
2- انتم **مبرؤون** من اي تبعات للحكومة الملكية البريطانية.
3- انت **معفى** من كل ولاء للتاج البريطاني.
4- انتم **في حل** من اي ولاء للتاج البريطاني.

Pragmatic Analysis

The text under discussion is declarative speech act. It is noticeably protruded by virtue of the declarative verb " dissolve " which substantially names the illocutionary force of "dissolving" in pertinence to the context. "To dissolve" absolutely means to end and or / set aside a person's or groups' of persons commitments. Thence, an immediate change is brought about to declare ending an existent state of certain peoples' reality. A part of the performative content, a declarative structure is adopted with present about passive voice declarative verb and implicit first person "I". The execution rules have relatively abstracted the following felicity conditions:

1- Propositional Content Condition: the judge pronounce the propositional content of dissolving in the present moment of declaring.
2- Preparatory Condition: the judge is truly is the authorized person who is capable of pronouncing that those people as dissolved from their commitment to the British kingdom. The judge utterance effects an immediate end of an existence state of those people reality. The people also recognize the judge authority to carry out the **dissolving** of his declaration.
3- Sincerity Condition: the judge decidedly intends to dissolve some people from their allegiances to the British government.
4- Essential Condition: the judge in uttering the text ends / sets aside existence allegiances of some people for the British law.

Categorizing TL Arabic Speech Act Verb

On the basis of the specified translations, it is demonstrated that all the subjects of translations have falsely influenced the Arabic nonverbal constructions for the English declarative verb that names the illocutionary force of the text under discussion. Translator (1) has attempted the expression (**غير ملزمون**) to wrongly change the declarative verb into combination of a nominal construction. Translators (2) and (3) have turned the performative verb into the adjectives (**مبرؤون**) and (**معفى**). whilst translator adopted the prepositional phrase (**في حل**) to deviate from declarative speech acts norms. In deemed of the relevant context, " dissolve" has both Arabic declarative verbs " **يعفي** " and "**يلغي** "relatively. "To dissolve" in Arabic is hearers directed act. It means to effect an end or effacement for publicly an already existence state particularly with an authorized utterer to effect the propositions.

Translational Analysis

In the text under analysis, the subjects of renditions reveal that although translator (1) in somehow has kept the same propositions of the SL text, he has reduced all the texts effects relatively, as he has changed the passive voice into an active one along turning the declarative verb into nominal construction. As for the implicit first person subject, it is completely ignored from the structure of rendering. The translator also deviated from source text contextual norms in attaching " بالولاء للتاج البريطاني" an equivalent for the proposition " allegiances to the British crown".

The second subject of rendering obviously exposes that it is communicatively translated. Though the translator in some extent has gradually resorted to the position of context; but he has wrongly deviated from dissolving declaration norms. In more elaborated term, the translator markedly paid no attention to the performative structure, voice of the performance, implied component, the tense of the act. Furthermore, the performative verb is realized by a non- verbal performative marker. Accordingly, he has influenced another act that is not a dissolving act and even non a declarative one.

As for translators (3) and (4), it is apparent that they have neither kept the source text propositions nor effected the situation. They have falsely replaced the English performative verb " **dissolve"** into non – verbal performative marker "**معفى** " and " **في حل** ". In such, they turned verbal structure into non-verbal, passive voice into active. Such structural shifts represent not only case of structural deviation; but meaning loss and contextual failure relatively.

One can effect appropriate translations based simultaneously on both of the contents and context, as in:

أُعفيتم من كل التعبات القانونية للحكومة الملكية البريطانية.

أُلغيت كل تبعاتكم القانونية للحكومة الملكية البريطانية.

SL text (5): I **nominate** Suzy Dan as a chairman of the department.

Context: University President suggests Suzy Dan in a position of department chairman.

1. **ارشح** سوزي دان لرئاسة القسم
2. **أرشح** سوزي دان مدير للدائرة.
3. **أود ترشيح** سوزي دان رئيساً للقسم.
4. **ارشح** سوزي دان لرئاسة القسم .

Pragmatic Analysis

The performative structure in the above text implements the performative verb " **nominate**" which is purely lexicalized to names the declarative speech act of " nominating". "**To nominate**", in declarative term, is to declare that someone is candidate for a position to be filled by election or voting on the part of nominees person. Apart from this declaration process, the act is purposively effected by first person subject and present tense verb with a declarative structure in an indicative mode to validly bring about "**nominating**" existence into world reality. This verb act regularly predicts the following execution conditions which are felicitously abstracted from act contextual rules:

1- Propositional Content Condition: the University President predicts the propositional content of nominating about the present moment of action.
2- Preparatory Condition: an authorized University President pronounced the content of nominating which is perceived by all as capable of nominating the declaration of his utterance.
3- Sincerity Condition: the University President intently means to nominate Suzy Dane for election.
4- Preparatory Condition: the University president in his utterance immediately brings forth Suzy Dan into election put forward in world reality.

Categorizing TL Arabic Speech Act Verb

Nominate / يرشح

A careful examination of the given renderings reveals that translator (3) has inadequately brings about the subjunctive equivalent "**أود ترشيح** " to reciprocally turn declarative speech act into expressive one. Translators (1), (2) and (4) have righty effected the English " nominate" verb into the Arabic declarative performative verb (**يرشح**) in which they have precisely recreated the same English declarative verb . "**يرشح** " means to evidently effect into existence, in relation to the time of utterance, in the world a state of affair by putting up about certain person to be a candidacy nominees for certain position based relatively on election or voting. This is evidently clear that the English declarative verb " nominate" and the Arabic declarative verb " **يرشح** " carry out the same illocutionary force and mode of achievement.

Translational Analysis

In regard to the explicit first person subject "**I**", which is purposively influenced the utterer's authoritative statue, it is realized in Arabic by grammatical implicit person in all renderings which have no influence marker.

The concern of renditions statue, it is apparent that translators (1) and (4) have fairly adopted the same rendition. They have legitimately kept a use of both content and context, reestablishing the same declarative structure, tense and mode. They have really accorded the content to context. Since, the contents and form of act coincide with the context.

As for subject translation (2), although the translator has made effect of the performative verb, tense, structure and mode satisfactorily; but he deviates from the context along with his equivalent " مديرا للدائرة" as it does not seem to be linked to the context.

Translator (3) has inaccurately added the expressive verb "اود" and turned the declarative performative verb of nominating into nominal item " ترشيح ". Such transformational upset relatively reduces the declarative act of nominating into another act. Accordingly, all the elements related to content and context are completely ignored. Thusly, translator (3) indicates a case of failure in providing an appropriate equivalent for both the SL text and context.

Conclusion

In resultant, the following conclusions are postulated on the basis of the afore discussions:

1- Theoretically, declarative speech acts are ruled in terms of conventional, felicity, contextual and syntactic conditions which in turns satisfy their material existence into valid applicability in world reality not only in terms of performative verb alone.
2- In practical course, certain English performative declarative verbs admittedly show submission to the Arabic performative declarative conditions. Such as, they do not only bring into existence certain state; they also affect/ end and change an existence state.
3- Categorizing equivalent Arabic declarative verbs is not legitimately lexicalized and even failed due to the translators' ignorance of declarative speech acts basic features as well as features of context.
4- Both of Arabic explicit and implicit first person subject are relatively adopted for the (English) first person which is purposively marked the text as a genuine declarative speech act. This adoption may be attributed to the nature of Arabic which uses both implicit and explicit persons.
5- Most of the cases of failure for categorizing Arabic declarative acts is attributed to the lack for a strategic method for establishing compatibility between declarative verb, context, content, and performative intent.
6- Some English declarative verbs are lexicalized by more than one neutral declarative performative verb.
7- The renditions of declarative speech acts under discussion have reflected varied degrees of translation in effecting the accurate illocutionary force some renditions reflected high degree of translatability, other conveyed complete failure, and some others reflect success in translation but with few points of exceptions.
8- Most of the discussions of text under analysis confirm the validity of theoretical review with few points of exception.

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Code-switching as Identity Marker: A Sociolinguistic Study of Kurdish EFL University Students

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***Abstract*—Being able to know English along with a mother tongue would inevitably lead into code-switching. Whether intentional or unintentional, it is revealing to investigate code-switching among English EFL learners. This study, however, focuses specifically on the issue of learner's identity with code-switching. Language as identity expresser, or even identity maker, is thought to be strongly connected with identity. This study targets Kurdish EFL students at university level to mainly investigate the reason(s) for code-switching between their mother tongue and English as a foreign language. To this end, quantitative data, through a questionnaire, has been collected. The model adopted for designing the questions is based on a well-known theory by Bloom and Gumperz (1972) known as 'situational code-switching'. This study hypothesizes that Kurdish EFL learners code switch from English to Kurdish due to the lack of knowledge in English, or they do code switch from Kurdish to English to mark a different identity, which is the major focus of this study. To validate or refute these claims, the data collected for this paper has been qualitatively verified to reach some conclusions.**

***Index Terms*—Code-mixing, Code-switching, Situational Code-switching, Identity, Kurdish EFL learners.**

1. Introduction

Code-switching, as a linguistic phenomenon, occurs in bilingual and multilingual communities which can simply be defined as the mixture of one or more linguistic varieties within a single conversation. This multifunctional strategy is, therefore, one of the strategies used by bilingual and/ or multilingual speakers for making successful communications. What makes it a commonly occurred style is that it does not require the speakers to be fluent in both languages. A sufficient level of proficiency in the languages can help the speakers to switch between/ among the languages.

Code-switching is mostly mixed with code mixing. In a pure linguistic sense, they can be distinguished in terms of the boundaries in which they occur. The former occurs in sentence boundaries, that is, a language is used in one sentence and the other language is used in the other sentence but the two codes/ languages are found in the same speech situation. Whereas, the later occurs in word boundaries; the two languages are found within the same sentence. As the present study is meant to scrutinize code-switching as an identity marker; therefore, code-mixing is taken as a type of code-switching.

This study is an application of the available theories in relation to code-switching. Whether code-switching is common among Kurdish EFL university students and an expression of an identity are two major concerns of the study.

2. Research Questions

This study targets the following questions:

A- Do Kurdish EFL learners code-switch when they are talking with their mother tongue or their target language?

B- Why do Kurdish EFL learners code-switch more when they are communicating with their mother tongue or their target language?

C- Is code-switching an identity marker by Kurdish EFL learners?

3. Hypotheses

A- Kurdish EFL learners code-switch to their mother tongue when they use their target language due to their incompetency in the target language.

B- Kurdish EFL learners code-switch to their target language when they use their mother tongue to show a different identity than their already-established one.

4. Theoretical Background

This section critically reviews the available literature related to the issues of code-switching and its connection with identity of the language user.

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4.1 Defining code-switching

Language is not a static phenomenon, but a dynamic device that changes over time due to social, and cultural changes within a region. There are more than seven thousand languages spoken around the world and more than fifty percent of the world's population is bilingual. Code -switching is then quite a common phenomenon that normally occurs with people who are proficient in speaking two or more than two languages (Nguyen, 2014). In simple terms, Code-switching can be defined as the transfer from one language to another language during a conversation mostly without the conscious effort of the speaker (Matras, 2009).

In this paper, code-mixing is taken as a type of code-switching. The term code-switching is also written as code-switching or codeswitching (Nilep, 2006). Code-switching is an important phenomenon which is popular in studies dealing with bilingualism and multilingualism. Code-switching is often studied in different fields of linguistics. A 2005 database research of Linguistics and Language Behavior Abstracts shows that more than 1800 researches have been published in various branches of linguistics; however, many of these articles cover the sociolinguistic branch while few studies have been conducted in the other branches of linguistics (Riehl, 2005).

Despite the large number of works done on the topic of code-switching, it does not appear to have a common and objective definition. Different linguists have defined it differently (Nilep, 2006). For instance, Mohamed (2017) believes that code-switching refers to the alternation of one language to another or the switching of "two varieties of the same language" which occurs in a single written, spoken and in sign language forms. Ayeomoni (2006) argues that a code can be as small as a morpheme and that it can be as complex as the whole system of a language. Code-switching is then defined by him as the term that is used for the alternation of two or more languages, or the switching of the speech styles of different languages. It has also been defined by Bokama (1989) as the mixing of "words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event" (as cited in Ayeomoni, 2006: 95). This might also include the unconscious switching of different linguistic components including affixes, words, phrases, clauses, and sentences (Ayemoni, 2006).

As discussed above, code-switching does not have a specific definition and that is why different writers and linguists define it in a different manner. Gardner-Chloros (2009) is of the view that code-switching is the alternation of two or more languages as if it were a normal or objective truth of speaking a language. In code-switching, one language stands dominant and its character affects the structure of another (or the other) language. Chloros (2009) states that the reason for the ambiguity of the definition of code- switching arises from the fact that the term was borrowed from technological jargon.

Code was originally taken from the field of information technology and code- switching was defined as an "unambiguous transduction of signals between signals and systems" (Chloros, 2009:10). In the past, many linguists even assumed that the switching of a language arose in the neural system much in the same way as the flickering of electric signals. Today, it is used as a "neutral umbrella term" which refers to code-switching in different languages, accents, dialects and the like (Chloros, 2009).

4.2 Types of code-switching

There are three common types of code- switching namely inter-sentential code- switching, intra-sentential code-switching, and extrasentential switching. These were identified by the theorist Poplack in the year 2000 and since then have been used by linguists in their studies related to code- switching (as cited in Mabule, 2015).

4.2.1 Inter-sentential code- switching

In this type of code-switching, the language switching occurs on the sentence level (Abdollahi, *et* 2015). Words or phrases are often changed at the beginning of the sentence. Most often, inter- sentential code-switching is done in such a way that one sentence is uttered in one language and the other sentence is uttered in another language. This type of switching is most common among people who can speak two or more languages quite fluently. For instance:

1. *Merci*, this is what I really needed.

4.2.2 Intra-sentential code-switching

In this type of code-switching, the switching occurs in the middle of a sentence (Abdollahi, *et al*. 2015). However, the shift is done in such a way that the speaker does not appear to have made a shift which means that the speaker is unaware of the fact that s/he has made a shift of language. There are not any "interruptions, hesitations, or pauses" which might indicate that some shift has occurred. This type of code-switching most often occurs on clause and word levels. For example:

2. You are *pir* ('old') and fat.

4.2.3 Extra-sentential or tag switching

This type of switching occurs when a tag from another language is used in a monolingual conversation. The switching often occurs on single word level (Koban, 2013). In this type of code-switching, the individuals use tag phrases or words from one language and insert them in the second language. This type of switching is often commonly used in intra-sentential code-switching as well (Esen, 2019). For instance:

3. Leave them. La nalish adanu la bizmarish
('They strike out right and left')

4.3 Code switching levels

Code-switching can be studied from various angles. This paper investigates it from word level along with phrase and sentence levels.

4.3.1 Code-switching on Vocabulary Level

Tag switching and intra- sentential code-switching often occurs on the lexical level. Vocabulary plays a significant role in the learning of a second language and code-switching can play a vital role in helping an individual learn another language or impeding them from learning the target language. Lee (2010) maintains that lexical acquisition is a crucial element of language acquisition and is often considered more important than the learning of grammatical structures of a language. Teachers often employ the method of code-switching or mixing up of two languages in one sentence for this purpose (Rzrepka and Araki, 2018).

Buckus (1992) is of the view that people living in bilingual communities have a natural tendency to acquire bilingual vocabulary which naturally leads to code-switching. Often, certain words of a second language are so prominent for a person that s/he is likely to use the vocabulary of the second language instead of the native language. Immigrants often have to face such a situation as their own language tends to become the minority language and they are compelled to learn vocabulary or the "right word" of the community in which they are residing so that they can communicate comfortably. Consequently, they are compelled to employ code-switching (Buckus, 1992).

It has also been seen that code-switching occurs differently on vocabulary level among people of different age levels. For instance, Cantone's (2017) research shows that small children are prone to use function words such as deictic words and the single words that show affirmation and negation. As the child grows older, s/he is likely to use more mature words and use code-switching in verbs and nouns as well. Children lack proper grammatical competency, but they switch to words of other languages quite competently (Cantone, 2007). They also use synonymous vocabulary words from both languages to convey their ideas and thoughts. However, research has not shown why vocabulary changes occur due to age change (Cantone, 2007).

4.3.2 Code-switching on Phrase and Sentence Levels

Phrase level code-switching occurs when the speaker is in the situation of "unmarked choice" where s/he has to assume multiple identities (Eastman, 1992). On the other hand, sentence level switching occurs in situational contexts. For instance, this might occur when the speaker has to talk to a new participant or switch to a new topic where code-switching is relevant to the new topic. Here, the speakers share the same language(s), that is, the language is often spoken by the other individual or the listener as well. The speaker completely changes the code and adopts the other language. On the other hand, inter-sentential switching or phrase level code-switching is adopted when the choice is unmarked and a person has to speak back and forth in in-group communication (Eastman, 1992). Inter-sentential code-switching might occur between two or more speakers or a single speaker might adopt it for communication (Eastman, 1992).

4.4 Reasons for Code-switching

Various reasons have been cited by researchers to indicate the reasons of code-switching. Often, people code switch because they cannot find appropriate words or sentences in one language to utter something that they want to convey (Kim, 2006). Code-switching is also used when someone wants to quote someone, some proverbs or some books from any other language. The switch only involves the switching of the spoken or written words only and then the speaker switches back to the other language (Kim, 2006).

Proficient bilinguals also code switch when they meet people who are comfortable in speaking only one particular language or when they meet people who know both the languages that they speak (Kim, 2006). People also code-switch because they want to show solidarity towards some other individuals. People often show empathy towards the others in their own native language instead of the second language. Similarly, interjections or expressions of emotions are also done in the first language instead of the non-native language (Anggraeni, 2016).

For children who are living in a bilingual setup, code-switching comes naturally as they are learning both languages and might not know the difference(s) between the two. However, as they grow older, the children tend to learn a balance between the two or more languages that they know and code switch for some reason. In early stages of life, code-switching is seen as "a spontaneous procedure than a mechanical transfer" (Anastassiou and Adnreou, 2017). However, as they grow older, they seem to code switch according to their choice and the situation. For instance, research shows that Pakistani students code switch to English for "instrumental purposes" (Chughtai, Khan and Khan, 2016). English has become a lingua franca of the whole world, so it serves them different purposes. The students often use it in institutional contexts for a better impression over others. Amorim (2017) is of the view that in the EFL classrooms, the students most often do not switch to another language as it does not contextually sound to switch the language.

People also code switch when they want to discuss some particular topics. Research shows that some people use code-switching because they prefer to talk about some topics in one language rather than the other (Anggraeni, 2016). Sometimes, some people feel more comfortable while speaking one language instead of the other. For instance, in Singapore, "English language is used to discuss trade or a business matter, Mandarin for international "Chinese" language, Malay as the language of the region, and Bahasa for national "Indonesia" language" (Anggraeni, 2016). Context is, therefore, an important element for code-switching.

4.5 Functions of code-switching

Different functions of code- switching have been defined by different linguists to show its use in communication. In the past, code-switching was seen as a sign of insufficiency in bilingual proficiency. It was believed that speakers mix languages in order to cover the linguistic weaknesses of one language by uttering another language (Veldtrup, 2010). Moreover, it was also upheld by linguists that code-switching represents meaninglessness and incompetency in using a language. However, today it is believed that bilingualism and code-switching are complementary elements. The different functions defined by linguists basically refer to the benefits of code-switching (Veldtrup, 2010).

According to Ammar al Abedy (2016), the function of code-switching can be understood within the framework of three domains which are "social, linguistic and psychological motivations." Social motivation is the main catalyst for code-switching. Speakers often code switch in a conversation if they want to "negotiate a change in social distance" between themselves and the people to whom they are speaking (Abedy, 2016). Speakers often code switch into another language to make communication easier. Often, speakers do not remember the words or phrases from their own native language, so they make use of another language to communicate what they intend to convey. This is often done when the words or phrases of a foreign language are commonly used within a community, but do not have any specific vocabulary in the native language. Code-switching is also used for psychological reasons. This domain of switching is often not discussed by linguistics.

Abedy (2016) argues that psychological motivation is a significant factor for switching. For instance, Arabic people often switch to English in order to avoid an embarrassing situation. They would utter the word 'sorry' in English instead of the Arabic word *'asif'* because they believe that this word "affects the way they value themselves and others value them" (Abedy, 2016). People also say 'thank you' instead of saying the Arabic word *'shukran'* when the gratitude they feel is less sincere.

Reyes (2004) asserts that the function of code-switching is situational and metaphorical. The situational switching occurs when individuals change language according to the context in which they are speaking. For instance, teachers might teach a particular subject such as chemistry, physics, and mathematics by switching from English to their native language while a language subject such as English is likely to be taught in English only. There is less probability of switching while a language subject is being taught. The situational change of classroom setting, office setting and home setting can also affect the way language is switched (Othman, 2015). In simple words, in situational switching, the language changes with the change of setting.

On the other hand, in metaphorical switching, the main function is to exclude or include someone within a conversation. A person might want to include a person in their conversation and exclude all the others to convey a private message or might exclude a person to show that they are unwelcomed (Reyes, 2004). For instance, a bank manager might talk to his/her colleagues in the native language while to a customer in the standard dialect. In simple words, in metaphorical code-switching, the language changes within the same setting (Othman, 2015).

4.6 Language and Identity Expression

Language is the medium through which we communicate with other people. However, identity is also strongly associated with language development. Every language comes with a set of identity expressions that are unique and represents the identity of a person or a culture. Languages are often associated with a specific culture, so a particular identity is developed when a particular language is spoken or learnt.

Sabine Ulibari aptly said, "we cannot even conceive of a people without a language, or a language without a people. The two are one and the same. To know one is to know the other" (as cited in Rovira, 2008). Consequently, the identity expression is also affected by the language that is being spoken. Every language has its own set of expressive phrases in which people perceive their world in the same manner, utter their feelings, emotions and thoughts in similar ways, and understand each other in the same fashion as well. Language basically gives a sense of meaning of the world and self to every individual (Edwards, 2009).

Languages do not only differ because of the sounds and symbols attached to them, but also differ according to the identity attached to it. Hence, language cannot merely be considered as a medium of communication of feelings and thoughts. Rather, it represents an entire system of beliefs and values (Edwards, 2009).

For the same reason, immigrants often face challenges because they are unable to associate themselves with the identity expression of a particular language. The situation can become even more problematic when the dominant country considers the native language of the immigrant inferior to their own. They might learn the particular language as a second language, but might remain oblivious to the associated norms of the language (Edwards, 2009). Only those people who grow in the particular community are likely to learn about the cultural identity and hence express themselves in the same way. The children of immigrants who are born in the immigrant country often assimilate the language and culture of the new region. They might face identity crisis because of the difference of their home language and social language; however, they most often adopt the social language and consequently develop the identity associated with the particular language (Rovira, 2008).

4.7 Code-switching and Identity Expression

Code-switching is also associated with identity expression as language is. As discussed above, code-switching is used for several reasons and all these factors are associated with the identity expression of an individual to some extent. For instance, people switch codes to express empathy and solidarity which is a form of expression of their identity (Lo, 2007). A single language might show adherence to a single culture, but code-switching gives a person the choice to express his/her identity in the language s/he deems fit for it. Ethnically rich languages often allow speakers to code switch to their languages so that they can express their identities (Fine, 2009).

Code-switching is also made by people to show others that they are different from them. People often code switch their language over certain topics more than others. Topics such as "family, school, ethnicity, and friends" are often done with more code-switching towards the native language (Velásquez, 2010). In doing so, they express their own identity in their native codes as it makes them feel closer to their culture and family (Velásquez, ibid 2010).

5. METHODOLOGY

This section is devoted to the methodology utilized for this study. It includes the selected model, the data collection tool and identifying the targeted population.

5.1 The Selected Model

Bloom and Gumperz (1972) assert that participants, setting and the topic decide on the selection of a particular linguistic form. In other words, it is the social event that makes a linguistic variable to be more appropriate than the other. This is what they call 'situational coding'. Hymes (1986) is with the idea that anyone who knows two languages ought to code-switch when there is a change in a setting, participants and the norm of interaction. Hence, code-switching ought to be unavoidable in a certain condition and for a certain reason for the language to be understandable to the addressee.

To emphasize the role of the situation in code-switching, Bhatia and Ritchie (2004) are with the idea that there are many situational factors that lead people to code switch. Social variables such as class, religion, gender and age play a significant role in switching to the more appropriate language than the other. People code switch when they tend to change their role and authority or social status, this will happen when the language they switch to has a specific level of social status (Grosjean, 2001). Grosjean (1982) includes other reasons such as quoting what someone has said and thereby emphasizing one's group identity. The latter is what Barnett (1994: 7) highlights as another reason behind code-switching. Barnett explains that the way of using a particular code by an academic group of people is quite different from a code which is used by another community and this will work as the identity marker of the group.

In designing the questions for the questionnaire Bloom and Gumperz's model in emphasizing the importance and the role of situation has been followed.

5.2 Data Collection Tool: Questionnaire

Questionnaire is used as the major data collection tool in this study. Burton and Bartlett (2009) explain questionnaire as a set of questions that the respondents can answer. Additionally, it can be used for collecting both qualitative and quantitative data. Dealing with the relation between the sample and the type of questions Cohen *et al* (2011) state that the size of the sample decides the type of questionnaire. The larger the sample the more numerical structured the questions will be, while the smaller samples require more words and less structured questions. Furthermore, the questionnaire that was used in this paper was given to the participants to take it home and return them the day after. This is because the absence of the researcher reduces the pressure on the respondents to take their time completing the questionnaire (Cohen *et al*, 2011).

A number of studies have found that questionnaire can provide the researcher with an easy way to gather data. Nevertheless, questionnaire, like all the other means of data collection needs considerable amount of time for revising and piloting (Basit, 2010). This paper took that point into account while structuring the questions as the questions were revised by both the researchers and another person so as to check that the questionnaire provides the participants clear and comprehensible questions.

One of the limitations of questionnaire can be the fact that with having many questions the participants may not have sufficient time and mood to answer the whole questions (Basit, 2010). The questionnaire of this paper is on the safe side as it contains fourteen questions enough to collect sufficient data and not bother the participants.

5.3 The Targeted Population

The participants of this study were chosen among the third and fourth year EFL students at the University of Sulaimani from English department. They were 60 participants, but the 2 of them were ignored due to carelessness of their answers. They were randomly chosen and participation was voluntary. They have filled in a questionnaire, which is attached in the appendix.

The logic behind these choices was that third year and fourth year students are thought to have passed the foundation level of language learning. They are supposed to speak with English and/or their mother tongue when they desire to do so.

6. Data Presentation and Discussion

This section is devoted to present the data collected from the Kurdish EFL learners.

Table (1)
Frequency Table for 4-Choices Questions

Questions	Responses and Percentages				
	A	B	C	D	Total
Q1	16	26	14	2	**58**
	27.59	44.83	24.14	3.45	100%
Q5	24	28	6	0	**58**
	41.38	48.28	10.34	0.00	100%
Q6	5	26	5	22	**58**
	8.62	44.83	8.62	37.93	100%
Q7	8	23	5	22	**58**
	13.79	39.66	8.62	37.93	100%
Q8-1	22	31	4	1	**58**
	37.93	53.45	6.90	1.72	100%
Q8-2	10	14	8	20	**52**
	19.23	26.92	15.38	38.46	100%
Q9	19	26	11	2	**58**
	32.76	44.83	18.97	3.45	100%
Q12	16	3	3	36	**58**
	27.59	5.17	5.17	62.07	100%
Q13-1	35	15	5	3	**58**
	60.34	25.86	8.62	5.17	100%
Q13-2	0	12	1	30	**43**
	0.00	27.91	2.33	69.77	100%

According to the results in Table (1), the most response for Q1 is B 44.83% which indicates that most of the students do not know what **exactly** code-switching means. Surprisingly around 30% have never heard of the phrase or they do not know or not sure what it means. However, only one in four say they know for sure what it means.

The highest percentage response of Q5 is B 48.28% which shows that the students do code switch once or twice a day. On the other hand, no one chose option D, indicating that they almost never do code-switch when they talk. Furthermore, the most responses for Q6 is B 44.83%, and it shows that students sometimes have to feel comfortable when they switch code. In contrast, the least response is 8.62% for both options A (I feel I am an important person) and C (I am uncomfortable at all).

In addition, the highest response percentage for Q7 is B 39.66% specifying (I think he or she considers me knowledgeable) and the least response for this question is C 8.62% showing (I do not feel comfortable at all).

When it comes to Q8, respondents were asked to choose two options and give each one a number. It seems that to fulfill their need was the main reason for code switching as 53.45% gave it number one. Interestingly, to show part of their identity comes in the second place by 38.46%. Therefore, more than a third of them state that changing language can be connected with the speaker's identity, which is a major concern for this study. Furthermore, to dig into more specificity about reasons for code switching, respondents were given some choices in Q12, to concur with the previous question, around 67% state that either their mother tongue cannot fully express who they are or what they want as stated in Q13, or they want to be affiliated with the group of their second or foreign language.

Another area of focus in this study is to know about the level of code-switching starting from words to phrases and sentences, most responses were for words or phrases by 44.83%. However, only 3.45% insert sentences into their talk while they code switch.

TABLE (2)
FREQUENCY TABLE FOR 3-CHOICES QUESTION

Questions	Responses and Percentages			
	A	B	C	Total
Q3	35	1	22	58
	60.34	1.72	37.93	100%
Q14	34	0	24	58
	58.62	0	41.38	100%

Table (2) illustrates that the most responses used for Q3 (When do you usually code switch?) is A 60.34%, indicating (Only when I speak), and the least response used is B (Only when I write) 1.72. Likewise, the most response used for Q14 (When you code switch to your target language, do you think you can better express yourself and your ideas?) is A 58.62%, presenting 'Yes', and the second response used here is C 41.38%, showing 'Not Always', whereas, the response B which indicates 'NO' never used at all. This result confirms that code switching is a common phenomenon among the targeted EFL learners.

TABLE (3)
FREQUENCY TABLE FOR 3-CHOICES QUESTIONS

Questions	Responses and Percentages		
	A	B	Total
Q2	41	17	58
	70.69	29.31	100%
Q4	34	24	58
	58.62	41.38	100%
Q10	12	46	58
	20.69	79.31	100%
Q11	32	26	58
	55.17	44.83	100%

The results in Table (3) clarify that 70.69% of the responses for Q2 (What is a more common way for your code switching?) goes to Option A (When I speak with my mother tongue, I code switch to other languages), and 29.31% of the responses is B (When I speak with other languages, I code switch to my mother tongue). This shows that 7 out of 10 EFL learners code switch to English while they use their mother tongue.

To know the range of code switching, the results of the Q4 (Do you think code switching is …) shows that 58.62% of the students believe that code switching is accidental, whereas 41.38% of the students believe it is deliberate or on purpose.

To check whether code switching implies knowing more than one language, Q10 targets this point by asking (Do you judge others by code-switching to mean they know more than one language?), 79.31% of the students believe that switching code is not evidence to know more than one language while 20.69% of the students judge that.

Finally, to check if the targeted people want to be judged as bilinguals through code switching, Q11 raises this point by asking (Do you like to be considered as someone who knows more than one language when you code switch?) 55.17% of the students responded 'Yes' and the others (44.83%) reply 'No'.

CONCLUSIONS

Based upon the results presented and discussed, the below conclusions can be drawn:

1. Code- switching is a common, accidental linguistic phenomenon among Kurdish EFL learners.
2. This accidental phenomenon is not an evidence to know more than one language.
3. Among the targeted Kurdish EFL learners, code-switching is an unavoidable incident which occurs under certain conditions and reasons.
4. Beside social variables, situation is one of the main factors which lead to code- switching.
5. Tending to change their roles and social status, Kurdish EFL learners usually switch from one code to another.
6. Kurdish EFL learners code switch while they are speaking their mother tongues in order to fulfill their needs and to show part of their identity.

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Appendix

Code-switching as Identity Marker Questionnaire

Dear Participant,

The results of this questionnaire will be used for a research paper. Your honest answer is highly appreciated. Based on your learning experience, please answer these questions.

1- **Do you know what does ‘code-switching’ mean?**
   A- No, I have never heard of it.
   B- Yes, but I am not sure what it exactly means
   C- Yes, I know what it means
   D- I don’t know/ not sure

2- **What is a more common way for your code switching?**
   A- When I speak with my mother tongue, I code switch to other languages
   B- When I speak with other languages, I code switch to my mother tongue

3- **When do you usually code switch?**
   A- Only when I speak
   B- Only when I write
   C- When I speak or I write

4- **Do you think code switching is…?**
   A- Accidental
   B- Deliberate (on purpose)

5- **How often do you code-switch when you talk?**
   A- Very often, more than once a day
   B- Not very often, almost once or twice a day
   C- Occasionally, once or twice a week
   D- Almost never

6- **How do you feel when switch code?**
   A- I feel I am an important person
   B- I feel not comfortable but sometimes I have to
   C- I feel uncomfortable at all
   D- I have not really thought about it

7- **How do you feel when someone else code switches when he or she is talking with you?**
   A- I think the person tries to show off
   B- think he or she considers me knowledgeable
   C- I do not feel comfortable at all
   D- I have not really thought about it

8- **What are the TWO major reasons for code-switching? Please Give Numbers 1 or 2.**
   A- To show my knowledge of other languages
   B- To fulfill my needs
   C- To exclude others from what I say
   D- To show part of my identity

9- **When you code switch, which of the following is the most common way for you?**
   A- Inserting ONLY few words
   B- Inserting some words and phrases
   C- Inserting phrases and sentences
   D- Inserting few sentences

10- **Do you judge others by code switching to mean they know more than one language?**
   A- Yes
   B- No

11- **Do you like to be considered as someone who knows more than one language when you code switch?**
   A- Yes
   B- No

12- **What is your major purpose for code switching?**
   A- Emphasize on a certain point
   B- To show belonging to another group of people
   C- Revealing part of your identity
   D- Your first language cannot fully express you

13- **Do you think you code switch mainly because …? You can choose up to TWO answers.**
   A- The language you speak with does not fully express what you want
   B- The language you speak does not have the right words or phrases you need
   C- You want to show yourself as a different person
   D- You want the other person to understand you better

14- **When you code switch to your target language, do you think you can better express yourself and your ideas?**
   A- Yes
   B- No
   C- Not Always

Edutainment Tendencies among EFL Learners at the University of Halabja\ Department of English Language

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***Abstract*—In recent years, the concept of edutainment has been introduced to the field of education. It is a blended word which has been formed from education and entertainment. The lion aim of this blending is to enhance the process of education through entertainment materials. The researchers have applied this concept to investigate students' tendencies to use various entertaining materials in their learning process at the University of Halabja\ department of English language for the academic year (2018-2019). The aim of this study is to expose the value and need of edutainment in the process of learning among these students. To achieve this goal, the researchers grounded a theoretical background about some diverged entertainment devices and their impacts on students' learning achievements. Then, formed an academic questionnaire to detect the scope of the use of entertainment sources by these students and the knock of them over their learning achievements. At the end, they analyzed and sieved the results of this questionnaire and concluded the study with their proper recommendations.**

***Key words*—Edutainment Materials, Language Learning, Learning Achievements, New Technologies, Technological Developments.**

I. INTRODUCTION

Edutainment is a term derived from two words; education and entertainment. It refers to the use of entertainment materials in education. There are several definitions to the term "edutainment"; The Oxford Living Dictionaries (2017) defines the term as "Video games, television programs, or other materials, intended to be both educational and enjoyable". While the American Heritage Dictionary of the English Language (1969) defines this term as "the act of learning through a medium that both educates and entertains". Moreover, Aksakal (2015, p. 1232) states that edutainment is a blended word formed from entertainment and education. The purpose of this merger is to support education with entertainment.

This gives taste and interest to the process of learning.

However, Toiskallio, 1988, cited in Walldén & Soronen (2004), defines education as "a human activity aiming at establishing prerequisites for humans' versatile development and growth" or as "target-oriented development of personality".

On the other hand, there is no fixed definition for the term "entertainment" because it incorporates different activities by different individuals. The main purpose of entertainment in today's life is to relax people who are exhausted by modern life (Yaylaci & Yaylaci, 2016). Bates & Ferri (2010) clarified that "Entertainment has been a part of all cultures, from the Chauvet Cave paintings to the iPad". According to Singhal & Rogers (2006) entertainment is becoming an important part of people's personal lives, such as shopping, traveling, eating, driving, exercising, and working experiences.

The above paragraphs clarify that the term "edutainment" is used to make a balance between "education" and "entertainment". As it is described in the definitions, education is an intellectual process and its purpose is to cultivate individuals and improve their abilities. Entertainment is fun and its purpose is to amuse individuals. Edutainment makes a mixture between these two, seemingly, different terms for the purpose of supporting education with entertainment. There are two reasons for this mixture; firstly, in today's life there are many entertainment options that we do not want to lose. Secondly, individuals are too busy and have less time to spend to both entertainment and learning process separately. So, they mix fun, entertainment, with learning, education, at the same time in order to invest more time in their learning.

The term "edutainment" was first used by "The Walt Disney Company" in 1948 to talk about the "True Life Adventure" series (Anastasia, 2015) and (Bruce, 2010). Then, it was used by Robert Heyman from the American National Geography Academic Union in 1973. He used the idea of edutainment while producing documentaries for the National Geographic Society. He produced an educational film of a game type and named it 'Education by Entertaining". Later, the term was used by Dr. Chris Daniels in 1975 to summarize the theme of his

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"Millennium Project", later known as "The Elysian World Project", which adopted the philosophy "Education through Entertainment". Following Dr. Daniels, the term was used by other people (Aksakal, 2015), (Bruce, 2010) and (New World Encyclopedia contributors, 2017). However, Oxford Living Dictionaries (2017) originates this term to the 1980s. The New World Encyclopedia contributors (2017) add that the term "edutainment" was used by Chris Harvey in 1983 to describe a package of computer games. In addition, Hip-hop group "Boogie Down Productions" named their fourth album "Edutainment" which was released in 1990. Moreover, the term was used as the name of a popular radio show in Knoxville TN "The Edutainment Hip Hop Show".

Furthermore, White (2003) states that a long time before Mary Poppins sang that "a spoonful of sugar helps the medicine go down", there were cultures which combined education and entertainment. People used myths to teach the rules of life and acceptable behaviors within a culture. Prophets used stories to illuminate religious beliefs. They used these stories to show the validity of moral teachings.

Learning is a psychological process, which takes place in one's mind. This means that we cannot learn complex ideas easily and quickly. So, entertainment or amusement do not have any important value if they do not serve learning. That is why edutainment does not need to be "funny" but it can be "interesting". This is, of course, good for learning (Russell, 2000) and (Brown & Duguid, 2002). Hence, subjects mixed with entertainment are learned better.

Education and entertainment have a weird relationship. Education isn't fun and entertainment isn't serious. That is why it might seem that education and entertainment have different goals. Education aims to develop maturity, responsibility, knowledge, and growth. Good education trains us for employment, good citizenship, and deeper, more meaningful human experience. But entertainment aims to amuse and fun. However, they seem to have much in common, but they are not parallel. When education and entertainment overlap, we can enjoy the best of both: rich amusements and profound learning. The best example of this relation is entertainment materials which are, at the same time, educational. Here, we should note that entertainment is not the goal, but a way to enhance education (Ferrer, 2019). This means that edutainment materials are those materials whose format is entertainment, but their content or message is educational.

Computers and the internet have a great effect on changing traditional educational environments into the implementation of different forms of edutainment materials in the process of learning. This resulted in a complete transformation of education by developing a strong relationship between learning and entertainment. The term edutainment was used occasionally in the mid-twentieth century, but with the development of Information and communications technology (ICT) it has become more popular by students, teachers, parents, and children. Today we are witnessing a growing number of adults who are grown up with entertainment, technology and not only TV programs (Zorica, 2014, p. 4089). According to Tang, Hanneghan, & El Rhalibi (2009), cited in Zorica (2014, p. 4089), there is a huge gap between the way people learned in the past and the way in which new generations approach information and knowledge in the present day.

As it is described in the New World Encyclopedia contributors (2017), the pedagogy of edutainment involves the following characteristics, which show the importance of using entertainment materials in learning because they describe how learning benefits people and how it is different from one person to another:

- Relevance, which means that learning happens when people can realize the benefit of the knowledge they are given.
- Increasing learning, which means that learning is effective when people can learn at their own pace.
- Distributed learning, which means different people learn in different ways throughout different periods of time.

II. ADVANTAGES AND DISADVANTAGES OF EDUTAINMENT

Edusys (2019) describes the advantages and disadvantages of using edutainment materials as the following:

A. Advantages

- They encourage personalized and self-directed learning. This gives the learners more freedom and autonomy in learning.
- They help to have a better understanding of theoretical subjects. This prevents the restriction of the learners with classroom materials and helps them explore more knowledge.
- They enhance creativity and visualization. Learners know more about different subjects and things happening around them.
- They transform conventional classrooms into smart classrooms. Learners would be engaged in activities they prefer rather than spending long hours in classes.
- They support paperless learning. Learners get information from different sources, such as videos, audios, games and other entertaining materials rather than only pen and paper.
- They promote real-time learning with virtual reality. Edutainment materials create an educational environment similar to the real learning environment.
- They make learning portable and game-based. Learning would not be limited only to classroom settings. Learners can be engaged in learning activities anywhere they prefer.
- They make learning actual and experimental. Learners are actually engaged in learning activities and practice what they learn.
- They improve interactive and collaborative learning. They promote group work and learning from each other among students.

- They encourage independent learning. Learners try to absorb things by themselves.
- They promote and improve digital culture in educational organizations. They help to bring new technologies to the educational organizations.

B. disadvantages

- There might be misleading and misguiding information.
- Computers can have a negative effect on children's growth.
- Edutainment materials can reduce social relations.
- There is a risk of misuse of technology.
- Designing and implementing edutainment materials such as computer games, television shows, videos, etc., is expensive and difficult.

III. METHODOLOGY

A. The questionnaire

This research study is implemented to find out the edutainment tendencies among EFL Learners at the University of Halabja\ Department of English Language. To achieve this aim, the researchers designed a questionnaire and distributed it among the students of all the stages at the Department of English Language randomly. The questionnaire is divided into three parts; the first part is devoted to collect information about the students regarding their age, sex and stage. The second and the third parts are dedicated to discover the students' perspectives towards edutainment in learning English language.

The second part includes seven questions, three of them are multiple choice questions, one of them is a yes/no question and the rest are open ended questions. The third part of the questionnaire comprises of eleven statements which should be rated by the students on a five-scale basis. The scales are (5=Strongly Agree, 4=Agree, 3=Neither Agree nor Disagree, 2=Disagree, 1=Strongly Disagree).

The researchers distributed the questionnaire among the students of each stage separately to collect the sample of the study. They themselves went to the classes and illustrated the whole questionnaire for the students not to leave any room for misunderstanding of the questions. They did their best to have objective responses from the respondents. Therefore, they let the students to participate in answering the questions voluntarily and whole-heartedly. During collection of the data, some students asked the researchers questions regarding different items of the questionnaire, and the researchers illustrated the questions very clearly.

The researchers collected the completed questionnaire forms from the students and analyzed the results using Microsoft Office Excel and IBM SPSS statistics software. Later, they discussed the results and drew conclusions depending on the results they got from the questionnaire. Finally, they gave their recommendations and suggestions to the university and faculty administrators, teachers and students of University of Halabja separately to increase the use of entertainment materials inside and outside the classes and improve the way students use them to learn English language.

B. Population and sample

The population of this research study consists of the undergraduate students registered in all the four stages of department of English language at the University of Halabja for the academic year (2018-2019). The researchers selected 80 students from all the stages randomly and distributed the questionnaire among them during February 2019. They considered the following factors, as described by Dessel (2013), Smith (2013), Raosoft Inc. (2004) and the Research Advisors (2006), to determine the sample size of this study:
The population is 241 students.
The margin of error (confidence interval) is % - + 7.6
The confidence level is % 90

Tables (1) and (2) show the distribution of the students according to their ages and sexes. As table (2) shows, the number of female students is more than the number of males.

TABLE (1)
DISTRIBUTION OF THE STUDENTS ACCORDING TO THEIR AGES

Age	Frequencies	Percentages
18	13	16.3%
19	25	31.3%
20	12	15%
21	21	26.3%
22	8	10%
24	1	1.3%
Total	80	100%

As the table shows, the university age range of the students in the Iraqi Kurdistan Region is between 18 to 21 years. But due to delay or failure few of them are older than the age range.

TABLE (2)
DISTRIBUTION OF THE STUDENTS ACCORDING TO THEIR SEXES

Sex	Population		Sample	
	Frequencies	Percentages	Frequencies	Percentages
Female	171	71%	64	80%
Male	70	29%	16	20%
Total	241	100%	80	100%

The table shows that the female students are the majority and the male students are the minority, and we see that this variation is reflected in the sample of the study.

TABLE (3)
DISTRIBUTION OF THE STUDENTS ACCORDING TO THEIR STAGES

Stage	Population		Sample	
	Frequencies	Percentages	Frequencies	Percentages
First	66	27%	22	27.5%
Second	77	32%	26	32.5%
Third	55	23%	18	22.5%
Fourth	43	18%	14	17.5%
Total	241	100%	80	100%

C. Analysis and discussion of results

Table (4) shows the frequencies and percentages of the answer choices for the first multiple choice question.

TABLE (4)
FREQUENCIES AND PERCENTAGES OF THE ANSWER CHOICES FOR QUESTION 1

From the list below, which entertainment materials do you usually use for learning? Tick all that apply.		
Entertainment Materials	Frequencies	Percentages
Computer\Mobile Apps	1	1.3%
Movies	2	2.5%
Movies and Computer\Mobile Apps	7	8.8%
Movies and Language Games	1	1.3%
Movies, Language Games and tv Shows	1	1.3%
Movies and Songs	9	11.3%
Movies, Songs and Computer\Mobile Apps	12	15%
Movies, Songs and Language Games	4	5%
Movies, Songs, Language Games and Computer\Mobile Apps	1	1.3%
Movies, Songs, Language Games and Tv Shows	1	1.3%
Movies, Songs, Language Games, Tv Shows and Computer\Mobile Apps	6	7.5%
Movies, Songs and Tv Shows	7	8.8%
Movies, Songs, Tv Shows and Computer\Mobile Apps	10	12.5%
Movies and Tv Shows	4	5%
Movies, Tv Shows and Computer\Mobile Apps	4	5%
Songs	2	2.5%
Songs and Computer\Mobile Apps	4	5%
Songs, Language Games, Tv Shows and Computer\Mobile Apps	1	1.3%
Songs and Tv shows	1	1.3%
Songs, Tv Shows and Computer\Mobile Apps	1	1.3%
Tv Shows and Computer\Mobile Apps	1	1.3%
Total	80	100%

As the table indicates, some of the students only use one entertainment material to learn English language; 1.3% of the students usually use Computer\mobile applications, 2.5% use movies, and 2.5% of them use songs. Some students usually use two different entertainment materials in learning English language; 8.8% of them use movies and Computer\mobile applications, 1.3% use movies and language games, 11.3% use movies and songs, 5% use movies and TV shows, 5% use songs and computer\mobile applications and 1.3% use songs and TV shows in their language learning. Some other learners use three different entertainment materials for their learning; Only 1.3% of the students use movies, language games and TV shows, but 15% of the students use movies, songs and computer\mobile applications for learning which is the highest percentage of using entertainment materials. Moreover, 5% of the students use movies, songs and language games, 8.8% of them use movies, songs and TV shows and 5% of them use movies, TV shows and computer\mobile applications in learning English language. Some other learners use four different entertainment materials in their learning process; 1.3% of them use movies, songs, language games and computer\mobile applications, 1.3% of them use movies, songs, language games and TV shows. But when it comes to use movies, songs, TV shows and computer\mobile applications together for learning, the percentage would rise by 12%. Then, 1.3% of them use songs, language games, TV shows and computer\mobile application. Only 7.5% of the students use all the given entertainment materials in the questionnaire for their learning; movies, songs, language games, TV shows and computer\mobile application.

When we study these data thoroughly we see that:

1. Entertainment materials are considered as a significant part of education and learning English language. We can say that they are inseparable part of the students' learning process as 0% of them go for the last option in the questionnaire, never use entertainment materials for learning.
2. Most of the students use more than one entertainment material for learning English language.
3. Movies are the most common entertainment material among the students for learning, their frequency is 86.6%.
4. The second common entertainment material for learning among students is songs as the percentage is 72.5%.
5. Computer\mobile applications become the third common entertainment material among the learners. They are used by 57.7%.
6. 62.7% of the learners use movies and songs together for learning English language. They are the most widely used two items together by the learners.

Table (5) indicates the frequencies and percentages for the second and third questions.

TABLE (5)
FREQUENCIES AND PERCENTAGES OF THE ANSWER CHOICES FOR THE QUESTIONS (2, 3)

		Q2	Q3
Less than an hour	Frequencies	10	24
	Percentages	12.5%	30%
1 – 2 hours	Frequencies	28	36
	Percentages	35%	45%
2 – 4 hours	Frequencies	25	17
	Percentages	31.3%	21.3%
4 – 5 hours	Frequencies	7	3
	Percentages	8.8%	3.8%
More than 5 hours	Frequencies	10	0
	Percentages	12.5%	0%
Never	Frequencies	0	0
	Percentages	0%	0%

As we see from the table, in the answer of the second question “How much time do you generally spend in using entertainment materials daily?” and third question “How much time do you spend daily in using entertainment materials for learning?” 12.5% of the learners stated that they spend less than an hour of their daily time in using entertainment materials for no educational purpose. But when it comes to spend the same amount of time in using entertainment materials for learning, the percentage rises by 30%. 35% of the learners spend only one to two hours daily in using entertainment materials generally for no educational use, but 45% of them spend one to two hours of their time every day in using entertainment materials for learning. 31.3% of the students spend two to four hours daily in using entertainment materials generally but when it comes to spending the same amount of time daily in using entertainment materials for learning the percentage falls by 21.3%. 8.8% of the respondents spend four to five hours daily in using entertainment materials generally. Again, when it comes to spend the same amount of time daily in using entertainment materials for learning the percentage falls to 3.8%. 12.5% of the respondents spend more than five hours daily in using entertainment materials generally, but there are no students who spend more than five hours in using entertainment materials for learning.

The above responses tell us a lot about the learners and how they spend their time daily. We can summarize them in the following points:

1. Every student uses an amount of time in using entertainment materials, whether it is for general use or for learning.
2. The learners spend more time in using entertainment materials generally, for personal use, rather than for learning.
3. Only in two options (less than an hour and one to two hours) the students wrote that they spend more time in using entertainment materials for learning.
4. In the other options; two to four hours, four to five hours and more than five hours, the learners stated that they spend more time in using entertainment materials for no educational purpose.
5. There are no students who never spend their time in using entertainment materials for learning and for general use as well.

Table (6) shows the frequencies and percentages for the fourth question. As we see from the table, 55% of the students stated that they used entertainment materials for learning before attending university, 31.3% of them stated that they did not use such materials and 13.8% of them are not sure.

TABLE (6)
FREQUENCIES AND PERCENTAGES OF THE ANSWER CHOICES FOR QUESTION (4)

Have you used entertainment materials for learning before attending university?		
Answers	Frequencies	Percentages
I am not sure	11	13.8%
NO	25	31.3%
Yes	44	55%
Total	80	100%

The students who answered the fourth question with “yes” were asked to write the names of the entertainment materials that they used before attending university and they stated the following: movies, songs, TV shows, smart phones, reading books, language games, and computers.

The answers show that students used different entertainment materials for learning language in different ways. Moreover, the students who answered this question with “yes” stated the following:

1. They can develop their command of language through using different entertainment materials.
2. They know how to use some entertainment materials for learning language.

Table (7) shows the frequencies and percentages for the fifth question.

TABLE (7)
FREQUENCIES AND PERCENTAGES OF THE ANSWER CHOICES FOR QUESTION (5)

How do you prefer to learn English language and why?		
Answers	Frequencies	Percentages
Without entertainment materials	5	6.3%
With entertainment materials	75	93.8%
Total	80	100%

Concerning the reasons for their preferences, students provided the following reasons:

Students who prefer to learn English language with entertainment materials:

1. They feel confident in using entertainment materials in their language learning process such as improving pronunciation and making expressions. Moreover, they can use them easily.
2. They believe that using entertainment materials helps them have more achievements in their language learning

process. In addition, they make a better learning environment for them.
3. They think that using entertainment materials saves them time to learn.

Students who prefer to learn English language without entertainment materials:

1. Using entertainment materials may waste their times.
2. They used to learn without entertainment materials and keeping books instead.
3. Entertainment materials are not always available. This pushes them not to use them much.
4. Using entertainment materials may damage their health.

In the answer of the sixth question, “In your opinion, what are the major advantages of using entertainment materials for learning?”, the students mentioned the following advantages:

1. They help the students to learn quickly and easily.
2. They help the students to save time.
3. They help the students to experience an effective way of learning.
4. They make the students to enjoy themselves while they learn.
5. They help the students to improve their language skills.
6. They drive the students to be positive in learning.
7. They help the students to improve their pronunciation.
8. They help the students to make a good environment for learning.
9. They help the students to have different options in learning.
10. They help the students to know about others’ cultures.
11. They help the students to learn independently.

TABLE (8)
PERCENTAGES AND AVERAGES OF THE RATING SCALES FOR THE STATEMENTS (8-18)

NO.	Statements	Scales					Averages
		1	2	3	4	5	
8	I am interested in using entertainment materials generally.	0%	3.8%	11.3%	58.8%	26.3%	4.1
9	I am interested in using entertainment materials for learning English language.	1.3%	0%	7.5%	50%	41.3%	4.3
10	Using entertainment materials motivates me in my English language learning process	0%	5%	10%	47.5%	37.5%	4.2
11	Using entertainment materials helps me have more achievements in my English language learning process.	2.5%	3.8%	13.8%	43.8%	36.3%	4.1
12	To me, it is easy to use entertainment materials for learning English language.	2.5%	6.3%	20%	53.8%	17.5%	3.8
13	Using entertainment materials minimizes the time I need in my English language learning process.	2.5%	5%	33.8%	42.5%	16.3%	3.7
14	Entertainment materials create a better learning environment to me.	1.3%	3.8%	26.3%	52.5%	16.3%	3.8
15	Entertainment materials make my language learning fun.	1.3%	6.3%	17.5%	42.5%	32.5%	4.0
16	My teachers use entertainment materials inside the class.	8.8%	18.8%	27.5%	37.5%	7.5%	3.2
17	Using entertainment materials by my teachers inside the class has a positive impact on my English language learning process.	1.3%	5%	20%	52.5%	21.3%	3.9
18	My classes are equipped with essential tools for using entertainment materials for English language learning.	7.5%	27.5%	40%	18.8%	6.3%	2.9
	Average	2.6%	7.8%	20.7%	45.5%	23.6%	3.8

In the answer of the seventh question, “in your opinion, what are the major disadvantages of using entertainment materials for learning?” the students listed the following disadvantages:

1. Using entertainment materials wastes too much time of them.
2. Using entertainment materials makes them to face social and health problems.
3. Using entertainment materials makes them to avoid reading books.
4. Using entertainment materials makes them to face lack of writing.
5. Using entertainment materials loses their money.
6. Using entertainment materials makes them to be addicted to such materials.

If we compare the answers of these two questions with section II of the theoretical part of this paper, we can see that most of the advantages and disadvantages stated by the students are similar to the ones described in the theoretical part.

In the third part of the questionnaire, the students were asked to reflect on using entertainment materials in their learning process by rating eleven statements on a five-scale basis. The rating scales are as follows:

1 = Strongly Disagree
2 = Disagree
3 = Neither Agree nor Disagree
4 = Agree
5 = Strongly Agree

Table (8) shows the percentages and averages of the rating scales for each statement.

We can read the following facts from the table:

1. Most of the respondents are interested in using entertainment materials generally. Moreover, they are interested in using entertainment materials for learning as well.
2. Most of the learners believe that using entertainment materials motivates them in their English language learning process and also to have more achievements in their English language learning process.
3. Most of the students think that it is easy to use entertainment materials for learning English language. At the same time, using entertainment materials minimizes the time they need in learning English language.
4. Most of the participants believe that entertainment materials create a better learning environment to them and make their language learning fun.
5. Some of the students think that their teachers use entertainment materials inside the class, but most of them said that using entertainment materials by their teachers inside the class has a positive impact on their English language learning process.
6. Most of the respondents believe that their classes are not equipped with essential tools for using entertainment materials for English language learning.

CONCLUSIONS

On the basis of the questionnaire results, the researchers reached the following conclusions:

1. Nowadays edutainment materials are considered as a significant part of education and an inseparable part of the English language learning process. They are widely used among students to learn English language.
2. The students are interested in using entertainment materials generally. Also, they use them to learn English language.
3. There are no students who do not use any type of entertainment materials either for general use or learning.
4. Movies and songs are the most widely used materials among the entertainment materials to learn English language.
5. Learners devote a lot of time to use entertainment materials generally but when it comes to learning English language, they devote less time.
6. Using entertainment materials motivates the students to learn English language.
7. Using entertainment materials helps the students to learn English language easier.
8. Most of the learners find it easy to use entertainment materials whether for general purpose or for learning English language.
9. Using entertainment materials minimizes the time learners need to learn English language.Using entertainment materials provides a better educational and learning environment for the students and they make the process of learning fun.
10. Some teachers use entertainment materials inside the classes, but it is still not within students' expectations.
11. Using entertainment materials inside the classes by the teachers leaves a positive effect on the learners and their learning process.
12. Classes are not totally equipped with essential tools for using entertainment materials for English language learning.

RECOMMENDATIONS

Based on the conclusions reached, the researchers have the following recommendations for the university administrators, teachers and students:

1. College and department administrators need to equip the classes, at least some of them, with essential tools for using entertainment materials to learn English language as they are a significant part of the education process.
2. Teachers have to use more entertainment materials in their classes as much as possible because the process of learning would be much easier and fun with such materials.
3. The department administrators need to devote at least two hours per week for students to watch movies and discuss them together.
4. Students have to increase the amount of time they spend in using entertainment materials for learning English language and decrease the time they spend in using entertainment materials just for pleasure.
5. Students need to establish movie clubs and watch one or two movies per week to have a better educational and learning environment.
6. Teachers should guide learners, as much as possible, to use entertainment materials in their learning process in the best way.

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The Pros and Cons of Bringing Children up Bilingually

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***Abstract*—The advisability of bringing children up bilingually is always questionable by the parents in general, but it is of vital importance for the parents of those children who are born within cross-national relationships. The current paper highlights the benefits and negative aspects of so doing from various points of view available in the related literature. It deals chiefly with assessing the parents' situations and suggesting appropriate approaches to them for decision making when they want to raise their children bilingually. Although qualitative method of research including the descriptive and argumentative methods are used for the majority parts of the study, the instances of the writer's bilingual experience are also mentioned as an outstanding proof in a case study. Whilst most of the common strategies for bringing children up bilingually are given in the current study, there are, of course, some other strategies for various circumstances. Other studies are recommended to focus mainly on strategies and reveal them for those parents who are eager to raise bilingual children.**

***Index Terms*—Advisable Approaches, Advantages of Bilingualism, Bilingual Children Disadvantages of Bilingualism**

I. INTRODUCTION

Bilingualism has a long history and it is widespread in many parts of the world. However, it has become an academic subject and has been studied from many different perspectives recently. It is still alive and an ongoing topic. There are many linguists, psychologists, teachers, researchers, and parents who are interested in bilingualism nowadays. This paper, mainly tries to focus on the parents who wonder about bringing their children up bilingually.

There are numerous different definitions available for the term bilingualism and bilingual in literature. Some of the most common ones will be mentioned in the current study briefly. Ducrot and Todorove (1972) state that, those individuals that acquired two languages as a first language and they master both languages perfectly are called bilinguals. Hoffmann (1991) stated several different considerations about bilinguals. For instance, we may say that technical translators are bilinguals, or we may say two-year-old children who speak in two different languages with their parents are bilinguals. We may also say that those young graduates that study a different language from their mother tongue for a long time are called bilinguals. Additionally, as cited by Bloomfield in Dewaele et al., (2003:177) bilingualism is defined as "native-like control of two or more languages". Therefore, taking all the above mentioned definitions into consideration, enables individuals to have various options of definitions to choose from and, as Skutnabb-Kangas (1981) states, choosing a definition of bilingualism depends on the use of individual's definition. In general, there is no accepted definition that is applicable to all linguists, psychologists, or researchers. Skutnabb-Kangas (ibid) categorized the bilingualism definitions into three major types: definitions that are based on competence, definitions that are based on function, and those definitions that are based on attitudes. Eventually, as Hoffmann (1991) argues the availability of many different definitions for bilingualism is not necessarily a problem, but on the contrary it gives the researcher the chance of choosing the most appropriate definition for her or his aims.

Now, it is worth looking into the relationship between the two languages and the mind. We, as human beings, always want to know what will happen in our minds when we are doing any activities. Especially most people are eager to know how the two or more languages work in the mind. As cited in Romaine (1995) and Johnson and Johnson (1999), Weinreich (1968) discussed three different kinds of bilingualism in terms of language encoding in the brain.

1) Coordinate Bilingualism:

In this type of bilingualism, the words of two languages will be kept separately in the brain of bilinguals. The languages in this type are independent and the individuals learn the languages in separate environments. As a researcher and a Kurdish-Persian bilingual, I may consider myself a particular instance here for clarification purposes. In that I acquired Kurdish as my mother tongue at home and the Persian language outside. Thereupon, the context I have acquired my languages are separate. Accordingly, a Kurdish concept Zanko /zaːnkɔː/ and a Persian concept Daneshgah /daːneʃgaːh/ for 'university' word are kept separately in my mind and there is no connection between these two words from two different languages.

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2) Compound Bilingualism:

In this type of bilingualism, the two languages will be learnt in the same environment. The languages are interdependent and they will become combined in the brain of this kind of bilingual. For instance, for a Kurdish-Persian bilingual that acquires both languages at home both single concepts of Zanko /za:nkƆ:/ and Daneshgah /da:neʃga:h/ refer to one common concept which is 'university' i.e. the bilinguals of this type have one concept for two different words from each language.

3) Sub-ordinate Bilingualism:

In the example of the Kurdish-Persian bilingual, if the Kurdish language is the dominant language, the word Daneshgah /da:neʃga:h/ from the Persian language will be interpreted by the word Zanko /za:nkƆ:/ from Kurdish language. Ergo, according to this type of bilingualism, the individual bilingual has a primary set of meanings from her or his first language and another system of linguistics that is linked to them.

The age of acquisition is another crucial factor that parents should take into consideration when making decision to bring their children up bilingual. Harding and Riley (1986) suggest that we should distinguish some different ages that individuals become bilingual. They classified bilingualism in terms of age into *infant bilingualism*, *child bilingualism*, and *later bilingualism*. By infant bilingualism they mean those babies that acquire both languages from the beginning of their first steps of speaking. Child bilingualism refers to the successive acquisition of two languages particularly by those children that move to another country. Consequently, by late bilingualism they mean either adolescent bilingualism (people that become bilingual after puberty) or adulthood bilingualism (people that become bilingual after their teens). The importance of age classification for parents is to know the fact that in general, monolingual infants and children start speaking approximately sooner than bilingual ones. However, still the bilingual infants are able to start speaking at an acceptable age. Another fact is that the bilingual infants and children can approach the native-like or even native accent of their second language, but bilingual adolescents and adults often have a non-native accent. Because of the importance of this subject, early and late bilingualism – from a different perspective – will be looked at in more details in later sections of the study.

II. POSITIVE EFFECTS OF BILINGUALISM

A substantial amount of studies that look at the positive effects of bilingualism are going on recently. Many researches show that children are encouraged to use two languages. As cited in Skutnabb-Kangas (1981), Cummins shows that bilingual children perform better than monolinguals in the areas of general intellectual development, divergent thinking, analysing various aspects of language, metalinguistic awareness, and sensitivity to non-verbal communication.

Vanpatten and Benati (2010) refer to three main types of advantages of being bilingual which have been studied and analyzed by scholars. These three types are: communicative, cultural and cognitive advantages. Also, Baker and Jones (1998) mention five fundamental communication advantages of bilinguals which are:

1. Relationships with parents: when parents have two different languages, their bilingual children are able to communicate in each parent's preferred language. This is a chance for them to develop a close relationship with their parents.
2. Extended family relationships: the bilinguals will be able to communicate with their relatives –their uncles, their aunts- when they live in different regions and they speak a different language from the local language.
3. Community relationships: unlike monolinguals, the bilinguals have the wider opportunities to build relationships with people of other nationalities.
4. Transnational communication: they have the potential of lowering the language barrier to create friendly relationships with other ethnic groups and nations.
5. Language sensitivity: bilinguals are more patient listeners than monolinguals when they meet people that they do not speak their language well.

Bilingualism has some cultural and economic advantages too. It is said that bilingualism means having two windows on the world. This means that bilinguals have the opportunity of experiencing two different cultures. According to Baker and Jones (1998), because bilinguals have knowledge of two different languages they will be able to penetrate and participate in the core of two different cultures. Thus, bilinguals have the potential of being bicultural, but this does not mean anyone who speaks two languages is in the core of two cultures. They also refer to the economic advantages of bilingualism and say those who know two languages probably have much job opportunities.

A good example among the studies regarding the cognitive advantages of bilingualism is the research study of Sheridan Scott who is mentioned in Hoffmann (1991). Scott wanted to find a connection between divergent thinking and bilingualism. Among two groups of children she realized that a group which wanted to become bilingual got higher scores in IQ levels than the other group that followed a conventional English language curriculum. She chose a group that were not bilingual, but were in a bilingual programme, because she wanted to know whether becoming bilingual has any effect on children's cognitive process. As mentioned above, Scott found that being bilingual has the advantage of having a higher level of IQ in comparison to monolingual children.

Achieving high levels of proficiency in both languages and positive effects on abilities to academic success are other important advantages of being bilingual. This is what Ellen Bialystok, cited in Lightbown and Spada (2006), and other developmental psychologists have found with convincing evidence.

III. NEGATIVE EFFECTS OF BILINGUALISM

Coping with two languages is very difficult for children. People who come up with this idea about bilingualism believe that children confuse two languages or they do not learn the second language well. To clarify this point this paper looks at some studies and presents whether these kinds of ideas are myths or facts of bilingualism.

Apple and Muysken (1987) state that, balance hypothesis is one of the negative views toward bilingualism. According to this hypothesis, the human capacity in terms of psychology, potential and neural, has some kinds of limitations for language learning. Hence, knowing one language limits learning the second language or other languages. However, Lightbown and Spada (2006) support a different view. In this sense, that there is no limitation in the human capacity to learn two or more languages. If we feel any limitation of bilingual languages, it does not mean that the individuals have the limitation in their capacity for learning more than one language. Language learning is more related to the environment and circumstances rather than human capacity.

The researcher's position in this argumentative issue, according to his experience of bilingualism, is the same with Lightbown and Spada (2006:26) who claim that, "There is no evidence that learning two languages substantially slows down their linguistic development". Sometimes I feel some limitation in my first language (Kurdish) regarding acceptable grammar structure. The reason behind this limitation is that, the language of instruction either in school or the university I studied at was not Kurdish. This means, I had more access with my second language (Persian) grammar rather than my first language. Therefore, it does not mean that I have certain restriction or limitation capacity for learning Kurdish grammar rules. But the environment in which I have studied had some impacts on my first language in terms of grammatical well-formedness.

IV. EARLY BILINGUALISM VS LATE BILINGUALISM

Early and late bilingualisms are two terms that are used to distinguish between acquiring two languages in early childhood (early bilingualism) and learning them in adulthood (late bilingualism). Taylor and Taylor (1990) believe that, early bilinguals are those children that acquire their languages before the age of six, and late bilinguals are those individuals who learn their languages in adolescence or adulthood. Early bilinguals are more likely to acquire the languages before going to school - at home or outside - so they acquire languages unconsciously. That is why most of them are likely to obtain native-like proficiency in their second language. In some references the term child bilingualism has been used for early bilingualism. These two terms are used synonymously in this paper. Late bilinguals learn their second languages more formally and through conscious efforts.

Hoffmann (1991) refers to two opposite theories about early bilingualism which emerged in the 1970s. The first one is the unitary language system hypothesis. According to this theory bilingual children use one hybrid system at the beginning and then gradually this hybrid system will be separated. Therefore, at the first step they do not distinguish between the systems of two different languages. The second theory is the separate development hypothesis. This theory claims that bilingual children are able to differentiate between their two different languages very soon. Those who support this theory argue that there is no evidence to support the theory which says early bilinguals are unable to differentiate between language systems.

V. BILINGUAL CHILDREN AND ADVISABLE APPROACHES

As mentioned before, early bilingualism and child bilingualism terms have been used for the same concept in the current study. They both refer to either those children that have contact with two languages from their first months of their life, or those that acquire their second languages right away after their first language before about the age of six. What is important here is to know how children become bilingual, and identify the types of bilinguals.

This paper tries to shed some light on these questions first and then continues by looking at bilingual families in more detail.

Although there are lots of possible ways for children to become bilingual, this paper suffices with only five patterns that have been mentioned by Hoffmann (1991). He refers to five different patterns of how children become bilinguals and four different groups of bilinguals. They will be mentioned briefly as a guide to recognize bilingual families among those groups.

Pattern one. Immigration: This pattern refers to those children that leave their countries with their parents and stay in the host country either for a short or long period. They acquire their first language from their parents and from people of the host country where they acquire their second languages.

Pattern two. Migration: The children of this kind stay in the host country temporarily. Thus maintaining their first language is important for them. They may acquire their second language either from their parents or from the educational programs at school.

Pattern three. Common and close contact with different language groups: bilingualism is quite widespread in these kinds of communities. Children acquire their second language from their bilingual parents or outside the home from other members of community.

Pattern four. Schooling: Using second language as a medium of instruction, immersion courses, and private schemes for teaching minority languages, are examples of a schooling pattern for children to become bilingual. Since schooling or education play an essential role in bringing up bilingual children, bilingual education will be discussed in more details in later parts of this paper.

Pattern five. Bilingual families: This is another type of raising bilingual children. It is also, the pivot and mainstay of the current study which is considered as a separate section in later parts of the current study.

Now that it is clear which pattern we are looking for among the ways in which children become bilingual, it is important to know how many types of bilinguals are available and which one of them this paper will focus on.

Skutanabb-Kangas (1981) suggests dividing the world's bilinguals into four large groups, which are:

1. Elite bilinguals: those people who choose themselves freely to become bilingual such as students who want to study in other countries.
2. Children from linguistic majorities: this type refers to those children that learn other languages in the country they live. For example, those children from majority group that want to learn a language of minority groups at school in an immersion program.

3. Children from bilingual families: this is a desirable type of bilingualism because children from this type are not under any pressure - except the pressure of becoming fluent in the official language - outside of their home. They are those children that grow up in a bilingual family and their parents speak different languages.
4. Children form linguistic minorities: a good example of this kind of bilingualism is, those Kurdish children who live in Iran and their parents belong to a linguistic minority. They are under strong external pressure to become bilingual, because Kurdish is not recognized as an official language in Iran.

Eventually after specifying, *children from bilingual families* among the four large groups of bilinguals, and *schooling* and *bilingual families* among mentioned patterns of bilinguals as choices and delimitations of this paper, it is time to discuss bilingual families and advisable approaches. Harding and Riley (1986) mention five types of bilingual families and Romaine (1995) added one more type to them. All the six types with a description of their characteristics and also the available studies for some particular languages will be referred to together within four major strategies in this paper. However, the term *strategy* is used instead of the *type* by the researcher and it is tried to answer a general question – what are the strategies parents use for bringing their children up bilingually? The question could be answered through discussing four different strategies below.

Strategy One:

This strategy is used when each parent speaks his or her native language to the child (from birth). This kind of strategy will be used in three different circumstances.

1. Each parent has a different native language from another but they both have some degree of competence from each other's languages. The language of the community is the dominant language of one of the parents.
2. The strategy also will be used when both of the parents use the same native language at home, but the dominant community language is different from that of the parents.
3. The last type of bilingual families that use this strategy is when each parent has his or her native language, and the dominant community language is not the same as either of the parents' languages.

Strategy Two:

The strategy is that the child will be exposed to the dominant community language in nursery school or outside home in general. For his or her first language input the parents, both speak with him or her in the non-dominant language. The type of bilingual families that use this strategy is more like the first type of bilingual family in strategy one but the strategy is different. Thus the strategy is used when each parent has a different native language and the dominant language of the community is the language of one of them.

Strategy Three:

The strategy is that the nonnative language always will be used by one of the parents. The parents who use this strategy have the same native language and the dominant community language is also the same with the language they use.

Strategy Four:

This strategy is added by Romaine (1995) to the above mentioned strategies by Harding and Riley (1986). The strategy is that both parents do code-switching and language mixing. This kind of strategy will be used when both parents and also maybe the community sectors are bilingual. As Romaine (1995) says this strategy leads to interference and mixing by children more than other strategies. That is why it was not mentioned by Harding and Riley (1986). They mentioned only the most effective and successful methods for raising bilingual children.

Although all the strategies mentioned above are the most common ones for bringing up bilingual children in the world, yet maybe none of them corresponds to our situations. Therefore, still there are some other strategies that parents can use for raising their children bilingually. They know better than anyone else, which strategy is the most appropriate one for their circumstances. Without any doubt there are many other strategies in the world for this issue, but because of researching difficulties in this field they are not featured in the literature so far. Also, there are many case studies and researches that demonstrate the above strategies, but because of limitations of this paper they will not be mentioned in detail. Instead of referring to all of them separately, the study will have a quick glance at some of them in general.

As cited in Romaine (1995), Ronjat and Leopold had done the earliest studies on their children about childhood bilingualism. Their studies and others are all based on extensive interviewing and observations. Baker (2006) says that there are some different approaches for raising children bilingually. He also refers to some terms such as *shifting balance*, and *passive competence* about bilingual children. One of the approaches introduced by Ronjat is the concept of *one parent – one language*. Ronjat's case study described a family in which the mother was speaking German, the father was speaking French, and the community language was French. This case study suggested that for bringing children up bilingually, the most effective way is that each parent speaks a different language to his/her child. The danger of this model is that, it may cause some limitations of the amount of discussion at home. Since parents have the most language influence in this model, any other external language effect such as family friends and carers may have the effect on the parents' plan. In the second approach parents speak in a minority language with their child who will acquire his or her second language in the community. The third approach is when both bilingual parents in a bilingual community speak both their languages with their child.

According to Baker (2006), shifting balance of the two languages by children is one of the concepts in some case studies. Leopold's case study was about his daughter Hildegard. Hildegard's father was speaking German and her mother was speaking English with her at home. Her languages were shifting when she went to Germany and came back to the United States. In Germany her German became stronger but when she came back to the United States her English became the dominant language. Shifting balance in bilingualism is also referred to among examples of Fantini (1985), Yukawa (1997), De Houwer (2003) and Quay (2001). As cited in Baker (2006:104), "De Houwer (2003) found that among some 2500 bilingual families, 1 in 5 children reared bilingually do not later use one of those languages". Quay (2001) agrees with De Houwer, but he uses the term passive competence in addition to his finding. Passive competence will be available for the weaker language by bilingualism and it can be used in other stages more actively. What is interesting about passive competence is that the bilinguals do not forget their languages completely when they do not use one of their languages. Even before starting to conduct this study the researcher - as a Kurdish-Persian bilingual - was believed that, he would mislays his Persian language in the near future, because he does not use it for a long period each year. But when he lives in a Persian-speaking community he can remember each single word in Persian easily. This is called productive competence by De Houwer (2005). He says that passive competence of the bilingual language will be changed very soon and quite rapidly to productive competence when the amount of input is increased and the bilingual felt the need to use that language (Baker, 2006).

VI. Assessing Situation and Decision Making

This part of the paper guides the parents on how to make their decisions about their children's languages. Parents are divided into two different groups. The first group of parents is ready for bringing their children up bilingually at birth. They are mostly aware of bilingualism and its features, and they have already made a plan for their children to speak in two different languages. The second group is parents that had missed the chance of raising their children bilingually before they become older than about six years. For the first group, following Harding and Riley (1968) the important factors that influence the parents' decisions whether to bring their children up bilingually or monolingual will be referred to.

Harding and Riley (1968) suggest that parents should ask themselves approximately nine important questions for assessing their situations in order to bring their children up bilingually or not. The questions are:

The parents should ask themselves about their language background. If they are bilinguals, certainly they have enough information about this issue and they treat with bilingualism as a natural phenomenon.

They should ask themselves that in which language(s) they speak together? They should be aware of different outcomes in different conditions. Is the language they use at home the same with the language of outside community or not? Do they speak in a language which is not the native language of either of them? For instance, the outcome of using the language of the outside community at home is that you need lots of time and numerous amount of effort for educating your child's languages.

Another important factor that determines their decision is the way of using their respective languages. The parents for example ask themselves, whether they will continue to speak in their mother tongues if they had different languages? Or they have some other plans for using their languages.

They should have a clear answer to the question like, is there anybody that look after their children when they are working? If yes, how he or she can affect the parents plan for their children's languages?

The parents should ask themselves about their attitudes towards their languages. Do they really mind leaving their mother tongue behind or they would prefer to speak with their children in their first languages?

Family relationships can play a remarkable role in making decision about bilingualism. Parents should ask themselves some questions about their contacts with their relatives. Do they have close contacts with the rest of their family? Will their children's languages be influenced by grandparents or cousins?

They should be aware of various statuses between languages. Are the languages they concerned in different status?

As Harding and Riley (1968:78) say from "the general climate and the availability of materials" viewpoints some pair languages are more difficult than others for maintaining. Parents should know about the availability of supporting means for maintaining the language.

The parents should ask themselves about changing their communication ways. Do they need to change the language that has been established as a habit for them? Are they aware about the impossibility of changing the established language to a new language? In this case, they should be knowledgeable enough to use some other patterns for establishing a bilingual family.

VII. EDUCATIONAL PROGRAMS FOR BILINGUALS

As mentioned in the previous section, there are a group of parents that have missed the chance of bringing their children up bilingually before the age of six. Those parents, because of any reason, want their children become bilingual after they are six years or above. Bilingual education is the most common way for them. According to Huffmann (1991), there is no reason or study to support the idea that early bilingualism is better than late bilingualism. Therefore, when there is no chance for parents to raise their children bilingually from their birth, they still have the chance of using bilingual education. Another reason that magnifies the importance of bilingual education is that, most of the people are able to learn a second or even more languages at any time of their lives.

The term *bilingual education* has different meanings in different contexts. According to Skutnabb-Kangas (1981:121) the Anglo-American definition of bilingual education is that two languages should be used as mediums of instruction. So that, according to this definition most of the education immigrant children and also minority children which study in different countries will not be considered as bilinguals. Another definition of bilingual education which is more accurate is; the two languages in bilingual education should be used as means of instruction not as the languages themselves.

Romaine (1995) refers to some different types of bilingual educational policies which are:

1. Immersion: This type will be used for the purpose of enrich the majority of children in a bilingual program. Second language is a medium of teaching in this type of bilingual education.
2. Submersion: This type will be used for the purpose of assimilation. Sometimes without any additional second language teaching, minority children will put into majority language classes. Kurdish children in Iran, Turkey, and Syria are good examples of this type of bilingual

education. They are placed in Persian, Turkish, and Arabic classes, and their use of their first language (Kurdish) is not permitted in the school campus.

3. Maintenance: This kind of program is sometimes called ‘a language shelter’. First language is the medium of teaching in this program. Maintenance and development of the language and culture in interaction with the majority is main aim of this program.

Eventually, according to the above mentioned types of bilingual education, even sometimes without parents’ wishes (They have no other chances for educating their children) their children become bilinguals, like Kurdish children example in submersion type. Additionally, there are some other cases in which parents choose the bilingual educational schools according to their preferences. Hence, using the bilingual schools is another chance for those parents that are eager to bring their children up bilingually.

Conclusion

The present paper revealed the following conclusions about the advantages, disadvantages, and advisable approaches for bringing up children bilingually:

Firstly, parents who missed the golden age of early bilingualism for raising their children bilingually, still have the chance of using the bilingual educational schools.

Secondly, parents should assess their contexts and then make their decision about the best strategies they can use. There are some other strategies that parents use according to their unique situation but are not exist in literature.

Finally, it is not a good idea to specify an approach and say this is the best approach for parents to use for raising their children bilingually. On the other hand, it is better to show the parents the ways of assessing their situations and let them choose the approaches they think are most appropriate for their contexts.

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An Assessment of Teaching Idioms at College Level: A Case Study

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Abstract—**The present study aims at investigating the presence of teaching idioms at English Department - College of Basic Education syllabi and the methods used in teaching idioms. A test, containing 45 idioms, was given to 40 fourth grade students to investigate their knowledge about idioms acquired through their learning at college. The researcher modified a test based on Vanderniet (2015) and Tran (2003), in which they have focused only on the most frequent idioms. The results of the syllabi analysis showed an unexpected result that only four hours are devoted to the teaching of idioms or any other figurative expressions throughout the whole four academic years at college. Teaching idioms is embedded within the syllabus of four coursebooks, which are: Communication (first grade), Communication (second grade), Culture (third grade) and Translation (third grade). The results of the test coincides with the lack of teaching idioms since, unfortunately, 21% of the students passed the test successfully. The neglect is due partly to the program designers who didn't pay attention to the teaching of the figurative language. Teachers also have a negative role in this avoidance and focusing on the other aspects of languages like grammar in teaching English language.**

Index Terms— **Conceptual metaphor, Idiom, Traditional method.**

I. INTRODUCTION

Idioms, proverbs and metaphors are regarded as the sociocultural aspects of the target language which need to be focused on in teaching the target language (Cakir, 2011). The relationship between learning English language sufficiently and learning idioms have been acknowledged by many scholars, according to Elkilic (2008), learning idioms constitutes the soul of English Language since English is rich with idioms. On the other hand, Boerger (2005) claims that the use of such short phrases contributes to more efficient and effective communication, for example, using a short idiom like a hot potato (an issue, mostly current, which many people are talking about and which is usually disputed) consists only of 3 words to replace a 15-word phrase. The idea of teaching idioms to non-native speakers to sound fluent has been tackled by many scholars. Hinkel (2017) claims that learners' linguistic repertoire increase not only paying attention to idioms, but also by their appropriate intonation and pronunciation.

Unfortunately, in spite of the importance of idioms, teaching idioms to L2 classes has been neglected to some extend depending on the language program which are set by curriculum designers of English departments and teachers themselves. In this regard, Tarcaoanu (2012) claims that idioms are neglected as a topic in the teaching material although they are used extensively by native speakers in all forms of discourse (as cited in Rzq, 2015, p. 10). Similarly, Cooper (1998, p. 259) calls for paying more attention to idioms in language program where he states that "Since idiomatic expressions are so frequently encountered in both spoken and written discourse, they require special attention in language programs and should not be relegated to a position of secondary importance in the curriculum". Teachers may also play an important role in this regard, Asl (2013) assumes that teachers intention to simplify English language to their students and focusing mostly on the rules of grammar is one reason behind neglecting teaching idioms. However, teaching idioms is not an easy task and needs lots of effort to be done by teachers in designing tasks and grouping idioms according to their semantic characteristics since they shouldn't be chosen randomly. Researchers have tackled the difficulties and the struggles that EFL learners face in mastering idioms and have presented many reasons behind such difficulties. Chuang (2013) argues that the meaning of the idiom cannot be determined through individual analysis of each word which makes mastering idioms difficult. Thus, nature of the idioms causes problems for language learners since their meanings are unpredictable. The example of hair of the dog that bit you (means: a small measure of drink, intended to cure hangover which is used to refer to the idea that the best cure for what ails you is to have some more of it), where the meaning of the words in isolation has no relation with the meaning of the idiom as a whole. Some people may find it not important to teach idioms to EFL learners because they are only used in informal language but idioms are used in formal languages, and described in Cambridge Idioms Dictionary (2010:vi) as "A colourful and fascinating aspect of English; they are commonly used in all types of languages, informal and formal, spoken and written". Teaching idioms to EFL learners is crucial for their learning and helps them to achieve learning the target language efficiently.

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Moreover, the interference of first language may have a positive or negative effect in interpreting or understanding the idioms of the target language. Positive effects of the target idioms are identical and the similar, while negative effect if they are different. In other words, second language learners rely on their first language in interpreting the idioms of the target language. Idioms are divided into three types; identical, similar and different (Irujo, 1986a). In her study, she reached to the conclusion that identical and similar idioms were comprehended easier by the second language learners, whereas they faced problems with the different idioms since they did not exist in their language. She meant by identical idioms, the idioms which are more identical in form and meaning. The term different idioms are used to refer to those idioms which have no resemblance in the first language. Depending on the idioms degree of compositionality and their semantic transparency, Glucksberg (2001, pp. 73-74) classified idioms into non-compositional idioms (there is no relations between the idiom's constituents and the idiom's meaning, e.g. cheesecake used to refer to pinup art, partially compositional idioms (there is some relationships between an idiom's constituents and its idiomatic meaning) and fully compositional, where the constituents map directly onto their idiomatic referents (e.g. pop the question means ask a question). He adds that compositional idioms are comprehended easier than non-compositional idioms since their linguistic analysis corresponds to the idiomatic meaning. Moreover, Kövecses' (2010, cited in Kovacs, 2016) classification is based on idioms construction where idioms are categorized into:

1. Metaphors (e.g. spill the beans)
2. Metonymies (e.g. throw up one's hands)
3. Pairs of words (e.g. cats and dogs)
4. Idioms with it (e.g. live it up)
5. Similes (e.g. as easy as pie)
6. Sayings (e.g. a bird in the hand is worth two in the bush)
7. Phrasal verbs (e.g. come up , as in "Christmas is coming up")
8. Grammatical idioms (e.g. let alone), and others.

In the same line of ideas, based on idioms construction, Kvetko (2009, p.106) classifies idioms into: verbal (Verb+object= make up one's mind), verbless (nominal, e.g. black sheep; adjectival, e.g. a square peg in a round hole and adverbial, e.g. once in a blue moon), a sentence (the coast is clear), and minimal idioms (consists of at least one word, like, by heart).

The problem in teaching idioms does not rely only on the various ways that the idioms are classified into but is within the recognition and learning ability of learners since idioms have variants and may appear in new formats. Although, all the idioms do not undergo variation or modification and idioms are categorized into distinctions between fixed idioms which are unchangeable (e.g. once in a blue moon, red tape which cannot be changed into white moon or green tape) and unfixed idioms which undergo certain modification; grammatical modification, e.g. turn up one's nose – turn one's nose up, Lexical modification, e.g. last straw – final straw, Geographic modification, e.g. a skeleton in the closet (American English) a skeleton in the cupboard (British English), etc. (ibid, pp.104-105).

To sum up, teaching idioms, to EFL learners is regarded to be crucial since learning a second language does not consist only of learning the rules of grammar and vocabulary as it is proposed by Lewis (1997, cited in Maisa and Karunakaran, 2013) that language consists not of traditional grammar and vocabulary, but often of multi-word prefabricated chunks. These chunks include idioms, collocations, and fixed and semi-fixed expressions. Nowadays, there is a tendency to shift from teaching grammar to vocabulary including those multi-words. The main question is: What are the methods used to teach idioms to EFL learners?Follow the instructions in this template before submitting your camera-ready paper. Go to website for more information.

II. METHODS OF TEACHING

Understanding and acknowledging the different types and the semantic and syntactic characteristics of idioms facilitates teachers' task in using the most appropriate method in teaching idioms. The teaching methods are labeled under two broad methods; the traditional and conceptual Metaphor methods. The traditional method encourages teaching idioms explicitly in context, while the conceptual metaphor method urges to teach idioms after obtaining some knowledge of the terms. Within the traditional method, idioms are taught either with extended or limited contexts (Rizq, 2015, p. 18). Asl (2013) makes a comparison between the two types of contexts and favors the use of extended context, such as stories, on the limited context where the meaning of the idioms are directly taught which is similar to the teaching laundry lists of vocabulary alone. Being able to remember the memorized idioms and to use them in context is the major aim of this method. The traditional method adopts the idea of regarding idioms as fixed phrases with arbitrary meaning as defined in Oxford English Dictionary as "an idiom is a group of words which appear in a fixed order and have a certain meaning that is different from the meanings of each component on its own". It can be said that because of the arbitrary meaning of idioms which can't be predicted from its components, they have to be memorized and learnt by heart (Lackoff, 1987). But, this definition is not a precise one because there are some idioms whose meanings are interpreted in relation with their components ,e.g. Resist temptation or second thought (Vanderniet, 2015). The second method, which is Conceptual Metaphor, refers to the connection between two sematic areas at the level of thought (Lackoff, 1987). Learning idioms does not depend only on memorization. The metaphoric concept of idioms needs to be acknowledged by learners. Lakoff & Johnson (1999, cited in Jermoškin, 2017) argued that idioms can be considered motivated conceptually by general knowledge of the world, for instance, the common concept of the idioms such as fan the flame and spark off is the concept: FIRE .In a similar attempt, Chen and Lai (2013,p. 15) have also grouped fire - related idioms which are used to describe anger, and made a distinction between the source domain (FIRE) and the target domain (ANGER). The connection between them is motivated by the general knowledge of the world which refers to the connection between ANGER and FIRE. In other words, EFL students can develop an understanding of the meaning of idioms through the awareness and knowledge of the conceptual metaphors behind them. However, Li (2010, p. 207) emphasizes the importance of both methods in teaching idioms, and claims that the traditional method should not be abandoned because some idioms have literal meaning. Li considers Conceptual metaphor teaching method an "effective complement" in idiom teaching and learning. It can be noticed that, throughout what has been mentioned earlier, traditional method is better to be used in teaching literal idioms and the conceptual metaphor method to teach non literal idioms since there is a strong relation between the meaning of the idiom with other concepts in the out world.

Concerning the grouping of idioms and teaching them in EFL classes, Liu (2003, p.671-673) states that most studying materials of idioms are randomly chosen and include low-frequency (seldom used) idioms which are regarded to be useless to EFL learners. According to Liu, the priority should be given to the teaching of high -frequency idioms which need to be taught before the low-frequency idioms. Teachers also should take into consideration the different classification of idioms based on their semantic features, compositionality and frequent usage. Learners go through 5 steps in the learning process of idioms; familiarization, recognition, comprehension, mastery and automaticity. Learners must have intensive practice of phrases and must be exposed to idiomatic expressions in order to achieve automaticity (Knowles, 2004, cited in Tran, 2013). Teachers play an important role in promoting the development the idiomatic competence of EFL learners and the key to the increasing students' motivation in learning English idioms is the use of collaboration activities, such as, group talk, Readers Theater, retelling, dialogue writing and role-play (Wu, 2008). Finally, many researchers have acknowledged the neglect of teaching idioms to EFL learners by teachers and policy makers and tried to find out the reasons. Accordingly, Tran (2013), urges the educators, the teachers and policy makers to consider it when designing English courses or learning materials because, in her study, the results showed that learners' lack of exposure leads to their poor idiomatic competence.

III. METHODOLOGY OF THE RESEARCH

A. *The Aim of the Study*

The main aim of this study is to explore whether and how idioms are used as a part of undergraduate EFL students' learning at College of Basic Education -Salahaddin University. The assessment concerns the occurrence of idioms in the syllabi of the subjects which are taught at English department throughout the four academic years.

B. *Questions of the Study*

The main questions of the study are the following:

1. Are idioms taught to undergraduate students explicitly?
2. Are they taught as an independent subject or embedded within other subjects?
3. How many idioms and hours are specified to teach idioms in each subject throughout the whole four academic years at College?
4. Are they relegated to a primary or secondary position in the program of the English department?
5. Which method is used in teaching idioms?
6. Have undergraduate students learned Idioms in their learning process?

C. *Procedures*

The procedures which the researcher followed to achieve the aims of the study are: first an examination of the occurrence of teaching idioms at the *English Department* for the whole four academic years and to fulfill this objective, syllabi analysis was done by the researcher to the courses which contain idiom teaching in their syllabi. Cooperating with the Quality assurance in the department, the researcher got the syllabi of the course books which embed teaching idioms in their syllabus, namely, *Communication (Reading and Writing*-First and second grade, *Translation*-third grade and *Culture* -second grade but only in Translation and Culture idioms are taught explicitly (See Appendix 1). In the content analysis of the syllabi, the researcher focused on the hours, number and the different forms of the idioms and the method used by the instructors. Then a test, which consisted of 45 idioms, was carried out to measure the participants' knowledge of idiom. The first question of the test is based on Vanderniet's (2015) test where *50* most frequent idioms are presented, while the second and the third questions are based on Tran's (2013) test (*SEE APPENDIX II)*. Fourth grade students were chosen since it is the final year at college and all the subjects are supposed to be exposed to idioms in the previous grades (1st, 2nd and 3rd). A descriptive method, which combines quantitative and qualitative research approaches, is used.

D. *Participants*

Forty students (male and female) of fourth grade at college of Basic education-English department participated in this study. An idiom test was conducted to investigate their idiomatic knowledge prior to the learning process throughout their academic study at college.

IV. RESULTS AND ANALYSIS

This section will present the results of the content analysis of the syllabi and the test given to the fourth year students to measure the idiomatic knowledge of the students.

A. *Syllabus Analysis*

In the syllabus analysis of the four course books, the researcher focused on the credit hours of the subjects, the hours devoted to the teaching of idioms, the number of the idioms and the methods used by the instructors. According to the Academic calendar of Salahaddin University, the academic year of 2018-2019 started on September 29, 2018 and ends on May 25, 2019.The duration of the courses is 8months, excluding the holidays and first and second semester examinations periods.

(TABLE 1)
ANALYSIS SYLLABUS

Subject	G.	Hours Per a week	32 weeks	Idioms teaching Hours	M.
1.*Communica-tion-Reading and Writing*	1st	3	96	1 hour ,where only 5 idioms are taught	Con. M.
2.*Communica-tion (Listening and Speaking)*	1st	2	64	Idioms are not taught explicitly	Nile
3. *Culture*	2nd	2	64	1 hour	Both M.s
4. *Translation*	3rd	2	64	2 hours	Trad .M.
5.Communica-tion (Reading and Writing)	2nd	3	96	Only proverbs are taught	Con. M.
6.Communica-tion (Listening and Speaking)	2nd	2	64	Not taught	Nile
TOTAL AVERAGE (of explicit teaching of idioms)			448 hours	Only 4 hours	

G=grade , M.=methods , con. m.=conceptual method , trad. m.=traditional method

As shown in table (1), the syllabus analysis of the 4 course books has resulted in 4 hours out of 448 hours of teaching idioms explicitly. What can be detected from the above analysis is that, according to the curriculum of the English department, vocabulary teaching is not relegated to a primary position since it is embedded with other subjects like *communication, translation and culture*. But, what is shocking is the neglect of teaching figurative languages, especially idioms, by the instructors since idioms or other chunks of words are not included within the syllabus of the courses. Alongside vocabulary teaching, grammar is regarded as basic since it is taught as an independent subject and contained within the curriculum of the whole four academic years (each academic year consists of 8 months); Grammar (1st grade), Grammar (2nd), Morphology (2nd grade) and Syntax (4th grade) and the total hours for teaching grammar is (432). Consider table (2).

(TABLE 2)
GRAMMAR SYLLABUS

Subject	Grade	Credit hours per a week	Credit Hours per a month	Total hours of the 8 months
Grammar	First	3	12	96 hours
Grammar	Second	3	12	96 hours
Morphology	Third	3	12	96 hours
Syntax	Fourth	3	12	96 hours
Total average of the hours				384 hours

There is no independent subject under the title of vocabulary which is integrated within other subjects. The allocated hours are not enough to explain idioms extensively, focusing on its linguistic characteristic that makes learning them problematic to EFL learners and teaching the familiar idioms which are used frequently by native speakers in different courses of life. After analyzing the syllabi of the courses, the researcher has contacted the instructors to detect the reason behind this negligence in teaching idioms. They declared that the program of their teaching is decided by the department. Then it was decided to do a test to the fourth year students to see whether the results of the syllabi analysis coincide with the background knowledge of the undergraduate students. We can conclude that this neglect is partly connected with the curriculum designers of the department since the syllabus and the choice of the text books are decided by them. Instructors need to have their own autonomy in deciding the syllabus and the materials they teach, and the topics need to be chosen according to their students need. The researcher has also noticed a kind of inconsistency in the duration of the courses since some courses consisted of 24 weeks, and one of them of 16 weeks, while according to Salahaddin University's Academic Calendar, the duration of the courses is 32 weeks. After acknowledging the importance of idioms in improving fluency, learning English language sufficiently and enabling efficient communication, curriculum designers and teachers should pay more attention to idiom teaching by devoting more time, increasing the number of idioms, and using various techniques in teaching idioms to decrease the problematic aspect of idiom learning. A course under the title '*Figurative Language'* to include the teaching of the chunks of words like idioms, proverbs, collocation, etc. should be taught either to 3rd or 4th grade students. Neglecting figurative language leads to insufficient learning of the English language, and not being able to communicate efficiently.

B. Results and Analysis of the Test

Forty fourth year students were chosen randomly among eighty students to participate in conducting a test on idioms. A test was designed with 45 selected idioms and it consisted of three parts. The first part contained 15 idiomatic expressions. Students were asked to choose the right answer out of 4 options. The aim of this question was to detect the idioms which are already known by the students. The second part contained 15 idioms to be put in the contexts. The aim was to measure students' ability to use idioms in contexts. The third part was about matching 15 idioms with their meanings. The findings of the test showed that the investigated students knew and understood little about the frequently used idioms. Most of the selected idioms were unfamiliar for the students. The results of the test coincide with the analysis of the course books which are used to teach vocabulary at English Department.

(TABLE 3)
THE DISTRIBUTION OF THE CORRECT ANSWERS OF THE TEST

Test	Mean	%
Part one (15 idioms)	5.2	13%
Part two (15 idioms)	1.5	4%
Part three (15 idioms)	1.8	5%
Overall(45 IDIOMS)	8.5	21%

Table 3 shows the percentage and mean of the students who gave the correct answers to each idiom-related item in the test. The mean and percentage were calculated for the first part (15 idioms), second part (15 idioms), third part (15) idioms, and overall for the (45 idioms). The percentage of the students who gave the correct answers to each part of the test item was quite low, but students were more successful in realizing the meaning of the idioms of the first part which is 13% in comparison with the second and the first part. There was a slight difference between the results of the first (1.5, 4%) and the second part (1.8, 5%) of the test. These figures mean that roughly 5 out of 40 students answered each question correctly for the first part, whereas only one student gave the correct answer per question in the latter 30 items in parts two and three.

Conclusion

The major conclusion of this study is that teaching figurative language, especially idioms, is neglected and only four hours are devoted to the teaching idioms which are embedded in three courses. Only In two of the courses, namely Translation and Culture, idioms are taught explicitly. In comparison to grammar teaching, idiom teaching relegated a secondary or minor position in teaching English language at English Department-College of Basic Education. After analyzing the course books' syllabi, the researcher designed a test to detect the idiomatic knowledge of the students by taking fourth grade students as subjects. As it was expected, the results of the test showed a low percentage where less than the half of the students were able to give the right answer. This research recommends having a course in teaching figurative language, including idioms and proverbs, to undergraduate EFL students. The results of the test coincides with the assessment of the syllabi of the department which indicates lack of the students' exposure to idioms and there are not nearly enough exercises or orderly explanations of idioms in teaching materials. The instructor who teaches translation declared that she only gives about 15 idioms as assignments throughout the whole year. In other words, idioms are chosen randomly by the instructors and they do not have enough background about the methods of teaching idioms or the various classification of idiomatic expressions based on their syntactic and semantic characteristics. Both Traditional method (literal idioms) and Conceptual metaphor method (metaphoric idioms) need to be used by instructors in teaching idioms. In order to help students to acquire idioms efficiently, instructors need to design different activities and it is better to focus on collaborative activities where students are divided into groups and they cooperate together to predict the meaning of the idioms. Instructors may use computer labs with internet connection to access different sites like ***Eye on Idiom*** where students can use this online tool to view selected idioms, complete the sentence by selecting the correct idiom from the list, determine the metaphorical meaning of the idiom, and then use the idiom in a sentence to show their understanding of its meaning. Finally, this research recommends the English Department policy makers to pay more attention to the study of figurative language, including idioms, and to have an independent course based on planning decisions, hoping to illuminate that path to the learning of idiomatic expressions to be included in the curricula of the English Department.

Appendix

A. *Appendix I:Idiom Test*

PLEASE WRITE ALL YOUR ANSWERS ONTO THE ANSWER SHEET!

Q1.CHOOSE THE RIGHT ANSWER

1-What does, "Under the weather" mean?
- To be cold outside
- To be sick
- To be angry
- To be worthless

2-What does, "Worth its weight in gold" mean?
- To be very valuable
- To be very heavy
- To be very rare
- To be very misleading

3-What does, "Lay down the law" mean?
- Put down something heavy
- Obey a police officer
- To give commands
- Commit a small crime

4-What does, "Two left feet" mean?
- Good at soccer
- Bad at dancing
- Good at karate
- Bad at hiking

5-What does, "Hit the hay" mean?
- Start a fight
- Gain weight
- Go to sleep
- Be afraid of water

6-What does, "Kick the bucket" mean?
- To make a mess
- To be angry
- To make a mistake
- To die

7-What does, "In the nick of time" mean?
- In the middle of something
- At the exact right time
- Very poor timing
- At the very last possible moment

8-What does, "Changed your mind" mean?
- Get some rest
- Switch your cloths
- Make a different decision
- To be emotional

9-What does, "Get off my back" mean?
- Stop criticizing me
- You are lazy
- I am more important
- I am very tired

10-What does, "Sleep on it" mean?
- I don't care
- Make a dream come true
- To think about it
- To be very tired

11-What does, "Freak out" mean?
- Be my friend
- Be too hopeful
- Let me down
- Overreact

12-What does, "He drove her nuts" mean?
- He took her to the countryside
- He was irritating her a lot
- She liked him very much
- She wanted to be together

13-What does, "Drop a line" mean?
- Send a letter
- Go fishing
- Go shopping
- Give a complement

14-What does, "She twiddled her thumbs" mean?
- She wanted to party
- She made a sweater
- The rest will be simple
- She was doing nothing

15-What does, "Crash course" mean?
- Very noisy place
- A bad classroom experience
- Rapid learning
- An argument

Q2. Use the following idioms in their correct situations.
A. flesh and blood B. have a ball C. make yourself at home D. under the weather

E. hit the sack F. know-it-all G. paint a picture H. odds and ends

I. go all out J. make ends meet K. call it a day L. lift a finger M. your heart sinks / sank

N. drop me a line O. a long face

1. ________ when I opened the letter and realized I had not been accepted into graduate school.
2. Little Mikey had ________ when he was told he couldn't go outside to play
3. I'm so tired that the only thing I want to do is take a shower and ________.
4. This weekend I stayed at home and did some ________ around the house.
5. Look, it's already 4:30. Time to ________.
6. Thanks so much for inviting us to the party. We really ________.
7. Why don't you ________ some time to let me know how you're going?
8. All of our ________ came to the big family reunion.
9. I'm glad you could come. Please ________.
10. Jane's head and neck hurt, and her nose is stuffy. She must be ________.
11. Every month we have to plan our budget carefully in order to ________.
12. No one listens to Greg at meetings because he always acts like such a ________.
13. The nation's leading economist ________ about continued growth in the automobile industry.
14. No one will complain if you ________ but still don't succeed.
15. Mrs. Waters is upset with her husband because he doesn't ________ to help with chores around the house on the weekend. He just watches sports programs on.

Q3. Match the meaning and the idiom.

1. if all else fails	A. very practical
2. in your shoes	B. written, not just a spoken agreement
3. on top of the world	C. something you say before stating a very important fact or idea
4. make it big	D. succeed, become famous
5. snowed under	E. very busy at the moment
6. speak your mind	F. a long time from now
7. cross your mind	G. be an activity or job you do to get the money
8. in the long run	H. is totally harmless and would never hurt anyone
9. at the end of the day	I. very happy indeed
10. black and white	J. in your position
11. wouldn't hurt a fly	K. state your opinion very clearly and openly
12. be your bread and butter	L. extremely happy
13. middle of the road	M. has no radical views
14. down to earth	N. if all other plans do not work
15. over the moon	O. think about something for a short time

B. Appendix II: The Syllabus of the Courses

1.Translation Syllabus (Third Year)

17. The Topics:
October (4 weeks) The first lecture is an introduction, course outline and how to study translation. The following subjects are going to be taught: - History of Translation in English & Kurdish (briefly) -The concept of translation. - what do we translate?

- Types of Translation: Written & Oral
(will be explained & practiced by the students in a practical session)

November & December (8 weeks)

- Methods of Translation:
Literal Translation
Free Translation
- Role of the Translator
- A list of Vocabulary, texts & short paragraphs concerning some important topics will be made available from the teacher. Mostly, the topics will be chosen by the students, depending on their desire for instance, health, marriage, and political terms and phrases are translated from English into Kurdish and used in sentences. Students will be engaged in practical exercises and group discussions on key topics.

January(4 weeks)

- The structure of Kurdish compared to English and Arabic Translation & Equivalence
- The concept of culture in translation.
- Translation Problems:
Linguistic problems
Cultural problems:
-Translation of idioms.
- Translation of proverbs
- Translation of Collocations

February (4 weeks)

-List of commonly used idioms and sayings (in everyday conversational English) will be given to students and they will be asked to use English-Kurdish translation as practical Exercises.

March

We have hardly one week because of the spring holiday. It will cover vocabulary translation.

April (4 weeks)

Students will be asked to present translation inside classroom practically into small groups and each group has 10 minuets to present the assignment. With the Discussion of student's strong points and weak points in English –kurdish translation and Kurdish –English translation .

May (2 weeks)

The idea of paragraph and text translation from Kurdish to English.

18. Practical Topics

The lecture is divided into two parts, the first part is theoretical mostly taught by the teacher the second part is allocated to practice mostly presented by students.

19. Examinations:

Q.1 Define translation and mention its types
Q 2.Distinguish between the following pairs:
-translation vs interpretation
-word translation vs sentence translation
Q.3 Talk about the following in detail :
Obstacles in translation , grammar difficulties in translation
Q.4. Proverb , idiom and cultural word translation. Discuss and support your answer with examples.
Q.5 . Mention the history of translation in Kurdish …..why started from religion ?

20. Extra notes:

21. Peer review پێداچوونەوەی هاوەڵ

2.Syllabus Contents of Culture (Second Year)

October

- Induction lesson (welcoming students and presenting the course book contents)
- An introduction to the course
- Definition of culture and language.
- Definition of dialect and accent.
- What is the relationship between language and culture?
- What is a culture shock?
- Characteristics of foreign culture learning
- Elements of culture
- Achievement culture
- Informational culture
- Behaviour culture
- Native perception of culture

November

- Health care
- education
- transportation
- Food and Drink (meals, eating habits, eating out, alcohol, pubs)
- Clothes and national customs and traditions

December

- Greeting
- Politeness (thanks, sorry, excuse me)
- Culture-based language units (English-Kurdish Comparison):
- Proverbs
- Idiom

January

- Taboos
- Holidays and special occasions (traditional and modern holidays, Christmas, New Year, other annual occasions like Halloween, April fools' day, etc.)
- Visiting a home
- Address terms
- Titles, names, nicknames, what to call people?

February

- Language and thought
- Nonverbal communication vs. body language (hand gestures, facial expressions and eye signals, posture)
- Feminism

March

- Religion and belief
- Media (music)

April

- Life style: (Working life, Shopping)
- Attitudes: (stereotypes, privacy)
- Social life
- Freedom

May

- Revision, Presentations and Assessment

Notice*: additions and changes are likely to be made to the course content according to the students' needs if necessary*

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Woman's Identity vs. Beauty Ideals: A Comparative Study of Selected Contemporary Novels

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***Abstract*— Cultural notions about woman's identity play a role in woman self-acceptance and self- worth. Generally speaking, these ideas affected women since they have shaped their feelings of worth and beauty. Nowadays pursuit of beauty ideal has become one of the problematic issues to meet particular standards. Moreover, the development of selfhood is influenced by the mirror of the society. Ethnicity, body shape, skin colour, age, and wrinkles are various forms of society standards of beauty which some women shape their identities by modifying accordingly. Thus, beauty ideals become a form of restriction and enslavement because women are forced to follow and sometimes suffer to have the sense of belonging. Three novels are selected in this paper to study the problematic issue of what is meant by beauty ideal. Lucy Grealy's *Autobiography of the Face* (1994) depicts the suffering of a woman who has a struggle with jaw cancer since early childhood. Surviving the cancer means removing part of her jaw which causes the tragedy of her life. Zadie Smith's *The White Teeth* (2000) is a work about the postcolonial society of London where Irie considers herself British despite her dark skin due to her Jamaican roots. White skin is one of the ideals of beauty according to the British standard. Ellen Hopkins' *Perfect* (2011) is a novel in which the writer asks the question who defines the word 'perfect', the question is asked through Kendra whose dream is to be a model and a star.**

***Index Terms*— Assimilation, beauty myth, belonging, identity, perfection, society mirror standards.**

I. INTRODUCTION

Throughout time women's identities have been affected by beauty myth globally as it has shaped their feelings of worth and beauty. OED (2006) defined beauty as "a combination of qualities that is very pleasing to the senses or the mind". Accordingly, beauty is not only external, it is internal, too. Yet, women are misled by shaping their identities depending on the physical appearance only. In her book, *The Beauty Myth* (2002), Naomi Wolf discusses how female beauty becomes a way of enslavement that contradicts female liberation. Having a perfect body and losing ten to fifteen pounds are the main goals rather than accomplishing their dreams as have been stated by thirty-three American women. How women think about themselves physically is more important than having power, money, and scope (10). The concern about the physical shape decreases the sense of successful achievement. In fact, ideals of beauty cause "a dark vein of self-hatred, physical obsessions, terror of aging, and dread of lost control" (Wolf, 2002, 10). Many successful powerful women start to feel the same.

Zed Nelson in *Love Me* (2009) stated that "Beauty is a 160-a-year global industry. The worldwide pursuit of body improvement has become a new religion" (8). Advertising campaigns and a commercially-driven Western media play a role in increasing the quest of bodily improvement. In fact, the industry of beauty becomes a process of westernizing the human body in a global way (Nelson, 2009, 8). Media and social marketing are reasons for women's obsession with thinness and body image as it is connected with self-esteem. Age and how to look young is another demand of beauty. All of these elements cause women not to have confidence in their shape. Moreover, the pursuit of mono-culturalism and assimilation demands women to change their ethnic identities; such as an ethnic nose, colour of skin, or nature of hair. Thus, women's particular identities are threatened by various society requirements. Society acceptance pushes women to shape their identities and self-esteem accordingly. (Okopoy, 2005).

Wolf (2002) connects the notion of beauty myth with the power and control of men over women. She defines beauty as:

> A currency system like the gold standard. Like any economy, it is determined by politics, and in the modern age in the West it is the last, best belief system the keeps male dominance intact. In assigning value to women in a vertical hierarchy, it is expression of power relations in which women must unnaturally compete for resources that men have appropriated for themselves. (9).

A comparative study is conducted in three selected novels to examine the forces of society upon each of the three main female characters to adhere to the beauty ideals and form their own identities accordingly.

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II. LUCY GREALY'S AUTOBIOGRAPHY OF A FACE

Lucy Grealy's *Autobiography of a Face* (1994) is based on the true story of the writer's struggle with cancer and the deformity of her jaw which is consequently associated to her self-image. When she was nine years old in 1972, Lucy Grealy had a toothache after a fall at school. Eventually the doctors diagnosed that it was not a toothache but a rare form of cancer in her jaw. For the rest of her life Grealy struggled with its consequences. After four years of surgery, Grealy found herself left with a disfigured face in which almost half of her jaw is removed. Throughout her life, Grealy did about thirty surgeries. Yet, the results remained the same. Moreover, she became a bird-like body because all her lower teeth gradually fallen out so she could barely eat (Lehmann-Haupt, 2002).

Later on, her family moved to the United States where she was accepted into the Iowa Writer's workshop. Writing became a refuge of her pain and a way of getting back her self-esteem. She wrote her memoir in her late twenties. The beauty of her words was her way to substitute the lack of physical beauty (Hund, 2016, 3).

In her memoir, she wrote about the cruelty of children who called her 'Dog Girl', she came to realize that "I was my face, I was ugliness" (Grealy, 2004, 7). Feeling ugly caused pain more than the pain of cancer. She considered the state of being ugly as the tragedy of her life; cancer became a minor problem in comparison. Being beautiful was associated with the feeling of acceptance by other which she was in need for it. The notation that people might regard her beautiful means that 'they might even love me' (Grealy, 2004, 20). However, this notion changed after her success as a write. In an interview she stated "As a child, I had expected my liberation to come from getting a new face to put on, but now I saw it came from shedding something, shedding my image" (Souter, 1995).

Grealy's book ends with a note of optimism because she decides to find her identity by the combination of stoicism, wit, and dignity. She changed the priorities of her life from the importance for her appearance to her determination to form her identity through her literacy powers. She faced her traumatic experiences bravely as she constructed her desired self-image to replace her distorted face (Hanscombe, 2011, 198). She said that "as a child I had expected my liberation to come from getting a new face to put on, but now I saw it came from shedding something, shedding my image" (Grealy, 2004, 222). It seems that at the end Grealy succeeded to overcome the desire to be beautiful in order to be loved.

In her memoir, Grealy depicted the mirror of culture where beauty is highly appreciated. She learnt to hear every whisper and comment about her shape:

> I learned the language of paranoia; every whisper I heard was a comment about the way I looked, every laugh a joke at my expense… I was honing my self-consciousness into a torture device, sharp and efficient enough to last me the rest of my life…there was only the fact of me, my face, my ugliness (Grealy, 2004, 6-7).

III. ZADIE SMITH'S WHITE TEETH

Zadie Smith's *White Teeth* (2000) is a postcolonial novel whose characters are searching for their identities in London with the pursuit for the sense of belonging. Irie Ambrosia Jones is a Jamaican British young women who attempts to find who she is as a woman in her contemporary society. She is a second-generation immigrant in England in the 1990s; having such a background causes many challenges to her, how she should look is one of the challenges she has to face. Smith sheds light on the subject of estrangement to understand the implications which immigrants have in crossing cultural boarders. Smith has succeeded in reflecting the experience of the immigrants because of her own mixed-race background and her personal encounters (Tancke, 2013, 62).

Irie is a young woman with a hyphenated identity; the sense of belonging is connected to the way she looks because of the colour of her skin. Whiteness is associated to Britishness. Toplu states that 'whiteness nowhere features as an explicit condition of being British, but it is widely understood that Englishness, and therefore by extension Britishness, is racially coded" (Toplu 2005, Cited in Arikan 2005, p.1682). Thus, second-generation immigrants are not recognised as British. One can understand how Irie feels. She is not white because of her Jamaican mother, and since whiteness is connected to Britishness, Irie is not treated as a British citizen (Thompson, 2005, 127).

The feeling of belonging can be associated with beauty; Jha argues that beauty "creates capacities and consciousness that open individual women as subjects to articulation of belonging" (2016, p.92). The feeling of no social worth causes Irie's self-hate and despise. Irie wishes to become an English Rose:

> The mantra of the make-over junkie, sucking it in, letting it out; unwilling to settle for genetic fate; waiting instead for her transformation from Jamaican hourglass heavy with the sands that gather around Dunn River Falls, to English Rose-Oh, you know her…she's a slender, delicate thing not made for the hot suns, a surfboard rippled by the wave. (Smith, 2000, 230).

The English rose stands for beauty, whiteness, and Englishness. Irie is obsessed with her physical appearance since she is "landed…with Hortense's substantial Jamaican Frame" (Smith, 2000, 229). She is "loaded with pineapple, mangoes and guavas; the girl had big tits, big hips, big thighs, big teeth" (229). She feels that her appearance is "all wrong" (229) which is as reflection of the mirror of the British society. Thus, she is deprived of the sense of belonging because of her look. She is a stranger in what is supposed to be her own society (Thompson, 2005, 133). She tries to be like the Jamaican features in her body by wearing belly-reducing kinckers, breast reducing bra, and a meticulous lycra corseting (229). It is obvious how she is dissatisfied with her figure. She is misfit in the English society as explained in the novel: "there was England, a gigantic mirror, and there was Irie, without reflection, a stranger in a stranger land" (230).

Irie realizes that her features deprive her of being regarded as a British by her contemporary society, and of her own sense of belonging. She wants to lose weight to change her appearance

(231). Beauty ideals prefer thinness, and Irie longs to be looked as beautiful. Thus, losing weight and diet are her means to satisfy her society. Wolf (2002) argues that this shows women bodies belong to the society more than to themselves (184).

In addition to her dissatisfaction of her Jamaican figure, she dislikes her hair and her eyes because they distinguish her from the beauty ideals of her contemporary society. Irie's father hopes that she still be born with blue eyes, yet she was born with "brown eyes" (58). Jha explains that dominant beauty standards in the US regard black women as inferior in terms of beauty. Having blue eye is generally connected to white skin as both are standards of beauty (2016, 33). It becomes very sensitive to Irie since her father has wished her with blue eyes. Thompson explains that Smith presents the fact that whiteness is still a dominant, and this is clarified by Irie's longing to conform to these criteria to be accepted in her society (2005, 136). Just like her weight, Irie is dissatisfied with her Afro hair, and instead she wants "straight hair, straight, straight long hair black sleek flick-able toss-able shakeable touchable finger-through-able wind blow-able hair" (Smith, 2000, 236). She changes her hair as her attempts of imitating whiteness is displayed. However, her attempt to straighten her hair has a negative result as her hair falls out (ibid.).

Eventually, Irie returns to Jamaica where she is no more obliged to change her appearance; she does not experience the feeling of estrangement. She learns how to reconstruct her identity away from the physical features.

IV. ELLEN HOPKINS' PERFECT

Ellen Hopkins, who writes novels for young adult audience, deals in *Perfect* (2011) with four teenagers and their unrealistic goals in life. The little of the novel, Perfect, stands for the meaning of perfection for each one of them. For Cara, perfect means high grades and credits. For Kendra, it is the body image because she knows that she doesn't have the ability to achieve high grades. Sean's goal is to be the perfect player on a sports school ship. Lastly, there is Andre who dreams of being a dancer in spite of his family's objection.

Kendra's aspiring goal of being a model is what this study examines. She is a pretty young girl of 15 years old. Yet, her blond hair, blue eyes, and perfect shape is not enough to work as a model. She has to lose weight to change her size from 4 to size 2. She starts various and endless diets till she has anorexia. Her divorced mother never advices her to stop what she is doing, she does not care about her daughter, she wants her daughter to have a job and support herself so that she will not need a man to depend upon.

Culture and society play a role in the glorification of thinness. Kendra, who is the queen of pageants, does not have confidence in her perfect body size. To be a model means she starts a long process of dieting which ends by having anorexia which young women like Kendra never admits that it is disorder at all. Girls in their teens tend to start endless diet that leads to the disease of anorexia that they never admit to be a state of sickness. (Hill, 2011: 81). The idea is not about being deprived of food, it is associated with self-control, self-confidence, and social-acceptance. Media and culture contribute in the propaganda of weight loss by describing it as a state of mind control rather than appetite control. Thus, self-image or body image is a reflection of what the society demands despite its bad impacts on health and psychology (Brown, 2005: 15). Kendra attends her friend's funeral at the end of the novel with a pale face and a very thin body like a skeleton. She fails to achieve her dream of being a model. She is a victim of the beauty industry (Carpenter, 2011).

Women have different shapes and sizes. No matter how much a woman naturally or artificially changes her body to gain a specific body shape, there are some body types that will be impossible for her to have. It is a dangerous notion of popularization of model body ideal. The quest of the ideal body is not supposed to be a uniform for all women. Women today are supposed to embrace new, healthier, and suitable ideals (Matelski, 2011, 13-14).

CONCLUSION

This paper has been a comparative study of Lucy Grealy's *Autobiography of the face*, Zadie Smith's *White Teeth*, and Ellen Hopkins' *Perfect* in which the main female characters have the question of "who am i?" Appearance and beautiful shape become standards of forming a woman's identity. There are various reasons for the increase in the beauty ideals such as the patriarchal society, policy of assimilation, and advertising and cosmetic companies. Each one of the novels presents one of the reasons of the beauty myth; and a female who is lost. Lucy lives in a society controlled by appearance, she longs for love and acceptance which her society denies her. Irie's quest for the sense of belonging and home pushes her to change her shape. And Kendra's dream to become a model drives her to extreme diet process. They all share the same journey of finding themselves and reconstructing their identities according to the mirror of their societies, though they are different in their motives for having this quest. Their sense of the self and feeling of self-esteem are associated to the mirror of the society in which they attempt to see their own reflections.

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"Unspeakable Suffering": Women's Experience of Trauma in Lynn Nottage's Ruined

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Abstract— **Lynn Nottage's Ruined, a Pulitzer Prize play, tackles the plight of women's survival during the civil war in the Democratic Republic of Congo. The play is a loud scream for the whole world to view the physical violence of women and hear their traumatic memories, hoping that this attempt might save them from their disastrous lives resulting from the brutalities of civil war. In this play, women are portrayed beyond victims of the political and armed conflicts as they serve as a reflection of a serious issue that threatens the human race in general: the continuing dehumanization whereby women are considered minorities and the "others," even within their own society. By applying a critical analysis technique, the current paper aims to shed light on women's experience of their violated bodies and their unspeakable suffering in the context of their trauma.**

Index Terms— **Congo, Lynn Nottage, memory, Ruined, trauma, violent rape, women**

I. Introduction

In her play Ruined (2009), the award-winning African American playwright Lynn Nottage uncovers the ugly and unspeakable reality of the hideous crimes committed against the people of the Democratic Republic of Congo (DRC), particularly against women. Notoriously, Congolese women became both the war weapons as well as the victims of rape and sexual violence during the long and brutal civil war. They were drastically crushed under diverse armed, political, social, tribal forces and even UN Peacekeepers that stripped them from the basic essence of existence as human beings. Women's violent rape occurs massively, and they were taken as sex slaves for Congolese rebels and governmental army. Moreover, these victimized and wounded women were harshly shunned and stigmatized by their own community and families who rejected them and even failed to offer any assistance or support. They were mercilessly outcast and left alone to face their vague destiny. They helplessly survived within their own unparalleled physical bodily damage, untreated trauma, as well as social and economic hardships.

Described as "the rape capital of the world," the DRC is considered the worst place to live in (Tramboo and Khanna, 2015, p.193). According to the UN, over 200,000 women and girls have been violently raped; in 2008, around 15,996 rape cases were reported, and two out of every three were children. The co-director of AIDS-Free World, Stephen Lewis, says, "there is no precedent for the insensate brutality of the war on women in Congo. The world has never dealt with such a twisted and blistering phenomenon" (Wakabi, 2008, p. 15). DRC's rich natural resources of precious minerals, such as coltan, diamond, and gold, became problematic and resulted in the killings of the villagers by different militias. The militias' aggression to control the mineral assets, which opened the door for the global marketplace, has grossly overlapped with the violation of human rights and genocidal ethnic violence in Congo. Amnesty International (AI) cites cases of collective rape in which up to twenty attackers may partake in a single rape incident (2004a). AI emphasizes that rape as an effective weapon of war is "a deliberate strategy of warfare to destabilise the opposition forces … and to secure control through fear and intimidation" (2004b). Nonetheless, when assailants rape individual women or girls, they attack the entire society. In this regard, Clarkson (2004, p. 17) considers violent rapes as intended vulgar actions to destroy communities at large: "As a weapon of war, sexual violence is highly effective. The outcome is a traumatized, impoverished population".

Owing to cultural and tribal beliefs, a raped woman is regarded a curse whereby the "whole family is deeply shamed by association" (Pratt and Werchick, 2004, p. 12). However, these conventions have no genuine concern or consideration for women's feelings and devastated souls. No significant attention has been paid as to how rape can psychologically destroy its victims, causing a severe depression or post-traumatic stress disorder to the extent that some victims refuse to articulate their tragic experience (Kern, 2006). In a chaotic political climate, the sexual assault directed toward Congolese women became not only "a tool to humiliate the women or to degrade the opposing side's masculinity; [it is] a way to strip women of their wombs" (Whoriskey, introduction to Ruined, p. x.). Such brutal method affects the society at large, leading to the annihilation of its communal structure.

Various studies in the field of trauma investigate the indelible effect of traumatic experience that leaves people defenseless and in a continuous struggle to retrieve their memories in a

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bearable form. These studies show that those who survive the trauma have altered psychological and physical views toward life as they change their perceptions of self, reality, beliefs, and feelings. The psychologist Judith Lewis Herman (1992, p. 34) observes that the kind of disintegration resulting from traumatic experience “tears apart a complex system of self-protection that normally functions in an integrated fashion.” Herman further argues that “Traumatic events generally involve threats to life or bodily integrity, or a close personal encounter with violence and death. They confront human beings with the extremities of helplessness and terror and evoke the responses of catastrophe” (p. 44).

Nevertheless, Herman and other leading figures in the field of trauma, such as Cathy Caruth, Dominick LaCapra, Shoshana Felman, and Dori Laub concentrated on the importance of articulating the experience of suffering as being a very crucial step in the healing process. Hartman suggests that verbalization “remains a basis for making the wound perceivable and the silence audible” (Hartman, 2003, p. 259). Those psychologists propose that literature “could be viewed as a talking cure to a higher degree” (Hartman, 2003, p. 259). Pioneering in the field of trauma, Cathy Caruth (1996, p. 3) argues that we can increase the understanding of literature through an analysis of traumatic experience by stating that “literature, like psychoanalysis, is interested in the complex relation between knowing and not knowing.”

Cathy Caruth (1996, p. 91) provides a general definition of trauma as “the response to an unexpected or overwhelming violent event or events that are not fully grasped as they occur, but return later in repeated flashbacks, nightmares, and other repetitive phenomena.” Caruth also suggests that all traumatic events have a “moving and sorrowful voice that cries out, a voice that is released … through the wound” (p. 2). This voice “witnesses a truth that [the survivors] cannot fully know” (p.3). If survivors cannot fully comprehend the traumatic causes and results and cannot loudly verbalize their own feelings, the writers, such as Lynn Nottage, act as their articulated voice and dialectically present the unknown to be known by all. Nottage in her play Ruined, focuses on the crises of women in a marginalized region (Congo), where the only information provided about that country is the crimes committed by militias on civilians and which is mentioned statistically in media. Therefore, human beings in that country are merely seen as a number with no actual significance..

II. Lynn Nottage and the African Women’s issues

Assigned by AI as the press officer, Nottage achieved a clear perception of the issues related to African women and studied them within the context of the African civil war. These issues include the oppression of women, violent rape, human right violation, and patriarchy. Feeling their pain, Nottage decided to do something to help the women in that area. In an interview, she mentioned the following: “I cannot bear to live in a world where such horrific things are happening to my African sisters without doing whatever I can to help them... Our silence on this issue sends a message to the Congolese government that it can continue to rape the land and its people with impunity" (Nottagge, 2012). Hartman states his belief in the power of literature to represent the unspeakable: “as a specific literary endeavour, trauma study in the arts explores the relation of words and wounds;” that “its main focus is on words that wound, and presumably can be healed, if at all, by further words” (Hartman, 2003, p. 259).

Nottage and Hartman share this view, strongly believing in the power of theater to create a change and raise a kind of public awareness as well as “bring an end to the scourge” by confirming that

> The power of the theatre is that it can peel back layers of emotion to reveal human truths that often get lost in clinical human rights reports and detached news stories. In many societies, you’ll find that theater is at the vanguard of change. The communal nature of the medium allows us to explore difficult and troubling subject matters that ultimately lead to some form of collective catharsis for the audience. (Nottage, 2012).

In summer 2004, Nottage visited the Congolese refugee camps in Uganda and listened attentively to the Congolese women’s painful stories as the latter narrated their incredible sufferings from the hands of the soldiers and rebels who violently raped and tortured them physically and psychologically. Inspired by their true and agonizing stories, Nottage, therefore, brought into the theater a play that reflects the horrible truth of these ignored women. Her play Ruined has stories that “don’t often find their way into the mainstream media” (Nottage, 2012); these stories are narrated beyond the grim statistics of wartime violent rape. The play addresses the crisis of the Congolese women who are horribly suffering from sexual violence and dehumanization. In Ruined, Nottage projects the “innermost thoughts of marginal characters whose voices remain muted and whose stories have been deemed irrelevant by those around them who wield more power” (Shannon, 2007, p. 187); indeed, the play displays an intense awareness of their plight.

Based on interviewing raped victims who hardly survive the brutal war, Nottage was shocked by the extent of damage in their bodies. She writes,

> When I began interviewing the women I was really surprised by the extent to which they had been physically damaged. We know that there was emotional damage, and psychological damage, but the thing that was hardest for them ...was the physical damage. It made them pariah in their own communities (Cruz, 2010, p.27).

In her portrayal of the abuse of the female body, Nottage depicts the consequences of war from a woman’s perspective. She wants to offer an effectual voice for the African women living in the shadow of war by narrating a story of war through the eyes of women who inescapably found themselves in the middle of armed conflicts and who are left fragmented by their abusers and by their own families.

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III. Congolese Women "caught in the crossfire of men's war"

Ruined is a play that concentrates on traumatized experiences by four women who find refuge and work at Mama Nadi's brothel/bar in the turbulent mineral area of Eastern Congo. The play starts with a travelling salesman, Christian, who attempts to convince Mama Nadi to buy new women, Sophie and Salima, and let them work in her brothel as the latter is the only means of their survival. These women are dehumanized and degraded by being sold as commodities, with no concern for their dignity and plight. They have been dealt with as worthless effects, with their humanity totally erased. In the brothel, the abused women who are invisibilized and packaged as men's entertainment give access to strange men by selling their bodies and sexuality. Ironically, the brothel becomes increasingly secure and the only shelter for these women as a contrast to the awful and miserable life outside it where women are left highly vulnerable to sexual assaults.

Mama Nadi, a shrewd, an exploiter, and an attractive forty-year old woman is a brothel keeper and bar owner. With a profound mastery of duplicity, she runs a profitable business from war by exploiting customers from both sides of the civil war. She presents entertainment services to both governmental soldiers and rebels. For her, money matters, regardless of loyalty to any group. Ironically, Mama Nadi lives off the exploitation of "ruined" girls; she is "exploiting them, but in a twisted way, she's able to nurture them and keep them alive" (Gener, 2009, p. 21). She clearly declares that her place is not for charity: "I'm sorry, but I'm running a business not a mission" (Nottage, 2009, p. 14). Therefore, "Mama Nadi is deliberately morally ambiguous. She does things that shock the audience. But in the end, they understand her, and that she has to do what she does to survive" (Iqbal, 2010). Throughout the play, she does not appear as a totally unethical figure; instead, she possesses contradictory features as being both sympathetic and ferocious (García, 2012).

Mama Nadi's brothel is the only place where the expelled and desperate women survive as prostitutes; at the same time, the place offers safety and "some kind of dignity that is not available outside" that place (Garcia, 2019, p. 133). If these women remain outside, they would be prey to militias who would rape them violently, constantly, and occasionally murder them. As Mama Nadi claims, "My girls, ask them, Emilene, Mazima, Josephine, ask them, they'd rather be here, any day, than back out there in their villages where they are taken without regard. They're safer with me, than in their own homes" (Nottage, 2009, p. 57).

The female body is represented in Nottage's play as a weapon and a conflict territory that both the soldiers and the rebels fight to conquer and colonise. The female body is the prize and price of the winner and loser as both want to undermine each other. Patricia Hynes (2004, p.441) notices that

> Of all who suffer the trauma of war, women and girls pay the highest price for the military culture and war environment that prepares and inures men to kill and exploit humans—no matter the age, gender, and civilian status—and that cordons off a zone of tolerance for sexual exploitation of women and girls around military bases, during armed conflict and in post-conflict peacekeeping and occupation sites.

Accordingly, the female body in war becomes the main target for the conflicting powers that use it as an effective means to achieve their aims.

IV. Battles on Women's Bodies

The women as portrayed in this play are "doubly victimized—sexually assaulted and impregnated or left unable to reproduce . . . they [also] must endure shaming by male members of their families and communities, who perceive the violation of 'their' women as another form of defeat" (Friedman, 2010, p. 597). As now one of Mama Nadi's "girls," Salima is a married woman. She is abducted from her village by rebels and turned into a sex slave.

> CHRISTIAN. Salima is from a tiny village. No place really. She was captured by rebel soldiers, Mayi-mayi; the poor thing spent nearly five months in the bush as their concubine.
> MAMA. And what of her people?
> CHRISTIAN. She says her husband is a farmer, and from what I understand, her village won't have her back. Because … But she's a simple girl, she doesn't have much learning, I wouldn't worry about her. (Nottage, 2009,p.12)

The traumatic experience and the shame she feels haunt her along with the cries of her baby girl who is killed by the rebels. She painfully and reluctantly recalls her traumatic sexual experience caused by the rebels who kidnapped and repeatedly raped her. They have violated and stolen her body and treated it as their own commodity:

> She is for everyone, soup to be had before dinner', that is what someone said. They tied me to a tree by my foot, and the men came whenever they wanted soup. I make fires, I cook food, I listen to their stupid songs, I carry bullets, I clean wounds, I wash blood from their clothing, and, and, and … I lay there as they tore me to pieces, until I was raw… five months. Five months. Chained like a goat. These men fighting … fighting for our liberation. Still I close my eyes and I see such terrible things. Things, I cannot stand to have in my head. How can men be this way?. (Nottage, 2009, p.46)

Salima escaped and made her way back to her village. She is persecuted and shunned by the villagers and even by her husband. She is blamed for a crime she has not committed but only because tribal traditions are stronger than all human considerations. She grieves at the lack of familial understanding, saying,

> SALIMA. I walked into the family compound expecting wide open arms. An embrace. Five months, suffering. I suffered every single second of it. And my family gave me the back of their heads. And he, the man I loved since

> I was fourteen, chased me away with a green switch. He beat my ankles raw. And I dishonored him? I dishonored him?!Where was he? Buying a pot? He was too proud to bear my shame … but not proud enough to protect me from it. (Nottage, 2009, p .46-47)

Salima's pain is so unbearable and unshareable that she becomes rootless with no home, no past, and no definite future. This condition is explicable as the psychologist Dori Laub argues that "the traumatic event, although real, [takes] place outside the parameters of 'normal' reality, such as causality, sequence, place and time." The trauma thus leads Salima to feel that the event "has no beginning, no ending, no before, no during and no after" (Laub, 1992, p. 69). Finding herself in a position with few or no option, Salima desperately surrenders to becoming a prostitute at Mama Nadi's brothel. In return, she is provided with basic life necessities, such as a bed, clothes, food, as well as a possible safe place to live in.

In a conversation with Sophia, Salima recalls the events which turned into nightmares and flashbacks, haunting her and bringing her to this brothel:

> It was such a clear and open sky. This splendid bird, a peacock, had come into the garden to taunt me, and was showing off its feathers. I stooped down and called to the bird. "Wssht, Wssht." And I felt a shadow cut across my back, and when I stood four men were there over me, smiling, wicked schoolboy smiles. "Yes?" I said. And the tall soldier slammed the butt of his gun into my cheek. Just like that. It was so quick, I didn't even know I'd fallen to the ground. Where did they come from? How could I not have heard them?... One of the soldiers held me down with his foot. ... His boot was pressing my chest and the cracks in the leather had the look of drying sorghum. His foot was so heavy and it was all I could see, as the others … "took" me. My baby was crying. She was a good baby. She never cried, but she was crying, screaming. "Shhh," I said. "Shhh." And right then *(Salima closes her eyes.)* A soldier stomped on her head with his boot. And she was quiet. *(A moment. Salima releases.)* Where was everybody? WHERE WAS EVERYBODY? (Nottage, 2009, pp. 45-46)

This moral contradiction of having abused and raped women working as whores in *Ruined* is implicitly forcing the reader to focus on the ugly realities of their lives. In their work as prostitutes to both the soldiers and rebels in Mama Nadi's brothel, they are re-living their torture, something that has damaged them every single day. Mama Nadi explicitly explains to Salima, whose husband is now looking for her, the reality that those women may face if they return to their village:

> He'll see you, love will flood into his eyes, he'll tell you everything you want to hear, and then one morning, I know how it happens, he will begin to ask ugly questions, but he won't be able to hear the answers. And no matter what you say, he won't be satisfied...But if you want to go back out there, go, but they, your village, your people, they won't understand. Oh, they'll say they will, but they won't. Because, you know, underneath everything, they will be thinking, 'She's damaged. She's been had by too many men. She let them, those dirty men, touch her. She's a whore.' And Salima, are you strong enough to stomach their hate? It will be worse than anything you've felt yet. (Nottage, 2009, p. 44)

The women in the brothel live in an unforgettable traumatic predicament with an agonizing present and an uncertain future. Josephine is another girl in Mama Nadi's brothel. Although Josephine belongs to a high class society, she faces the same plight as the poor women. All women are equal in this brutally; they all share the same destiny in Congo. Talking to Sophie, Josephine describes how she had been raped viciously in front of other villagers who did not offer any help:

> My father was chief! ... My father was chief! The most important man in the villages, and when the soldiers raided us, who was kind to me? Huh? Not his second wife. 'There she is the chief's daughter!' Or the cowards who pretended not to know me, and did any of them bring a blanket to cover me, did anyone move to help me? NO! So you see, you ain't special! (Nottage, 2009, p.26)

Alongside Salmia is Sophie, who is also considered as "damaged" goods. In the opening scene, Christian tells Mama Nadi that Sophie is his niece and that she has been "ruined" from the several rapes by her kidnappers: "Militates did ungodly thing to the child, took her with... a bayonet and then left her dead" (Nottage, 2009, p. 10). Moreover, he tells her that Sophia, similar to all raped victims, is expelled by her family: CHRISTIAN: And as you know the village isn't a place for a girl who has been … ruined. It brings shame, dishonor to the family. (Nottage, 2009, p 11)

Realizing the injustice, sexual abuse, and the way society rejects the "ruined" women; Mama Nadi sympathizes with Sophie and takes her to work in her brothel, although Sophie is more "ruined" than the other women:

> MAMA. Are you a student?
> SOPHIE. Yes, I was to sit for the university exam.
> MAMA. I bet you were good at your studies. Am I right?
> SOPHIE. Yes.
> MAMA. A petit bureaucrat in the making. (Sophie shifts with discomfort. Her body aches, tears escape her eyes. Mama uses the cloth from her skirt to wipe Sophie's eyes.) Did they hurt you badly?
> SOPHIE. (Whispered.) … Yes.
> MAMA. I bet they did. (Mama studies Sophie. Considers, and then decides.) Christian, go get me the chocolate (Nottage, 2009, p.12)

Sophie sings at the bar and assists Mama Nadi with the accounting. Her singing as she entertains Mama Nadi's customers is more expressive than merely talking about her pain. In a study that investigated the significance of music and songs for traumatized individuals at war time, Martin J. Daughtr (2015, p. 2) illustrates that music and songs are used as healing agents where the survivors can regain their agency. Through music, singing, and dancing, survivors of war trauma can "extract valuable information from the ambient soundscape while struggling with the deleterious effects that it produced in their ears, throughout their bodies, and in their psyches." Therefore, the music and songs for these women become their eloquent voices and provide them with a sense of safety as they release their emotions and anxiety. Sophie's song about the bird in which if seen will be caught and imprisoned, symbolically reflects on` the deeper personal implication of her unspeakable suffering; it is a means of self-expression and catharsis.

> SOPHIE. (Sings.)
> A rare bird on a limb
> sings a song heard by a few.
> A few patient and distant listeners,
> Hear, its sweet call,
> a sound that haunts the forest
> A cry that tells a story,
> harmonious, but time forgotten.
> To be seen, is to be doomed
> It must evade capture,
> And yet the bird Still cries out to be heard
> (Nottage, 2009, p.38).

Sophie comments on her singing that echoes and narrates the unimaginable suffering of being ruined:

> While I'm singing, I'm praying the pain will be gone, but what those men did to me lives inside of my body. Every step I take I feel them in me. Punishing me. And it will be that way for the rest of my life. (Nottage, 2009, p.23)

Ms. Whoriskey, who accompanied Nottage to Africa, noticed that during the interview with the women who survived the hellish war, the latter cannot even cry or express their stories as their tragedy is greater than all what might be uttered (Nottage, 2009).

Amid the intense mutilation of the body, soul, and humanity, Sophie wants to capture a glimpse of hope by undertaking a surgery to fix her genitals. The only way for her is to steal money from Mama Nadi, who later forgives her when Sophie tells her that she needs the money for her surgery. Mama Nadi gives a precious diamond to Mr. Harari, a Lebanese merchant, to accompany Sophie to the capital city and have the surgery. In the final scene, we will know that Mama Nadi's sympathetic attitude toward Sophie's status is due to her revelation that she herself is "ruined."

Salima's pain ends after a fight between Osembenga, a leader in the government army, and Mama Nadi in the brothel. When soldiers are about to rape Josephine, Salima appears on stage, with blood seeping through her dress and down her legs, having self-aborted a "child of a monster." She screams at them:

> SALIMA. *(Screams.)* STOP! Stop it! FORTUNE. Salima!
> SALIMA. *(Screams.)* For the love of God, stop this! Haven't you done enough to us? Enough! Enough! *(The soldiers stop abruptly, shocked by Salima's defiant voice.)* (Nottage, 2009, p.63

Salima dies, leaving behind her a world described as an "empire of trauma" (Edmondson, 2018, p. 199). Her death symbolizes a message to the fighting men on behalf of all the ruined women of the Congo that "you'll not fight your battles on my body anymore" (Nottage, 2009, p. 63). Salima denounces the ugly fact that she and other women in Congo are caught between the war and the men who claim rights to their bodies and their lands. Nottage shares with her audience the harsh realities facing Congolese women, believing that this atrocity against women must be stopped as it snatches away from them their dignified and respected life as partially embodied in their human rights. In an interview, Nottage (2012) says

> Most of [the women] where incredibly traumatized and yet they still found the strength to tell their stories. As painful as was, I felt this urgency for them to recount every comment…At times I wanted to close my ears and stop listening. But I think they really wanted to go on record…They wanted the world to hear their stories.

It seems that Salima gains autonomy and complete control over her life only when she chooses to end it. In life, Salima could not actually stop men or others from violating and using her body as their battleground. Predominantly, the studies in the field of trauma showed that in many cases, the traumatized individual who is continuously living a traumatic experience tends to commit suicide. Salima committed suicide because carrying the shame inside her womb is unbearable.

The play ends sometime after Salima's death, with Christian returning to offer his love and support to Mama Nadi, who accepts him. The final scene ends with the two of them romantically dancing together. The ending dance suggests that those people share "a physical embodiment of hope–hope that Christian can begin a new life with Mama Nadi, and hope for the brothel's women that they too will experience the happiness Mama Nadi finally embraces" (Jordan, 2010). In *Ruined*, men, except Christian, are generally portrayed as vicious figures and a source of tragedy and torture for women, but the romantic ending suggests that men's true love heals ruined women. Understandable and loving partners, such as Christian, can change the perspective of women and society by challenging the cultural convictions and seeking to redefine their masculinity in the presence of the women they have discarded. The romantic ending is akin to a therapeutic process for all abused women targeting at not losing hope; instead, they must be adequately strong to overcome the physical and psychological pain.

CONCLUSION

The cruel and realistic episodes, along with the amount of agony presented in *Ruined,* allowed the dramatist Lynn Nottage and her audience to both act as witnesses to the traumatic human experiences and share in the pain of these victimized and traumatized women. Nottage's play is a profound cry for global attention, respect and support to save Congolese women from a long servitude and struggle. The play depicts the horror of rape and narrates the stories of afflicted but life-loving Congolese women who, although traumatised, they are fighting for their rights of survival. It succinctly provides an accurate picture of the real-life challenges of this complex conflict in Congo, which uses females' bodies as a battlefield. However, the play ends with a glimpse of hope, essential to those women in the healing process from their trauma and of moving forward.

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"The Other" and "Othering" in Thomas De Quincey's *Confessions of an English Opium Eater*: A Psychological Study

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***Abstract*—The Other and Otherness (Othering) or Us and Them are one of the most contemporary complex topics which relate to organizing the kind and nature of human relationship besides involving many dangers which could represent a real threat to man's existence. This paper tries to shed some light on this flagrant and shameful literary work of Thomas De Quincey's *Confessions of an English Opium Eater* which deals with how discrimination is spread among human beings. At the beginning, a theoretical literary review will establish the fundamental bases of this study, including the psychological and post-colonial concepts. Then, it will study Thomas De Quincey's *Confessions of an English Opium Eater* as a realistic model of embodying such racial discrimination and introducing a huge abhorrent image between superior and inferior relationship and the consequences as estrangement, alienation, un-belonging feelings, etc. Finally, the study ends up with the main findings as well as suggesting a piece of advice and solution for eliminating such humiliating inferior look into the other different human being.**

***Index Terms*— Confessions, De Quincey, Opium-Eater, Other, Othering, Otherness, Psychology, Post-Colonial.**

I. INTRODUCTION

Jean-Francois Staszak (2008) pinpoints the exact meanings for Other and Otherness in addition to his attempt of distinguishing their function as well. He categorized humans into in-group and out-group ones. He argues that, the in-group or Otherness are selfish, dominant usually and can be described by (Us, the self) . While, The Other is allotted for "one or many dominated out-groups which are called as("Them," Other)" (p. 2). This hypothesis determines the master-slave relationship besides the superior and inferior outlook. Then, he moves to generalize these terms by claiming that, creating of otherness or othering demands categorizing individuals "into two hierarchical groups: them and us" The out-group "Other" usually "lack identity" and always is "coherent" to in-group (p. 2). In relation of power, almost is in the hand of otherness while other has nothing. This claim according to Jean-Francois Staszak creates a major problem which is "… if the Other of Man is Woman, and if the Other of the White Man is the Black Man, the Opposite is not true (p.2)." This approximately makes no distinction among humans based on their skins' colours, or on their ethnic group, class and religion.

Afaf Ahmed Hasan Al-Saidi (2014) elucidates the concept of self and other from the post-colonial perspective through dichotomization of these two words (Other and Othering) into two different realms of knowledge, existence and even gender along with all its racial discrimination it involves within as it is seen in the following: " "The concept of Otherness sees the world "as divided into mutually excluding opposites: if the Self is ordered, rational, masculine, good, then the other is chaotic, irrational, feminine, and evil".(p. 96)" She delineates the nature of this from the post-colonial corner as she argues "Post-colonialism is continually described as a term that portrays not a "we" talking about or to "them", but a "them" talking back to an "us". This implies that post- colonial literature in one way or another is about categorization of center and margin. … the paradoxical nature and ambivalent nature of the colonizer\ colonized relationship has been a focus for post-colonial theory"(p. 96). These types of the humiliating outlook between superior and inferior, rational and irrational are going to impose the exigency for identity question.

On the other hand, the question of identity remains a central issue in determining the relationship between Other and Otherness or Them and Us. The self-other binarism is better understood in terms of identity and history. One's self is formed through his/her historical background which determines their relationship with others. In this respect, Sabah Atallah Diyaiy and Hasan Mohammed Saleh (2013) describe the relationship between identity and history, quoting Stuart Hall, "unspeakable" stories of subjectivity meet the narratives of history, of a culture" (p. 46). Therefore, "Psychologically viewed, identity refers to personal and group identifications. Additionally, identity is concerned with self-definition, and the self is conceptualized as a fairly stable, internal entity that is rarely modified to fit the context. In fact, "the self is a core sense of who one is. That is, you are who you are; shifting is indicative of a problematic, deficient or disengaged identity" (qtd. in Diyaiy and Saleh, 2013, p. 46).

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The concept of "The Other" means an individual who does not belong to a specific group just because he/she is different in race, nationality, religion, social class, color, etc. The group becomes the judge of the strangers in which they call them "Others" and do not conform to its norms. The group treats the Other as inferior or less important because he/she lacks the essential characteristics of that group. In any country occupied by the imperialistic powers, the natives are portrayed as the Others. The normal consequence for such behaviors is obliging the person to be alienated, feeling strange from his surroundings and trying to escape such unhealthy situations of life. Moreover, man in his patriarchal outlook to women, he considers and even treats them as the Other. So, the concept "The Other" comes from the perspective of making "Différance." It is used in sociological perspective of Saussure's theory in linguistics of human beings ability to create words because the ability of understanding the difference between sounds. Cultural studies theorists used the concept "Différance" and then changed it to be "difference." They mean are always creating sets of differences, through the use of skin colour, sexuality, income levels. height, urban/rural, modern/traditional, to categorize ourselves as 'us' but only by differentiating ourselves from 'them' or 'the Other' (Koerner,1965, pp. 109-289).

The Other is always used as a negative term. Modernity is on contradiction with Liberal Democratic culture which is based on political, social, religious and economic interests of Colonial Imperialism to generate entirely new sets of Us/The Other categorizations. Such as the rational and emotional forms of thinking and acting, traditional and enlightened cultures, public and domestic spheres of social life, universalism and particularism of political principles; a political system which call for freedom and liberty of all human beings without any distinction. This contradiction was resolved by generating further sets of 'Othering': white middle class property owning men defined themselves as the only rational, mature adults entitled to freedom, especially free participation in the political and economic spheres of life. Whilst a whole set of 'Others': women, all black people, all indigenous people, non-property owning people were 'Othered' as non-rational and immature, emotional, childlike incapable of acting in the public spheres of politics and economic ownership.

Respectively, the 19th and mid-20th centuries witnessed successful deconstructive features relating these hideous powerful categorizations of racial discrimination including "Others." Majority studies of this issue concentrated on cultural and political levels. The cultural level includes class, gender, ethnicity, racism studies which are established on 'Deconstruction' theory that reveals the contradictions of the 'Othering' constructions. On the other hand, the political level reaffirms the political and economic inequality principles which doom the nature and type of relationship between the working class, black people, and even the Feminist groups which had some successes in challenging the practical consequences of these 'Othering'. The women have become able to vote and earn their loaves as men do. They successfully escaped the category of being the "Others" who belong to a domestic sphere of life as "housewives" no more. Today as well, after putting an end to "The Other" concept new terms are in use. The new terms are "US" and "Them". These are as an outcome of globalization that is swerving the whole world and invades all the nations ("Gender Inequality", (2009, pp.7-15) and (Ray et al. , 2010, pp. 197-8)).

The consequences of cultural, political, economic and social discriminations will lead to ultimate psychological and disastrous results such as alienation, estrangement, loneliness, and un-belonging.

II. The Hidden Realms of Alienation and Estrangement in *Confessions of an English Opium Eater*

Alienation and estrangement are one of the most ancient subjects which were differently handled by Hegel and Marx. In their early appearance they came to refer to insane people and later to mean estrangement from society and self (Wiener, 1968, pp. 34-36). Man creates his own alienation. Through the sense of "not-belonging"(Pappenheim, 1959," Social Structure and Alienation", para 54) or “homelessness” ("The Mood of Our Age: Awareness of Man’s Alienation", para, 29), man becomes "hostile" towards world and society as well ("Social Structure and Alienation", Para,36). Humans start to feel themselves isolated, estranged, alone, dehumanized, losing their dignity as well as become aware of their fate as a result of many reasons including racism, and colonialism. Jean Paul Sartre (1970) elucidates alienation besides his attempt to confirm a solution to its dilemma. He argues:

> we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. We are left alone, without excuse ….man is condemned to be free. Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does…. In the present one is forsaken. (pp. 34-35)

In the part of “Introduction to the Pains of Opium,” de Quincey (2009) brings to his reader a girl as an example of eradicated or alienated element of serfdom picture devoid of humanity. He affirms how the girl is divested of all the original traditions including her original folk clothes and to consider her as a piece of furniture or something of the personal belongings which could be bought or sold. He shows these racial alienating actions through the following words:

> The servant who opened the door to him was a young girl, born and bred amongst the mountains, who had never seen an Asiatic dress of any sort; his turban therefore confounded her not a little; and as it turned out that his attainments in English were exactly of the same extent as hers in the Malay, there seemed to be an impassable gulf fixed between all communication of ideas, if either party had happened to possess any. In this dilemma, the girl, recollecting the reputed learning of her master (and doubtless giving me credit for a knowledge of all the languages of the earth besides perhaps a few of the lunar ones), came and gave me to understand that there was a sort of demon below, whom she clearly imagined that my art could exorcise from the house. (De Quincey, 2009, p. 107)

This induces to find yourself in absurd conditions as outcome of existence in an unfamiliar, hostile world, a world of scattered beliefs which results in a nightmarish and meaningless life. Albert Camus (1975) in *The Myth of Sisyphus* states that:

A world that can be explained even with bad reasons is a familiar world. But, on the other hand, in a universe suddenly divested of illusions and lights, man feels an alien, a stranger. His exile is without remedy since he is deprived of the memory of a lost home or the hope of a promised land. This divorce between man and his life, the actor and his setting, is properly the feeling of absurdity. (p. 13)

Estrangement usually passes three stages of development which are:

> The first stage is … self-identical, is viewed in the second stage as "self-estranged" or "externalized", its identity being comprised by the totality of relations into which it enters. The third stage abrogates this estrangement and restores identity, in a larger, mediated, and universal sense. (Payne and Barbera, 2010, p. 241)

Again, De Quincey (2009) in *Confessions of an English Opium-Eater and Related Writings* adds another racial feature which assures or confirms the estrangement and non-belonging of The Malay and the girl with their surroundings. The writer is making fun of their skins' colors and ridiculing their work to be servants and submissive only. He describes the humble resident of the two Asians (Malay and the girl). To organize people according to the color of their skins is regarded as the top of inhumanity. He goes on to say:

> In a cottage kitchen, but panelled on the wall with dark wood that from age and rubbing resembled oak, and looking more like a rustic hall of entrance than a kitchen, stood the Malay — his turban and loose trousers of dingy white relieved upon the dark panelling. He had placed himself nearer to the girl than she seemed to relish, though her native spirit of mountain intrepidity contended with the feeling of simple awe which her countenance expressed as she gazed upon the tiger-cat before her. And a more striking picture there could not be imagined than the beautiful English face of the girl, and its exquisite fairness, together with her erect and independent attitude, contrasted with the sallow and bilious skin of the Malay, enameled or veneered with mahogany by marine air, his small, fierce, restless eyes, thin lips, slavish gestures and adorations. Half-hidden by the ferocious-looking Malay was a little child from a neighbouring cottage who had crept in after him, and was now in the act of reverting its head and gazing upwards at the turban and the fiery eyes beneath it, whilst with one hand he caught at the dress of the young woman for protection. (p. 107)

Friz Pappenheim (1959) sheds light on the crises of failing to distinguish one's identity as "This loss of identity leads to a state of anonymity,… When this identity fails to appear, the estrangement between individuals and their representatives is not fundamental but only temporary" (Ch.1, "The Mood of Our Age: Awareness of Man's Alienation", para. 35). Then Marx, Hegel and Kierkegaard carry various contradictory tendencies of depicting alienation either as a "Spirit estranged from itself," or as a "lunatic postulate" and even as "my real human existence [is] my philosophical existence."(Ch.4,"Social Structure and Alienation", para. 35).

De Quincey (2009) in *Confessions of an English Opium-Eater and Related Writings* intends to use the discrimination to include the value of opium to the source of its production as it is stated in these lines from the part of "The Pleasures of Opium:"

> Thus it has been repeatedly affirmed by the learned that opium is a dusky brown in colour; and this, take notice, I grant. Secondly, that it is rather dear, which also I grant, for in my time East Indian opium has been three guineas a pound, and Turkey eight. And thirdly, that if you eat a good deal of it, most probably you must — do what is particularly disagreeable to any man of regular habits, viz., die. (p. 90)

Thomas De Quincy's *Confessions of an English Opium Eater* (2009) sheds light on the Malay's incident who knocked his door one night. It begins with so many moments of rapture and ecstasy that opium gives feelings of immortality or god-like to its addicts. Such irresponsible moments dominated unbridled behavior of the addicted person. De Quincey tries to use opium as an excuse to escape his irrelevant and inhuman conduct with the Malay. These indescribable moments of pleasure take him to far worlds and to endless dreams. These dreams are mingled with enjoyment and pains. De Quincey compares the end of spring with the end of youth because both stand for perfection and beauty but during this biological transformation they lose their power. His brain is powerful and healthy just because of the drug or opium he has just taken. He mentions works of Immanuel Kant the German philosopher and his feelings of pleasure which lead him to confront Oxford and Cambridge men. Such negative opinions toward the Malay while dealing with racial point of view fits with Kant's words "For Kant, intoxication is both narcotic and stimulus to the imagination, which is for him at once the most profound and most troubling aspect of Reason (p. 40)".

According to Kant, all experienced objects are either a cause or an effect because human beings usually know before experiencing things due to the mind method of causal thinking but sometimes the mind is disable of thinking in applying objects that are outside the experience (as qtd from Burnham, *Immanuel Kant: Aesthetics*, Ch. 3, para. 1). This opium transmits the feelings of superiority and self-confidence besides lifting him highly into the Oriental realms of perfection and fulfilling the colorful dreams, living the mixed feelings of pleasure experiences and enjoyment with pain and sorrow. In fact, any man should suffer from pain as a payment of his enjoyment and sometimes these pains are actually the real pleasure itself. De Quincey (2009) in the part of "Pains of Opium" declares his opinions about the Asians represented by the Malay's characteristics:

The Malay has been a fearful enemy for months. I have been every night, through his means, transported into Asiatic scenes. I know not whether others share in my feelings on this point; but I have often thought that if I were compelled to forego England, and to live in China, and among Chinese manners and modes of life and scenery, I should go mad. The causes of my horror lie deep, and some of them must be common to others. Southern Asia in general is the seat of awful images and associations. As the cradle of the human race, it would alone have a dim and reverential feeling connected with it. (p. 124)

III. The White Master : De Quincy and the Coloured Others: The Malay and the Woman

In his well-known book *Orientalism*, Edward Said (1978) depicts the character of the Malaysian visitor to De Quincy's English home as an excellent example of the Orientalist Othering. Said also categorizes humans according to their skin colour which is a most hateful feature and shameful way in differentiating humans from their skins' smells, colours, etc. This racial narrow look into others is epitomized in the following words: "the scent of her skin, which was dripping with sandalwood"(p.187). The Other is not only demonized and alienated but he is constantly held in contrast to the Western feminine beauty of the servant girl:

> A more striking picture there could not be imagined, than the beautiful English face of the girl, and its exquisite fairness, together with her erect and independent attitude, contrasted with the sallow and bilious skin of the Malay, enameled or veneered with mahogany, by marine air, his small, fierce, restless eyes, thin lips, slavish gestures and adorations. (Greenblatt, Volume 2, 2006, p.241)

This is not so a racist overtone of the prose but creating the feminine grace of the white European girl and the mute primitiveness of the Malaysian sailor. Also here, as in many other passages in Victorian literature, the concept of the Far Eastern Other is twinned with criminality and moral turpitude. The Malaysian's moral character is not only presented through his dress and state of personal hygiene but through his ability to eat vast quantities of opium "enough to kill three dragoons and their horses"(De Quincey, 2009, p. 27), a fact that allows the narrator to reduce his guilt through the drug use.

De Quincey is celebrating England's triumph and he as a patriotic man declares the superiority of his country above all the other nations. This military victory is incomplete because there are women victims. In order to participate in that triumph there should be scarifies by "the young girl". He uses gothic elements to formulate his experiences. *Confessions of an English Opium Eater* are considered as a Gothic autobiography of self-representation. De Quincey manipulates Gothic narrative as a useful way to represent the struggles of the self as well as the pains and triumphs of the English nation. Gothic combines de Quincey's nation fate to his addiction of opium. Opium become a relief and torture at the same time for him. De Quincey is afraid of the catastrophic past which holds misfortune and suffering of infants tragedies and dismissing the aboriginal people as well the future just has despair and the present brings dismay. De Quincey's interest and significant kinship to the Gothic is found in the formal structure of inside and outside, but for the promise of a crazy narrative involving unjust and inexorable persecution.

De Quincey justifies his opium addiction and elucidates his sleeping and waking visions. Geographically he is tracing his locations from home and family, to Manchester Grammar School, to Wales, to London, to Oxford, and, ultimately, to the drug that constitutes its own peculiar landscape, opium. The organization of *Confessions* is medicalized to join the geographical location with stomach illness that leads to the need of opium and then to addiction and dreams.

The mixing of opera and Greek tragedy is explicitly established in the *Confessions* during the interlude with the Malay traveler. The Opium-eater is called by one of his servants to converse with a travelling Malay who has introduced himself at the Opium-eater's cottage. When the Opium-eater comes upon the scene, the confrontation between the Malay, who is reduced to an example of "Asiatic dress", and the young working class woman, is compared to a specific moment of operatic performance: "the group which presented itself, arranged as it was by accident, though not very elaborate, took hold of my fancy and my eye in a way that none of the statuesque attitudes exhibited in the ballets at the Opera House, though so ostentatiously complex, had ever done".(De Quincey, 2009, p.107).

Therefore, "Statuesque attitudes" is the precise phrase De Quincy uses to describe the Greek tragedy ruptures as one of the temporal continuum which delineates the main figures of the Athenian audience in the form of platitudinous one being, and here it is being applied to the purpose of operatic performance. In the opera, the audience is a witness to the petrifaction of a historical moment, and the "thingness" of that moment is disclosed in a fashion that bonds, purifies, and orients the viewers. Unlikely the scene in the Opium-eater's cottage unfolds differently in that the Opium-eater decides to address the Malay "in some lines from the Iliad; considering that, of such languages as I possessed, Greek in point of longitude, came geographically nearest to an Oriental one"(David Hopkin and et.al.,2015, p. 152). The invocation of the Iliad and the Opera House at this point can't help but it sends the reader back to the scene of Andromache weeping over the tomb of Hector. The narration of the Malay confronts allowing a completely different fantasy of discovering supremacy of violent assertion which combine pleasures of opera and opium.

Again, when De Quincey (2009) met the Malay, this autobiographer is seen as triumphant not victim. He finds his servant, Barbara Lewthwaite, and a neighborhood child confronting a Malay. The present is a potential victimization of a woman because of the contrast between Barbara Lewthwaite's "exquisite fairness"(p. 58) and the Malay's "mahogany"(p.58) skin and "fierce, restless eyes"(p. 58) seems very incitement, and the presence of an English child adds more tension to this scene. On other side, De Quincey has this potentiality firmly in hand. His noticeable presentation of the confrontation asserts its forwardness and reassures his distance control over events. The autobiographer's narration deviates to suddenly come to moments of mixing interest and fear through making the oceanic distances between England and the Orient have suddenly collapsed. De Quincey sees existence of the Malay upon the national boundaries as a rape. De Quincey calms the horrible possibility of victimization through his turning to language. He pretends to be fluent in eastern tongues and he tries to be over both Malay and servant:

> I addressed him in some lines from the Iliad.. . . He worshipped me in the most devout manner, and replied in what I suppose was Malay. In this way I saved my reputation with my neighbors: for the Malay had no means of betraying the secret. (Cannon Schmitt, 2002, p. 76.)

These unbearable human pains provide the opportunity to indicate the Opium Eater domination over the Malay, who is his servant, and his neighbor too. This inability of explaining oneself is similar to the overcoming of the Babylon's on their dilemma of misunderstanding each other language. Similarly, the English and the Malay, and the Homeric Greek are put into an occasion for the triumph of humanity away from the selfishness but such invitation is full of malice and hatred toward the Malay. He speaks about his invitation of Malay to opium and how he gives this poison to that man "in a golden cup". Really death is admitted on golden tray. The image of "golden cup" stands for the Orient and such images are seen in Arabian Nights which shows extravagant Arabs life and imaginative Nights of East. The Malay represents East and its venture. The east mingles both risk, adventures and pleasures. De Quincey sees himself superior to that man. He is surprised by his knocking on the door. He finds the Malay as inferior, stranger, low ranked person, and has nothing to do in England. But he just knows that the Malay is a seaman and maybe is on voyage. Thomas Burke, the author of *East End Opium Tales*, states that “As the drug is of Oriental earth, so it works upon brain and eye in Oriental imagery” (Marty Roth, 2002, p.88).

The Opium-eater is attempting to elucidate the opium experience to a mere philosophical subject more important than the subject of narration in the Malay passage incident itself. The shift from the passivity of the opera and opium pleasures is taken away to a far active intervention of giving enough opium to the Malay with an intention of killing or enslaving him. By means of the Malay killing, the Opium-eater will be able to achieve his narrow ethnocentric supremacy. In this matter O’Quinn (2004) in his article entitled “Ravishment Twice Weekly: De Quincey's Opera Pleasures” states that: "Significantly, this shift involves a cancellation of the sexual violence of the operatic fantasies in favour of murderous acts whose force are tied to the temporal unfolding of narrative itself (Para.30)".

The implementation of opera is to give pleasure to the audience who are sharing the desires of the erotic, eccentric and national triumph in the fleeting moment of performance. The Malay scene, through its on-going narrative performance, constructs a community of imperial subjects from the audience of the *Confessions* itself. Narrative insists on the compulsory repetition of the supremacist fantasies of the nation and empire, for it not only realizes the desire for repetition that comes with performance, but also realizes a desire that remained unfulfilled in performance. This recent type of “supremacist fantasy” substitutes the sexual crime with genocide. O’Quinn argues:

> “This replacement secures the Opium-eater’s sexual and imperial identity in a fashion that requires not the repetition the mutual pleasures of opera and opium, but rather demands the repetition of the narration of the Malay’s enigmatic demise from) the text”. (Nov. 11, 2004, Para.30)

The Opium-eater is haunted by the vividly depicted image of the Malay and therefore, it was necessary for De Quincey to repeat writing the genocidal narrative events that happened in the specified scene of the Malay with an ever precedent gigantic ways. So, The relations of Britain and far East introduced with an abhorrent gloomy method in order to document those bleak dreams in gothic way by the return of rituals of victimization. These dreams portray De Quincey as the victim and the Orient as a persecutor. (O’Quinn, 2004, Paras.26-28).

The triumphant self is reconstituted as the persecuted self. The Malay is not just an Oriental naïve but also stands for repeated and dizzying Orientalist nightmares. “This Malay . . . fastened afterwards upon my dreams, and brought other Malays with him worse than himself, that ‘ran a-muck’ at me, and led me into a world of troubles”.(De Quincey, 1995, p.51).

De Quincey considers himself victim and not persecutor. He disavows his power and his responsibility of addiction by means of his dream. He describes this Malay who was lost in England as a threatening and terrifying vision in addition to printing in mind the idea of this Malay image as someone who “brought other Malays with him worse than himself, that ‘ran a-muck’ at me, and led me into a world of troubles”. The meaning of “ran a-muck,” (Thomas De Quincey,1995, p. 78) is “to run viciously, mad, frenzied for blood. It is similar to " a raging Indian he runs a mucke and stabbing every man he meets”(John Dryden, 1969, p. 454). This become for British as a concept of Orientalist cliché.

The imperialists’ powers always show them as superior to others and even do not look at other people from other nations as inferior. The westerners call those people as the Others. Even as it is clear in this extract, there is race, sex, religious, political and military distinction between the powerful colonialist and the Others colonialized people. The colonialists kill people in East with cold blood. The women, even in West are nothing just housewives no more. The West people look at Easterners as dirty, without any benefit.

Conclusion

It seems that man is a victim of unjust, unequaled barbaric oppression upon the hands of other men who saw him/her weaker than them. The Other should not be scared or terrified as he/she still a human being. Othering have to seize their arrogance in the right of men and women whatever their colours, beliefs, attitudes, opinions, genders are. Sometimes, justifications are prepared in advance to cover their vile non-humanistic deeds.

De Quincey may have succeeded in his choice of two words which are “Confessions” and “Opium” to hide his action and misestimated humiliating look to the Asians as inferior from the Europeans during that time. The poet maybe is trying to confess that guilt or wrong doing set toward another man. Also, being under the influence of opium could be an excuse or plea of not considering him as a racist. Although, his use of such terms, but the poet is morally responsible as any other person to dignify the holiness of humans entity.

Finally, this study concludes that whatever the man is, he/she is careful in treating people from other countries, religions, beliefs, and genders, even if they are different in their attitude or faith. Humans are created free and equal and should continue enjoying these rights till the end.

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The Impact of Outside Social Support on EFL Iraqis Learners' Motivation at University Level

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***Abstract*— There are many reasons for learning a foreign or a second language. It might be for some learners, a kind of future income; while for others, it is only a hobby to learn about a new culture of a foreign country. The present study aims to investigate what factors play in learning English language. This paper also highlights the influence of the factor of outside social support such as good income job on the other factors of motivation. Data were gathered through scale questionnaire distributed to 60 EFL learners and 10 semi-structured interviews with randomly selected students from two different departments of English in two colleges, College of Arts and College of education for humanities at Anbar University, Iraq. The data were analyzed using SPSS tool. The results indicated that the motivation to learn English varied according to students' intentions, goals and, attitudes towards learning. In addition, it shows a clear statistical correlation between the outside social support – finding better career and future opportunities and goal factors. Henceforth, the outside social support appears a significant contributor to the motivation of the EFL Iraqi learners.**

***Index Terms*— EFL Iraqi Learners, Motivation, English Language Learning**

I. INTRODUCTION

Studying a second language may have different reasons. For some, it is a piece of bread while for others it is for means of communication with the people of the target language (Crystal, 2003). Some learners of English language find it helpful for finding good income job in the future in non-native English countries. While on some occasions, students study language only as a course requirement at schools or universities where they need to pass without having real motivation behind learning it. As such, their level of motivation is poor.

The motivation for learning a language refers to a high aptitude and positive attitude to obtain or achieve the desired results or goals. Therefore, students' motivation for language learning may be affected by two different factors. The first one is related to classroom management and instructions such as the time constraints of language practice or the inability of the teacher to use good` instructional tools. While the second one is related to methods such as work or pair group, gaming or individual factors such as social support. Thus, these factors all together need to be fostered to increase the level of motivation for language learning (Kirova et al, 2012).

The English language is taught at all levels of education in Iraq, from primary school up to university even those specialized in other academic fields other than English. However, there is a clear lack of motivation in spite of this amount of exposure to the English language that seems to be mainly behind the reason that language learning is focused on passing course requirements rather than learning for social purposes (Keong & Mussa, 2015). To this end, the following questions are addressed in the current study:

1. What is the most effective factor of motivation for Iraqi EFL students?
2. To what extent the motivation component of social support affects Iraqi students` motivation. Moreover, how is this different from other factors of motivation?.

II. PURPOSE OF THE STUDY

The present study aims to investigate the motivation factors behind learning English at the university level, and highlights the influence of the factor of outside social support such as good on the other factors of motivation. For this reason, a questionnaire related to motivation factors is distributed to third-year students at the University of Anbar studying English at the College of Arts and college of education for humanities. The results are expected to help understand the reasons behind high and low motivation among students in the selected university towards learning English, raise the attention about the demotivated students, and provide direction for helping the demotivated student.

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III. Literature Review

There is no doubt that several studies have been conducted to investigate the variation in the interrelation between motivation and L2 learning process, particularly through the last decades. Most of these studies indicated the variable relation between motivation and L2 competency (Cheng & Dörnyei, 2007). However, studies on L2 learning motivation proved that the results differ from one study to another based on the different educational backgrounds, cultures, materials, and teaching methods as well as other factors related to the social status. In an interesting study, Bahous et al. (2011) investigated teachers' views and student's perceptions towards an EFL program in order to survey the obstacles that caused the demotivation among EFL students. The results of this study showed two important views. From one hand, they found out several hinders such as the unprompted materials, incoherent relation between students' majors and language courses as well as concentrating on one skill such writing and ignoring the importance of other skills. From another hand, the researchers indicated that teachers complained of unenthusiastic students in addition to the lack of opportunities for using communicative methods at the classroom. Bahous and her colleagues emphasized on the importance of motivating students by allowing them to participate partially or totally in control of the learning process.

In another study, Williams & Williams (2011, p. 1) emanated their study of 'Five key ingredients for improving student motivation' from the question "What is the best way to motivate students?”. They elaborated this study to provide teachers with a set of ideas that could contribute effectively to enriching student's motivation according to the conception of considering a teacher, student, curricular, methodology, and environment as the five key ingredients. However, they claimed that successful coherence between these five keys would create an ideal milieu for optimizing motivation among L2 learners. Abdullah and Al-Mofti (2017) do one of the most recent studies investigating students’ motivation where they measured the level of social support on students’ motivation in Kurdistan’s region of Iraq. Their study concluded that social support that includes family and activities outside the classroom, high status and finding a worthy job is the main reason for studying the English language by Kurdish learners. However, the study covered only the Kurdistan region and not the rest of Iraq without producing any pedagogical improvement. Therefore, the current study aims to examine the factors that motivate Iraqi EFL learners and what pedagogical implications can be drawn from this study.

IV. Theoretical Framework

Learner motivation plays an important role in student success (Dörnyei 1994; Cheng & Dörnyei, 2007; Hiromori, 2009; Williams & Williams, 2011; Phan, 2010) not only inside the classroom but also outside it. As such, studying motivation is the focus of many researchers and educationalists (Hiromori, 2009). Henceforth, “there are several different theories and models such as (Do¨rnyei 2001, 2005) from earlier studies that explain the role of motivation in learning English as a second language” Abdullah and Al-Mofti (2017). Consequently, numerous studies have been conducted (Do¨rnyei 2001, 2005; Do¨rnyei and Schmidt 2001; and Oxford 1996) to measure the role of motivation in learning English as a second or foreign language.

The theoretical framework of this study is based on Crookes and Schmidt (1991). This model was used as it proved to be effective in similar studies such as Abdullah and Al-Mofti (2017) conducted for measuring students’ motivation where they divided the motivation level into four different categories:

1. Micro-level, where there is an association between attention and motivation, with highly motivated L2 students showing greater attention.
2. Classroom-level, where events inside classrooms play a key role in students' motivation. The events could be classroom tasks, teaching methods, amount of interaction between teachers and students as well as between students. Those events which match students’ needs produce motivated students, who, in turn, do better in language acquisition.
3. Curricular level, where the use of the communicative approach to fulfilling learners' needs are associated with motivation, with programs that satisfy students’ perception and expectation being highly motivating.
4. Long-term learning outside the classroom; where opportunities for L2 learners to practice the language outside the classroom is associated with motivation and hence to language acquisition.

V. Methodology

A. Data collection

For the present study, 60 students in the third year of English departments from two different colleges at the University of Anbar have been selected randomly. The third-year students have been selected because they represent the intermediate level of learning English at the university level in Iraq. Those selected students are requested to fill a questionnaire that is adopted from (Abdullah and Al-Mofti, 2017) that is proved by Cronbach’s alpha test and based on Crookes and Schmidt (1991) conceptual framework. The questionnaire contains statements that cover four different factors for motivation related to the student, the classroom, the social factor, and outside the social factor. The students are asked to indicate their opinion after each statement by circling a number between1and 4, with 1 being strongly agreed and 4 being strongly disagreed, that best describes the extent to which they believe the statement applies to them. In addition, semi-structured interviews are conducted to 10 students selected randomly and asked about their motivation to study English, to validate the results of the data obtained from the responses of the questionnaire.

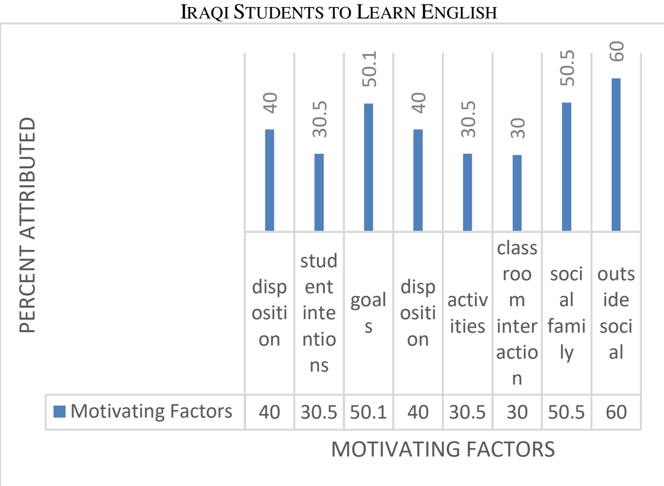
B. Data Analysis

Firstly, the quantitative data obtained from the responses of the questionnaire were analyzed using the Statistical Package for Social Sciences (SPSS). Then, the means of each motivational factors included in the questionnaire are calculated and analyzed to show their significant impact. Next, the relation between goal factor and other factors of motivation was tested by means of Pearson correlation. After that, the content analysis method was used to analyze the qualitative data obtained from the semi-structured interviews with themes related to the objectives of the study.

VI. Results and Discussion

Figure 1 summarizes the factors of students' motivation towards learning English. The factors analyzed included student intentions, goals, disposition, activities, classroom interaction, social family and outside social. Therefore, the frequencies of these factors are represented in the bar chart below in figure 1.

Figure (1)
Bar Diagram of Factors Motivating
Iraqi Students to Learn English



The results in figure 1 clearly show that the motivation of the Iraqi students towards learning English is not dominated by a single factor but rather by different factors. It is clearly stated in the figure that there are mainly three factors that have the highest percentages; the outside social support 60%, social family support 50.5% and goals 50.1.

Moreover, the results gathered from the qualitative data (the interviews of the students) support the results of the qualitative data concerning the motivation towards learning English. Respondents of the interviews stated clearly the outside social support significance over the other factors such as classroom interaction in learning English and their goals to find a worthy decent job after graduation. Due to the instability in the Iraqi region and especially the Anbar province with the presence of the international aid organizations that usually ask for English language proficiency as an employment criterion, students are highly motivated to join the work with these international rather than working for government jobs that pay less attention to English language proficiency. Therefore, "the perception of the external demand motivates the students to learn English" (Abdullah and Al-Mofti, 2017).

In a similar vein, the results of the qualitative data show that student's goals are of much importance and of high weight as a motivating factor corresponding to the results found in the quantitative analysis. As such, the reason for that might be the perception of the students that English is a global language and learning it can open up new horizons for jobs and as a means of communication with the world.

Conclusion

This research investigated the motivational factors towards learning English and focused mainly on those influencing students' motivation towards learning. The findings of the study clearly showed that students' motivation is not limited to one factor but instead it is affected by many factors; goals, disposition, activities, social family and outside social. However, the findings revealed that outside social, goals and social family were the dominant factors for students' motivation. In addition, it showed that there is a significant correlation between outside social and goals factors. Thus, students in Iraq are more encouraged to study English as a way of finding better careers and opportunities.

Implications

From the conclusions drawn from this study, the following implications have been reached:

- EFL learners should be aware about the role of motivation in learning a foreign or a second language; their teachers can do this by informing the learners of the importance of motivation from early stages of learning.
- EFL teachers are required to use motivation as a tool with the other tools of teaching to encourage their learners. The role of the teacher is not only important in focusing students' attention about motivation, but also can use factors related to motivation such as reason for learning, goals, finding good income job as impetus towards learning to foster EFL learners learning process.

Appendix

SURVEY QUESTIONNAIRE FORM

Dear student:

With this questionnaire, we are trying to measure what motivates you to learn the English language and use it both inside and outside the classroom.

DIRECTIONS: Please indicate your opinion after each statement by circling a number between1and 4, with 1 being strongly agreed and 4 being strongly disagreed, that you think best describes the extent to which you believe the statement applies to you.

The numbers stand for the following:

1:Strongly Agree 2:Agree 3:Disagree 4:Strongly Disagree

No.	Items	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	Learning English is a hobby for me.	1	2	3	4

2.	I don't enjoy learning English, but I know that learning English is important to me.	1	2	3	4
3.	It is important for me to do better than the other students in my class.	1	2	3	4
4.	I really want to learn more English in this class than I have done in the past.	1	2	3	4
5.	This class is important to me because if I learn English well, I will be able to help my children learn English.	1	2	3	4
6.	I plan to continue studying English for as long as possible.	1	2	3	4
7.	I am learning English because I want to spend a period of time in an English-speaking country.	1	2	3	4
8.	If I don't do well in this class, it will be because I don't have much ability to learn English.	1	2	3	4
9.	I expect to do well in this class because I am good at learning English.	1	2	3	4
10.	If I learn a lot in this class, it will be because of the teacher.	1	2	3	4
11.	I like English learning activities in which students work together in pairs or small groups.	1	2	3	4
12.	Activities in this class should be designed to help the students improve their abilities to communicate in English.	1	2	3	4
13.	Communication activities are a waste of time in this class because I only need to learn what is necessary to pass English examinations.	1	2	3	4
14.	I prefer an English class in which there are lots of activities that allow me to participate actively.	1	2	3	4
15.	In English class, the teacher should do most of the talking and the students should only answer when they are called upon.	1	2	3	4
16.	During English class, I would like to have only English spoken.	1	2	3	4
17.	I am afraid other students will laugh at me when I speak English.	1	2	3	4
18.	I prefer to sit and listen, and don't like being forced to speak in English class.	1	2	3	4
19.	I prefer to work by myself in English class, not with other students.	1	2	3	4
20.	The main reason I am taking this class is that my parents/my spouse/ siblings want me to improve my English.	1	2	3	4
21.	My sibling(s) encourage me to practice(s) English at home	1	2	3	4
22.	My parents encourage me to learn English to be a good model for younger siblings.	1	2	3	4
23.	My sibling (s) encourages me to learn English in order to have good job opportunities in the futures.	1	2	3	4
24.	I want to learn English because it is useful when traveling to many countries.	1	2	3	4
25.	I want to learn English because I would like to emigrate.	1	2	3	4
26.	If I can speak English, I will have a marvelous life.	1	2	3	4
27.	Being able to speak English will add to my social status.	1	2	3	4
28.	Increasing my English proficiency will have financial benefits for me.	1	2	3	4

29.	I want to do well in this class because it is important to show my ability to my family/friends/supervisors /others.	1	2	3	4
30.	One reason I learn English is that I can meet new people and make friends in my English class.	1	2	3	4

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A Linguistic Study of Praise with Reference to Arabic Religious Texts

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***Abstract*— This study explores praise as one of the expressive acts in Arabic. The love of praise is part of human nature and a sincere praise is an important tool in giving people confidence and hence making them feel happy and satisfied. The problem may increase when the speaker expresses his praise by using words of blame which might create some sort of ambiguity to the reader because he might understand it as blame rather than praise. For the sake of presenting and discussing the act of praising in Arabic, the present study aims at proving the linguistic devices of praise focusing on three aspects: pragmatic, semantic and syntactic in some religious texts. The theoretical part deals with investigating the pragmatic, semantic and syntactic aspects of praise as well as its types. The practical part deals with analyzing some religious texts taken from different aayas from different suras in the Glorious Quran. It is concluded that praise can be applied to religious texts depending on three aspects of language and Arabic language is distinguished by its heavy use of explicit and implicit forms expressing praise.**

***Index Terms*— Linguistics, Pragmatics, Praise, Semantics, Syntax.**

I. PRAISE : A PRAGMATIC PERSPECTIVE

Al madh 'praise'in Arabic is defined by Abn Manthur (1955) as an expression of commendation and it is the opposite of blame.

Etymologically, the verb madh and it is derivatives (madahaan and mudaha) come from the word tamadah which means either 'he praises himself' or 'people praise each other', from the word aimtadah meaning 'extend', and tamadah meaning 'the opposite of blame' (Al Manjad fi allugha, 1969).

The explicit performative verbs such as namaa 'to be good', and habtha 'lovely' as well as the implicit ones like fahum, karam, sabaq are considered by Arab rhetoricians as non-requestive performative verbs.

Pragmatically speaking, Hassan (n.d., p. 367) states that in Arabic there are certain performative verbs that can be used to denote praise, some of these are explicit like aimdah 'praise', athnaa 'commend', and aistahsan 'approve' as well as certain expressions of praise such as aljamil 'beauty', aleathim 'great', alfadil 'honest', almajid 'glorious', etc. :

1. "أَمَدِحَ فِي الرجُلِ تجلّدهَ، وحُسنَ بلائه"

I praise the man for his patient and well-done.

2. "أَثنى عِليَك بِمَا أحَسنتَ"

I commend you for what you did.

On the other hand, there are some implicit performative verbs which are in need of certain devices to refer to the act of praising such as negative, interrogative, and exclamative. For instance, when people talk about a certain person for his characteristics and virtues, they may say:

3. a. "مَا هَذا بِشَراً ؟" What is this man ?
   b. "أنَهُ مَلكَ" He is an angel.

In addition to the explicit verbs of praise mentioned earlier, there are two other verbs namaa 'to be good', and habtha 'lovely' (Al Aistirabadiu, n.d., p. 311):

4. "نِعْمَ الرَّجُلُ زَيْد"

What an excellent man Zaid is!

5. "يا حَبَّذَا جبَلُ الرَّيّانِ مَنْ جبلِ   و حبذا ساكِنُ الرَّيّانِ مَنْ كانا"

Praise, here can be directed to the external features of somebody or something which is praiseworthy. For Nahr (1978, p. 263) these explicit verbs of praise have their values in Arabic sentence since they have certain constructions which cannot be found in other languages. Al Firuzabadi (1970, p. 89) states that verbs of praise are different from other Arabic verbs for they normally occur in the construction that consists of three basic forms:

Verb of praise + Subject + (المخصوص بالمدح) 'What is praised':

6. "نِعْمَ الصديقُ حسنُ"

What an excellent friend Hassan is! (Bybrs and Sawid, 1984, p. 367)

The perfect verb namaa is explicit, intransitive, and it must have a subject (Al Eayniu, 1990, p. 22). Hence, Arab rhetoricians like albasriuwn believe that verbs of praise should be perfect and stative that have neither imperfect (i.e., present) nor future tense and they have the same form in masculine and feminine (Al Sabuniu ,n.d., p. 277).

Thus, the verb namaa takes the masculine form in preference to the feminine, even when the subject is feminine by signification (Wright, 1967, p. 290):

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7. "نِعْمَ المرأةُ زينبُ"

Zeineb is an excellent woman! rather than نِعْمَتْ

Arab rhetoricians and grammarians like Bin Yaeish (n.d., p. 130), Al Mubarid (1979 ,p. 141) and Al Jurajaniu (1982 , p. 363) agree that the subject of the verb namaa is of two types:

The first type consists of the explicit noun with either the definite article (ألْ), as in (8) or is added to another noun with the definite article (ألْ), as in (9):

8. "نِعْمَ الرُجل عُبد اللهِ"

What a wonderful man Abdullah is!

9. "نِعْمَ غلامُ الرجلِ عمروُ"

What a wonderful son of man Amro is!

The second one consists of the implicit noun which is explained by indefinite accusative:

10. "نِعْمَ رجلاً عبدُ اللهِ"

What a wonderful man Abdullah is!

The subject, here is implicit (i.e., alrajul) which can be explained by indefinite accusative (rajulan)'man'.Then, the original sentence becomes (نِعْمَ الرَجلُ رجلاً عبدُ اللهِ).

For Ibn Asfour (1986, p. 73) the verb namaa differs from other verbs in that it should have after it is subject a nominative noun which is called by Arab rhetoricians المخصوص بالمدح 'what is praised'. It is a nominative noun that may occur either after the explicit performative verb and it is subject as in (11) or before it as in (12) and it may refer to somebody or something that deserves praise (Makram, 1975, p. 54):

11. "نِعْمَ الخُلقُ الصدقُ"

What an excellent virtue truth is!

12. "الصدق نِعْمَ الخُلقُ"

Truth is an excellent virtue, indeed!

Also Hassan (n.d., p. 377) mentions that المخصوص بالمدح should be either a definite or indefinite noun specialized of description, and it should be more specific than the subject, and agree with it in gender and number. Moreover, it must occur after the subject if it is an implicit noun:

13. "نِعْمَ خلقاً الصدقُ"

What an excellent virtue truth is!

Arab rhetoricians and grammarians like Bin Al Hajib (1980, p. 376) and Al Jurjaniu (1982, p. 371) agree that المخصوص may be deleted if there is some expression in front of it is sentence that refers to it:

14. " نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ" (ص/44) "

How excellent in Our service! Ever did he turn (to Us)!" (Ali, 2001, p. 1171)

In this aaya, المخصوص is deleted since his story has been mentioned earlier, so the original aaya is (نِعْمَ العَبْدُ هُو) which means Jop. Bin Yaeish (n.d., p. 135).

Meanwhile, Wright (1967, p. 98) refers to another explicit performative verb of praise that is حَبَّ or حُبّ 'to be pleasing or charming' (contracted from حَبُبَ). This verb is frequently combined with the demonstrative ذا and forms the indeclinable حَبَّذَا, which is used to praise somebody for he is very close to the heart.

The verbs habtha and namaa similar to each other, but they differ in their forms in which habtha comprises of the verb and subject toghter. Originally, the perfect verb حبّ has two expressions which are أحَبَبتَ and حبَبتَ, but أحَبَبتَ is more commonly used Bin Yaeish (n.d., p. 138). For instance: the Prophet Muhammad says:

15. "مَنْ أحبَّ لِقاءَ اللهِ أحبَّ اللهُ لِقاءهُ"

The one who loves to meet Allah, Allah Loves his meeting.

According to Al Baghdadi (n.d., p. 122) حبَبتَ is a transitive verb which can be exemplified by Al Nahshiliu:

16. .فو اللهِ لولا تَمْرُهُ ماَ حبَبْتُهُ ولو كان أدنْى مَنْ عُبَيْدٍ ومُشَرقِ

In addition, there are certain cases in which the verb حَبَّ must satisfy if it used as a verb of praise Al Raajihiu (1985, pp.324-25):

First: it must have a subject, which is the demonstrative ذا:

17. "حَبَّذَا الصدقُ"

How lovely truth is!

Al Anbary (n.d., p. 109) and Bin Al Hajib (1980, p. 377) agree that the subject ذا of the verb حَبَّ has one form in the dual, plural, and feminine:

18. a. "حَبّذَا الزّيدَانَ"

How lovely the two Zaids are!

b. "حَبَّذَا الزّيدَونَ"

How lovely the Zaids are!

Second: if it is subject is the explicit noun other than the demonstrative ذا, it will not keep one form, but it will change according to context. It may come as singular, masculine or feminine and with "ba' zayida" (Hassan, n.d., p. 383):

19. a. "حَبّ المضىءُ القمرُ "

How bright the moon is!

b. "حَبَّتْ المُضيئاتَ الاقَمارُ"

How bright the moons are!

20. حُبَّ بالزَّوْرِ الذّى لا يُرَى مِنْهُ الاّ صَفْحَةُ أَوْ لِمَامُ

Third: sometimes it is subject may come as an implicit noun which is explained by indefinite accusative Al Raajihiu (1985, p. 326):

21. "حُبَّ صادقاً زيدُ"

How truthful Zaid is!

Concerning المخصوص بالمدح with the explicit verb habtha, it is said that it must not occur in front of neither its subject alone nor its verb and subject together, it is wrong to say (حَبَّ علىَ ذا), or (على حَبّذا) since its occurrence before its verb and subject is not allowed in Arabic so its occurrence after the verb of praise and its subject remains a fixed form (Al Ainsari 1996, p. 182). But it may occur before or after the indefinite accusative such as:

22. " حَبَّذَا العُصامى رجلاً "

The self-made man is wonderful, indeed!

23. "حَبَّذَا رجلاً العُصامىُّ "

The self-made man is wonderful, indeed!

Moreover, the act of praising in Arabic can be expressed implicitly by certain verbs of the form faeal .(فَعُل) Al Ainsari (1996, p. 180) affirms that the implicit verbs of praise are formed only from triliteral verbs of the form fael expressing exclamations either originally like sharaf, tharf or transformation like fahum, darab . Then, it can be used just like verbs of praise with all their cases concerning the subject and المخصوص. Yet Arab rhetoricians differ concerning the use of such verbs. Al Farisi and many others consider them as verbs of praise, while others like Al Akhfish and Al Mubrid consider them as verbs of exclamation (Bin Hian, 1989, p. 27).

However, such implicit verbs of the form faeal are used as verbs of praise for two main reasons:

First: every Arabic verb of the form faeal can be considered as a verb of manners and may refer to adjectives of quality like beauty, great, good, etc. which are associated with the praisee (Al Aistirabadiu, 1975, p. 74).

Second: the triliteral verbs of this form are used to refer to praise in specific, while the explicit ones to praise in general (Anys, 1966, p. 39).

These implicit verbs of the form faeal differ from the explicit ones in three cases as follows (Hassan, n.d., p. 389):

1. They differ in their meanings, and this is reflected in two ways:
   a. the implicit verb of the form faeal has an exclamatory meaning,

(Al Mubarid, 1979, p. 147), e. g., if somebody says:

24. "فَهُمَ المعلمُ أحمدُ"

Ahmad is an understanding teacher, indeed!

he means: (!مَا أفهمَ أحَمداً). What understanding teacher Ahmad is!

   b. it can be used for praise in specific, while the explicit for praise in general (Bin Al Hajib, 1982, p. 96).

2. They differ in their explicit subjects in two ways

(Al Ainsari, 1996, p. 180):

   a. the subject of the implicit verb of the form faeal may not have the definite article (أل):

25. "فَهُمَ زَيْدٌ"

How understanding Zaid is!

whereas the subject of the explicit verbs must be defined by the article (أل).

   b. it is commonly used with"ba' zayida" (Hassan, n.d., p.388):

26. " حَمُدَ بالجارِ معاشرةً"

What a praiseworthy companion-ship of a neighbour!

It means: حَمُدَ الجار معاشرةً

3. They differ also in their implicit subjects in two ways:
   a. the subject of the implicit verb of the form faeal may refer to what preceds it, or
   b. it may be associated with what follows it:

27. "محمدُ كَرُمَ رجلاً"

How a generous man Muhammad is!

Here, the implicit subject of the verb karam "كَرُمَ "may refer either to (man) or to (Muhammad) (Al Khdry, 1940, p. 45).

A. Praise by Blame

Arab rhetoricians speak about praise by blame and blame by praise together since both follow the same rhetorical style when someone says something and means another. Ibn Al-Mu'taz is the first Arab rhetorician that pays attention to this kind of speech and calls it praise by blame. Others call such art of speaking as Al Aistithna' 'exception' for it is beauty comes from certain exception devices (Ateeq, 1970, p. 156 and Matlub and Al Basir, 1999, p. 446).

Al Maraghi (n.d., p. 354) and Al Qazwaini (n.d., pp. 372-73) mentions three different types of praise by blame:

The first type, more rhetorical than others, is formed by excluding bad features from somebody/ something, then praising him/it by referring to good characteristics after using exception device (Al Hashmi, 1970, p. 382):

28. وَلا عَيْبَ فِيه غَيْرَ أنَى قصدتهُ فَأنستَنى الايام اهَلاً وَموطَناً

The second type is used to emphasize praise for somebody/something. It consists of exception device which is preceded and followed by good characteristics (Al Qazwaini, 1904, p. 381):

29. هُوَ الْبَدْرُ ألاَّ أَنَّهُ الْبَحْرُ زاَخرا سِوى أَنَّهُالضَّرْغَامُ، لكِنَّهُ الْوَبلُ

(Matlub, 1964, p. 245)

In (29), the poet praises his praisee by describing him as a moon and after using exception devices, he completes his description by saying he is just like a rich river, and a brave lion (Ateeq, 1970, p. 159).

The third type, less common, is formed only by using the exception (Al Qazwaini, n.d., p. 374 and Al Maraghi, n.d., p.355):

30. "وَمَا تَنقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا" (الاعراف/126)"

"But thou dost wreak.Thy vengeance on us. Simply because we believed

In the Signs of our Lord. When they reached us!" (Ali, 2001, p. 378)

Here, the exception ألاَّ is used in order to praise those who are true believers in His aayas after blaming (Al Suyuti, 1380, p. 228).

B. Blame by Praise

Blame by praise according to Ateeq (1970, p. 162) and Matlub (1980, p. 374) consists of the following two types:

The first type is used to exclude good features from somebody/something in order to blame him/it by referring to bad characteristics:

31. "لا فَضَل لِلقَوم ألا أنَهُم لا يعَرفُونَ لِلجَار حَقهُ"

The folk have no virtue but they devalue the neighbour.

In (31), the speaker wants to blame certain people by excluding good features from them and mentioning their bad feature after using the exceptionألا 'but'. In this type, the speaker deceives the listeners for when they hear this kind of speech, they think that he praises them, but in fact he blames them by praising (Al Jazem and Amin, 1969, p. 155).

The second one is formed by using the exception device that is preceded and followed by bad characteristics (Matlub and Al Basir, 1999, p. 448):

32. فُلاَنٌ فَاسِقٌ ألاَّ أَنَّهُ جَاهِلٌ

(Al Tifatazaniu, n.d., p. 181)
X is vicious but he is ignorant.

From the above discussion, one can say that the rhetoric of praise by blame and blame by praise is built on deceiving the listener since he understands something, but the speaker means another.

II. The Semantic Implication of Praise

There are certain lexical items belonging to different classes (parts of speech) which are used to express praise. Semantically, praise can be realized by a number of expressions such as adjectives, verbs, and nouns. As for adjectives, the expressions used to refer to the act of praising are numerous such as:

'Umat,'awaab, bar, hakim, halim, hanif, khashie, rashid, sabir, and sadiq. Some of these expressions can be clarified by reference to certain aayas from the Glorious Quran.

'Umat 'people' is one of these expressions that can be used as an adjective. It has certain meanings in the Glorious Quran that denote praise and commendation. One of these is its reference to a group of people who are described as the best believers:

"33 رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ" (البقرة/128)

"Our Lord! make of us. Muslims, bowing to Thy (Will),
And of our progeny a people. Muslim, bowing to Thy (Will)" (Ali, 2001, p. 53)

In this aaya, Allah praises such good people for their obedience to His orders and their belief in His fate which are considered good featuress that deserve praise (Bin Qutaiba, 1978, p. 108).

Another adjective of praise is 'awaab 'turnover'. It is used in certain aayas in the Glorious Quran to refer to special features of Prophets and good people (Abdul Baqi, 1959, p. 57):

34. "وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ" (ص/17)

"Say, and remember Our Servant. David, the man of strength:
For he ever turned (to Allah)." (Ali, 2001, p. 1164)

The expression 'bar 'beneficent' is also used semantically as an adjective to refer to commendation (Abdul Baqi, 1959, p. 117):

35. "إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ" (الطور/28)

"Truly, we did call. Unto Him from of old: Truly it is He,
The Beneficent, the Merciful!" (Ali, 2001, p. 1371)

'bar is used to refer to the special feature of Allah since He is the Greatest Recompense and He is indeed good-the Beneficent, the Merciful.

As for verbs, the expression 'aman and it is derivatives yaman and amanaa are used in the Glorious Quran as intransitive in (36) and transitive verbs in order to praise the believers of Allah and His Messengers in (37) (Al Jawhari, 1979, p. 150):

36. "رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا" (البقرة/126)

"My Lord, make this a City. Of Peace," (Ali, 2001, p. 53)

37. "وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ" (الحديد/19)

"And those who believe. In Allah and His messengers-They are the Sincere
(Lovers of Truth , and The witnesses (who testify), In the eyes of their Lord:
They shall have their Reward.And their Light." (Ali, 2001, p. 1425)

The verb sabah and its derivative yusabih are used in many forms in the Glorious Quran to praise Allah's name (38) and to praise Him by His angels (39):

38. "سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى" (الاعلى/1)

"Glorify the name. Of thy Guardian-Lord. Most High," (Ali, 2001, p. 1636)

39. "يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُون" (الانبياء/20)

"They celebrate His praises. Night and day, nor do they.Ever flag or intermit" (Ali, 2001, p. 798)
Here, Allah describes His angels as excellent praisers who praise Him day by night without stopping (Al Asefahani, n.d., p. 221).

Faz 'attained' is another verb used to praise those who obey Allah and His Messenger because they attained real spiritual desire i.e., nearness to Allah.

40. "وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا" (الاحزاب/71)

"He that obeys Allah. And His Messenger, has already. Attained the highest Achievement" (Ali, 2001, pp. 1079-80).

In addition to adjectives and verbs, nouns can also give the meaning of praise and commendation. The expression 'awaah 'compassion' is used when someone feels pain and grief, but it can be used in the following aaya to give another meaning (Bin Zakaria, 1979, p. 163):

41. "إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ" (هود/75)

"For Abraham was,Without doubt, forbearing (Of faults), compassionate,
And given to look to Allah." (Ali, 2001, p. 531)

Allah praises His Prophet Abraham since he, like Muhammad, had three qualities in a pre-eminent degree, which are: he was long-suffering with other people's faults; his sympathies and compassion were very wide; and for every difficulty or trouble he turned to Allah and sought Him in prayer (Ali, 2001).

Huda 'guidance' is another noun used to praise those who receive guidance and whose spiritual advancement is progressive (Al Mubarid, 1937, p. 194) :

42. "وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ" (محمد/17)

"But to those receive. Guidance, He increases. The (light of) Guidance,
And bestows on them. Their Piety and Restraint (From evil)." (Ali, 2001, p. 1319)

Nouns are also used in similes to denote the implicit praise through a particle (كأن):

43. "كأنك شَمسُ والملوكُ كَواكبُ   اذا طلعتّ لِم يَبْدُ مِنهُنَّ كوكبُ"

(Matlub and Al Basir, 1999, p. 119)

III. The Syntactic Structure of Praise

Syntactically, praise can be realized by two basic sentence types: declarative and interrogative.

A. Declarative

Declarative sentences can be used to express many illocutionary forces such as praise, blame, warning, wish, prohibition, promise and threat (Matlub and Al Basir, 1999, p. 118):

44. "نِعْمَ المستشارُ العِلمُ، ونِعْمَ الوزيرُ العقلُ"

What an excellent counselor knowledge is, and what an excellent minister mind is!

45. "نِعْمَ خُلق الطالبِ الاخلاصُ"

What an excellent virtue of student sincerity is!

Praise is carried out heavily by certain patterns of declarative sentence to express the speaker's commendation of someone or something. These patterns can be illustrated as follows:

First: The Verb of Praise + Subject with Definite Article (أل)

فعل المدح + الفاعل المعرف بـ (أل)

This pattern consists of the verb of praise which is either explicit
or implicit and a subject that must be defined by the article (أل). Al Zajaji (1988, p. 108)

states that the association of the verb with its subject is like that of an adjective with its noun. So this syntactic pattern is used to give approval and commendation to the praisee:

46. "حياةُ على الضيمْ بئس الحياةُ   ونِعْمَ ألماتُ إذا لِم نَعْزِ"

(Hassan, n.d., p. 370)

In addition, this pattern can also be used to express implicit praise by using the triliteral verb of the form faeal (فَعُلَ):

47. "سَبُقَ الفيلِسوفُ وَفَهُم" (Hassan, n.d., p. 172)

What a precedent in understanding the philosopher is!

Second: The Verb of Praise + Subject + Noun with Definite Article (أل)

فعل المدح + الفاعل المضاف الى ما فيه (أل)

Al Mubarid (1979, p. 43) and Ibn Al Siraj (1987, p. 122) agree that the subject which must be added to another noun with definite article (أل) is just like the subject that must be defined by such an article. Thus, the subject of this pattern looks like that of the first one since both of them refer to the praisee in general:

48. "نِعْمَ عُقْبَى الكُرمَاَ" (Ibn Aqil, 1965, p. 161)

How good the final attainment of the generosity is!

49. "عَدُلَ حُكمِ الحَاكِمِ".

The judge did justice, indeed!

In (49), one can see that the implicit verb of the form faeal is used to praise the judge with exclamatory meaning for his justice (Hassan, n.d., p. 386).

Third: The Verb of Praise namaa+Subject+ an Indefinite Noun + Definite Noun with (أل): فعل المدح نِعْمَ + الفاعل المضاف الى المضاف الى ما فيه (أل)

This pattern, less common than others, is used only with the explicit verb namaa (نِعْمَ) followed by subject that must be added to an indefinite noun followed by another definite noun with (أل) (Hassan, n.d.):

50. "نِعْمَ قارئُ كُتبِ الأدب"

What an excellent reader of literature is!

Fourth: The Verb of Praise namaa+ Subject with Definite Article (أل) + Adjective:

فعل المدح نِعْمِ + الفاعل المعرف بـ (أل) + الصفة

This pattern is formed by the explicit verb namaa and subject with definite article (أل) in addition to adjective:

51. "نِعْمَ الفَتَى المُرّىَّ أَنْتَ اذا هُمْ   حَضَروا لَدى الحُجُراتِ نارَ المَوْقِدِ"

(Al Baghdadi, n.d., p. 112)

Fifth: The Verb of Praise of the Form faeal+Definite Subject+an Indefinite Accusative :

فعل المدح على وزن (فَعُلَ) +فاعل معرفة محضة+تمييز

This pattern, rarely used, consists of the implicit verb of the form faeal and definite subject which is followed by an indefinite accusative:

52. " وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا" (النساء/69)

"All who obey Allah. And the Messenger. Are in the Company.Of those on whom

Is the Grace of Allah-Of the Prophets (who teach),The Sincere (lovers of Truth),

The Witnesses (who testify), And the Righteous (who do good):Ah! what a beautiful Fellowship! (Ali, 2001, pp. 205-06)

According to most Arab grammarians, the demonstrative word awliik (أُوْلَئِكَ) is the definite subject of the implicit verb hasan (حَسُنَ) instead of the noun since its verb implies an exclamatory meaning, i.e., (مَآ أحْسَنَ أوْلَئِكَ رَفِيقاً)

(Ibn Asfour, 1980, p. 68 and Al Salili, 1986, p. 593).

As for the indefinite accusative rafiqan (رَفِيقاً). However, the purpose behind using such pattern is to praise the group of people and those mentioned in this aaya, i.e., (فَأُوْلَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيهِم مَنَ النَّبِيِّنَ وَالصِدِّيقِينَ وَالشُّهَدَآءِ وَالصَّلِحِينَ) "Of those on whom is the Grace of Allah of the Prophets, the Sincere, the Witnesses, and the Righteous". That is why the implicit verb of praise is used with the demonstrative (Al Qaisi, 1975, p. 201).

Sixth: The Verb of Praise + Implicit Subject + an Indefinite Accusative:

فعل المدح + فاعل مضمر + تمييز

This pattern consists of the explicit verb of praise namaa and the implicit subject that must be explained by an indefinite accusative (Hassan, n.d., p. 370):

53. "نِعْمَ قوماً العَربُ"

What good people Arabs are!

The implicit subject, here the pronoun هُم 'they', refers to the praisees and must be explained by the indefinite accusative قوماً 'people'. The original sentence is:

نِعْمَ القومُ قوماً العَربُ.

Seventh: The Verb of Praise namaa + Implicit Subject + (ما) 'What' or (من) 'Who' + Verbal Sentence :

فعل المدح نِعْمَ + فاعل مضمر+ما او من+جملة فعلية

In this pattern, the implicit subject of the verb of praise namaa is expressed by (ما) 'what'or (من) 'who' that is followed by verbal sentence instead of (المخصوص) Al Salili, 1986, p. 591):

54. "نِعْمَ ما يقُولُ الحَكيمَ المُجَرّب."

What a perfect talk of a wise man is!

55. "نِعْمَ مَنْ تصحَبهُ عِزيزاً"

Who a wonderful companion is the dear!(Hassan, n.d., p. 372)

B. *Interrogative*

Syntactically, praise can be carried out by interrogative sentences since interrogation is used to perform certain illocutionary forces like the speech act of praising explicitly as well as implicitly. For instance: Al Ansari , Jarir, and Al Bahtari say in the following lines respectively:

56. ألسْتَ بنِعْمَ اَلْجارُ يُؤلِفُ بَيْتَهُ أخاَ قِلَّةٍ أوْ مُعْدِمَ الَمالُ مِصْرِماً

(Al-Anbari, n.d., p. 97)

57. ألسْتمَ خيرُ مَنْ ركِبِ المَطايَا وَاندَى العالِمَينْ بطَونِ راحَ

(Arafa, 1984, p. 114)

58. ألسْتَ أعَمّهُمْ جَوْداً وَأزْكاَ هُمْ عُوداً وَأمّضاهُمْ حُساماً

(Wahba, 1974, p. 478)

IV. Analysis

This section is devoted to the analysis of praising at three aspects: pragmatic, semantic and syntactic with reference to different aayas from different suras in the Glorious Quran.

Text 1

"كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ" (ال عمران/110)"

"We are the best. Of Peoples, evolved. For mankind, Enjoining what is right,
Forbidding what is wrong, And believing in Allah." (Ali, 2001, p. 155)

The pragmatic aspect of this aaya shows that Allah implicitly praises the People of the Book especially Muslims since they have the strongest faith in Him; doing right, being an example to others to do right, and having the power to see that the right prevails; and eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated (Al Tabatabai, 1962, p. 415).

Semantically speaking, this aaya uses one of the expressions of praise أُمَّة as an adjective to praise such kind of people who believe in Allah as one true God and are described by the Prophet Muhammad as:

(أنتم زينتم سبعين أمة أنتم خيرها وأكرمها على الله)

Text 2

"الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ

إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ"(آل عمران/173)

"Men said to them: Against you, so fear them":
"A great army is gathering But it (only) increased, Their Faith; they said:
"For us Allah sufficeth, And He is the best. Disposer of affairs." (Ali, 2001, p. 173)

In this aaya, Allah is praised by the followers of His Messenger Muhammad when the leader of the unbelievers says that he would fight His Messenger at Badar Battle. Later, he sends one of his guards to threat Muslims and advise them to return to al Madinah but they reject his advice and decide to fight with their Prophet and depend on Allah since He is the best God to rely on (Al Razi, 2000, p. 81).

Pragmatically, this aaya expresses the illocutionary force of praising through using the explicit performative verb namaa. At the syntactic structure, this aaya makes use of a declarative sentence which consists of the explicit verb of praise and a subject that is defined by the article (أل), that is (نِعْمَ الوُكِيلُ) "He is the best disposer of affairs".

Text 3

"قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ" (المائدة/59)"

"Say: "O People of the Book! Do ye disapprove of us
For no other reason than. That we believe in Allah," (Ali, 2001, p. 267)

It is suggested according to People of the Book that the persecutors will richly deserve to be punished in the fire of Hell for their faith in the one true God. And because of their ignorant they consider their belief in Allah as a horrible sin that threats their position, therefore, they want to take revenge upon them and blame them.

Pragmatically, this aaya reveals praise by blame which is expressed by using the exception device إلاّ as in (إلاّ أنْ ءَامَنَاَ بِاللهِ) "For no other reason than that we believe in Allah" in order to praise those true believers in Allah who are praiseworthy by blaming them. At the syntactic structure, the interrogative sentence is used here to convey the illocutionary force of praising through the question device هَلْ.

Text 4

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِّلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ"
"الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ

"To the righteous(When) it is said, "What Is it that your Lord Has revealed ?"

They say,"All that is good." To tho. Who do good, there is good In this world, and the Home. Of the Hereafter is even better And excellent indeed is the Home . Of the righteous –" (Ali, 2001, p. 644)

This aaya presents a contrast between the godly and ungodly people where the ungodly in their levity and their deliberate rejection of guidance find no profit from Allah's revelation. Unlike them, the godly people find good everywhere in this world and in the Hereafter, because they understand Allah brings down the Glorious Quran to save them and they are in accord with the truths around them (Al Tabarsi, 1958, p. 175).

The pragmatic aspect of this aaya reveals that Allah explicitly praises the Home of the godly people through using the explicit verb namaa to emphasize that it is a suitable and better place for them. At the semantic implication, this aaya makes use of the expression حَسَنَةٌ "good" to praise such good people as a reward for what they have done in their life.

The syntactic structure of this declarative sentence comprises of the explicit verb and a subject which must be added to another noun that has the definite article (أل) as in (نِعْمَ دَارُ الْمُتَّقِينَ) "excellent indeed is the Home of the righteous". In addition, المخصوص بالمدح "what is praised" here is deleted which is either دَارُ الآخِرةِ or جنَّاتُ عَدَن so it becomes either ولنِعْمَ دَارُ الْمُتَّقِينَ دَارُ الآخِرةِ or جنَاتُ عَدن نِعْمَ دَارُ الْمُتَّقِينَ.

Text 5

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ" (ص/30)"

"To David We gave Solomon (for a son)- How excellent in Our service!

Ever did he turn (to Us)!" (Ali, 2001, p. 1168)

This aaya is used to bless the Prophet Solomon as a righteous king, not as an idolator, doing "evil in the sight of the Lord" (1 Kings, 11: 6). Like his father David, Solomon was also most meticulous in not allowing the least motive of self to be mixed up with his spiritual virtues. Further, he was fond of horses, he had great armies and wealth, but he used them all in Allah's service (Ali, 2001).

This aaya, from a pragmatic perspective, conveys the illocutionary force of praising through the verb namaa to praise Solomon who was a great King. Semantically, the lexical item awab is used here as an adjective to commend the Prophet Solomon since he always turned to Allah in all conditions.

Syntactically speaking, Allah explicitly praises His Prophet Solomon by using this pattern of a declarative sentence which consists of the verb of praise namaa and a definite subject with the article الْعَبْدُ (أل) as well as المخصوص بالمدح (i.e., هُو), but it is omitted. The source نِعْمَ العَبْدُ هُو.

Text 6

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ" (التين/8)"

"Is not Allah. The wisest of Judges? (Ali, 2001, p. 1670)

This aaya promises the unbelievers that Allah will judge them according to their sins since He is wise and just. Therefore, the righteous have nothing to fear, but the evil ones cannot escape from His punishment (Al Zamakhshari, n.d, p. 765).

Semantically, the lexical item أَحْكَمِ of the form (أفعل) is used here as an adjective to extol Allah for His justice and wisdom. The form of this aaya, at the syntactic structure, is carried out by interrogative sentence through the particle أَلَيْسَ for interrogation can be used to express the illocutionary force of praising.

Conclusion

Throughout the study, the researcher arrives at the following conclusions:

1- The analysis clarifies that praise in Arabic can be applied to religious texts by analyzing the pragmatic, semantic and syntactic aspects. This means that such religious texts give suitable samples of the expressive acts of praising.

2- Throughout the analysis, it is concluded that praise is expressed in more than one form in the Arabic language and the explicit and implicit forms are often used in the Glorious Quran.

3- With regard to the tense of the performative verbs that are used to express praise in Arabic the study concludes that Arabic performative verbs of praise can be expressed only by using the past tense.

4- It is also concluded that praise in Arabic can be determined not only by declarative sentence but also by other type such as interrogative.

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Industrialization in William Wordsworth's Selected Poems

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Abstract— **William Wordsworth (1770-1850) is undeniably one of the most significant Romantic poets. He is famous for his love for nature. He finds tranquility and solitude in the company of nature. For him, nature is everything, including faith and God. Wordsworth believes that God has mirrored himself through nature. The industrial revolution made life more complicated, yet productive. The industrial revolution solved some problems while it caused some others, violation of nature is among the most distressing one. As a worshiper of nature, Wordsworth has noticed this impairment and portrayed the two lives, one closer to nature and the other industrialized. This paper aims at presenting William Wordsworth's love for nature through standing against industrialization. His poetry preserves the persistence of nature without any destructive mechanization. From this perspective, three poems of Wordsworth are explained to elucidate the different ways of his approach to new technological innovations and urbanization. The poems include; "The World is Too Much with Us", "Steamboats, Viaducts, and Railways" and "On the Projected Kendal and Windermere Railway". Prior to describing industrialization in the poems, the industrial revolution and its outcomes are generally introduced. Besides, a brief account is given to the British Romanticism due to the fact that Wordsworth is one of the key poets of the movement.**

Index Terms— **British Poetry, Industrial Revolution, Nature, Romanticism, William Wordsworth.**

I. INTRODUCTION

I.1. THE INDUSTRIAL REVOLUTION

It is uneasy to indicate the exact beginning date of the emergence of the industrial revolution because it occurred in various places and years throughout the world. 1760 can be indicated as the starting date of the British industrial revolution and it continued till the mid of the nineteenth century. The end of the pastoral life and mechanization are the hallmarks of the industrial revolution. With the new inventions and improvements, the industrial revolution also began. Besides, factories somehow replaced man-made goods and productions. It is the process of industrializing people and suburbanization of natural scenery (Stearns, 1998, p. 5-11).

England's structure of agriculture and transportations were altered. Machines replaced home workers and people started working at the smoky factories. They became more like robots rather than workers. That is the process of mechanizing human being. Railways, roads, and canals were also developed. Steamboats and railways were substituting other natural means of transportations such as animals.

Literature portrays life, people's emotions and attitudes at a specific time. The period of the industrial revolution changed England to an industrial country. The smoky factories ruined the source of inspiration of many writers which were the unpolluted nature. Therefore, it was uneasy to reunite the literary works with a contaminated nature. Neglecting and leaving nature behind, it became necessary for the writers to remind everyone about the lost treasure and stand against the new mechanical world. Romantic poets played a vital role in writing about urban life, which was progressively fading away.

I.2. ENGLISH ROMANTICISM

The British Romanticism, which was an artistic movement, started in 1798 and continued until 1832. It was a reaction against the Enlightenment principles, which occupied the eighteenth- century literature, poetry in particular. The poetry of Romanticism focused on feelings instead of reasons. Thus, the Romantic poets intended to move away from the restrictions of neoclassical poetry as the latter concentrated on objectivity, logic and shunning feelings. Imagination and nature were two essential characteristics of Romantic poetry. The forerunners of Romanticism consist of six influential poets including William Blake, William Wordsworth, S. Taylor Coleridge, Lord Byron, John Keats, and P. B. Shelly.

*The Lyrical Ballad*s is a collection poems written by W. Wordsworth and S. T. Coleridge in 1798. In its *Preface*, Wordsworth describes good poetry as "the spontaneous overflow of powerful feelings: it takes its origin from emotion recollected in tranquility". He further explains poetry as "the breath and finer spirit of all knowledge" and "[P]oetry is the first and last of all knowledge—it is as immortal as the heart of man". From his description, it becomes clear that poetry can fully describe feelings that is why it is more outstanding than all the other sciences. Poetry emphasizes on nature and its relation with man (Brett and Jones, 1991, p. 251).

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Furthermore, Romanticism was also a reaction against the industrial revolution. The romantic poets revolted against it. The inhuman living conditions of the factory workers and the damage industrialization caused nature were among their main themes. The modern city came to existence and life deteriorated. The psychological impacts of the industrial revolution on the people were clearly noticed and the romantic intellectuals aimed at bringing back the untainted spirit and the life they used to have. Hence, people, especially the factory workers, were the victims of industrialization. Unsurprisingly, the Romantic poets considered nature as the source of life's beauty. Consequently, one of the major anxieties of the poets was the growth of industrial advancements. William Blake, for example, evidently censures and elucidates the negative side effects of the smoky factories in his *London*.

I.3. WILLIAM WORDSWORTH

Wordsworth, a Romantic pantheist, sees nature as the essence of being. His love for nature pervades his poetry. He believes that nature and humankind are closely attached. “Man and Nature, Mind and the external world, are geared together and in unison complete the motive principle of the universe. They act and react upon each other” (Read, 1991, p. 184).

To Wordsworth, nature is enough to teach all that is necessary for a person: "let nature be your teacher." As a Romantic poet, it is predictable that he has devoted most of his poems to praise and describe the beauty of nature. William Long states that “[O]f all the poets who have written of nature there is none that compares with him in the truthfulness of his representation” (382). P. B. Shelly and Wordsworth are regarded as “prophets of Nature”. Besides, he has also condemned the industrializations that distract man from the unharmed nature (Mukherje, 2010, p. 20).

As other romantic poets, Wordsworth saw the beauty and divinity of God in nature that is why most of his poems appreciate and celebrate the beauty of nature over the industrialized cities. Nature was his treasure where his happiness was hidden within it. He wrote, "Because we are insensitive to the richness of Nature, we may be forfeiting our souls" (Berry, 2018, p. 8).

II.1. "THE WORLD IS TOO MUCH WITH US"

It is a sonnet written in iambic pentameter. Though it is one of his short poems, yet it conveys a momentous message. It is written roughly in 1802. This short poem is compared to the poems of the other prominent English poets, “[T]his sonnet is thoroughly representative of Wordsworth’s poetic genius. It is worthy of Shakespeare or Milton, unsurpassable, perfect, equaled only by Let me not to the Marriage of True Minds and its few compeer[sic]" (Mukherjee, 2010, p. 193).

Readers easily recognize the poet's contemplation and genuine emotions towards nature in "The World is Too Much with Us". The grandness of nature is shed light on in the sonnet which is contrasted to the manufactured society. The focus of the first four lines is on man's deserting the beauty of nature and embracing a smoky and polluted world in which all that is observed is “Getting and spending”. Nature does not seem as the sort of nature that people once had and it is distorted: “Little we see in Nature that is ours .”

Apparently, the serious connection between the materialistic things and the absence of nature distract anyone from nature even farther in a way it can be said we do not belong to nature. Thus, people is in tune with a worldly society rather than a simple and purely naturalistic one that is "out of tune" with nature and in a deep engagement with a manufactured society.

If we scrutinize the title, it becomes clear that the title refers to a world which is too much with us and the reader does not have a clear idea of which world is too much with us. However, throughout reading the sonnet, it gradually clarifies that the industrialized world is too much with us. In other words, the poem presents a materialistic world over a natural world.

Moon, sea, flower, and wind are representatives and essential elements of nature. Wordsworth has made use of these beautiful elements to convey his message that he is a lover of nature. In the poem, he shows a wonderful poetic image to emphasize the beauty of natural scenery. He mentions the fact that the reflection of the moon in the sea is overlooked and the wind is merely heard rather than listening to its song.

“This Sea that bares her bosom to the moon
The winds that will be howling at all hours
And are up-gathered now like sleeping flowers".

In other words, man has ignored and overlooked the beautiful reflection of the moon in the sea and in the same manner the song of the wind is not heard although its mere wind is heard. Sea, moon and, wind represent all the other natural elements which are neglected. Due to the nature of poetry which economizes words, the poet has only chosen a few natural aspects to represent the whole: "For this, for everything, we are out of tune”. Wordsworth further elaborates the power of urbanization upon natural beauty and states for all that mentioned and pointed to, man is not in harmony with nature. The scales of natural scenery and views are lighter than those of industrialization. There is definitely a connection between man and nature, man's life is cheerless without the existence of that essential relationship.

By the end of the sonnet, the poet presents a wish to the readers stating:

“Great God! I'd rather be
A Pagan suckled in a creed outworn”.

He prefers being a pagan of the natural world rather than being a nobleman of the mechanized city. This is a wish to go back to the time when nature was ruling everything and everywhere was not industrialized. The inclination of paganism is not to prioritize it to any other religions but to indicate the fact that he wishes to choose to be closer to nature. The plainer man's life, the closer he is to nature.

The poet concludes the poem with another wish depicting it through a classical theology which again shows his preference to be close to nature:

"Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn".

According to Merriam Webster Dictionary “Proteus” is defined as a Greek sea god and “Triton” as the son of Poseidon, a Greek sea god (1000-1340). The poet obviously states his predilection for the past as opposed to the present.

II.2. "STEAMBOATS, VIADUCTS, AND RAILWAY"

It is another poem of Wordsworth that is written in the form of a sonnet. It combines nature and industrialization but prioritizing the former to the later. The three words used in this title are representations of technological innovations that were mainly caused by the industrial revolution. Undoubtedly, these scientific advancements were useful but something had to pay the price for the development and it was nature. The vivid titles helps the readers to have a shallow understanding of what might it be about. The title is the consequence of the industrial revolution, the machines and its useful, yet annoying results.
The poem opens with an intriguing line that one may think the poet is praising industrialization, but it rather conflicts it:

"*Motions and Means, on land and sea at war*
With old poetic feeling, not for this,
Shall ye, by Poets even, be judged amiss"!

It is both "land" and "sea" that the industrialization has reached, literally everywhere. The poet explains that the "motions and means" will not be misjudged even by the poets. There is a nostalgic feeling in the above lines "with old poetic feelings", this is an ample example of the distortion of nature of what it was like before the industrialization. These lines imply a "war" between the industrialization which refers to "motions and means" and nature that is "old poetic feelings". Unquestionably, the innovations solved some problems but they also caused some others, harming nature in particular .
The poet continues:

"*Nor shall your presence, howsoe'er it mar*
The loveliness of Nature, prove a bar
To the Mind's gaining that prophetic sense
Of future change, that point of vision, whence
May be discovered what in soul ye are".

Clearly, Wordsworth is calmer in this poem than the previous one. He acknowledges the goodness of technological innovations but he fears the "future change" that man-made innovations would undermine and distort the beauty of nature. He, as a poet has this feeling of terminating of nature, "prophetic sense". He worries that these advancements would continue and replace nature instead of fitting itself. Thus, he is not only concerned about increasing the industrialization but also about the replacement of nature fully with mechanization. One can notice the prophecy in this poem, all the bad things which may happen to the beauty of nature.
He further explains the nastiness of industrialization and writes:

"In spite of all that beauty may disown
In your harsh features".

It is industrial development which has "harsh features" and it causes the renunciation of the beauty of nature, "all that beauty may disown." Beauty is the main quality of nature, once it is distorted, it does not own it anymore.
All in all, the poet admits the necessity of the technological advancements" by Poets even, be judged amiss!" Yet, he is disturbed by the continuity of these advancements to an extent, which would cause the ultimate disappearance of the untouched beauty of nature.

II.3. "ON THE PROJECTED KENDAL AND WINDERMERE RAILWAY"

Wordsworth admired nature to an extent that saw himself as a social activist and environmentalist to shun the technological advancements and harming nature. In 1844 when it was decided that a railway will be established between Kendal and Windermere, Wordsworth strongly stood against it and started campaigns, writing poems, letters to the Board of Trade and the House of Common to stop violating the beauty and purity of nature. Here the focus is on his poem that was written against industry and backing nature entitled "On the Projected Kendal and Windermere Railway". In 1844, Wordsworth published this poem in the Morning Post to give voice to the demands of all who loved nature and feared that the progress would harm the beauty of nature.
The poem begins with a question:

"*Is there no nook of English ground secure*
From rash assault"?

He believes that the security of England, Lake District, in particular, is in danger. The industry has invaded nature and the loss of nature implies the loss of beauty, simplicity, purity and old values. If "no nook" of England does not escape from the "rash assault", then it is the ending of the natural world and the beginning of the industrialization.

The poet continues on revealing his fears regarding industrialization: "Schemes of retirement sown/ In youth, and mid the busy world kept pure/ As when their earliest flowers of hope were blown,/ Must perish; - how can they this blight endure?" Here, the poet intensifies his uncertainties that technological advancements may intrude the prettiness of life in nature. It is railways, factories, smokes, noises and mass tourists and populations that will violate nature.

Railway, which represents industrial developments, is linked with "blight", a disease that troubles and burdens plant life. Ultimately, industrialization functions as cancer to the whole body of nature. This disease will grow more and become intolerable, "how can they this blight endure"?
Wordsworth concludes the poem with an angry tone and appeals to nature for fighting against the industrialization :

"*Baffle the threat, bright Scene, from Orrest-head*
Given to the pausing traveller's rapturous glance:
Plead for thy peace, thou beautiful romance
Of nature; and, if human hearts be dead,
Speak, passing winds; ye torrents, with your strong
And constant voice, protest against the wrong."

Here, Wordsworth considers the railway as something "wrong", that is why he is pleading nature to act against it with its "strong and constant voice." Nature can be violent only when it is protecting itself. Thus, nature should be cruel to the innovations to maintain kindness for all. A poet is usually a harmless and sensitive person who never wants to cause anyone pain. However, in this poem, the poet is ready to call upon nature to be violent to those who encroach it .

CONCLUSION

To conclude, Wordsworth was an influential Romantic poet who adored nature. Most of his poems reveal his obsession with nature. Nature was his source of inspiration and joy. He evidently reflects this passion in his poems. When the industrial revolution began, Wordsworth's striking nature was in danger. The industrial revolution brought dilemmas with its productivities. As a poet, he found it crucial to oppose the industrial advancements. William Wordsworth celebrates the technological advancements, however he is concerned about their misuses. He loaded his poetry with a rich poetic diction to fight against the ugly world of mechanization. He was distressed by the unseen concerns. In his poetry, he condemns and criticizes the world of the industrial revolution for being captivated in worldly matters and isolating itself from nature. He also prioritizes rural life over the mechanized cities.

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Major Writing Challenges Experienced by EFL Learners in Soran University

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***Abstract*—The current research aims to investigate the challenges that EFL learners face in essay writing skills and the common errors they make in their English writing. One of the major aspects of language development and academic achievement among students at all levels of the education system is the capacity to achieve communicative competence in writing skills. Though, one of the essential problem learner faces at university is, learning to master essay writing skills. A descriptive survey research design was adopted in this study. The sample of the study are 32 randomly chosen third year students of English Department at the Soran University. To achieve the aims of the research, a mixed methodology was selected, through which data was collected through the students' questionnaire, and a collection analysis of thirty-two randomly chosen essays. A research results obtained from students' questionnaires indicated that major difficulties that student' encounter are in grammar, organizing ideas, punctuations, and vocabulary. The challenges that students face in writing essay include: incorrect use of grammar, first language interference, limited vocabulary, punctuation marks, and word order. Based on these results, it is important for teachers to take into account students' writing challenges, and the explanation of more writing sessions are among the pedagogical implications.**

***Index terms*—English Foreign Learners (EFL), Writing Skills, Essay Writing Difficulties, Common Errors.**

I. INTRODUCTION

It is clear that English is considered as the mean of communication used globally. However in the Kurdistan Regional Government English language is still regarded as a foreign language and EFL students particularly Kurdish students, underachieve in language proficiency especially between passive features of English language acquisition, especially in essay writing, most of EFL students struggle in doing writing assignments.Writing skills has greatly attracted the concentration of researchers as being very important skill that contributes in learning any language and outside of which education is greatly impossible (Shangarfan, & Mamipour 2011).

As it seems to most researchers, the process of writing is the most difficult skill to improve; it needs a lot of time and requires more attention. In addition, for EFL, ESL students writing skill is significant, because despite of being a mean of communication, in educational contexts, it is also the major factor for a successful and much better academic performance. However, it is usually problematic learning to write well; most of the students often face various difficulties in writing and they believe that it as a challenging task to take that affects their esteem.

II. RESEARCH QUESTIONS

This study tries to answer the following research questions:

1. What are the challenges and difficulties that third year EFL students of English Department at Soran University face?
2. What errors are the common mistakes in essay writing?

A- Literature Review

Definition of Writing Skill

Writing is a graphical symbol of speech. In both writing and speaking skills student is involved in communicating his/her thoughts and feelings. In case of speaking, a communication situation exists between the speakers who convey his/her message to the listener. However, in case of writing it is quite different; the writer conveys his message through his feeling and ideas. Furthermore, writing is an act of forming letters or characters and artfully putting them together so as to express ideas; an essential component of any language learning. Sperling & Fredman (2001) tried to define the nature of writing as a set of sub process that includes planning and reviewing. Observing this process, the researchers believe that writing an essay needs steps to be followed. Regardless, there are some points to keep in minded such as; the quality of language and the addressee which is written about.

Concept of Writing Skill

One of the tools of human communication is Language. Individuals use language in their daily life, amenably or prolifically. Though, through the use of language individuals express their feelings, opinions, perceptions, imaginations, as well as passing on everything to the other. Furthermore, language is not merely used as a medium to communicate, but also as a method of presenting human intelligence. This is the reason why language is usually recognized as an indicator of intellectuality (Saleh, 2018).

Moreover, Saleh (2018) also stated that there are four basic language skills: listening, speaking, reading, and writing. Among these skills the skill of writing is one of the most difficult one, which EFL students face as they must master this necessary communication skill that cannot be ignored. Writing skills can be conveyed culturally or can be taught through official instruction. Among the four language skills, writing and speaking are the productive skills.

Lado (1971) states that: "writing is a graphic representation of a language and information is conveyed through the written medium by the use of conventional graphemes." Writing a well-structured English

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essay is not an easy task. It needs skills of evaluating good grammar, imagination and thought, supporting ideas, putting them together, revising then final draft. Furthermore, Gathumbi and Masembe (2005) proposed two categories to evaluate students' essay writing, they are basic and advance skills. The correct use of vocabulary, spelling, punctuation and also well-written are basic skills of writing. Furthermore, the connection of ideas, correct structure used, and content originality are implicate for advanced skills of writing. One of the biggest challenges is derived from the variance in cultural backgrounds between the learners' mother tongue and English, so it is possible to know the production of their writing does not sound well in appropriate English culture (Ariyanti & Fitriana 2017).

Main Challenges of Writing Skills

Writing properly is considered as a crucial challenge for native and nonnative students. The most common difficulties occurs due to incompetence in syntax, coherence and the absence of vocabulary, idea expansion, content selection, sentence subject, technicalities and organization in addition to the unsuitable use of vocabulary. Additional research is needed to discover and survey those factors that negatively affect students' writing skills, since issues in writing can be more old-handled if the factors that generate them are prefixed (AbuRass, 2015). In his study, Mehrabi (2014) stated that in comparison to the receptive skills and possibly even than speaking, writing needs deeper knowledge of the grammatical structure. Writing, in both practical senses and the communicative sense includes distinctive attributes, which results in distinct inputs to overall language learning. Manchón (2011) as cited in (Sanjana, 2015), argued that writing is used widely in language practice for learning foreign language. Hence researchers made a variance between writing to learn language and writing to learn content. Additionally, it is clear that all sorts of writing in foreign language education provide to the progress language skills. Both writing-to-learn and learning-to-write tasks help to develop the learners' foreign language skills.

Ur (1996) recognized that the principle and purpose of writing skill is to express ideas and convey the message to the reader. Additionally, the writers should be attentive of some formal aspects such as, neat handwriting, correct spelling, correct use of punctuation and vocabulary and standard grammar. These characteristics are necessary because in higher standard of language are usually required in writing than in speaking because writing is communication. He also stated that more accuracy of expression, more careful creation, more particular and different vocabulary, is also the key features of writing. The most important point when a student submits a piece of original writing is to check whether the ideas and events presented are interesting and significant or not. Additionally, the writer should organize his thoughts and ideas and present them through the writing in a way that the readers can read, and understand it easily and feel pleased to read that. However, maintaining a fair balance between content and forms is one of the problems in teaching writing skill (Sanjana, 2015).

Klimova, (2010) as cited in (Al-Gharabally 2015), conducted a study on students at the University of Hradec Kralove, the faculty of Informatics and Management. The purpose of the study was explaining writing skills. After evaluating students written tasks, the results showed that students committed mistakes in two aspects; one of them was the stylistic aspect of students' writing. This essentially concerns: register and appropriately, very long sentences, incorrect choice of word or a phrase etc. It also demonstrates clearly that EFL learners face this problem in writing.

Haider, 2012; Hyland, 2003 stated that, one of the most challenging areas in learning foreign language is writing. It is based on appropriate and strategic use of language with structural accuracy and communicative potential. Writing is a cognitive processes that exams memory, thinking capability and verbal command to effectively express the ideas; because expert arrangement of a text shows successful learning of a foreign language. Learner faces different writing problems at various stages of their learning. In general, these challenges can categorize into linguistic, psychological, cognitive and pedagogical categories (as cited in Fareed, Ashraf & Bilal, 2016).

Furthermore, unsuitable structure complicates the content and comprehension of the text; they struggle with the structural components of English. Likewise, an incoherent text fails to communicate ideas which reasons lack of confidence in students even if they have mastered syntactic, lexical and grammatical command over text composition. Also learners' lack of self-confidence is affected by a strategy of teaching which does not conform to learners' learning styles and cultural backgrounds. It is discussed that poor writing skills create from two factors: both the teacher and the student. Teachers lack appropriate educational approach to teach writing, containing effective feedback to learners and providing prompt, and most critically lack of teachers' ability to motivate learners. Conversely students face several difficulties such as: effects of L1 transfer lack of reading, motivation, and practice (Fareed, Ashraf & Bilal, 2016).

III. Methodology

A. *Research instrument*

The researcher used multiple instruments Students' Questionnaire and Essay Writing Test of data collection from (32) students who were selected randomly. The first instruments of data collecting in this study is the Students' Questionnaire, that is made up of (17) mixed questions which is categorized into two main types. Questions (1) and (2) are about the students background information. Question (3) to (17), which is the second type and it is about the students' writing ability and difficulties in writing deals with features related to students' opinion of their level and their desire in writing, problems in writing, and to collect data on demographic characteristics. (Appendix A).

An essay writing test as a second instrument was used to determine the challenges students face in essay writing, to know about the learners' real level, and trying to recognize the common mistakes in their written works, an Essay Analysis Schedule was used to analyze and check (32) copies of students' written essays after have been gathered and selected. Components Focused on in the Analysis of Students' Essays contained spelling, punctuation, grammar, word order, organizing ideas, and capitalization.

B. *Approach of analyses*

In this study, the researcher used qualitative and quantitative data were collected by use of both closed-ended and open-ended questionnaire and an essay writing test. The data of the study were analyzed through using descriptive statistical techniques such as frequencies, percentages and the mean were used to analyze the quantitative data.

IV. Finding and Analyzing

Students' Questionnaires (Part one: Background Information)

TABLE (1)
Students' Age and Gender

Variables		Frequency	Percentage%
Age Valid	19	1	3.1
	20	16	50.0
	21	15	46.9
	Total	32	100.0
Gender	Male	6	18.75

	Female	26	81.25
	Total	32	100
		Frequency	Percentage%
How do you assess your English level?	Outstanding	2	6.25
	Good	23	71.875
	Average	5	15.625
	Low	2	6.25
	Very low	0	0

Table (1) represents the social-demographic characteristics of students in the study. According to the above chart we can see that the majority of the respondents to the questionnaires are females 81.25%, whereas the male respondents 18.75%. it means that female students have average level in English.

Item 3 in Table 1 demonstrates that 71.87% of the learners believe that their English level is good. 15.62% have stated to have an average level in English, while 6.25% of the learners think that their level in English is outstanding, and the remaining respondents 6.25% showed to have a low level in English. According to the answer it shows that students tie their English level in to their ability of understanding and using the various language skills such as: speaking, reading, writing and listening.

TABLE (2)
Students' Motivation to Learn Writing

Variables		Frequency	Percentage%
3. Do you like writing?	Yes	23	71.875
	No	9	28.125
	Total	32	100

The Results in Table 2 shows that the majority of respondents 71.87%of the learners like writing skills, while 28.12% of the participants do not like it. Majority of the students have high desire for writing skills, these results could be interpreted in the way that most students like to practice writing, and they have a positive attitude towards it.

TABLE (3)
Aspects of Difficulties in Writing

Variables		Frequency	Percentage%
4. How do you assess your writing ability?	Outstanding	1	3.125
	Good	18	56.25
	Average	7	21.875
	Low	4	12.5
	Very low	2	6.25
	Total	32	100
5. Which of the following parts do you think are difficulties in writing an essay? (You can choose more than one answer)	Grammar	14	20.58826
	Vocabulary	10	14.7059
	Punctuation	11	16.17649
	Spelling	8	11.76472
	Coherence and cohesion	8	11.76472
	Word order	2	2.94118
	Preposition	2	2.94118
	Organization of writing	13	19.11767

According to the question number four in table 3 nearly 56.25% of the students indicated to be a good writer, moreover 21.87%states that they have an average ability in writing. Moreover, few students 6.25% have recognized themselves to be very low ability writers, 12.5% of the learners believed that they have low ability in writing, and 3.12% as outstanding writers. The results demonstrated that they are good writer in English, it means the learners like writing skill, they want to practice more and progress their ability for different purposes. Another reason is may be because they are third year students and they have studied most of the techniques of writing in their previous years it makes them to believe that they are good writer; however writing is one of the most difficult skills for both native and non-native speakers.

The results show that the majority of the participants state that grammar 20.58%, organization of writing 19.11%, and punctuation 16.17% were the most common aspects of difficulties in writing skills. Most of the students think that grammar is difficult part when writing an essay; as we know to write a good English essay is not very easy. It requires an ability of assessing a good grammar, so the biggest challenge is derived from the difference in grammar rules between the students' mother tongue and English or maybe because of low understanding and practice of the grammar rules, or the generalization of rules in the case of EFL learners. The organization of ideas is the second challenge that face by EFL students, most of them believe it is difficult to organizing of writing, this is may be due to the lack of information about academic writing and the strategies of writing skills. During the marking of students' essay test the researcher has found that the students faced difficulty in this aspect. The last difficulty is related to the punctuation marks, the students essay shows it clearly, because they had lack of using punctuation this is related to the students careless, do not welling and, low practice in it. 14.70% of respondents were vocabulary. Difficulties in writing concerned with the part of vocabulary come from the challenging fact of finding exact words each time they write. In this occasion, EFL students have a limited vocabulary with less knowledge and training in using word choice which effects in a repetition of words, the misuse of vocabulary items and ambiguity of meaning in their writing. The results were equal 11.76% for both participants that state spelling and coherence are difficult, 2.94% of participants were both equally agreed that word order and preposition were difficult.

TABLE (4)
Following Stages in Writing Assignments

Variables		Frequency	Percentage%
6. In written assignments do you usually follow the steps of writing?	Yes	19	59.375
	No	13	40.625
	Total	32	100

Table number 4 indicates that majority of the responses which are 59.37% of the student's state that they usually follow the steps of writing in their writing assignments, and 40.62% of them point out that they do not follow the steps of writing. This is because most of the students know that stages are essential to follow, and this factor is significance in developing the productions of students written.

TABLE (5)
The Degree of Dictionary Use and Writing outside the Classroom

Variables		Frequency	Percentage%
7. In writing essay, how often do you use dictionaries?	Always	6	18.75
	Often	13	40.625
	Rarely	12	37.5
	Never	1	3.125
	Total	32	100
8. How often do you write outside the classroom?	Always	3	9.375
	Often	12	37.5
	Rarely	15	46.875
	Never	2	6.25
	Total	32	100
9. Do you think that reading skill is important in improving your writing?	Always	25	78.125
	Often	5	15.625
	Rarely	1	3.125
	Never	1	3.125
	Total	32	100

Item number seven based on the assumption that in writing essay, how often do the students use dictionary?

Most of the sample respondents which is 40.62% shows that often students use dictionaries in writing an essay, this is because most of the EFL students are for the search of synonyms and their meanings to use them in their writing, and also as a way of enriching their vocabulary. Another reason EFL learners use dictionary to translate Kurdish words into English and to find out appropriate vocabulary or may they do not know the real English word. While 37.5% shows rarely, 18.75% states always, and 3.12% never use dictionaries in writing essay.

In answer to the question number eight, high portion of the samples, which is 46.87% clarified that rarely they write outside the classroom, 37.5% stated often, 9.37% claimed always, and 6.25% said never. The researcher believes that improving writing skill is done through continuous practice and writing outside the classroom which is one of the most essential ways in developing this skill. So when students write more often especially outside the classroom it helps them to find out their errors and to make a progress. As can be observe in table 5 item number nine demonstrated that 78.12% of students indicated that reading skill is important in improving writing, while 15.62% of them claimed often. Furthermore, 3.12% students believed that rarely reading integrate with writing give good result, and 3.12% said never. The result show that most of the students believe that reading skill is an important skill to improving their writing because through reading they will increase their vocabularies in various fields, organize their ides, and develop their writing.

TABLE (6)
The Degree of using and Difficulties of Writing Steps

Variables		Frequency	Percentage%
10. Do you believe that internet networking affect your English writing?	Yes	25	78.125
	No	7	21.875
	Total	32	100
11. Which of the following writing steps do you use?	Brainstorming	8	25
	Free writing	18	56.25
	Making a list	2	6.25
	Mapping	1	3.125
	Total	32	100
12. Which of the following steps of writing do you think difficult to use?	Brainstorming	5	15.625
	Free writing	5	15.625
	Making a list	4	12.5
	Mapping	16	50
	Total	32	100

Item number ten is based on the assumption that internet networking and SMS chatting affect students' English writing or not? A large number of the sample, which is 78.12% claims that yes it affects their writing, while 21.87% states no. The results show that technologies paly an essential role in students' practice of writing. Besides, it indicates that learners are aware of how to take benefit of these tools in improving their writing skill. At the same time, it has negative impact on the students' handwriting, spelling, punctuation, capitalization, and grammar failures could be due to use of such technological tools.

Also, 56.25% of the students claim that the most common writing technique they use is free writing. Then, 25% of them states that they use brainstorming techniques of writing. 6.25% of the students follow making a list, and 3.12% of the sample use mapping to collect information. The results show that most of the learners use free writing techniques and some of them follow brainstorming tool in writing an essay. These choosing of writing methods is linked to their English level, practice in addition to the previous information they have about a specific writing technique. 50% of the students, believed that mapping is the most difficult technique, followed by making a list with a lower percentage, which is 12.5%, while 15.62% of the sample state that both brainstorming and free writing are difficult techniques to use. Majority of the participant which take a great area agreed that mapping is the most common and difficult technique to follow during writing essay, because it is difficult for the students to organize their ideas, views, opinion, they have never practice it in the term of paragraph organization, and don't have enough information about how to use it. Further, the teachers need adapt their educational approaches and can to design such tasks that could help the students to use different techniques during writing essay help them to practice more inside the classroom in order to be familiar with the steps of writing, motivate and encourage students by giving them liberty of choosing topic of their interest.

TABLE (7)
Students' Writing Ability and Difficulties in Writing Essay

Variables		Frequency	Percentage%
13. Do you know how to write an outline?	Yes	23	71.875
	No	9	28.125
	Total	32	100
14. Do you pay attention enough about the punctuation marks when writing an essay?	Yes	18	56.25
	No	14	43.75
	Total	32	100
15. Do you think that lack of vocabulary is a reason for poor essay writing?	Yes	27	84.375
	No	5	15.625
	Total	32	100
	Yes	22	68.75

17. Do you usually make a first draft beforehand in your final draft?	No	10	31.25
	Total	32	100

In answer to question number thirteen, 71.87% of the responses stated that they know how to write an outline, and 28.12% said they don't know how to write it. According the results majority of the participants able to write an outline, it shows that they had studied in the previous years of their study, and they don't have any problem regarding on making outline, but nine students still have problems with that and don't know how to deal with it. Table 7 shows that most of the respondents 68.75% stated they make first draft before handing in their final draft, while 31.25% of the sample does not do this, because they do not think that it is important. They have first draft in order to follow some techniques of writing and to check their spelling, punctuation, grammar error, and organizing ideas before final draft.

Regarding item number 14, 56.25% of answers said yes, 43.75% stated No. The result demonstrated that most of the students think that punctuations are essential, un correct use of it will change the meaning of the paragraph, but at the same time among 32 participants 14 students didn't used punctuation marks, this is may be because of their less practice about it, careless, and didn't practice outside the classroom. During marking most of the students had lack of using punctuation and they didn't pay attention more to this part.

Regarding the last question in Table 7 majority of the respondents 84.37% of answers claimed that the lack of vocabulary is a reason for poor essay writing, but 15.62% stated opposite. Using suitable vocabulary is very important to write an essay when the learners do not have enough vocabulary they will not able to write well and academic essay. According to the open-ended question which is number sixteen; most of the students have the same ideas that the teacher has a great role in teaching writing skills as one of the essential and difficult skill for EFL learners. They stated that it is important for the teachers to use different methods of teaching writing, in order to help and motivate students; play those videos that show the steps how to write academic essay, giving extra homework, teaching and clarifying strategies of writing, more practicing, and applying various tasks inside the classroom. Another essential point that the students have mentioned, that they need extra lectures in the area of writing in practical way.

V. Analysis of Students' Essay Writing

In this study student' essay writing used as a second instrument of collecting data, 32copies of written essay have been collected and marked by researcher and two other English teachers for identifying the main errors in their writing and to have a closer look at students' actual level and obtain the validity of the method. The results indicated that third year students have problems in writing essay, in terms of using correct grammar in sentences, punctuation, word order, picking the suitable vocabulary, and cohesive and coherence of paragraphs. Challenges in teaching writing are complex, based on the challenges above, it is important for the teachers to match the tasks that they ask the students to perform with their language level and the teachers should remember that students need to be helped during the process of learning to write.

TABLE (8)

Means, Frequency, and Percentages for the Errors Types in Essay Writing

Aspect	Frequency of Error	Percentage (%)
1. Word Order	160	12.63%
2. Tens(Grammar)	208	16.42%
3. Spelling	164	12.94%
4. Capitalization	153	12.08%
5. Punctuation	194	15.31%
6. Preposition	98	7.73%
7.Connection of Ideas	112	8.84%
8.Vocabulary	178	14.05%
Total	1267	100.00%

The above Table shows the analysis of students' essay, based on the results there exist three main errors with high frequency, grammar, punctuation, and vocabulary were the major errors encountered during the analysis with the percentage of (16.42%), (15.31%), and (14.05%) of the total number of mistakes. Additionally, learners' committed errors of spelling by (12.94%), word order (12.63%), and capitalization (12.08%) seemed in approximate percentages, while both connection ideas (8.84%) and preposition errors with (7.73%) take less percentage.

The result shows that student made grammatical errors like; tenses, subject-verb agreement, personal pronoun, article, auxiliary, and sentence fragment. The above errors did by the learners approve the outcome of students' questionnaires. They certainly assumed that one of the biggest problems they are facing in the writing essay is a grammatical aspect, because it is very complicated and challenge for the learners to write sentences with correct English structure.

The same case in terms punctuation, vocabulary, and word order may be the learners do not comprehend them because the lecture has never explained them in detail, especially in terms of providing the learners with a set of drills, and the lack of low practicing by using different methods of teaching in order to help and motivate the students to write academic essay.

Conclusion and Recommendation

Teaching writing has been a column in foreign language teaching for many years. The difficulties of writing skill are one of the most important issues that affect, not only hundreds of students that are learning English as a second or foreign language round the world, but also native English speakers, because it requires an attainment of sufficient linguistic proficiency (Hinkel, 2004). As a cognitive process, writing skill requires careful use of the target language, and profound considerations to the rules especially grammar and structure of writing. In general, foreign learners during writing essay, hesitate to write, because they try to find the suitable vocabulary, they may find punctuation, capitalization difficult, or struggle with the grammar of the language. Based on the findings of this study, it shows that students have various writing challenges. According to the results achieved from the questionnaire, it seems that the main challenges that learners face are grammar, organizing ideas, and punctuation, and the most difficult technique of writing for the students were mapping, this maybe because of their lack of knowledge about basics of writing, lack of practice, practice, traditional teaching and students' weak academic backgrounds.

While, the results obtained from the analyzing students essay show that the majority of errors found in content mastery, use of correct grammar, word choice, punctuations, word order, and organizing ideas. These challenges lead to students' low achievement in essay writing; this would be fairly attributed to expository teaching methods engaged by teachers which maximum students' participation in the learning process. Students generally write essay in English without any idea about organizing their ideas, it refers to the fact that they have not taught the basics of writing skills, most of the teachers suppose that the students have the basic knowledge of writing therefore they ignore practicing them and start with writing paragraphs and essays in early stages.

So, the researcher advices the teachers who teach Writing skill at first and second stage to use a fixed curriculum as writing book in order to enable the learners to practice the basics of writing such as punctuation, word order, linking ideas and etc.

APPENDIX A

STUDENTS QUESTIONNAIRE

Dear Students,

Enclosed questionnaire is meant to find out information on challenges EFL learners face in essay writing at Soran University. We will be gratitude if you answer the questions frankly; your participation in filling these questionnaires means your participation in improving the process of teaching and learning of essay writing skills at university. We inform you that your answers will be completely anonymous and used for scientific research only. Please read the questionnaire then select by ticking or circling one of the scales provided for each item.

Thank you Researcher:

Part One General Information

1. Age:

Gender: Male ( ) Female ( )

2. How do you assess your English level?

☐ Outstanding
☐ Good
☐ Average
☐ Low
☐ Very low

Part Two: Students' writing proficiency and difficulties in writing:

3. Do you like writing?

☐ Yes
☐ No

4. How do you assess your writing ability?

☐ Outstanding
☐ Good
☐ Average
☐ Low
☐ Very low

5. Which of the following parts do you think are difficulties in writing an essay? (You can choose more than one answer)

☐ Grammar
☐ Vocabulary
☐ Punctuation
☐ Spelling
☐ Coherence and cohesion
☐ Word order
☐ Preposition
☐ Organization of writing

6. In written assignments do you usually follow the steps of writing?

☐ Yes
☐ No

7. In writing essay, how often do you use dictionaries?

☐ Always
☐ Often
☐ Rarely
☐ Never

8. How often do you write outside the classroom?

☐ Always
☐ Often
☐ Rarely
☐ Never

9. Do you think that reading skill is important in improving your writing?

☐ Always
☐ Often
☐ Rarely
☐ Never

10. Do you believe that internet networking affects your English writing?

☐ Yes
☐ No

11. Which of the following writing steps do you use?

☐ Brainstorming
☐ Free writing
☐ Making a list
☐ Mapping

12. Which of the following steps of writing do you think difficult to use?

☐ Brainstorming
☐ Free writing
☐ Making a list
☐ Mapping

13. Do you know how to write an outline?

☐ Yes
☐ No

14. Do you pay attention enough about the punctuation marks when writing an essay?

☐ Yes ☐ No

15. Do you think that lack of vocabulary is a reason for poor essay writing?

☐ Yes
☐ No

16. In your point of view, to what degree teachers can help to overcome the obstacles that learners face? How?

………………………………………………………………………………
………………………………………………………………………………
…………………………………………………

17. Do you usually make a first draft beforehand in your final draft?

☐ Yes
☐ No

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A Pragmatic Analysis of Some Quranic Verses in Light of Grice's Cooperative Principle

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***Abstract*— The present paper is an attempt to evaluate the applicability of Grice's Co-operative Principle and Conversational Maxims, as one of the outstanding models in Pragmatics, to some selected Quranic conversations. Grice's model is regarded as template for the flow of conversations and interactions held between people. Quran, as a Holy Text in Islam, contains many speech events, i.e., situations wherein conversations take place. In the stories narrated in Quran, there are situations in which, as the ordinary life of the human beings, participants converse with one another. In this study , the researchers examine the applicability of the conversation model of Grice to the Quranic conversations. To this end, the researchers have quoted some verses from Quran, first in Arabic along with their translations in English , and analysed them in light of Grice's model of conversation analysis. Findings indicate that in the Quranic conversations there are occasions where the maxims of conversation are observed and in some other cases not observed. This fact attests the universality of Grice's model.**

***Index Terms*— Pragmatic Analysis, Cooperative Principle, Conversational Maxims, Quranic Verses.**

I. INTRODUCTION: GRICE'S THEORY OF

The key ideas of this theory were proposed by Paul Grice(1913-1988), the father of Pragmatics, in the William Games lectures delivered at Harvard University in 1967 and later partially published in Grice's "Logic and Conversation" (1975).The proposals were relatively brief and only suggestive of how future work might be proceeded. The theory of implicature is about how people use language. Grice suggested that there is a set of over-arching assumptions guiding the conduct of conversations. These assumptions arise from basic rational considerations and may be formulated as guidelines. Grice identifies four basic maxims of conversation or general principles underlying the efficient cooperative uses of language which jointly express a general Cooperative Principle (CP).

The CP says 'Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged' (Grice, 1975, p. 45). In order to have a smooth flow of a conversation the participants have to be co-operative in the process of their interaction with each other. Grice (1975), in an attempt to provide a more complete explanation of his CP he suggested a four-folded theory of conversations called Conversation Maxims (CMs). Some of the maxims have further submaxims. The maxims and their submaxims are as follows:

1. **Maxim of Quality**: Try to make your contribution one that is true, specially:
   a) Do not say what you believe to be false.
   b) Do not say that for which you lack adequate evidence.
2. **Maxim of Quantity**
   a) Make your contribution as informative as required for the current purposes the exchange.
   b) Do not make your contribution more informative than is required.
3. **Maxim of Relevance**: Make your contributions relevant
4. **Maxim of Manner**: Be perspicuous and specially:
   a) Avoid obscurity
   b) Avoid Ambiguity
   c) Be brief i
   d) Be orderly (see Grice, 1975, pp. 45-6)

To sum up, these maxims specify what the participants have to do in order to converse in maximally efficient, rationally co-operative way. They should speak: sincerely, relatively, and clearly, while providing sufficient information.

A question rises. Do conversers abide by the co-operatives principle? Or do they violate these maxims? Simply, "NO!" will be the answer. So what should the participants do then? They do not observe the maxims. When the participants do not abide by these maxims, how can they get along with the flow of the conversation then? The answer is that there is an implicated meaning by which the hearers infer the intended meaning. This implicated meaning is known as implicature. There are two

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ways via which implicatures are obtained: observing, i.e., abiding by the maxims fully, and by not observing the maxims. When not observing the maxims, only flouting generates implicature, as we will see at the end of this section. First, we look at some examples of implicatures by observing the maxims:

(1) John has two houses.
+> I believe he has, and have adequate evidence that he has.ii

(2) Does your farm contain 400 acres?
+> I don't know that it does, and want to know if it does.

(3) Helen has fourteen children.
+> only fourteen

(4) The flag is white.
+> only white.

(5) Pass the salt.
+>Pass the salt now.

(6) **A**: Can you tell the time?
B: The newspaper boy has come.
+> I don't know exactly but it has passed the usual time at which the newspaper boy comes, say, 7:30, for example.

(7) Open the door.
+> walk up to the door, turn the door handle clockwise as far as it will go, then pull gently towards you.

(8) I went to the library and borrowed a book.
+> I firstly went to the library and secondly borrowed a book. (Adapted from Levinson, 1983, pp. 105-7)

To observe the maxim of quality leads to the implicature in (1) and (2). The maxim of quantity causes the implicatures in (3) and (4). Considering the maxim of relevance in (5) and (6 B)results in the implicatures there. The implicature in (7) is due to observing the submaxim of manner '*be brief*' and the one in (8) is by observing the submaxim of manner, '*be orderly.'*

Not observing the maxims may take one of the following shapes:

1. **Violating a maxim**: Violating a maxim is to fail to observe it, but to do so inconspicuously (unnoticeably) with the assumption that the hearer will not realize the maxim is being violated. A typical example is to tell a lie. The speakers here intend to mislead (deceive) the addressees by telling lies or hiding the truth totally or partially. Examples will be quoted from Quranic verses when applying the model.
2. **Infringing a maxim**: Infringing a maxim is when a speaker, who, with no intention of generating an implicature with no intention of deceiving, fails to observe a maxim is said to 'infringe' the maxim. In other words the implicature here is generated from imperfect linguistic performance rather than from any desire on the part of the speaker. Such non-observance of the maxims will happen in speakers with imperfect command of language. It may occur in young children, or foreign learners due to nervousness, drunkenness, excitement etc. they may be incapable to speak clearly, as in the following example, A is an English speaker, while B is not:

(9) **A**: Would you like to have a cheeseburger or hamburger, Sir?
B: Yes. (Younis, 2015, p. 16)

As Younis (2015, p. 16) explains B's reply is to be regarded as no-co-operative because B has not understood A's intention. Therefore, it does not even generate an implicature!

3. **Opting out a maxim**:A speaker opts out of (i.e., refuses) observing a maxim by unwillingness to co-operate in the way the maxim requires. Examples of opting out occur frequently in public life, especially for politicians, police investigation cases and affairs related to legal reasons. Opting out may be chosen for the purpose of not hurting the third party, as in (14) and

(10) **A**: What was this meeting about?
B: Well, honestly, I can't tell you a thing, because what said to me was told me in confidence.

4. **Suspending a maxim**: Speakers sometimes suspend the maxims when they do not know the exact information or when they are not ready to communicate. This type of non-observance is culture-dependent. An example maxim of quantity suspensions will be found in telegrams, teletext[t]s and some international phone calls (Thomas, 1995, pp. 76-78)

In some Kurdish communities, for instance they may not mention the name of a dead person, instead they say "***rahmati***" (=the late) which is again suspending the maxim of manner, *be clear*.

5. A **clash**, as Black (2006, pp. 24-5) argues, is another way of not observing the maxims. A clash occurs when one cannot be fully co-operative. For example, to satisfy one maxim (say, of quantity) might require one to ignore or break another (of quality). An indicator for this way of not observing the maxims fully is the use of hedges, *as I understand that*, *to the best of my knowledge, it seems to me,* etc. (See Black 2006, pp. 24-5 and Yule 1996, pp. 38-9).
6. **Flouting a maxim** is when blatantly (deliberately) you fail to observe a maxim. So this deliberate non-observance of the maxim of quality generates an implicature, as in(11) (Adapted from Levinson, 1983, p. 109):

(11) **A**: What if Iran blockades the Persian Gulf and all the oil?
B: Oh come now, Iraq rules the seas.
+> the opposite is true, or Iraq does not rule the seas, Iraq can do nothing.

The tautologies in(12) B and(13) B flout the maxim of quantity

(12) **A**: I am very sorry about the consequences, you see.
B: War is war.
+> you have to expect terrible things happen in wars and there no need to be sorry about.

(13) **A**: I lost a lot last year.
B: Business is business.
+> you have to expect to lose when doing business.

(14) **A**: Let's get the kid's something
B: O.K., but I veto S-W-E-E-T-S.
+> I don't like you to buy sweets and even don't mention it.

In (14) B, the maxim of manner is violated. B does not want to mention *sweets*, thus B spells it, in order not that the kids are prompted with it lest they eventually demand some. In the coming sections further examples from the verse of the Quran will be provided.

II. Quran as a Text: A Short overview of Quran

Quran, also spelled as Koran, or as القرآن Qur'an in Arabic, here Quran is preferred, is regarded, a long side with the hadiths, the Prophet Muhammad's sayings (peace be upon him), as the Holiest in Islam. To have the belief that Quran is from Allah , sent down to His slave and prophet, Muhammad, is one of the Islamic basic doctrines. Thus all the followers of Islam, i.e., Muslims, believe that Quran is the absolute truth and whatever is mentioned there is accordingly true. Linguistically speaking, Quran is regarded as the word of Allah, and the text is regarded as the sacred bedrock of Islam.

Quran was revealed and sent down orally to the prophet Muhammad (peace be upon him) in Arabic language over 23 years, beginning from 610 AD (Stranzy, 2005, p. 75). Quran was first documented and scripted during the prophet's era but collected in one volume after his death (peace be upon him). Stranzy (2005, p. 75), in the Encyclopedia of linguistics, states that "the language of the Qur'an is commonly held by Muslims to be that of God. […] All Muslims are expected to recite scripture and pray in Arabic even if they do not understand what they are saying or reading."

Quran has been divided into 30 parts. These 30 parts are also subdivided into further chapters called Suras. There are 114 Suras. Each Sura consists of a different number of verses with various lengths. The total number of the Quranic verses is 6236 (Appendix of Al-Quran Al-Kareem, 2014, pp. 607*ff*).

III. PREVIOUS STUDIES

Because of including many conversations, so many researchers who are interested to find out about the conversation structure and linguistic functions of Quran conducted pragmatic studies. Here, we refer to only two of which pertained to the topic of the present study, Grice's theory of conversation.

Badejani et al. (2013) carried out a text analysis of Al-An'am (The Cattle) Sura according to the Gricean theory of implicature. They merely concentrated on the violation of the maxims. The research found out that there are all the cases where the maxims are neglected but their frequency varies from place to place in the Sura of Al-An'am only.

In Mahfouz (2013), though the current researchers have only accessed to the abstract of the study, it seems from the title that Mahfouz conducted a vast study of the Quranic dialogues in the light of the pragmatic theories. One chapter of the study is provided only for the study of the analysis of the dialogues of Quran in the framework of Grice's co-operative principle. It was concluded that implicature plays an important role in providing better understanding of the Quranic verses.

IV. Data Collection and METHODOLOGY

The present study is a trial to provide thorough analyses to some selected Quranic conversations adopting the CP and CMs proposed by Grice. It seeks to supply ample examples about the hypothesis claiming the universality of the theories. The researchers have quoted some Quranic conversations to check to what extent the CP and CMs are observed or ignored. All the quotes will be first in Arabic language and below each example the English translation is provided from Saheeh International (2004). So, the present study is a qualtitative analysis of some Quranic conversations in the light of Grice's CP and CMs.

V. Discussions and Findings

As we mentioned earlier dialogues and conversations pervade the Quranic text. In this section we will first look at those conversations in which the CP and CMs of Grice are met. Coincidently, reference will be made to those conversations that ignore the CP and CMs.

A. MAXIM OF QUALITY

In the following verse, the conversation abides by the maxim of quality:

(15) (The bold is our emphasis in all of the examples)

وَإِذْ قَالَ إِبْرَاهِيمُ **رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى** قَالَ **أَوَلَمْ تُؤْمِنْ** قَالَ **بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي** قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (البفرة: 260)

And [mention] when Abraham said, "**My Lord, show me how You give life to the dead.**" [Allah] said, "**Have you not believed?**" He said, "**Yes, but [I ask] only that my heart maybe satisfied**." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise." (Saheeh International, 2004, p. 39)

In (15) Abraham expresses himself as having belief in Allah, when Allah asked him whether he has not believed in Him, then he replies with what he has in himself and says I just want to satisfy my heart about the way you resurrect the dead. So, Abraham is co-operative in this conversation as he says the truth and expresses what is in his heart. In this same verse the maxim of manner is also found which will be explained later. The maxim of quality is also met in the following verse:

(16)

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (آل عمران:37)

So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision (food, fruits, etc.). He said, "**O Mary, from where is this [coming] to you**?" She said, "**It is from Allah**. Indeed, Allah provides for whom He wills without account." (37) (Saheeh International, 2004, p. 49)

Here, in (16),Zechariah, truthfully, wants to know the source of Mary's provision and hence she answers him truthfully that it was from Allah. And for adequateness of her knowledge she gives clear attributes to Allah, *Indeed, Allah provides for whom He wills without account.* In the above two verse we have seen examples of observing the maxim of quality. Now let us consider some cases in which the maxim is disregarded.

(17)

وَمِنَ النَّاسِ مَن يَقُولُ **آمَنَّا بِاللَّهِ وَ بِالْيَوْمِ الآخِرِ** وَمَاهُمْ بِمُؤْمِنِينَ(8) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ (9) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُا للَّهُ مَرَضًا وَلَهُمْعَذَابٌأَلِيمٌبِمَاكَانُوا يَكْذِبُونَ (10) وَإِذَا قِيلَ لَهُمْ **لاتُفْسِدُوا فِي الأَرْضِ** قَالُوا **إِنَّمَا نَحْنُ مُصْلِحُونَ** (11) أَلا إِنَّهُم هُمُ الْمُفْسِدُونَ وَلَكِنْ لايَشْعُرُونَ(12) (البفرة: 8-12)

And of the people are some who say, "**We believe in Allah and the Last Day**," but they are not believers**(8)**They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not (9)In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually]used to lie (10)And when it is said to them, "**Do not cause corruption on the earth**," they say, "**We are but reformers**" (11)Unquestionably, it is they who are the corrupters, but they perceive [it] not (12) (Saheeh International, 2004, p. 3)

This example is self-explanatory, i.e. it is a typical example of ignoring the maxim of quality, namely **violating** the maxim of quality. This verse quotes the speech of the hypocrites when saying that they believe in God and the Last Day but in actuality the do not have such a belief. They do so in the purpose of deceiving God and the true believers, as all the rest of the verses in (17) provide explanations for their being lying in their claims as being true believers or reformers.

Another example of maxim of quality non observance is in (18):

(18)

سَيقُولُونَ **ثَلاثَةٌ رَابِعُهُمْ كَلْبُهُمْ** وَيقُولُونَ **خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ** وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ **رَبِّي أَعْلَمُ بِعِدَّتِهِمْ** مَا يَعْلَمُهُمْ إِلا قَلِيلٌ فَلا تُمَارِ فِيهِمْ إِلا مِرَاءً ظَاهِرًا وَلا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا (الكهف: 22)

They [i.e., people] will say **there were three, the fourth of them being their dog**; and they will say **there were five, the sixth of them being their dog – guessing at the unseen**; and they will say **there were seven**, **and the eighth of them was their dog**. Say, [O Muhammad], "**My Lord is most knowing of their number**. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone." (Saheeh International, 2004, p. 278)

Here, this verse tells us about those people who, blindly, talk about the number of the people who are known as the companions of the cave, *As habulkahf*. This can be regarded as against the second submaxim of quality, *do not say that for which you lack evidence.* One can say that this contains an **infringing** of the maxim of quality because the speech of those who talk about of number of the companions of the cave is based on imperfect knowledge because they lack enough evidence. As a result their speech will lack quality and authenticity.

A typical example of disregarding the maxim of quality is the use of metaphor. A metaphor is found in:

(19)

[...]**هُنَّ لِبَاسٌلَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ**[...](البقرة: 187)

[…] They [Your wives] are clothing for you and you are clothing for them […] (Saheeh International, 2004, p. 26)

In (19) spouses have been compared to clothes to one another. At the first sight, linguistically, there is no connection between couples and clothes while when you think deeply you find that a wife is the clothing for her husband in the sense she prevents him from committing any immoral behaviours pertained to women and the same holds true for the man being the clothes of the wife. In this metaphor the maxim of quality has been blatantly **flouted**.

An **irony** (or sarcasm), which is again an example of **flouting** the maxim of quality, is displayed here:

(20)

قَالُوايَاشُعَيْبُ أَصَلاتُك تَأْمُرُكَ أَنْ نَتْرُكَ مَايَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ **إِنَّكَ لأَنْتَ الْحَلِيمُ الرَّشِيدُ** (هود: 87)

They said, "O Shu'ayb, does your prayer [i.e., religion] command you that we should leave what our fathers worship or not do with our wealth what we please? **Indeed, you are the forbearing, the discerning!"** (Saheeh International, 2004, p. 210)

In (20), the people of Shu'ayb describe him, ironically, as being forbearing and discerning which are two positive attributes but they used them to mean the opposite.

B. MAXIM OF QUANTITY

Quran in itself is concise and precise. It is concise in the sense that it talks about crucial and necessary things only. It is precise in the sense that it talks about those necessary and crucial things in a detailed explanation. So it is quantity as whole is perfect.[iii] The following are two examples:

(21)

إِذْ قَال لَهُ رَبُّهُ **أَسْلِمْ** قَالَ **أَسْلَمْتُ** لِرَبِّ الْعَالَمِينَ (البقرة:131)

When his Lord said to him [Abraham], "Submit," he said, "I have submitted [in Islam]to the Lord of the worlds." (Saheeh International, 2004, p. 40)

(22)

وَمَاتِلْك بِيَمِينِكَ يَامُوسَى (17) قَالَ**هِيَ عَصَايَ أَتَوَكَّأُعَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَآرِبُ أُخْرَى** (18) (طه: 17-18)

And *[Allah asked]*what is that in your right hand, O Moses?"(17) He said, "It is my stuff; I lean upon it, and **I bring down leaves for my sheep and I have therein other uses**."(18) (Ibid., p. 279)

In both (21) and (22), the maxim of quantity is preserved fully. In (20) Allah orders Abraham to surrender, Abraham immediately replies by saying that he has surrendered to Him. The word '*Aslim'* literarily means 'surrender' can implicate surrender ***to Me alone now*** but it has not been mentioned by Allah therefore Abraham said 'I have surrendered to the Lord of the worlds.' Furthermore, a very broad sense 'Islam' has been expressed with a single word '*Aslim'* which can be again elaborated, but keeping maxim of quantity, it is as informative as is required. So, the conversers are cooperative to each other. In the same token, Moses in (22) responds to the inquiry by Allah in a way that can match the maxim of quantity specification, on the one hand. One can also say that, on the other hand, it can be an example of a **clash** of the maxims; Moses's speech is keeping quantity but ignoring quality by mentioning the underlined clause at the end of his reply to the question.

Example (18), mentioned earlier, can be regarded as an instance of **opt out** because even God Himself does not provide the exact figure of the companions of the cave. Thus, it can be said that (18), in addition to ignoring the quality maxim, it disregards the quantity as well. Another example of opting out the maxim of quantity is in the issue of the time of the day of resurrection. In Quran, in many times people questioned about it but the answer is that God will not reveal this time and it will remain one of the unseen issues that only He knows:

(23)

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا (الاحزاب: 63)

People ask you concerning the Hour. Say, "Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near." (Saheeh International, 2004, p. 416)

For another non-observance of quantity, look at the following example:

(24)

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (18) **وَفَعَلْتَ فَعْلَتَكَ** الَّتِي **فَعَلْتَ** وَأَنْتَ مِنَ الْكَافِرِينَ (19) قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ (20) (الشعراء:18-20)

[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life? (18) And [then] you **did** your **deed** which you **did**[iv],and you were of the ungrateful."(19) [Moses] said, "I did it, then, while I was of those astray [i.e. ignorant]. (Saheeh International, 2004, p. 355)

The items in bold typefaces in the aforementioned verses provide an example of a tautology. Here it is an example of flouting the maxim of quality. The tautology generates an implicature; **you did a crime that it was something horrible, and as a result you are criminal, you killed someone from my relatives.**

C. Maxim of Relevance

Like the other two previous maxims, Quranic conversations contain instances of keeping the maxim of relevance and examples wherein it is disregarded. Look at the following examples:

(25)

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ (٨٨) قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ (٨٩) قَالُوا **أَإِنَّكَ لَأَنْتَ يُوسُفُ** قَالَ **أَنَا يُوسُفُ وَهَذَا أَخِي** قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (٩٠)(يوسف: 87-90)

So when they entered upon him [i.e., Joseph], they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."(88) He said, "Do you know what you did with Joseph and his brother when you were ignorant?" (89) They said, "**Are you indeed Joseph**?" He said, "**I am Joseph**, **and this is my brother**. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good"(90). (Saheeh International, 2004, pp. 224-5)

As the bold parts in (25) show, the brothers of Joseph ask him the question whether he is, as Azeez, their brother, Joseph; he (Joseph) relevantly replies their question. A thorough investigation tells us that at the very beginning of the conversation Joseph's brothers asked for a favor from the Azeez, not knowing that he was their brother, but Azeez changes the direction of the conversation by providing an irrelevant, as the underlined parts indicate, but crucial, topic to the conversation; that he is Joseph. So this can be regarded as anon-observance of the maxim. Another example of observing the maxim of relevance is the following:

(26)

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (45)قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ (46)قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ (47) (هود: 45-47)

And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!" (45)He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant (46). [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers." (47) (Saheeh International, 2004, p. 206)

The aforesaid example, (26), contains an implicature; though at the first sight Noah's speech seems to be mismatching the reply by Allah. This is because Noah's utterance has a declarative form but it is a request, i.e., supplication, in function; he begs Allah to forgive his son, that is why Allah refuses his request and advises him not to ask Him about something that he lacks sufficient knowledge. Thus, one can say that it is fully relevant; as Noah's reply to Allah's words indicates this fact, taking refuge in Allah from asking or requesting for something that he has no knowledge about. The situation of maxim of relevance in (27), again a scene in Yusuf Sura, is totally different:

(27)

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ (36)قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (37)وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (38)يَا صَاحِبَيِ السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ (39)مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (40) يَا صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ

قُضِيَ الأمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ (41)وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ (42) (يوسف:36-42)

And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."(36). He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers (37). And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the people are not grateful. (38). O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing? (39) You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know (40). O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire" (41). And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and he [i.e., Joseph] remained in prison several years (42). (Saheeh International, 2004, pp. 218-19)

The situation is in (27) is very different, something that Grice does not talk about. When the two prison companions of Joseph ask him for the interpretation of their dreams Joseph suspends his answer. According to the CP, Joseph is not co-operative, namely because he ignores the CM of relevance, but this is not the case. We can say that it is relevant because if Joseph had answered or better to say interpreted their dreams immediately they might have not believed in him as a dream interpreter and consequently as a prophet of God. And one can say that his suspension made the two prison companions think of what comes next and prepare them for the next phase of their life. After he explains the source of his knowledge and Message of Allah to them, Joseph tells them the interpretation of their dreams. The intended conversation of this scene is apparent in the underlined two verses. Thus, according to the Grice (27) disregards the maxim of relevance and the way of the nonobservance appears to be suspension. This type of suspension is different; it is a temporary one.

D. MAXIM OF MANNER

The maxim and submaxims of manner match the conversations and descriptions found in Quran. Example (28) is an illustration in which Allah addresses His speech to all human beings and explains the phases through which He created them and He will resurrect them in the hereafter:

(28)

وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ سُلالَةٍ مِنْ **طِينٍ** (12)**ثُمَّ** جَعَلْنَاهُ **نُطْفَةً** فِي قَرَارٍ مَكِينٍ (13)**ثُمَّ** خَلَقْنَا النُّطْفَةَ **عَلَقَةً** فَخَلَقْنَا الْعَلَقَةَ **مُضْغَةً** فَخَلَقْنَا الْمُضْغَةَ **عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ** فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (14)**ثُمَّ** إِنَّكُمْ **بَعْدَ ذَلِكَ لَمَيِّتُونَ** (15)**ثُمَّ** إِنَّكُمْ **يَوْمَ الْقِيَامَةِ تُبْعَثُونَ** (16).(المؤمنون:12-16)

And certainly did We create man from an extract of clay. **Then** We placed him as a **sperm-drop** in a firm lodging [i.e., the womb]. Then We made the sperm-drop into a **clinging clot**, and We made the clot into a **lump** [of flesh], and We made [from] the lump, **bones**, and We **covered the bones with flesh**; **then We developed him into another creation**. So blessed is Allah, the best of creators 15. Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected. (Saheeh International, 2004, p. 372)

The description in (28), particularly the items in bold face, tell us the accurate and well orderly steps of human creation. This is a very lucid and brief visualization of the sophisticated steps of human creation, death, and resurrection. This example is fully in line with Grice's maxim of manner which requires the speaker(s) to be perspicuous which means to be brief, orderly, and avoiding obscurity and ambiguity.

The same can be said concerning the way Allah describes Himself, in (29),via the way He created the humans in way that the criteria of the maxim of manner are observed:

(29)

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ **ضَعْفٍ ثُمَّ** جَعَلَ مِنْ بَعْدِ ضَعْفٍ **قُوَّةً** ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ **ضَعْفًا وَشَيْبَةً** يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ (الروم: 54)

Allah is the One Who created you from **weakness**, **then** made after weakness **strength**, **then** made after strength **weakness** and **white hair**. He creates what He wills, and He is the Knowing, the Competent. (Saheeh International, 2004, p. 398)

In an occasion when Moses's people had a problem, namely one person was killed secretly. A quarrel between two tribes happened; each tribe accused the other. Then they decided to go to Moses to judge between them. As a result the following conversation occurred:

(30)

وَإِذْقَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ(67) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَاهِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لافَارِضٌ وَلابِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَاتُؤْمَرُونَ(68) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ(69) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَاهِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ(70) قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لا ذَلُولٌ تُثِيرُ الأَرْضَ وَلاتَسْقِي الْحَرْثَ مُسَلَّمَةٌ لاشِيَةَ فِيهَا قَالُوا الآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَاكَادُوا يَفْعَلُونَ (71) (البقرة: 67-71)

And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant. "They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded. "They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color – pleasing to the observers.' "They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided. "He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' "They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it. (Saheeh International, 2004, p. 10)

The dialogue between Moses and his people quoted in (30) can be regarded as an example of disregarding the submaxim of manner, '*be brief'* God's command for solving the problem was that they slaughter a cow. So, it was brief and clear but the people refused to do it immediately. On the contrary they asked for further specifications. The more they asked for explanation, the harder the obtainability of the cow would be. Accordingly, one can say that this conversation lacks the 'be brief' submaxim of manner and it can be regarded as result of the rebutting of the people towards the immediate abidance of God's order via Moses.

CONCLUSION

To conclude, the Quranic conversations and descriptions provide a fruitful source for conducting linguistic pragmatic analyses, in general and Grice's CP and CMs in particular. As we have noticed in the previous section, in the selected conversations quoted from Quran there are observances and non-observances of the CP and CMs. In most of the cases, the participants are co-operative to each other and they abide by the criteria of CMs. This does not mean that there were not cases in which the CMs criteria were ignored. In some examples we had flouting, opting out, suspension, and even infringement. It is also concluded that infringing of a maxim might be due to imperfect knowledge about the subject matter of the conversation. The suspension found in one of the examples is called a temporal suspension. As shown throughout the quoted Quranic conversations, Grice's CP and CMs, whether observed or not, have proven the authenticity and validity of the model's universality. What is also apparent from this study is that the Quranic conversations exemplify the perfection of the profound language that addresses the humans in a way that they use in their everyday interactions.

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Translation Strategies in Legal Texts: Selected Articles of the Translation of the US-Iraqi Security Agreement

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***Abstract*— Legal language is characterized as the professional use of words. Thus, it can be said that the international law (as a result of translation and interpretation as well) has become more crucial. Therefore, legal translation has become important among the other domains of translation. This study aims at investigating the translation strategies adopted in translating the US- Iraqi security agreement from English into Arabic. So, there is a set of translation strategies that help translating the two texts properly and accurately. The translation strategies followed in translating the US- Iraqi security agreement will be investigated in the two of the two English and Arabic texts as there are many strategies in the linguistic theory of translation. Dr. As. Safi in his model covers both the local strategies which belonging to text segment and global ones that have to do with the whole text. Translation strategies are divided into general ones which deal with all types texts and specific strategies that deal with specific kinds of texts; specific ones are divided into domestication, compensation, (in kind, in place, by merging, or splitting and compensation by addition) , addition, elaboration and explication, and approximation and compromise. Thus, the text under study is a legal one and, of course, has a specific type of text; only specific strategies are applied in this study.**

***Index Terms*— FL, Legal translation, SL Translation strategies, Theories of translation, US-Iraqi Security Agreement.**

I. INTRODUCTION

In 2010, the USA and Iraq agreed to end the American military presence in Iraq. For this purpose, two versions of an agreement, i.e. English and Arabic were simultaneously signed by the two parties. This agreement is publically called the "security" (or withdrawal) agreement. Due to the precautions of the two parties of any possible future violation, the two versions of the agreement appeared after a long time of negotiations and a great effort of work on all its segments to have agreed-upon legal text formulation precisely written or translated into English as well as Arabic, so as to give the intentions of the texts.

On the translation level, it is obvious that the items of this legal text had undergone various trials of translation from English into Arabic and/or vice versa in order to put them in their ultimate form. As such, there seems to be no full original agreement form (i.e. text) written first in one language to be translated later into another as it is the case with some other international agreements. On the textual level, this could consequently imply that for readers and analyzers, anyone of the two whole text versions of this agreement can neither be considered as a source text (ST) nor even as a target text (TT). Still, there is certainly a translation process of a legal text from one language into another. No doubt, translators have tried various techniques, procedures and strategies. This paper is conducted to find out the translation strategies adopted in translating, from English into Arabic and vice versa, the US-Iraqi security agreement (for full text of the agreement see: (http://arabic.iraq.usembassy.gov/american -iraqi.html).

The language of law or the legal language has commonly been portrayed as the skillful use of words, or as David Crystal expressed "The professional" use of words (1987, P. 387). Written legal texts are usually featured as being produced with long sentences, complex structures, repetition, more of Latinism and old or archaic lexis (Bhatia, 1993). This complex use of the language in the legal "register" or "genre" gave rise in the last decades to a tendency or claims for making laws and legislations more understandable by the professionals as well as the public with the use of "plain" language.

Translation process of any text, not only legal, requires understanding two texts. The source text (ST) and the target text (TT), and the translator's job is to find an "equivalence" relation between the both in order to change the first in one language into the second in another language.

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II. THEORIES OF TRANSLATION

The existence of many languages has made the process of translation obligatory. For two thousand years, translation has been concerned with outstanding works of art. As soon as two speakers of different languages need to converse, translation is necessary. Since translation involves languages, the analysis and the description of translation process shall be drawn up on a theory of translation. Later trends in linguistics have laid emphasis on the need to set up a theory of translating that has different methods which the translator might use to arrive at a precise and more accurate work of translation (Shaheen, 1991, p. 2).

Translation theory is derived from comparative linguistics. Kelly (1979, p. 34) mentions that 'to each stream of language theory, there corresponds a theory of translation'. The founder of translation theory is the American philosopher C.S. Peirce. However, he stresses the importance of communicative aspect of meaning in that it includes all the effects that surround the linguistic factor. Therefore, "translation theory's main concern is to determine appropriate translation methods for the widest possible range of texts or text-categories. Further, it provides a frame work of principles, restricted rules and hints for translating texts and criticizing translations, a background for problem-solving" (Newmark, 1981, p. 19)

Catford (1965, p. 20) states that 'the theory of translation is concerned with a certain type of relation between languages and is consequently a branch of Comparative Linguistics'. Thus translating can be defined as 'the replacement of textual material in one language (SL) by equivalent textual material in another language TL.' With this in mind, Catford distinguishes between different types of translation equivalence, i.e. textual equivalence and formal correspondence.

Moreover, translation theory is composed of three periods: the first period starts with Roman. Thus, Jacobson considers translation as Roman invention. Then, this period includes Horace and Ciecero where they make important distinction between word-for-word and sense-for-sense translation. This, as a result, leads to the aesthetic criteria of the TL product. Horace warns of overcautious imitation of the source language. However, this period is best described by Tytler. He mentions three laws:(1) the translation should give a complete ideas to the ones with the original, (2) the style and manner of writing should be the same, (3) translation should include all the ease of the original (Bell, 1991, p. 11)

The second period occurs in the twentieth century and it is characterized as a theory of developing vocabulary and methodology of approaching translation. Hence, Etienne Dolet is one of the theorists of this period then he establishes five principles for the translator: (1) the translator must fully understand the sense and the meaning of the original text, (2) the translator should have a perfect knowledge in both SL and TL, (3) he should avoid word-for-word translation, (4) he should use speech of common use,.

Dolet stresses the importance of understandability of the original text as a primary task. Moreover, George Chapman explains Dolet's principles and asserts that "the work of a skillful and worthy translator is to observe the sentences, figures and forms of speech" (Bassnett, 1988, p. 58). He repeats the theory by mentioning that: (1) avoid word-for-word, (2) attempt to reach the 'spirit' of the original and (3) avoid over loose translations.

John Dryden (1631-1700) (cited in As- Safi, 2001, p. 242) tackles the problem of translation by formulating three basic types: (1) metaphrase: word-for-word and line by line, (2) paraphrase: sense-for-sense translation, and (3) imitation: the translator can leave the text of the original as he sees fit. The third period is the shortest and it extends to less than three decades with the publication of the of the first papers on machine translation in 1940s and is featured by the introduction of structural and applied linguistics, contrastive studies in morphology and syntax which helps the translator identifying similarities and differences between NL and FL and communication theory into the study of translation.

Nida (1976, p. 19) states "that due to the fact that translation is an activity involving language there is a sense which any and all theories of translation are linguistic. He divided these theories into three branches: philological theories, linguistic theories and socio-linguistic theories. Philological theories of translation depend on "philology" which is concerned with the development of language. They have to do with comparing the structures of native and foreign language. As for linguistic theories, they are concerned with the comparison of linguistic structures between the ST and TT, instead of comparing literary genres of features of style. According to Nida and Taber (1969, p. 134), it is only a linguistic translation that can be considered 'faithful', because it "is one which only contains elements which can be directly derived from the ST wording, avoiding any kind of explanatory interpolation or cultural adjustment which c a n be justified on this basis."

With reference to linguistic theories, Newmark's classification of translation into semantic and communicative, which somehow represents Nida's formal and dynamic equivalence. Communicative translation, as Newmark (1981, p. 39) states, attempts to produce on its readers an effect as close as possible to that obtained on the original. On the other hand, Semantic translation attempts to render, as closely as the semantic and syntactic structures of the second language, the exact contextual meaning of the original (Newmark, 1981, p. 39). The last taxonomy of Nida's classifications is Sociolinguistic Theories. These theories require linking translation to communicative theory in that the translator needs to have a knowledge in both competence and performance, the translator, according to this theory, should use rhetorical devices or figures of speech such as simile, metaphor, irony in both literary and non-literary texts.

III. TRANSLATION STRATEGIES

Jaaskelainen (1999, p. 71) considers strategy as "a series of competencies, a set of steps or processes that favor the acquisition, storage, and/or utilization of information. He maintains that strategies are "heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives." Moreover, Loescher

(1991, p. 8) defines translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text. Baker (2005, p. 188) mentions that “a translation strategy is a procedure for solving a problem encountered in translating a text or a segment of it. Therefore, strategies can be classified between local ones which deal with text parts and global strategies that deal with the whole texts. Both local and global strategies have to do with relevant elements of the translator’s background knowledge: critical awareness of the style and content of similar texts, of linguistic conventions, register and intuitions about what constitutes the target language (ibid).

Translation strategies can be categorized into general and specific strategies. General strategies, on the one hand, deal with all types of texts. On the other hand, specific strategies deal with certain text type. Regarding these strategies, they are of five sub-types:-

A. Domestication Strategy

This strategy is also called normalization. It is employed to fill the cultural gabs which and achieve sufficiency that focuses on interpretation and give the translator the right to elaborate the text so as to make it readable, comprehensible, and natural. This strategy is also adopted by literary translators to show the cultural values of TT (As- Safi, 2011, p. 54).

B. Compensation Strategy

Compensation is, according to Sandor Hervey and Ian Higgins (1992, p. 248), “the technique of making up for the translation loss of significant features of the source text (henceforth ST) approximating their effects in the target text (henceforth TT) through means other than those used in the ST, that is making up for the ST effects achieved by one means through using another means in the TL”. This strategy can be divided into four sub-strategies (ibid)

1) Compensation in Kind

This strategy refers to the compensation of a particular kind of a textual effect which is understandable into the TT by using textual effect of a different type in the TT. An example is the Arabic emphatic LAM and NOON as linabluwnnakum ((Surely We will try you), compensated by lexical items such as truly, verily, surely.. etc., as in the Qur’anic aya 155 of surat Al-Baqara (the Cow) (ibid).

2) Compensation in Place

This refers to the compensation of a loss in a particular textual effect occurring in a certain place in the ST, by making a kind of effect at a given place in the TT (ibid).

3) Compensation by Merging

This strategy has to do with carrying over a long stretch of the ST into a shorter stretch of the TT, as in translating (التضحية والفداء) into (sacrifice) (As Safi, 2011, p. 54).

4) Compensation by Splitting

This feature is distributed with a shorter stretch in the ST by a longer stretch in the TT, as in the example is the translation of the “Islamic term (al-Ihraam الاحرام) into English as “a state in which one is prohibited to exercise certain deeds and practices that are religiously permitted at another state or circumstance.”

5) Compensation by Addition

This is the aspect of compensating the loss in the translation by adding some fields such as an idiom, metaphor, etc. that has no counterpart in the TT.

C. Strategy of Addition

This refers to the aspect of adding certain lexical item or an effect to the TT.

D. Strategy of Elaboration and Explication

To convey the message as that implied in the ST, the translator resorts to Elaboration or Explication. Here is again an example from Shakespeare’s The Merchant of Venice: Shylock:

What news on the Rialto?(ما اخبار البورصة) ما اخبار ريالتو

(As-Safi, 2011, pp. 58-59)

E. Strategy of Approximation and Compromise:

This strategy requires the balance between the SL aesthetic and cultural values which are acceptable or unacceptable in the TL. We follow this strategy among others, in translating Taha Hussein’s Dua’a Al-Karawan (the Call of the Curlew) into English,

The dilemma facing the present translator is how to bring about an equilibrium whereby the original aesthetic flavor is transferred into English without hindering genuine comprehension or producing something that can be rejected as totally “UN English”. In many cases, only an approximation, rather than complete translation, is possible in order to present a natural, acceptable rendition. (As-Safi, 1980 cited in (As-Safi, 2011, p. 59).

IV. DATA ANALYSIS

In this paper, seven articles of the US-Iraqi security agreement will be investigated depending on the strategies that are used in translating these articles. Since the legal texts are special register and require special translations; however, this study adopts As-Safi’s strategies, which cover both general and specific ones. General strategies, on the one hand, deal with all types of texts. On the other hand, specific strategies deal with certain text type. The analysis includes mentioning the articles in the English and Arabic pattern, then discussing the way they are translated.

1) ST

Article 2

Definition of Terms

"Agreed facilities and areas" are those Iraqi facilities and areas owned by the Government of Iraq that are in use by the United States Forces during the period in which this Agreement is in force.

TT

المادة الثانية

تعريف المصطلحات

المنشاءات و المساحات المتفق عليها هي المنشاءات و المساحات التي تملكها حكومة العراق و التي تستخدمها قوات الولايات المتحدة اثناء فترة سريان مفعول هذا الاتفاق

Discussion:

It can be pointed out that this article is translated depending strategies of translation. The first strategy is Domestication in which the translator manipulates the text to be as the original. The translator is making a balance between the ST and TT. Moreover, he tries to convey the message deemed to the Arabic style. The second strategy is compensation by splitting in that the word in force is conveyed to TT with a long stretch in the TT to give the same effect.

Table (1)
Analysis of the translation Strategies

ST	Translation Strategies	
	Domestication	+
	Compensation	
	Compensation in kind	
	Compensation in place	
	Compensation by splitting	+
	Compensation by merging	
	Compensation by addition	
	Addition	
	Elaboration and Explication	

2) ST

Article 3

Laws

1. While conducting military operations pursuant to this Agreement, it is the duty of members of the United States Forces and of the civilian component to respect Iraqi laws, customs, traditions, and conventions and to refrain from any activities that are inconsistent with the letter and spirit of this agreement. It is the duty of the United States to take all necessary measures for this purpose.
2. With the exception of members of the United States Forces and of the civilian component, the United States Forces may not transfer any person into or out of Iraq on vehicles, vessels, or aircraft covered by this agreement, unless in accordance with applicable Iraqi laws and regulations, Including implementing arrangements as may be agreed to by the government of Iraq.

TT

المادة الثالثة

القوانين

1. تلتزم افراد قوات الولايات المتحدة و العنصر المدني بواجب احترام القوانين و الاعراف و التقاليد و العادات العراقية. عند القايان بعمليات عسكرية بموجب هذا الاتفاق و يمتنعون عن اية نشاطات لا تتماشى مع نص وروح هذا الاتفاق و على الولايات المتحد واجب اتخاذ كافة الاجراءات الضرورية لهذا الغرض

2. باستثناء افراد الولايات المتحدة و افراد العنصر المدني لا يجوز لقوات الولايات الامريكية نقل اي شخص دخولا الى العراق او خروجا منه على متن مركبات او سفن او طائرات مشمولة بهذا الاتفاق الاطبقا للقوانين و التعليمات العراقية النافذة بما فيها اي تنفيذ ترتيبات قد وافقت عليها الحكومة .

Discussion:

1. Here, domestication is used to convey the message so as to be comprehensible and readable in the TT. Moreover, elaboration and approximation is also used to approximate the original text in terms of structure.
2. Depending on strategies, the word letter is translated into (نص) according compensation in place. Additionally, the strategy of compensation is also used to provide loss of features in the TT and to give the same effect as the one in ST.
3. The second part of this article is translated using the strategy of addition and compensation. The translator renders the term (into and out) into Arabic using the strategy of compensation by splitting in which a shorter term is rendered into (دخولا الى العراق او خروجا منه) whereas the rest part is translated using the strategy of elaboration and explication to make a kind of balance between both translations.

Table (2)
Analysis of the translation Strategies

ST	Translation Strategies	features
	Domestication	+
	Compensation	
	Compensation in kind	
	Compensation by splitting	+
	Compensation in place	+
	Compensation by merging	
	Compensation by addition	
	Addition	
	Elaboration and Explication	+

3) S T

Article 6

Use of Agreed Facilities and Areas

1. With full respect for the sovereignty of Iraq, and as part of exchanging views between the Parties pursuant to this Agreement, Iraq grants access and use of agreed facilities and areas to the United States Forces, United States contractors, United States contractor employees, and other individuals or entities as agreed upon by the Parties.

TT

المادة السادسة

استخدام المنشاءات و المساحات المتفق عليها

مع الاحترام الكامل لسيادة العراق, وفي اطار تبادل وجهات النظر بين الطرفين بموجب هذا الاتفاق يضمن العراق الوصول الى المنشاءات و المساحات المتفق عليها و استخدامها من قبل قولت الولايات المتحدة و المتعقادين مع الولايات المتحدة و

المستخدمين العاميلين لدى هؤلاء المتعاقدين و الافراد و الكيانات حيثما يتفق عليها الطرفان .

Discussion:

In this article, elaboration and explication is conducted to transfer the required meaning to the TT to approximate the implied meaning between the ST and TT. Moreover, the strategy of addition is also utilized where the word (parties) is translated into (الطرفين) to give the same textual effect implied in this word.

Table (3)
Analysis of the translation Strategies

ST	Translation Strategies	Features
	Domestication	
	Compensation	
	Compensation in kind	
	Compensation in place	
	Compensation by splitting	
	Compensation by merging	
	Compensation by addition	
	Addition	+
	Elaboration and Explication	+

4) ST

Article 13

Carrying Weapons and Apparel

Members of the United States Forces and of the civilian component may possess and carry weapons that are owned by the United States while in Iraq according to the authority granted to them under orders and according to their requirements and duties. Members of the United States Forces may also wear uniforms during duty in Iraq.

TT

المادة الثالثة عشر

حمل الاسلحة و البزات العسكرية

لافراد قوات الولايات المتحدة و افراد العنصر المدني حيازة و حمل الاسلحة العائدة للولايات المتحدة اثناء وجودهم في العراق بموجب التخويل الممنوح لهم بموجب الاوامر الصادرة لهم حسب متطلباتهم واجباتهم كما لاعضاء قوات الولايات المتحدة ان يرتدو البزات العسكرية اثناء تادية واجباتهم في العراق .

Discussion:

In this article, approximation is utilized to translate the modal verb (shall) used in the ST to the Arabic letter (ل) as kind of obligation to approximate the original text. Moreover, compensation in place is also used to translate the word (while in) into (بينهما في) to cope with original text. Furthermore, compensation by splitting is used to convey (uniforms) into (البزات العسكرية).

Table (4)
Analysis of the translation Strategies

ST	Translation Strategies	Features
	Domestication	
	Compensation	
	Compensation in kind	
	Compensation in place	
	Compensation by splitting	
	Compensation by merging	
	Compensation by addition	
	Addition	+
	Elaboration and Explication	+

5) S T

Article 24

Withdrawal of the United States Forces from Iraq

1. Recognizing the performance and increasing capacity of the Iraqi Security Forces, the assumption of full security responsibility by those Forces, and based upon the strong relationship between the Parties, an agreement on the following has been reached: all the United States Forces shall withdraw from all Iraqi territory no later than December 31, 2011.
2. All United States combat forces shall withdraw from Iraqi cities, villages, and localities no later than the time at which Iraqi Security Forces assume full responsibility for security in an Iraqi province, provided that such withdrawal is completed no later than June 30, 2009.
3. United States combat forces withdrawn pursuant to paragraph 2 above shall be stationed in the agreed facilities and areas outside cities, villages, and localities to be designated by the JMOCC before the date established in paragraph 2 above.
4. The United States recognizes the sovereign right of the Government of Iraq to request the departure of the United States Forces from Iraq at any time The Government of Iraq recognizes the sovereign right of the United States to withdraw the United States Forces from Iraq at any time.
5. The Parties agree to establish mechanisms and arrangements to reduce the number of the United States Forces during the periods of time that have been determined, and they shall agree on the locations where the United States Forces will be present.

T L

المادة الرابعة والعشرون

انسحاب القوات الامريكية من العراق

اعترافا باداء الفوات العراقية و زيادة قدراتها, و توليها الكامل للمسؤليات الامنية و بناءا على العلاقة القوية بين الطرفين فانه تم الاتفاق على ما يلي:

1. على جميع قوات الولايات المتحدة الانسحاب من جميع الاراضي و المياه و الاجواء العراقية في موعد لا يتعدى 31 كانون الاول 2011 ميلادي
2. على جميع افراد الولايات المتحدة المقاتلة الانسحاب من المدن و القرى و القصبات العراقية في موعد لا يتعدى تاريخ تولي قوات الامن العراقية كامل

المسؤلية عن الامن في اية محافظة عراقية , على ان يكتمل انسحاب قوات الولايات المتحدة من الاماكن المذكورة اعلاه في موعد لا يتعدى 30 حزيران 2009 ميلادي.

3. تتمركز قوات الولايات المتحدة المنسحبة عملا بالفقرة (2) اعلاه في المنشاءات و المساحات المتفق عليها التي تقع خارج المدن و القرى و القصبات التي سوف تتحددها اللجنه المشتركة لتنسيق العمليات العسكرية قبل التاريخ المحدد في الفقرة 2 اعلاه
4. تعترف الولايات المتحدة بالحق السيادي لحكومة العراق في ان تطلب خروج قوات الاولايات المتحدة من العراق في اي وقت. و تعترف حكومة العراق بالحق السيادي للولايات المتحدة من العراق في اي وقت مضى.

Discussion:

1. In this article, domestication is utilized to grant the translator conveying the message or make a kind of adoption to the ST text to give the same effect. In addition, the obligatory particle (shall) is approximated into (يجوز, على , ل) to be coincided with original norms.
2. Compensation by merging is used to translate (no later than) in which a long stretch of words is translated in TT into (لا يتعدى).
3. Addition is also utilized where (من الاماكن المذكورة اعلاه) are added to the TT to make it more comprehensible.

Table (5)
Analysis of the translation Strategies

SL	Translation Strategies	Features
	Domestication	+
	Compensation	
	Compensation in kind	
	Compensation in place	
	Compensation by splitting	
	Compensation by merging	+
	Compensation by addition	
	Addition	+
	Elaboration and Explication	+

6) S T

Article 25

Measures to Terminate the Application of Chapter VII to Iraq

Acknowledging the right of the Government of Iraq not to request renewal of the Chapter VII authorization for and mandate of the multinational forces contained in United Nations Security Council Resolution 1790 (2007) that ends on December 31, 2008;

Taking note of the letters to the UN Security Council from the Prime Minister of Iraq and the Secretary of State of the United States dated December 7 and December 10, 2007, respectively, which are annexed to Resolution 1790,

Taking note of section 3 of the Declaration of Principles for a Long-Term.

Relationship of Cooperation and Friendship, signed by the President of the United States and the Prime Minister of Iraq on November 26, 2007, which memorialized Iraq's call for extension of the above-mentioned mandate for a final period, to end not later than December 31, 2008:

Recognizing also the dramatic and positive developments in Iraq, and noting that the situation in Iraq is fundamentally different than that which existed when the UN Security Council adopted Resolution 661 in 1990, and in particular that the threat to international peace and security posed by the Government of Iraq no longer exists, the Parties affirm in this regard that with the termination on December 31, 2008 of the Chapter VII mandate and authorization for the multinational force contained in Resolution 1790, Iraq should return to the legal and international standing that it enjoyed prior to the adoption of UN Security Council Resolution 661 (1990), and that the United States shall use its best efforts to help Iraq take the steps necessary to achieve this by December 31, 2008.

TT

المادة الخامسة و العشرون

اجراءات لانهاء تطبيق الفصل السابع على العراق

اعترافا بحق حكومة العراق في ان لا تطلب تجديد الولاية و التفويض الممنوحين للقوات متعددة الجنسية بمقتضى الفصل السابع المتضمن في قرار مجلس الامن الدولي رقم (1790) (2007) و هو التفويض الذي ينتهي صلاحيته يوم 31 كانون الاول عام 2008

و تويها بالرسالتين الموجهتين الى مجلس الامن الدولي: رسالة من رئيس الوزراء العراق و رسالة من وزير الخارجية في الولايات المتحدة الامريكية بتاريخ 7 و 10 كانون الاول 2007 على التوالي و هما ملحقتان بالقرار 1790

و اشارة الى الجزء الثالث من اعلان المبادئ بشان علاقة تعاون و صداقة طويلة الامد الذي وقع عليه رئيس جمهورية الولايات المتحدة الامريكية و رئيس وزراء العراق يوم 26 تشرين الثاني 2007 و الذي سجل للتاريخ دعوة العراق الى مد فترة التفويض المشار اليه لفتره اخيره تنتهي في تاريخ لا يتعدى 31 كانون الاول 2008 ,

و اعترافا بالتطورات الكبيرة و الايجابية في العراق و تذكيرا بان الوضع في العراق يختلف اختلافا اساسيا عن الوضع الذي كان قائما عندما تبنى مجلس الامن الدولي القرار 661 عام 1990 و لا سيما ان الخطر الذي كانت تشكله حكومة العراق على السلام و الامن الدوليين قد زال: فان الطرفين يؤكدان في هذا الصدد انه مع انهاء العمل يوم 31 كانون الاول 2008 بالولاية و التفويض الممنوحين للقوات متعددة الجنسية بمقتضى الفصل السابع المتضمن قرار مجلس الامن الدولي رقم 1790 ينبغي ان يسترد العراق مكانته القانونية و الدولية التي كات يتمتع بها قب تبني قرار مجلس الامن الدولي رقم 661 و 1790 و يؤكدان كذلك ان الولايات المتحدة سوف تبذل افضل جهودها لمساعدة العراق على اتخاذ الخطوات اللازمة لتحقيق ذلك بحلول يوم 31 كانون الاول 2008

Discussion:

In this article, the first strategy that is used for translating is domestication. Hence, many cultural-legal specific words are translated utilizing this strategy. In addition, compensation by splitting translating the word (authorization into (الولاية والتفويض)). The other strategy is addition where the words (taking note of the letters) is translated into ((تنويها بالرسالتين) where the number of the letters is not mentioned in the ST then is added to the TT. Moreover, the strategy of elaboration and explication is used to convey the message implied in the ST by translating the TT with the balanced effect that are found in the ST.

Table (6)
Analysis of the translation Strategies

ST	Translation Strategies	Features
	Domestication	+
	Compensation	
	Compensation in kind	
	Compensation by splitting	+
	Compensation by merging	
	Compensation by addition	
	Addition	+
	Elaboration and Explication	+

7) S T

Article 30

The Period for which the Agreement is Effective

1. This Agreement shall be effective for a period of three years, unless terminated sooner by either Party pursuant to paragraph 3 of this Article.
2. This Agreement shall be amended only with the official agreement of the Parties in writing and in accordance with the constitutional procedures in effect in both countries.
3. This Agreement shall terminate one year after a Party provides written notification to the other Party to that effect.
4. This Agreement shall enter into force on January 1, 2009, following an exchange of diplomatic notes confirming that the actions by the Parties necessary to bring the Agreement into force in accordance with each Party's respective constitutional procedures have been completed.

TT

المادة الثلاثون

مدة سريان مفعول هذه الاتفاقية

1. -1يؤكد هذا الاتفاق ساري المفعول لفترة ثلاث سنوات ما لم يتم انهاء العمل به من قبل احد الطرفين قبل انتهاء تلك الفترة عملا بالفقرة 3 من هذه المادة
2. لا يعدل هذا الاتفاق الا بموافقة الطرفين رسميا و خطيا وفق الاجراءات الدستورية السارية في البلد
3. ينتهي العمل بهذا الاتفاق بعد مرور سنة واحدة من استلام احد الطرفين من الطرف الاخر اخطارا خطيا بذلك
4. يدخل هذا الاتفاق حيز التنفيذ اعتبارا من اليوم الاول من كانون الثاني 2009 بعد تبادل الطرفين المذكرات الدبلوماسية المؤيدة لأكتمال الاجراءات اللازمة لدى كل منها لتنفيذ الاتفاق وفقا للاجراءات الدستورية النافذة لدى الطرفين.
5. تم التوقيع على هذا الاتفاق في بغداد في اليوم السابع عشر من شهر تشرين الثاني 2008 بنسختين باللغة العربية و الانجليزية و يتساوى النصان في الحجة القانونية.

Discussion:

In this article, domestication is elaborated to convey the lexical word (shall) into (يكون) since it is a legal system. Moreover, the title is translated depending on compensation by slitting in which the word (effective) is rendered into (مدة سريان مفعول) i.e. a short stretch in the ST is rendered into a long stretch in the TT. Moreover, in the second, third point is translated using Elaboration and Explication to convey the message implied in the ST to the TT. Additionally, the word (to that effect) is rendered with compensation in kind to give the loss of textual effect occurring in the ST when translating to the TT. Moreover, the word (into force) is rendered as (حيز التنفيذ) and the (bring the agreement into force) is translated using compensation by merging. Elaboration and Explication is also used to balance the two English and Arabic texts since both of these two texts require specific use of words that are applicable to the legal language.

Table (7)
Analysis of Translation Strategies

ST	Translation Strategies	Features
	Domestication	+
	Compensation	
	Compensation in kind	+
	Compensation by splitting	+
	Compensation by merging	
	Compensation by addition	
	Addition	
	Elaboration and Explication	+

FINDINGS

This research paper, so far, has discussed translating legal texts. Hence, seven articles from both English and Arabic texts are studied according to strategies by which these articles are translated. The purpose of this paper is to show how these articles are translated utilizing the eight strategies adopted by As Safi.

The analysis of data and tables have brought to light some important findings:-

1. In legal translation, domestication is mostly used to transfer the meaning of the TT due to the specific legal text. Thus, it is the right strategy to translate these kind of texts.
2. Addition is also used to add certain expressions to support the meaning in terms of the metaphorical features to make a kind of balance.
3. Compensation by splitting, merging and in kind are used to translate certain expressions that are suitable with such kinds of strategies.
4. Strategies are the best utilized to deal with these kinds of texts because they legal specific terms that are not easily translated unless using these strategies.

CONCLUSIONS

In this paper, we can conclude the following:
Legal language is considered as the skillful use of words. Translation theory is obligatory since each one understands the other depending on a process formulated for the purpose above.

Since translation involves languages, the analysis and the description of translation process must draw up on a theory of translation. Moreover, written legal texts are featured with long sentences, complex structures, repetitions and an old archaic lexis. Most of the legal texts are translated depending on domestication since the legal-culture values are transformed using this kind of strategy.

Additionally, compensation in kind, splitting, merging, and by addition are also used to resort to the TT with the same effect explored in the ST. Addition is utilized to add certain words and expressions to cope with the TT. Elaboration and approximation is also used to give a balance between the texts, ST and TT.

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Allãh Lexicon and Arabic The Function of Allah Expressions in Arabic Interaction: A Conversation Analysis Study

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***Abstract*—-beside their literal meanings, Allãh expressions have acquired over time a number of non-literal meanings that have become accessible to speakers as conventionalized meanings. The present study highlights that Allãh expressions can be used as devices to achieve certain conversational purposes such as holding the floor, changing the topic, closing a turn or ending a conversation. It is a conversation analysis study concerned with investigating the function of Allãh expressions; it aims at exploring what function these expressions may achieve in Arabic everyday interaction.**

***Index Terms*— Conversation analysis, Allãh Lexicon, Allãh Expressions, Insha'Allāh, Al-Hamdullilāh.**

I. INTRODUCTION

Allãh expressions are commonly used by all speakers of Arabic; it seems hard or even impossible to imagine a conversation in Arabic without a number of Allãh expressions. The employment of these expressions in everyday conversation is taken for granted as a non-negotiable fact. Further, non-Arabic speaking Muslims from diverse linguistic backgrounds are very willing to use Allãh expressions in their everyday interaction. They code-switch from their mother tongue to Arabic, a language that they do not speak, particularly with regard to the production of some phrases such as; ma sha'Allãh, alhamdu lillah, bismillah and insha'Allāh.

The current study is divided into three parts; the first one is devoted to the theoretical framework. It involves two sections: section one provides a detailed description of Allãh lexicon and fixed expressions; it also discusses the previous studies achieved in this field. Section two deals with the origin of these expressions in the holy Quran and Hadith of Prophet Mohammed (peace be upon him and his family) with a description of their use and meanings.

Having done this, Part two presents the collected data materials and the applied methodology. The third part provides a conversation analysis of Allãh expressions based on their occurrence in the selected extracts. The analysis mainly focuses on the meanings and functions of Allãh expressions in everyday Arabic interaction.

The findings of this study are summed up in the conclusion.

II. THEORETICAL BACKGROUND

A. Allãh lexicon and Allãh expressions

Allãh lexicon is a term coined by Castleton 2006. It is used here as an umbrella term to refer to all Arabic phrases and expressions where the word Allãh is incorporated (hereinafter Allãh expressions). Further, Allãh lexicon is a rich repertoire to construct a long list of hundreds, maybe thousands, of Allãh expressions that appear as salient features of Arabic. They include but are not limited to:

> [I]nsha' Allāh [God willing], alhamdulillah [Praise be to God], subhan Allãh [Glory be to God], masha Allãh [It is the will of God], baraka Allāhu fik [May God bless you], jazaka Allãh khayr [May God reward you], fi amanillah [God with God], inna lillahi wa inna ilayhi raji'un [From God we come and to Him is our return] and a multitude of others. (Morrow and Castliton 2007: 202).

These expressions, among many others, are commonly used in the day-to-day interaction as expressions of gratitude, greetings, welcomings and invitations by all speakers of Arabic, "including illiterates, [unaware] speakers of rudimentary Islam, and speakers with non-Muslim affiliation" (Masliyah 1999:113). Arabic, as Harrell, Abu-Talib, and Carroll (2003) observe, has "an important cultural pattern that compliments or words of praise should be accompanied by a deferential reference to God. Without the reference to God, such statements appear crude" (cited in Morrow and Castliton 2007:205-6).Therefore, the Arabic language appears "saturated with a rich variety of expressions invoking Allãh explicitly or implicitly" (Clift and Helani 2010: 358).

The widespread use of Allãh expressions in everyday Arabic conversation, irrespective of the speaker affiliation, has been emphasized on by many scholars (see e.g. Abboud, 1988; Gilsenan, 1983; and Ferguson, 1983).The most comprehensive and panoramic collection of Allãh expressions is in Piamenta (1979,1983), where he discusses the religious and cultural

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presuppositions drawn from them. In a pioneering study involving Insha'Allãh ‘God willing’ and its cognates, Ferguson (1983) examined what he called “God-wishes”in Syrian Arabic—in a corpus of thirty-one religious invocations. Castleton (2006) surveys what she calls “the Allãh lexicon”in different forms of communication. Further, in a very interesting study, Morrow (2006) notes that we can speak of the omnipresence of Allãh in the Arabic language as it permeates both spoken and written Arabic (Clift and Helani, 2014:358).

Allãh expressions are simply fixed phrases that have some specific meanings. According to the specialists, each language has its own set of fixed phrases that makes it unique and distinguished from all other languages. In other terms, fixed phrases express their uniqueness by their association with one language and one culture in which they are originated (Strakšiene, 2009: 18). They basically serve a twofold function: they define the cultural concepts of that society, on the one hand; and they reflect the system of ideological beliefs and values which constitute its cultural identity, on the other (Pawley 2007: 23).

Furthermore, the fixed phrases that uniquely belong to a particular language and cannot be expressed in another one appear as a “badge of belonging”, since they are not only distinctive expressions, but rather are “ingrained in the thinking of the speech community” and can be seen as the “air that people breathe” (Wierzbick 2007: 49).

Due to the frequent use of these expressions in everyday interaction, the Arabic language appears to be an inseparable part of the Islamic faith for its speaker. It is, as Stewart Desmond (1968) puts it, the language of the Quran, and it has an even greater effect on its speakers than other languages have on their speakers. The following part provides more details about the origin of Allãh expressions in the Quran, Hadith and Islamic culture.

B. The origin of Allãh expressions in the holy Quran and Hadith

As part of their Islamic faith and their religious affiliation, Muslims are keen to use Allãh expressions in their everyday interaction. The holy Quran, for instance, states that nothing happens except by God's will, so a Muslim believes that it is arrogant of him to promise or insist that something will happen when in reality s/he has no control over what the future holds. Therefore, believers cannot be truly sure that a given event will or will not take place because there may always be circumstances beyond their control that get in the way of their plans, and Allãh is the ultimate planner. Hence, the holy Quran always orders people to say *Insha’Allãh* ‘God willing’. It says:

"ولا تقولن لشيء اني فاعل ذلك غداً، الا ان يشاء الله ..."

“And never say of anything "Indeed I will do that tomorrow". Except (with the saying) ‘If Allãh wills" (Al-Kahaf 22-23).

An alternative expression, which is commonly used by Arabic speakers, is "bi'ithnillah," "by the will of Allãh" Which is also mentioned in the Quran in many passages such as "... وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ No soul can believe, except by the will of Allãh ,..." (Yunus: 100).

Likewise, the Quran encourages people to express their gratitude and thanks to Allãh by saying *Alhamdulillah* ‘thank God’, as Allãh says: “ لئن شكرتم لأزيدنكم “If ye give thanks, I will give you more […]” (Ibrahim 7).

Furthermore, the Quran asks the believers to celebrate the praises of Allãh by saying: “يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا” O ye who believe! Celebrate the praises of Allãh , and do this often” (Al-Ahzab 33:41).

Similarly, the Prophet Mohammed (peace be upon him and his family) also reminds the believers to always mention Allãh “إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ, وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ” “If you ask, then ask only from Allãh ; and if you seek help, then seek help only from Allãh ”. (Nawawi :19).

Consequently, it is an explicit order by the holy Quran and the Prophet to the believers to celebrate, praise, thank, seek help and always mention Allãh. That’s to say, Allãh expressions and the prescription for their use come directly from the Quran; and thus, their use is mandatory for Muslims. Hence, the use of *Insha'Allãh* ‘God willing’ and its cognates are derived directly from one of the fundamental tenets of Islam; a belief in the Divine Will.

III. Data and Methodology

A. Data

The data of the current study consist of a corpus of ten hours of television interviews that represent different types of naturally occurring conversations. They were collected from different TV channels on youtube.com (see Appendix 1: Primary Sources). These interviews held by different reporters with some famous figures: sport, art and music stars in the Arab world. In each video, there are generally two participants: the interviewer (IR) and the interviewee (IEE).

The first step of processing data consists of watching the collected video recordings to select the extracts that contain features relevant to the purpose of this study. As a result, nine extracts that document the use of Allãh expressions with different meanings and various functions were chosen. The second step of processing data is transcribing as accurately as possible the selected extracts. All data have been transcribed according to the transcription conventions developed by the conversation analyst Gail Jefferson (2004) A brief summary is provided in Appendix (2).

The transcription, in the course of this study, appears in three lines. The first line is the utterance in its original form, the second line is a transcription of the talk. The third line presents an italicized idiomatic English translation to give a clear idea about what information speakers convey to each other.

B. Methodology: Conversation Analysis (CA)

As the current study is concerned with a naturally occurring verbal interaction, the general methodological principles of conversation analysis are applied to analyze the collected data materials.

Conversation Analysis (CA) is an approach to talks and social interactions. The term emerged in the writings and lectures of Harvey Sacks, Emanuel Schegloff and Gail Jefferson in the late 1960s and early 1970s as a sub-discipline of sociology. It is a bottom-up data analysis method that studies the naturally occurring talk-in-interaction. In other words, language, as (Sindel 2004: 8) points out, is not the focus of CA but rather the practical activities in which language is deployed. Therefore, CA stresses that analysis should not be based on prior theoretical assumptions. This means that the analysis is achieved according to the participants' own perspective (Hutchby and Wooffitt 2008: 20).

According to the CA perspective "[h]uman actions are meaningful and involve meaning-making" (Heritage 2011: 209). However, an utterance is socially meaningful only when it is understood and shared by a recipient of the act. The understanding of an activity, in other words, is inherent in the sequence of its events, and precisely in the turn-by-turn mechanism, because each action in social interaction can be understood as responsive to a previous action and a frame to a subsequent one. That is to say, utterances are not single events, rather they are connected in a network of actions which can be noted by identifying the patterns, practices or devices employed by participants to produce meanings and actions.

IV. The Analysis

The functions of Allãh expressions in Arabic interaction.

Each one of Allãh expressions can be used as inseparable unit at the beginning, middle or end of a sentence to convey different meanings and serve various functions. They may occur as independent clauses, accompanied by prolongations, pauses or discourse markers such as (and, but, so, because, will, etc.). Based on such occurrences and beside their literal meaning, which is in most cases an invocation to God, Allãh expressions operate as important devices to achieve some conversational purposes.

A. *Allãh expressions as transition words and floor holding devices*

When a speaker wishes to continue speaking, the simplest and the most frequent technique is to employ an "utterance incompletor"; they are words like "'but', 'and', 'however' and other clause connectors" (Coulthard,1977:57).The importance of these devices is generated from their ability to turn a potentially complete turn into an incomplete one.

Consider extract (1) which is an interview with an Iraqi footballer after winning China 3-0 and being qualified to the final of Asia Cup in Sydney, Australia.

Extract1: Asia Football Cup

1. IR شنو شعورك بالفوز والتأهل الى نهائيات اسيا

shano sha'aorak ba'ad elfowz wa ba'ad alta'ehal ila naha'eyat asia
What are your feelings after winning and qualifying to the finals of Asia?

2. IEE بسم الله الرحمن الرحيم

In the name of Allãh the most gracious the most merciful

3. (1.0) اول شيء شعور لا يوصف بعد كسب ثلاثة نقاط المؤهلة الى النهائيات

awal shi sha'aoor la yousaf ba'ad kaseb thalath niqat mo'ahilah ila alniha'eyat

Firstly, it is an indescribable feeling after winning three points that qualify us to the finals.

4. ان شاء الله سوف نعمل الكثير على سدني ان شاء الله ونقدم شيء العراقي يفرحه ان شاء الله للشعب

<Insha'::::Allāh> sowfa na::'amal alkatheer ala:::: Sydney Insha'Allāh wa noqadem shi lilsha'ab al iraqi yofaraho °Insha'Allāh°.

God willing we will work hard for Sydney. God willing and we will do something for the Iraqi people that make them happy God willing.

5. IR: اشكرك انا حمودي توصل بالسلامة ان شاء الله

ashkorek ana hamoodi tosal bilsalamah Insha'Allāh↓
Thank you Hammodi, hope you a nice trip, God willing.

In an answer to a question about his feelings of winning and qualifying to the final of Asia, The IEE starts his utterance in line (2) by using the expression >bismillah alrahman alraheem↓< 'In the name of Allãh the most gracious the most merciful'; it is an expression used by all Muslims as an opening word when they initiate a speech or even a work, task, trip or anything else. In line (4), Insha'Allãh 'God willing' occurs three times; they are undoubtedly used as invocation and hope regarding the future as the IEE talks about something that will take place in the future. But the question is why he repeats this expression three times and do they have the same function.

First of all, repeating this expression is a normal trait of Arabic interaction. Insha'Allãh 'God willing' can be seen as the most repeated expression in the various types of interaction. However, the presence of (سوف 'will') along with the prolongation of the vowel 'a', in addition to its pronunciation in a slower pace than the surrounding speech indicates that <Insha::::'Allãh> 'God willing' is used here as a transition word to build up an extended turn whereby the IEE intends to gain time and formulate his utterance.

The second occurrence is used as a floor holding device that the IEE employs to express his desire to continue speaking and completing his turn as well as to provide new information, particularly when it occurs merged with the discourse marker ("و" and). Whereas, the third occurrence is used to express a will of handing over the floor and close turn. This can be seen clearly in the IR's following turn, in line (5) as he thanks the IEE and close off his turn with the same expression Insha'Allãh 'God willing'.

In extract (2) below, the IR's utterance 'God willing a constant joys to the Iraqi people oh God' is produced in a form of invocation to congratulate the players and the Iraqi people on the occasion of winning and qualifying to the final of Asia Football Cup; to which the answer comes in a form of reciprocal invocation but certainly with a function to serve.

Extract 2: Asia Football Cup 2

1. IR ان شاء الله دوم الافراح على الشعب العراقي يارب

inshaAllāh dom alafrah ala alsha'ab aliraqi yarab
God willing constant joys to the Iraqi people oh God

2. IEE ان شاء الله

>Insha’Allāh<
God willing

3. وان شاء الله الشباب يقدمون اكثر و اكثر.

w'inshaAllāh alshabab yaqadmoon akthar wa akthar
And God willing the players will do more and more.

Insha’Allāh ‘God willing’ also occurs three times with a different function for each occurrence. The first one occurs in line (1), in the IR’s utterance, as an invocation to Allãh to spread happiness and joy over all Iraqi people. It is used as transition word; it is of politeness and part of the Islamic faith to add the expression Insha’Allāh ‘God willing’ when speaking about something of the future. Further, it also appears as a useful strategy with a considerable productive capacity that enables the speaker to formulate his utterance and build up an extended turn.

The second occurrence in line (2) stands by itself as an independent turn constructional unit. It comes as a reciprocal invocation that carries a complete answer to the IR’s turn. It means here (Yes, I hope so).

In line (3) Insha’Allāh ‘God willing’ occurs merged with the discourse marker (‘و’ ‘and’). So, beside its usual function as an invocation to Allāh , this expression appears as an inseparable part of the discourse marker (and) that the IEE employs it to express his desire to start a new turn constructional unit in line (3), because the new information is provided just after it. Hence, this occurrence enhance the assumption that Insha’Allāh ‘God willing’ is used here to hold the floor and prepare the ground for an extended turn.

Beside Insha’Allāh ‘God willing’ there are other expressions that can be used to achieve similar functions. In the following extract (3), the IEE employs Alhamdullilāh ‘thanks God’ to express his gratitude and thanks to Allāh. It can also be seen as a floor holding device for an extended turn by the speaker.

Extract 3: Greek Trip

1. IR رحلة اليونان كيف كانت ؟

Rihlat alyounan kaif kanet↓ ?
How was the Greek trip?

2. IEE و الله كانت كويسة الحمدلله واستفدت منها

WAllāh kanat kowaisah alhamdullilah↑ wa astafadit minha
by Allāh it was good, thanks God, I get benefit from it.

3. و اللهم لك الحمد ووو ذا الموسم لعبت يعني مع الهلال

WA::Allāhum lek alhamd >wo::::::tha almowsim la’abit ya’ani ma’a alhilal<
And thanks God and this season I played I mean with Al-Hilal.

4. تحقق يعني حلمي من وأنا صغير

TAHAQAQ ya’ani helmi min wana sagheer
It has been achieved, I mean my childhood dream

5. و ان شاء الله مو باول بطولة

WINSHALLĀH mo beawal batoolah
and God willing it will not be the first championship.

Alhamdullilāh ‘thanks God’ in line (2) occurs at the end of a TCU to thank god for having a nice and successful trip to Greek. When we talk about an achievement, Alhamdullilāh ‘thanks God’ is the appropriate expression to be employed to express thanks and gratitude to God. In line(3) the IEE employs this expression again but in a long form proceeded and followed by the discourse marker (and) with a prolongation in the vowels (‘a’ and ‘o’)on the both sides. All these techniques seems used to hold the floor and gain time to prepare his utterance because the new information are provided just after it. Then, when The IEE moves, during the conversation progress, to talk about the future, he uses Insha’Allāh ‘God willing’ which occurs merged with the discourse marker ‘and’, and it is pronounced exclusively louder than the surrounding words to signify that the IEE wants to hold the floor and to add more information.

Moreover, in extract (4) below, and in an interview with an actress in Dubai International Film Festival, the IEE employs another expression which performs the same function as the expressions that have been discussed so far.

Extract 4: Dubai International Film Festival -1

1. IR (xxx)

2. IEE و احب اني كل سنة اتواجد

ao: ahib ani kol sana atwajed
And I’d like every year to be here.

3. = لأنه ما شاء الله كل سنة في تطور لتطور

La’enahu >masha’Allāh< kol sana fi tatawor la tatawor↓
Because as Allāh wills, every year, it moves from one development to another

The IEE answers the question of the IR about her participation in the festival; the answer, in line (2), seems satisfactory and good enough. However, the IEE decides in line (3) to add more information; so, she employs the expression Masha’Allāh ‘as Allāh wills’ proceeded and merged with the discourse marker ‘because’. It is used to hold the floor and prepare the ground for an extended turn as the new information are provided just after it.

To sum up this section and as the analysis of the extracts (1-4) shows, it is appropriate to say that Allāh expressions can be employed as floor holding devices, particularly when they are proceeded or followed by discourse markers or when there are prolongations in the vowels whereby the speaker intends to gain time and formulate his turn.

B. Allāh expressions as signals for closing turn and shifting topic.

According to their occurrence in the everyday interaction, Allāh expressions can also be used as a strategy to close turn, shift topic or even end a conversation. Let us consider the following extract (5), where a guest in Dubai International Film Festival answers a question about his participation in the festival.

Extract 5: Dubai International Film Festival – 2

1. IR (xxx)

2. IEE انا مشارك أ::::: كضيف هالمرة

ana musharek a::: kadhaif (.) halmarah
I Participated as a gust this time

3. ما عندي فلم مشارك

ma'andi film musharek
I don't have a participated film

4. ان شاء الله في دورات قادمة ان شاء الله

INSHA'ALLH fi dawrat qadimah insha'Allāh↓
Good willing in the next sessions Good willing

Insha'Allāh 'God willing' at the beginning of line (4) is a normal occurrence as the IEE intends to speak about something of the future, the next festivals. However, using this expression in a louder tone than the surrounding utterance and after providing a complete answer in line (2 and 3) confirms that it is used as a transition word to build up an extended turn and to add more information. Whereas, Insha'Allāh 'God willing' with a falling pitch at the end of line (4) signifies a wish of handing over the floor to the IR. In short, The IEE uses this expression as a closing word to convey a message to the IR that he has finished what he wants to say, and he wants to relinquish the floor.

An alternative expression, which expresses the same meaning and serves the same function, is used in the following extract (6); it is an interview with Al-Muqaweloon football player after winning Al-Ahli 1-0.

Extract 6: Al-Muqaweloon and AlAhli match

1. IR يمكن دا راجع للجهد طبعا اللي انت بتقدمه ياحمد يعني اكيد عامل السن و الخبرة

Youmkin da raji'a liljohed elli anta bataqodumah yahmed ya'ani amil alsin wa alkhabrah.

This may be related to the effort you make Ahmed, I mean the factors of age and experience

2. IEE وبعدين يعني واحد وثلاثين سنة مش مش كبيراوي

Wa ba'adeen ya'ani 31 sana mesh mesh kabeer awi.
And then, I mean 31 year is not very old

3. يعني يعني عادي يعني ف:::: كرستيانو عنده 33 سنة و احسن لعيب في العالم

ya'ani ya'ani a::di ya'ani f::: cristiano ando 33 sana wa AHSAN LA'AEEB FI ALA'ALIM
I mean it is normal, Cristiano is 33 years old and he's the best player in the world.

4. ف:::: مفيش حاجة اسمها سن يعني

F::::: mafeesh haja asmaha sin ya'ani
So, there is nothing called age I mean.

5. IR طب انا اتمنالك كل التوفيق فيما هو قادم بأذن الله

tab ana atamanlek kol altawfiq fima howe qadim bi'thnAllāh
Ok, I hope you all success in what is coming by God's will

Bi'ithnAllāh 'by God's will' is one of Allāh expressions that are communally used in everyday interaction. It plays the same role of the expression Insha'Allāh 'Good willing'. In line (5), it occurs as an invocation and hope regarding the future since the IR's utterance is concerned with an event that may take place in the future.

However, a significant feature can be drawn from this occurrence. The expression Bi'thnAllāh 'by God's will' serves here another function; it is employed to announce the end of the IR's turn. In other terms, It is used as a signal to expresses his wish to close the topic and end the interview especially when the IEE thanks him and leave the place.

Another example that supports the assumption of using Allāh expressions as signals to close turns. In extract (7) below, the IEE employs both expressions Insha'Allāh 'God willing' and Bi'thnAllāh 'by God's will' in his turn; they express the same meaning (an invocation and hope regarding the future) but serve different functions.

Extract 7: Dubai International Film Festival 3

1. IR (xxx)

2. IEE مشاركتي دائما بالتواجد

musharakti da'eman biltawajod
My participation is always to be present.

3. و لكن ان شاء الله في السنوات القادمة نحوو:: نحاول نكون متواجدين بأعمالنا

<wa lakin> inshaAllāh fi alsanawat alqadimah nhoo::: NHAWIL nakoon matawajideen be a'amalna.

and but God willing, in the next years, we will try to be present by our works.

4. (0.3)

5. بأذن الله

Bi'thnAllāh
by Allāh's will

Insha'Allāh 'God willing' occurs in line (3) proceeded by the discourse markers 'and, but'. The IEE answers the question about her participation in Dubai International Film Festival in line (2). Then, in line (3) when she wants to extend her turn to add more information, she employs the expression Insha'Allāh 'God willing' merged with the discourse markers ('and' and 'but') to hold the floor and continue her turn.

In line (5) she uses Bi'thnAllāh 'by God's will' at the end of her turn to signify a wish to close her turn or shift the topic particularly when it comes in an independent turn and after a pause of (0.3) in line (4).

Accordingly, to conclude this section, the analysis of the extracts (5-7) shows that Allāh expressions may serve other functions; they can be used as signals to relinquish the floor, shift topic or end conversation. Hence, one expression can serve different functions. The following section provides more examples.

C. One expression with various functions

The expression Allāh ya'tik al'afye 'may Allāh bless you' which is communally used in the Levantine Arabic has, as

Ferguson (1983:69) points out, different meanings and functions according to the situations it occurs in.

a) It is probably used as a salutation to someone who is doing some fairly heavy manual work or to someone who has just finished a job, and in the later one it could be interpreted as a kind of congratulation or praise.
b) b.It may also be said to someone who has achieved a service to the speaker, e.g. we may say it to a waiter in a restaurant as an expression of thanking; the formula is understood here as a thank you.
c) c. Finally,it may be used as an encouragement to someone who is about to start a difficult task.

Extract (8) below shows that the expression Allāh ya'tik al'afye 'may Allāh bless you' occurs three times.

Extract 8: The league championship

1. IR يعطيك العافية

ya'tik al'afye
bless you

2. IEE الله يعافيك

Allah ya'afik
May Allah bless you

3. IR كيف امورك

Keif Amorak
How is it going?

4. IEE و الله تمام الحمد لله

wallah tamam alhamdulilah
by Allah it is OK thanks God

5. IR: أيش اخبارك

Eish Akhbarek
How about your news?

6. IEE : هههههه الحمد لله

hahaha Alhamdulilah
Laugh thanks God

7. IR كيف عبداللطيف الغنام معاك

keif Abedallatif alghanam ma'aak
How is Abedlatif Alghanam with you?

8. IEE و الله تمام الله يعطيه العافية و الله مساند

Wallah tamam allah ya'tih al'afye wallah masand
By Allah he is OK may Allāh bless him by Allah he supports me

9. IR و الشلهوب

wa alshalhoob
and Al-Shalhoob

10. IEE كلهم و الله الاثنين بصراحة ساندوني من اول والله يعطيهم الف الف عافية واهديهم الدوري الان

Kolhom wallah alathnain besaraha sanadony min awal we allah ya'atihim alif alif afiya wa ahdeehum aldowri
All of them, by Allah, the two have supported me from the beginning and Allāh bless them and now I present them the league championship.

11. IR حلو

hillo
Nice

Allāh ya'tik al'afye 'may Allāh bless you', sometimes briefly pronounced, as ya'tik al'afye 'bless you' is used in line (1) as an expression of salutation that the IR uses, at the beginning of the interview to greet the IEE who, together with his team, have just achieved a hard task, winning the league. Whereas, in lines (8) and (10) it is used as an expression of thanking the IEE uses to thank and praise the coaching staff for their support and efforts that helped the team to win the league championship.

D. Plasticity and richness of Allãh lexicon

Allãh lexicon is not confined to a limited number of expressions. The word Allāh may be added to unlimited number of verbs that Arabic speakers use in their everyday interaction. They convey different meanings and serve various functions according to the situation they occur in.

Table (1)
some verbs that can be used as parts of Allāh expressions

Trust in	يتوكل	Take away	يبعد	Bless	يبارك
Ask forgiveness	يستغفر	Bring closer	يقرب	Protect	يحمي
Seek refuge	يستعيذ	Expel	يطرد	Support	ينصر
Give	يرزق	Arrive	يوصل	Guide	يهدي
Recover	يعافي	Rescue	ينقذ	reward	يجزي
Heal	يشافي	Turn away	يصرف	Glorify	يعز
Open	يفتح	Teach	يعلم	Succeed	ينجح
Inter	يدخل	Illuminate	ينور	Win	يفوز
Give off	يخرج	Save	يحفظ	Provide	يزود
Multiply	يكثر	Improve	يحسن	Help	يوفق/
Direct	يوجه	Lengthen	يطيل	Guide	يسدد
Grant	يمنح	Increase	يزيد	Thank	يشكر
Forgive	يغفر	Write	يكتب	Simplify	ييسط

Let us consider, for instance, extract (9) which is reported by Rachid Wadia in (Morrow 2006:84–85). it is a conversation in a vegetable sūq in Settat, Morocco. It shows the ubiquity of Allāh expressions with different meanings and functions.

Extract (9): vegetable sūq

1. Buyer: کم البطاطا

Kam al-batātā?
How much are the potatoes?

2. Seller: توكل على الله

Twakkal 'alā Allāh.

You put your faith in Allāh. [Meaning: offer me a price]

3. Buyer: درهمين للكيلو

Dirhamein b'kilo.
Two dirhams a kilo.

4. Seller: الله يجلب راس المال

Allāh yjīb rās al-māl.
"May Allāh bring my expenses."[Meaning: at this price, I can't recoup my cost]

5. Buyer: الله يهديك، الله يجعل البركة

Allāh yahdīk. Allāh yaj 'al al-bāraka.
"May Allāh direct you, Allāh provides enough."
[Meaning: Oh, come on, Allāh provides.]

6. Seller: الله يهدينا كاملين، و لكن و الله ما وصلت راس المال

Allāh yahdina kāmlīn, wa lakin, wallāh ma wasalt hta rās al-māl.
"May Allāh direct us all, but by Allāh, you didn't even reach my expenses" [Meaning: Your price is far too low.]

As it is obvious that the word 'Allāh' has been added to a number of verbs to form expressions that serve different meanings and various functions. In other terms, speakers can formulate many expressions in their formal and informal day-to-day interaction to achieve some conversational purposes.

In a short conversation between a seller and buyer at the vegetable market, four expressions are spontaneously formulated and employed. They are: put your faith in Allāh, May Allāh bring, May Allāh direct you and Allāh provides. They occur in a form of a reciprocal invocation between the co-participants but they, at the same time, convey different meaning other than the apparent ones as they are clearly explained in the extract (9). Thus, by adding the word Allāh to some verbs, we may obtain new expressions that can serve some important interactional purposes

Conclusion

Allāh expressions are not only a combination of words grouped together, rather they have strategic functions. They are used as quintessential speech formulas and standard recipes for achieving certain interactional purposes.

The analysis of Allāh expressions has demonstrated that Insha'Allāh 'God willing' and its cognates are not only expressions of invocation and praise to Allāh. Rather, they can also be conceived as effective tools to achieve certain conversational purposes. They are used as devices to hold the floor and continue turns in interaction; and as signals for closing turns and shifting topics where a speakership change is possible.

The analysis has also revealed that the frequent use of Allāh expressions in different positions of speakers' turns provides them with the possibility to serve various functions. In other words, they appear as multifunction devices used to build, hold or close turns. They are used as a transition word to build up an extended turn, or a floor holding device deployed to keep going on in interaction, or even a signal to express a desire to close a turn and hand over the floor to a co-participant.

Another significant point to be considered here that Allāh lexicon is not confined to a limited number of expressions, but rather many other expressions can be formulated by adding the word Allāh to unlimited number of verbs that can be employed to serve various functions according to the situation they occur in.

Appendix 1

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Appendix 2

Transcription Notation

The transcription conventions used in the transcriptions are as follows:

┌word	the brackets on the left indicate the starting point of overlap └word
word┐	the right-side brackets indicate the termination of overlapping word┘
=	equal signs indicate latching between utterances
(1.0)	numbers in parenthesis indicate the interval in tenths of seconds
(.)	a full stop in parenthesis indicates a micro-pause, usually shorter than two tenths of a second
°word°	the degree signs indicate that the word or phrase are pronounced quieter than the surrounding speech
>word<	the utterance or its part is pronounced in quicker pace than the surrounding speech
< word >	the utterance or its part is pronounced in slower pace than the surrounding speech
WORD	word in the upper case indicates that word was pronounced exclusively louder than normal utterance
(( ))	Observer note
wo:rd/word:	colon after a vowel or a consonant indicates the prolongation of utterance
word	underlined word or syllable indicates that it is accentuated by the speaker
·hh	an inbreath
(word)	words or phrases in parenthesis are dubious
Word	translation in English

Word word in bold indicates the occurrence of the analyzed Expressions

(x) inaccessible word by the observer , the number of "x" signs corresponds to the number of syllables

↑ rising pitch

↓ falling pitch

IR the interviewer

IEE the interviewee

* * stars delimitate the gaze direction to the interviewer

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Needs Analysis as a Measure for the Accuracy of ESP Syllabus Courses in Kurdistan Technical Institutes, Department of Administration as a Case Study

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Abstract— **ESP courses are used in all Higher Education institutions in Kurdistan/Iraq. These courses are supposed to provide students with both awareness and skills to handle communication in English in the target subjects. This paper addresses the effect and shortcomings of "Administrative Reading in English', an ESP course taught in Kurdistan Technical Institutes. The paper examines the extent to which these courses fit the needs of Kurdish students; and whether the curricula of the course reflect the characteristics of a systematic standard ESP course. Data was collected through a questionnaire distributed to three different student groups and interviews were conducted with instructors. The data is used to identify the drawbacks of the course material; and investigate the relevance of the teaching methods, assessment and the language used, to the level, motivation and needs of the students. The research concludes that a solid curriculum that takes into consideration students' motivation for learning as well as their receptive and productive learning skills has not been correctly constructed for the courses in general.**

Index Terms— **Administrative reading, ESP, needs analysis, course design, English language proficiency.**

I. INTRODUCTION

Modern language learning programs are based on the idea that language is an instrument for communication rather than sets of linguistic structures to memorize. Therefore, an engineer preparing for graduate study in the United States should take a different course from a potential tourist to England. (Basturkmen, 2010, pp. 1-2) cited in Nunan (2004, p. 7). English for Specific Purposes ESP is describes as referring "to the teaching of English for a clearly utilitarian purpose." (Mackay and Mountford, 1978 p. 2). This definition denotes that ESP is needs based and should be taught in ways that enable learners to use it in specific contexts in the future.

The emergence of ESP courses is attributed to three major reasons (Hutchinson, Tom; Waters, Alan , 1987, p. 6). The first is the major advances in science and technology worldwide after the Second World War and the economic dominance of the United States which brought English to status of an 'international language'. Following this, Western money and knowledge was moved to the oil-rich countries because of the Oil Crisis of the early 1970s. As a necessity, English became the language of scientific and economic movement. Second, the growing demand on English courses led to the idea of focusing on using language in real communication. Soon, linguists started to figure out that the language used for speaking and writing is noticeably different from one context to another. This meant that, after analyzing the linguistic characteristics of a field of work or studying a group of learners, the English they needed was identified. Third, educational psychology also had its effects on the appearance of ESP by means of giving attention to learner's perception. To illustrate, because learners' motivation has impact on the effectiveness of their learning, their interests and needs has to be considered too. Thus, designing courses started to reflect the requirements of learners giving rise to "learning centered" or "learner centered" approaches. (Thomas, 2013, p. 161). Thus, needs analysis and student centered learning are at the heart of ESP courses.

This paper relies on needs analysis as a measure to examine the adequacy of the ESP courses used in Kurdistan Technical Institutes. The study assumes that these courses do not reflect what students need or their English proficiency level. To ensure a comprehensive analysis and roll out student bias and misunderstanding, the researchers took to consideration the texts used, students- instructor interaction, and some aspects of the teaching- learning environment from the perspective of the students and the instructors as well. Below are some of the key concepts involved in the analysis..

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II. CHARACTERISTICS OF ESP

Dudley-Evans (1997) attempts to identify the properties of ESP under two terms: 'absolute' characteristics, and 'variable' characteristics. According to the absolute characteristics ESP:

1. is designed to meet specific needs of the learner;
2. makes use of the underlying methodology and activities of the disciplines it serves;
3. is centered on the lang3uage (grammar, lexis, register), skills, discourse and genres appropriate to those activities.

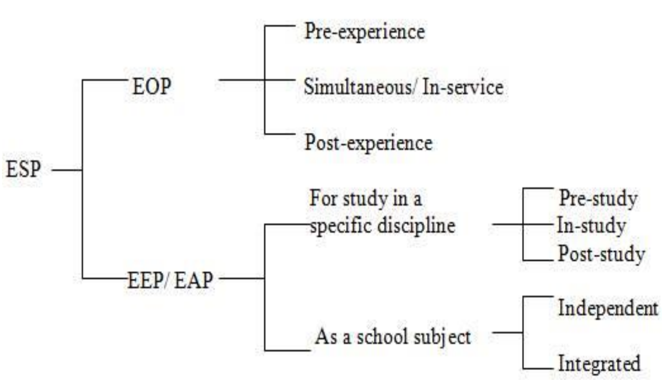
Variable characteristics, on the other hand, states that ESP:

1. may be related to or designed for specific disciplines;
2. may use, in specific teaching situations, a different methodology from that of 'General English';
3. is likely to be designed for adult learners; either at a tertiary level institution or in a professional work situation.
4. is generally designed for intermediate or advanced students.

Thus, central to the ESP courses is the learner-centered approach to teaching and learning. Both absolute and variable properties stress the fact that student need is the corner stone of designing the course besides the purpose of the course. Furthermore, it should be noted that, as Dudley-Evans points out, ESP courses target students of intermediate to advanced levels.

III. TYPES OF ESP

There are two types of ESP: English for Academic Purposes (EAP), and English for Occupational Purposes (EOP).



The classification of this diagram explains the division of courses into EAP and EOP according to when they take place. The importance of these classifications is that they will have impact on the degree of specificity that is applicable to the course. "A pre-experience or pre-study course will probably rule out any specific work related to the actual discipline or work as students will not yet have the required familiarity with the content, while courses that run parallel to or follow the course of study in the educational institution or workplace will provide the opportunity for specific or integrated work."(Evans et al., 2008, p.6)

IV. NEEDS ANALYSIS

According to Hutchinson and Waters (1992), needs analysis is the source of 'necessities' and 'wants'. The former is what the students have to know so as to role successfully in the target situation; the second is what the learners feel they have to know or what they would like to know. Further, Johns (1991) states that needs analysis is the initial stage of course design and it gives rationality and importance to the following activities in the course design. It is crucial to identify the needs of the students as ESP courses is determined by the particular necessity of students not administrators' or teachers' opinions and concerns. (p. 55)

Mackay and Mountford (1978) also state that language teaching needs to be planned in accord with the 'specific learning and language use purposes of identified groups of students', therefore, it is vital to realize definite "learning needs and communication needs" of students in advance, then considering the prerequisite of the content for the students.

There are, however, some disagreements about the materials that are used in the courses. Some authors assert that the language that is used in ESP courses ought to be authentic (Rogers, 2000). Nonetheless, Widdowson (1990, cited in Ptrova 2008) has an opposite view about authenticity:

> Authenticity of language in the classroom is bound to be, to some extent, an illusion. This is because it does not depend on the source from which the language as an object is drawn but on the learners' engagement with it. In actual language use, meanings are achieved by human agency and are negotiable: they are not contained in text. To the extent that language learners, by definition, are deficient in competence they cannot authenticate the language they deal with in the manner of the native speaker.(p.10)

Hutchinson and Waters (1987) argue that it is vital to pay attention to the instructive values rather than authenticity of the test. However, a virtuous coursebook should enable students to use the language in real life circumstances. In addition, it is advantageous to use materials that approach the students' field of study. (p. 11) Accordingly, ESP courses should exploit some examples of authentic language, reassure real world like communication, and a content that is related to the students' determination.

V. SYLLABUS DESIGN

There are some significant choices that need to be made before designing a syllabus. Going with guidelines of syllabus writing provided by Dick (2005), the following steps could be recognized:

A. the reason behind selecting the items to be covered in the course and how these items will be structured;
B. the kind of the syllabus that needs to be founded;
C. Under which condition the syllabus is put into operation; that is, determining accessible resources, possible difficulties and external factors that might force the instructor to depart from the syllabus.
D. inspecting the learners' abilities, learning perceptions and wants.

E. Before utilizing the designed syllabus, it is most likely necessary to have means for assessment of the method.
F. it is vital to have flexibility in the design of the course to give way to potential changes during and at the end of the course.

As the above points illustrate, student participation and motivation for learning is crucial for ESP course design. ESP courses are conceived as a tailor-made program for prospective students; hence, the students should be consulted in the process of syllabus design as a strategy to know the tasks they performed in their job environment and to make them more involved with the class and the material. Further, through the different sessions, instructors must take to consideration the students' learning preferences and styles as well as their language level and revise and improve on the syllabi.

VI. Review of Related Literature

A number of studies have been carried out to explore efficacy of ESP courses in the literature. A case study incorporating ESP instruction into the university English course was carried out by (Chien & Hsu, 2010) . It was discovered that the English proficiency of the majority of the students who participated in the ESP program improved more than the students who joined the general English program. Chostelidou (2010) measured the efficacy of utilizing a needs-based approach to ESP course design. A pre-test and post- test was carried out before and after the courses for both students who were exposed to the needs-based syllabus and students who were presented with the usual teaching approach for an academic semester. The experiment revealed the effectiveness of ESP course design. The need for ESP course for students in the Department of Accountancy was shown in another study. The preliminary stage was to determine the need of the students and it was found that these courses are both the students' immediate need as learners, and long-term need as professionals in their future businesses. (Ibid). ESP course was also evaluated as a requirement for Mechanical Engineering students and it was concluded that the course is effective in improving the technical translation proficiency of the students, as well as their speaking skills (Hatam & Shafiei, 2012).

Needs Analysis as a prerequisite for ESP was also investigated for courses given to nursing students. It was recommended that Nursing English textbooks should be based on Needs Analysis by ESP designers. (Saragih, (2014)). In another research, the significance of investigation of the needs of learners, teaching organization, and the society is pointed out for establishing curriculum design for business English which is a branch of ESP. (Li, 2014). A thorough description of the needs analysis to improve an ESP course is given by (H & Hyun, 2013). A survey questionnaire was carried out on three different groups: students group, engineering professors group, and industry workers group. The data from these three sources was used to investigate what is expected to function best for ESP course development. Further, another study showed that needs analysis has a vital part in the development and designing a language course, however, the learners, who are the main basis of needs analysis, may not be cognizant of their necessities. So, a practical needs analysis which looks for the needs from many views like, "text analysis, interacting with students, teachers, employers and assessors, surveying the target environment, observing the pieces of works, using personal experience etc" provides assurance to both students and teachers (Veena, 2016).

ESP course books have also been evaluated to determine its efficiency. In an exploration instructors' and learners' attitudes towards the content, exercises or activities, and topics of their ESP coursebook were studied. The findings showed that considering the opinion of students' and teachers' about the used material of the course has an essential role in the achievements of any language course (Salehi, et al., 2015). ESP materials selection and design have also been investigated. Lesiak-Bielawska argues that though ESP materials writing is a crucial component of ESP practice, ESP teachers need to be assisted by "ready-made commercial materials produced by knowledgeable ESP specialists, Internet resource," and then results of needs analysis and the learners themselves (Lesiak-Bielawska, 2015).

VII. Research Methodology

A. *Context of the study*

This study is conducted at three different institutes, namely Darbadixan, Halabja and Kalar Technical Institute, Sulaimani Polytechnic University. The research focuses on the ESP course that is given in all three institutes, Department of Administration, under the title "Administrative Reading" (AR).

B. *Research questions and hypothesis:*

This study tries to answer the questions whether the course meet the needs of the students; are compatible with the standards of an ESP course; and are contributing to raising the level of English of the targeted students.

The research hypothesizes that the needs and level of the students are not taken into consideration in designing the courses, that is why the Administrative Reading Course fails to meet the requirements of a standard ESP course and does not result in any reasonable learning outcomes.

C. *The aims of the study*

1. Identify the gap, if any, between students' abilities, courses, and needs.
2. Identify teachers' role in the class.
3. Identify the course design, methodology, the materials that are used throughout the course and the students' perceptions about them.
4. Identify the extent to which ARs course matches the characteristics of a systematic standard ESP.

D. *The participants*

The participants involved in this study are 75 students of the Department of Administration in the above mentioned Institutes. This number is the total number of students enrolled in the course in all three institutes. They are male and female, their age's ranged from 18 to 23 years. The participants are divided on three groups; each group included 25 students from the same institute.

Beside the students, all three teachers who are responsible for delivering the course are also interviewed. The instructors are only three as only one instructor was in charge of delivering the class in all three institutes.

E. *Research methods and instrument*

As mentioned earlier, the research uses a quantitative and qualitative method. For this purpose, data is collected through a questionnaire, which includes closed- and open-ended questions and is directed to the students. In addition, interviews are conducted with three teachers and the researchers' observations on the coursebook, course materials, and exams are recorded.

The questionnaire includes eight items by means of which quantitative data is collected and two open ended questions through which qualitative data is collected. The questionnaire is adapted by the researchers from Al Humaidi (2007) and Dick, Lesley (2005). The eight items are designed on a six-point Likert scale which consists of values ranging from 1 to 6. The points on the scales represent the following responses: I strongly disagree = 1, I disagree = 2, I do not think I agree = 3 , I may agree = 4, I agree = 5, I strongly agree = 6.

VIII. RESULTS AND DISCUSSION

A. *Student questionnaire:*

The quantitative data from the questionnaire is analyzed using excel sheet and the averages of each point in the three student groups who answered the questionnaire is indicated in Table 1 below.

TABLE 1
AVERAGE FOR EACH QUESTION RESPONSES OF THE THREE STUDENT GROUPS

Statements for the student questionnaire for acquiring quantitative data.	G 1	G2	G3
I can understand the teacher if he/she explains everything about the course in English.	1.92	2.6	2.56
Even the teacher does not explain the content of the reading texts, I can understand it myself.	1.56	1.8	1.96
When I talk about something in the course, I can express it in my own words.	2.48	3.1	1.88
When I write something from the content of the course materials, I compose it in my own words.	2.12	2.4	2.08
I feel great about this course because I learned many things that I need in the next course I take or in future job.	4.16	4.3	4.88
I know the linguistic knowledge of academia and particular disciplines that is needed for successful English usage.	2.48	2.5	1.76
I think this course increases my self-confidence because I can handle the home works, activities and exams very well.	3.8	3.7	3.44
I depend on memorizing the texts that I am supposed to write or speak about them.	3.84	4.8	4.12

As the table illustrate, the students' average response for the questions are almost the same for all the three groups. The overall answers for the first four questions and the sixth one, which are all about the students' language skills, are all on the negative scale. This means that the language they are encountered with in this course is higher than their level of English. This clearly violates the basic requirement of a standard ESP course in which the importance of taking to consideration the student's communicative need is stressed (cf. Dudley-Evans, 1997). Question five, however, which is about the students' learning and future need, recorded a scale of 4.4 which means students agree that they learn and they need this in their future. This agrees with Chostelidou (2010) who states that the primary need of the students should be taken to consideration before exposing students to an ESP course (cf. Mackay and Mountfor 1978, Johns, 1991). Data from these questions echoes Hutchinson and Waters (1992) description of needs analysis as the source of 'necessities' and 'wants'; though the ESP course is a necessity for the students, however, the course material fails to meet the student's wants.

Further, the results for question seven which is about the students' self-confidence and control of the home works, activities and exams of the course, is 3.6 that is approximated to being 'may agree'. This shows that, despite the students' deficiencies in their language proficiency, they still have self-confidence and learn through this course. Conversely, regarding the students' memorizing the texts rather than understanding the texts and expressing what they have about the course using their own words, the students' responds are on the scale of 4.59. This illustrates that the language and material used in the course are not authentic that is why students can not relate to it and use it in real communication (cf. Hutchinson and Waters, 1987).

To confirm the results elicited from the aforementioned questions, qualitative data was also collected from a ninth question which is an open-ended question. The question concerned how students' deal with the course material and their assignments and the answers were as follows:

In the first group, only six students stated that they do not have any problems and like the course. Conversely, 12 students stated that they cannot understand the English texts of this course therefore they have to memorize them. There are also two other students who think that the texts are too difficult to comprehend because they are much higher than their level of proficiency.

In the second group, there are only two students who approved the course in general. Fifteen students, however, have comprehension problems and hence they have to memorize. The rest of the students, seven students, consider the texts higher than their English language level.

In the third group, seven students thought that the course is appropriate for them, while seven students cannot comprehend the texts and memorize it instead. Whereas fifteen students think that the texts are higher than their level of proficiency and too demanding. Below are some excerptions of the students' reflections about their experiences in the course of administrative reading.

Student 1: The terms are too difficult and I can't say or compose what I have myself therefore I have to study hard and memorize it and I also confuse them because they are too much.

Student 2: It would be better for us to be equipped when we were in preparatory school. We even know about the content of this course now, still we can't memorize and control it.

The answers to this question rarely contained other opinions or information besides those mentioned above. However, a few students mentioned other problems; to mention a few, about five students in all the groups stated that they are too shy to express themselves among the students. They also stated that they usually confuse between the definitions as they have to memorize too many terms about their subject matter.

The sample answers illustrate the students' difficulty with and criticism of the course material. These results are not in agreement with results obtained by Chien and Hsu (2010) who found that being enrolled in an ESP program must contribute to improving the language standards of the students. It also agrees with the results obtained by Salehi, et al. (2015) who argues that only when student's opinion is taken to consideration in designing ESP courses, the courses become successful.

Item ten on the questionnaire is also concerned with the course material and the students' suggestions about what to be included or excluded from the course; the students gave diverse answers. In the first group two students thought that they need to improve their English in general rather than taking this course because this kind of texts are too challenging. Six other students thought that they do not need English in their future careers and they just lose time and effort and it would be better to skip it. Some other students had different ideas such as, shortening the texts, adding real- world- like activities, and activities that improve their speaking skills.

In the second group likewise, seven students thought that it is necessary for them to take language courses and thirteen students believe that the language of the texts of this course is too difficult and therefore modifications have to be made in the language. Five other students think that shortening the texts is necessary and four others think that they do not want any language courses.

In the third group, eight students stated that they need a general English language course. Three other students demanded that the texts should be easier and three others believed that they need more explanations. Three students stated that shortening the texts can be more helpful for them. Below are some examples of answers to the question.

Student 1: Please skip all these texts that we have to memorize and make the language comprehensible for us.

Student 2: it would be helpful to change the texts in a way that if we studied at home by ourselves, we could understand it. There are so many new difficult words that I can't memorize…..

Student 3: I think modifications have to be made in this course so the students get benefit from it and have more motivation for learning the language.

Among all the groups, there were only two students who believed that there is no need for any change in the course and some others left the last two questions not answered.

Data collected from this item stress the necessity for revising and changing the course design and material and as mentioned earlier, one of the features of a successful syllabus is flexibility and giving way to potential changes during or at the end of the course (cf. Dick, 2005). However, these changes are not implemented by the instructors as will be shown in next section.

B. Teacher interviews

A direct interview was conducted with each of the teachers who are in charge of teaching the Administrative reading courses. The first question that was directed to each was about whether the students are active or passive learners. The interviewee provided very similar answers for the question. They stated that the students' English proficiency is too low to be active learners. They illustrated that students wait for their teachers to bring the resources into the class and explain it and then the students memorize it for the next lecture. Teacher (2) commented that even when they try a student centered approach to help the students to be active learners, only about %10 -%15 of the students will participate. The following excerptions are examples from the teachers' responses to the question:

Teacher 1: actually the students want to learn but their English is poor. Their main problem is their English. Therefore, they always wait their teachers and then the students memorize. The teachers are active in the class, not the students.

Teacher 2: regarding the situation, teachers speak and explain the subject and then the students participate because the students' English isn't enough for this course…….. the students also openly say that their English is not that good to understand these texts……..

Teacher 3: language is an essential problem, the students are not prepared. When we give an introduction in English or when they see the slides are all in English, they tell us that they don't get any benefits from the lecture… Sometimes I give stimuli such as giving marks, reading their names to enable them participate. They are very weak in class participation…..

The second question for the teachers concerned their role as facilitators or as the source of knowledge. All three teachers of the three groups stated that the source of knowledge is the teacher in the class and the teachers even translate the texts for the students.

The third question directed to the teachers was about whether they ask about their learners' perceptions and wants. All teachers mentioned the fact that there is not any systemized method for eliciting the students' opinions and wants before starting the Administrative Readings course. However, they mentioned that they use different methods during the course. The second and the third teacher stated that they take note of many of the students' perceptions just through students' reactions to the methods that they are putting them into practice. The first teacher said that he asks the students about their opinion about the methods he uses in the class after he implements them. They all said that they have about 15- 20% option to make changes in the course materials and subjects. That is why they cannot take student's needs into serious consideration.

The fourth question in the interview centered on the means of assessment of their teaching methods. The teachers similarly said that they do not use any specific means for examining the teaching techniques they utilize. Nonetheless, the second teacher stated that he can recognize the utility of the method he uses through the result of the students' exams or through students' daily participations and quizzes. However, they mentioned that they can get student feedback at the end of the year as part of the process of quality assurance.

The fifth item on the interview list was about the use of authentic language texts and instructions that reassures real world like communication. The teachers asserted that they all use texts of authentic language. However, as far as activities that reassure real world like context, all the teachers said that they use traditional methods because it is not possible to use such a method with students who have low levels of proficiency. The second teacher stated that he uses both elaborated and condensed texts. He assessed the students at the level of remembering. To explain this, in the exams, the students are asked to list, match, name, and recognize what they have been given. %78 of the students could pass the exam. The course materials that are used for the third group by their teacher are shortened texts of the subjects on slides. The students are only assessed at the level of remembering according to Bloom's Revised Taxonomy. For example, in the exams, the students are asked to list, match, name, and recognize what they have been given. The third teacher also stated that large numbers of students and big classes are other reasons of being subject to traditional methods.

The answer to the above question indicate that the students are assessed at the primary level of knowledge as their level of language proficiency is too low compared to the texts used in the course. To explain this, a student's understanding of a subject, which is the second level of knowledge according to Blooms' Taxonomy, cannot be inspected if he/she cannot express what she/he has in her/his own words. This is because for example, explaining, extending, interpreting, paraphrasing, and giving example, etc. cannot be done through rote learning.

As the teachers tried to explain, their use of such a method of teaching and assessing is unavoidable because they are obliged to use academic texts for students with a very low level of language proficiency. Considering the context, the teachers' decision of assessing the students only at the level of remembering can be considered as fair and reasonable. This can be justified by the students' remark that they felt that this course increased their self-confidence and they can learn from it and the fact that a good average could pass the exams shows the teachers' intervention.

Conclusion

ESP programs recently receive a lot of attention due the dominance of English in economy and technology beside other fields. The program has specific requirements for course design, course material and teaching methodology that have to be taken to consideration to make the course successful. Data collection and analysis in this research led to the following conclusion:

1. In general, students have a positive view about the ESP course and they see it as a necessity for their future development in their jobs.
2. The level of English used in these courses surpasses the students' abilities. As a result, a huge gap is created between the students and the material provided.
3. The Design of Administrative Reading courses fails to observe students' needs. These courses are predesigned and are reused several times for different student groups. Thus, these courses do not meet the standard requirement for a successful ESP program.
4. The course material is not authentic and does not relate to students' real-life situation and experience which drives students to memorizing instead of learning.
5. Instructors are restricted in reviewing and adjusting the course material to fit the needs of their students.
6. There is no consensus on standards that may help the instructors to assess students' levels and abilities, needs, the course material as well as the instructor's own performance.

Due to these points, these classes are largely teacher-centered and are not productive classes for learning English. It is recommended that instructors get enough freedom, training and tools for assessing the needs of their students and designing their course material.

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Non -verbal Politeness in English Etiquette Books and Prophetic Sunnah

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***Abstract*— Non-verbal politeness is an important feature that characterizes human communication. Through this type of communication one can find a high degree of sophistication and civility in the language of the body, as this type of language can say and express more than language itself. Thus, there should be a use of certain cues to express courtesy and politeness such as: facial expression, eye contact, gestures, posture, and proxemics. This study aims at explaining the role of the different forms of non-verbal politeness in Prophetic Sunnah and the British etiquette books in particular, then analyzing these texts within the eclectic model of this study, highlighting points of similarity and difference between the two cultures. It is hypothesized that the two cultures display different orientations to the ways of acting non-verbally. The model adopted in this study is Martin and Nakayama (2010) with reference to Andersen (1999), Poyatos (2002) and Koneru (2008) within the framework of Brown and Levinson's model of politeness and in accordance with Hofstede's (2001) cultural values. The main conclusions of the current study are: (i) Non-verbal politeness almost goes hand in hand with other forms of verbal politeness. (ii) Non-verbal politeness is employed differently in both the Prophetic Sunnah and English etiquette books. (iii) Islamic Sunnah as compared to English etiquette books concentrates on cordiality and maintaining positive politeness among Muslims, while English etiquette texts emphasize individuality and negative politeness.**

***Index Terms*— Etiquette, Facial expression, Non-verbal politeness, Prophetic Sunnah, Proxemics.**

I. PRELIMINARIES

Communication is not only expressed explicity in verbal messages, but it also includes implicit messages, which are expressed through non-verbal behaviours, such as proxemics, gestures, postures, eye contact, facial expressions, kinesics, and paralinguistics. Those give salient cues, additional information and meaning, and can be marked as polite or impolite over and above verbal communication. There must be rules in order to organize communication. These rules which organize and regulate the human relationships and their communication have come to be known as 'etiquette'. The term 'etiquette' covers a great deal of the human social relationship and such notion has a relation with politeness.

Politeness is highly recommended as an umbrella for interactive social behaviour whether in English etiquette teachings or in Islamic heritage. Within the Islamic tradition, the Prophet Muhammad (PBUH) used different types of non-verbal strategies in communication in order to express high degree of politeness. The prophet Muhammad's (PBUH) use of non-verbal communication of silence, gesture, posture, eye contact, proximity, facial expression and smile shows a lot about the fact that politeness can be applicable on different levels of communication without uttering even a word. This study attempts to present an in depth analysis of the Prophet Muhammad's non-verbal politeness strategies in communication and the practical use of etiquette. On the other hand non-verbal behaviours and cues from English etiquette books will be dealt with in accordance with the same classification which will be adopted when analyzing the Prophetic Sunnah.

II. NON-VERBAL COMMUNICATION

Whenever people perceive information that is not written or spoken, they comprehend something that is non-verbal. Humans have the capability of receiving information besides what is written or spoken. People's facial expressions, gestures, posture, and silence are the primary sources of the nonverbal messages they receive. It is a silent language not formally taught, and which has existed before language was invented (Calero, 2005, p.1). According to theories of anthropology that long before human beings used words to communicate, our ancestors communicated with one another by using their bodies. They smiled and touched one another to indicate affection. They gritted their teeth to show anger. Modern research also confirms what the Greek historian Herodoctus observed more than 2400 years ago: 'Men trust their ears less than their eyes.' When speaker's body language is consistent with his or her words, listeners tend to believe the body language more than the words (Koneru, 2008, p.10). In this study, different forms of nonverbal communication will be dealt with from different viewpoints to cover the available selected data, starting with Andersen's category (1999), Poyatos (2002), Koneru (2008), and Martin and Nakayama (2010), who put forward the most

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coverable category of nonverbal communication. These forms are:

1) facial expression, according to Anderson, facial expression is part of kinesics. For him, faces are the most expressive part of bodies. One can interpret much meaning from a human face caught in a moment of expression. The universality of a core group of facial expressions are: happiness, sadness, fear, anger, and disgust (Andersen, 1999, p.35).
2) Proxemics, unlike facial expressions, the norms of personal space seem to vary considerably from culture to culture. Proxemics is the study of how people use various types of space in their everyday lives: fixed feature space, semifixed space, and informal space. It is the study of how space and distance influence communication.
3) Gestures, perhaps even more so than personal space, vary greatly from culture to culture. The consequences of this variation can be quite dramatic. Gestures are different from many other nonverbal expressions in that they are accessible to conscious awareness- they can be explained, illustrated, and taught to outsiders. (Martin and Nakayama,2010, p.276).
4) Eye contact is included in proxemics because it regulates interpersonal distance. Direct eye contact shortens the distance between two people, whereas less eye contact increases the distance. Eye contact communicates meanings about respect and status and often regulates turn-taking. Patterns of eye contact vary from culture to culture. In many societies, avoiding eye contact communicates respect and deference, although this may vary from context to context (ibid, p.270).
5) Posture is another nonverbal clue that the speaker must bear in mind while communicating. Posture is the way the speaker conducts himself when he faces listeners. It may provide some insight into whether the speaker is really interested in communicating successfully with the listener, or whether the speaker has determination and confidence too (Koneru,2008, p.11). These forms of non-verbal communication can work within the framework of politeness. Politeness not only can be seen in the form of verbal but also in non-verbal communication. Body gestures, eye contact, touching behaviour such as handshakes, holding hands, kissing (cheek and hand) and other non-verbal cues can show polite or impolite behaviour. (Elen, 2001, p.iv). The role of non-verbal expressions seems to be essential in determining politeness. Research conducted by Mehrabian (in Goman,2008, p.26 & Bowden, 2010, p.6-7), reveals that only 7 percent of communication is determined by the use of words, 38 percent is based on the tone of voice, and 55 percent based on facial expressions, gestures, posture, and other forms of nonverbal communication. In the context of face-to-face communication, nonverbal expressions usually go along with verbal language. It can be interpreted to mean that the effect on the nonverbal aspects of politeness is very large. Non-verbal communication forms can work in similar way to face threatening, maintaining or saving acts. For example a sharp eye gaze could represent a threat to face while a smile may save it.

Brown and Levinson's theory relies on two basic notions: negative face and positive face. (Brown and Levinson, 1987). Brown and Levinson (1987, 1978) outline four types of politeness strategies that sum up human politeness behavior. These are: bald on record, positive politeness, negative politeness, and off-record-indirect strategy. 1)The bald on-record strategy does nothing to minimize threats to the hearer's "face" 2)The positive politeness strategy shows that the speaker recognize that his hearer has a desire to be respected. 3)The negative politeness strategy also recognizes the hearer's negative face. 4)Off-record indirect strategies take some of the pressure off of the speaker. Within different cultures different forms of politeness can be signaled by etiquette, good manners or polite behaviour. These are the code that signals verbal, physical, gestural and even more primitive modes of interaction. It is the formal rules of polite behaviour in society or in a particular group (Al-Samarra'i, 2015, p.58).

III. CULTURAL VALUES

Culture affects and governs all facets of life by influencing values, attitudes and behaviours of a society. Values are invisible until they become evident in behavior, but culture manifests itself in visible elements too. (Hofstede,2001, p.28). Hofstede identified four dimensions in national cultures. These dimensions are:

1) Uncertainty avoidance which refers to a predominant tendency within a culture and not to all the individuals within that culture. A high score, however, indicates that the tendency is for members of this culture to have higher levels of anxiety when faced with uncertainty (Carbonell & Rising, 2006, p.5).
2) Power Distance, Mulder (2009, p.3) says that it refers to the measure of inequality that exists- and is accepted – by people with and without power. A high PD score indicates that a high power distance can be observed in society (culture). A low score represents a low power distance. Here equality can be perceived and this can mainly be traced back to European countries.
3) Individualism vs. collectivism, Individualism within the Hofstede Cultural Dimensions refers to the strength of the mutual ties between individuals within a certain community. A high score represents 'loose' (lack of interpersonal) connections and little sharing of responsibility. (ibid. p.4).
4) Masculinity vs. Femininity, within the Hofstede Cultural Dimensions, masculinity refers to how much a society complies with its values and traditional male and female roles. For men the emphasis is on performance and success whereas for women the emphasis is on modesty, sensitivity and the quality of life. In high scores men are masculine (tough, strong and assertive) and women are feminine (submissive, subservient and kind).

IV. METHODOLOGY

Before embarking on the procedure of data collection and analysis , it is important to give some explanation about the two types of data within the Prophetic Sunnah and etiquette books. The next two sections shed light on what is meant by these types of data.

A. Prophetic Sunnah

The Arabic word Sunnah lexically means "road" or "practice." In the language of the Prophet (PBUH) and the Companions it denotes the whole of licit [lawful] practices followed in the Religion, particularly the pristine path of Prophets, whether pertaining to belief, religious and social practice, or ethics generally speaking. The definition of Sunnah as used by the scholars of hadith is “What has been passed down from the prophet Muhammad (PBUH) of his statements, actions, approvals, manners, physical characteristics and biography regardless of whether it was before he was sent as a prophet or afterwards.” The Sunnah, or the behavior of the prophet Muhammad (PBUH) is divided into three categories: 1) the statements and sayings of the prophet Muhammad (Sunnah qawliyah), 2) Muhammad's actions (Sunnah fi’liyah), and 3) Muhammad's approval of or silence toward practices he has knowledge of (Sunnah taqririyah).

B. Etiquette Texts

As the present study is concerned with the nonverbal politeness in etiquette books, thirty texts are chosen from British etiquette books. The selected data are concerned generally with nonverbal forms of politeness, and especially with etiquette. The rules the British follow in their daily life can be seen in their behaviours. For the British, etiquette is a way of behaviour, showing courtesy and being considerate and thoughtful to others, possessing social skills in which they don’t impose upon others or make others feel uncomfortable. In order to express courtesy and politeness, people tend to use Kinesics, gestures, postures, silence, smiles and proxemics. These forms of nonverbal politeness are intentionally chosen from British etiquette books to be dealt with.

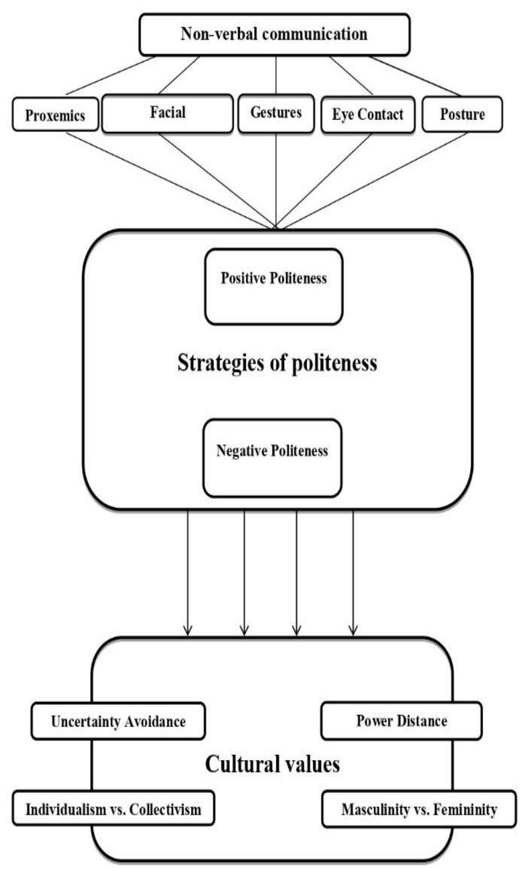
V. DATA COLLECTION

After surveying the two books of the British etiquette: The Gentlemen's Book of Etiquette and Manual of Politeness by Cecil Hartley (2012), and The Ladies' Book of Etiquette, and Manual by Florence Hartley (2011), and the main collections of Hadiths: Al-Bukhari's, Muslim's, Abu Dawood's, Al-Nisa'i's , and Al- Tirmidhi's, a selection of fifteen etiquette texts and fifteen Prophetic Hadiths is made respectively. Martin and Nakayama's (2010) model of nonverbal communication, with reference to Andersen (1999), Poyatos (2002) and Koneru (2008) is adopted to analyze the selected texts. The selected texts will be analyzed in accordance to Hofstede's (2001) cultural values within the framework of politeness strategies stated by Brown & Levinson (1987).

VI. DATA ANALYSIS

The analysis of the selected data will be conducted within the framework of the adopted eclectic model mentioned above. It is performed in a number of steps covering the elements of the model: proxemics, facial expressions, gestures, eye contact and posture respectively. The English data, which is concerned with elements of the model, will be analyzed first then followed by the Arabic data for each element of non-verbal communication within the model of analysis respectively. The English texts will be numbered successively taking the numbers 1, 2, 3,etc., while the Arabic texts will take the same numbers but with different orientation as they will be bold, italicized and underlined to set them apart from those of the English texts. The analysis tries to show how these etiquette teachings and Prophetic Sunnah can be incorporated in the model highlighting the politeness strategies which these teachings enhance and showing the cultural values behind them.

Figure (1)
The Adopted Model of Analysis



1) Proxemics

English Data

Hall (1968, p.87) argues that different cultures have different expectations of what is socially acceptable in regard to proxemics.

It is not just a passive endeavor; the British actively construct their environments to create safe spaces in an attempt to affect how they feel and whether they invite or discourage social interaction with their fellow participants. In Britain people tend to stand quite far apart when shaking hands and therefore they do so with their bodies sloping forward (Case, 2016, p.4).

So, concerning proxemics, the British like to have certain rules:

1. If you have but one lady with you, take the seat opposite to her, unless she invites you to sit beside her, in which case accept her offer (Hartley, 2012, p.46).
2. Never sit beside a lady upon a sofa, or on a chair very near her own, unless she invites you to do so (ibid, p.52).
3. Do not exceed it crossing this invisible side, or you'll seem to invade the personal space, which can cause dislike or even uncomfort (Hartley, 2011, p.90).

Proxemics in Western cultures can differ according to the relationship:

a. The distance between British speakers (strangers) is 45cm- 50 cm and it can change after they know each other; and this depends on familiarity among the participants in general (Sahib, 2011, p.41).
b. Concerning gender, the distance when a man communicates with a woman is 55cm-60 cm and it can change if they know each other. The distance between man and woman who are couples is much closer (Sahib, 2011, p.41).

When it comes to hugging as a signal of proxemics, it is preferable to say hello without hugging unless they are very close friends who have not met for a long time. But sometimes even neglecting the rules of etiquette is considered inappropriate and that is exactly what happened when an innocent hug made headlines around the world in 2009 when America's first lady, Michelle Obama, broke royal protocol on a visit to Britain by hugging the Queen (Thompson, 2017, p.6).

The absolute rule with strangers in the UK is "avoid absolutely all bodily contact". Generally, being too close to someone is considered almost as bad as touching. The taboo against unnecessary proximity also extends to the roads, where driving or stopping at a distance which is normal in some countries can get an aggressive reaction in the UK (Case, 2016, p.5).

Strategies of politeness

The above mentioned non-verbal cues or etiquette teachings can go hand in hand with negative politeness strategies in maintaining negative face wants to have freedom, being unhindered, given the fair amount of personal space and having due respect. This exactly what the British show in their way of keeping the distance between each other by keeping away about an arm's length. They believe that a person has the right to act freely and to have his\her taboo distance respected. According to the British culture keeping a too close distance especially with strangers can be interpreted as a threat to the 'rituals of avoidance' (Brown and Levinson,1987, p.129). Yet this close distance can signal intimacy between couples or mother and child, for example. It also confirms that the relationship is friendly and expresses group reciprocity by keeping the distance closer than usual. According to Brown and Levinson (ibid, 1992, p.76), factors such as social power, social distance and rating of imposition, which regulate politeness, affect the seriousness of FTA and define the form of politeness to be used in a given situation. The social distance is a combination of the psychological factors such as status, age, sex, or degree of intimacy that decide the overall degree of respectfulness (Thomas, 1995, p.124). In the same sense, proxemics is decided according to factor of sex which can show the degree of intimacy and respect.

Cultural values

Power Distance

The British culture can be categorized as a high power distance culture. Keeping away for accepted distance can safe other's independency and to respect his\her rights of enjoying his\her personal space. The British tend to keep a safe distance when communicate with others.

Uncertainty Avoidance

The British culture can be seen as a high uncertainty avoidance culture. Avoidance is clear in the area of proxemics. To respect other's need to be within an accepted distance from others is obvious, since they tend to be risk-averse. High scoring cultures avoid uncertain situations through control (rules and orders, which can be interpreted into etiquette) (Mulder, 2009, p.5). The British follow the rules of proxemics in order to show a high degree of respect to others' personal space.

Individualism vs. Collectivism

The British culture can be categorized as an individualist culture. As individuals, they, especially ladies, prefer to enjoy their personal space and to be away from any unusual proxemics. The British prefer to respect privacy, since they are attentive to the distance between each other.

Masculinity vs. Femininity

The British culture can be considered as a femininity culture according to the given text. Women's needs should be taken into consideration in the field of proxemics. Women should have the freedom to decide the accepted distance others' stand or sit near them. It is also noticed that a too close distance between the same gender is not accepted, for example friends, it is rare to see friends stand or sit near each other too closely because this is inappropriate. But it is accepted in the case of different genders, for example boy\girlfriend; it is normal to violate the taboo distance between them.

Arabic Data

Nonverbal Cues- Proxemics

Kuliyva and Salah (2018) say that in most cases, the non-verbal language of people from other cultures is different from the one that is familiar to Muslims, and that is exactly the case as the Prophet (PBUH) states showing the accepted space between people of the same gender:

1. عنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ الرَّجُلُ مِنَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ أَيَنْحَنِي لَهُ قَالَ " لاَ " . قَالَ أَفَيَلْتَزِمُهُ وَيُقَبِّلُهُ قَالَ " لاَ " قَالَ أَفَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ قَالَ " نَعَمْ " (الترميذي).

Narrated Anas bin Malik: that a man said: "O Messenger of Allah! When a man among us meets his brother or his friend should he bow to him?" He said: "No." The man continued: "Should he embrace him and kiss him?" He said: "No." He said: "Should he take his hand and shake it?" He said: "Yes."

For Muslims the accepted distance between the participants can be one arm's length, as the Prophet (PBUH) advises Muslims to shake hands when meeting each other, and shaking hands can be performed at an arm's length.

The prophet Muhammad (PBUH) emphasizes the proper distance between a Muslim and his brother in more than one Hadith, even in prayer, as it is an essential and daily corner in the lives of Muslims:

2. عن ابن عمر-رضي الله عنهما- ان رسول الله قال: (اقِيمُوا الصُّفُوفَ وَحَاذُوا بَيْنَ المنَاكِبِ، وسُدُّوا الخَلَلَ، وَلِينُوا بِأَيْدِي إِخْوَانِكُمْ، وَلا تَذَرُوا فُرُجَاتٍ للشيْطانِ، ومَنْ وصَلَ صَفًّا وَصَلَهُ اللَّه، وَمَنْ قَطَعَ صَفًّا قَطَعهُ اللَّه)(ابو داود)

Narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: Set up your rows, keep shoulder to shoulder, fill the gaps, be considerate to each other, do not leave any room to Satan. He who completes the row, Allah bless him and he who cuts off the row, will not get Allah’s mercy.

The Prophetic Hadith shows exactly how distance among Muslims can be explained. For Muslims the situation is completely different during prayer. They have to leave no distance between them when praying, and because of this closeness among Muslims in Mosque, the close distance is reflected in their daily communication and becomes usual and accepted among the same gender.

3. عن ابي هريرة رضي الله عنه ان رسول الله ﷺ قال "من يأخذ عني هؤلاء الكلمات فيعمل بهن أو يعلم من يعمل بهن ؟ فقال أبو هريرة فقلت : أنا يا رسول الله ، فأخذ بيدي فعد خمسا فقال : اتق المحارم تكن أعبد الناس و ارض بما قسم الله لك تكن أغنى الناس و أحسن إلى جارك تكن مؤمنا و أحب للناس ما تحب لنفسك تكن مسلما و لا تكثر الضحك ، فإن كثرة الضحك تميت القلب"(الترميذي)

Narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "Who will take these statements from me, so that he may act upon them, or teach one who will act upon them?" So Abu Hurairah said: "I said: 'I shall O Messenger of Allah!' So he (ﷺ) took my hand and enumerated five (things), he said: "Be on guard against the unlawful and you shall be the most worshiping among the people, be satisfied with what Allah has alloted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim. And do not laugh too much, for indeed increased laughter kills the heart."

The Prophet expresses fair intimacy with his companions. No distance can be seen when he (PBUH) is among them, and this is clear when he took Abu Huraira's hand to count for good worship. This closeness can explain the domain of proxemics among Muslims.

The Prophet (PBUH) encourages closeness among Muslims, as mentioned in prayer. He (PBUH) believes that Muslims together are like the bricks of a wall, enhancing each other:

عن ابي موسى الاشعري رضي الله عنه قال: قال رسول الله - صلى الله عليه وسلم -: المؤمن للمؤمن كالبنيان يشد بعضه بعضًا)(البخاري)

Narrated Abu Musa: The Prophet (ﷺ) said, "A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other."

Concerning the distance which should be maintained between individuals of different genders, Muslims in general try to maintain a very ample distance between different genders and both men and women have to maintain that distance.

Strategies of politeness

The positive politeness strategy is clearly used in Arab Islamic culture as people do not mind being close to show respect and intimacy among them. On the other hand, negative politeness strategy is also encouraged by them when different genders are engaged in communication.

Cultural values

Power Distance

Arab Islamic culture can be categorized as a low uncertainty avoidance culture, since members are willing to take risks and appreciate flexibility and informality in the area of proxemics. They do not mind being close to each other and that can be seen clearly in prayer. Concerning other situations, Muslims show flexibility, and distance between them can be close depending on the nature of the relationship.

Uncertainty Avoidance

The Arab Islamic culture can be seen as a low uncertainty avoidance culture. Muslims do not avoid to be near to each other. The cues of proxemics-nearness can exactly explain the dimension of uncertainty avoidance.

Individualism vs. Collectivism

Arab Islamic culture can be shown as having a culture with a low score (more collectivism), since there is a strong group cohesion. They tend to be closer to each other, yet keeping the hierarchical structure of the society.

Masculinity vs. Femininity

Concerning the masculinity and femininity, Muslims show a great deal of respect concerning women. It is inappropriate to be close to a strange woman. Showing intimacy and closeness between couples- husband and wife- in public is also considered unacceptable. The distance between members of different genders should be within the range of formality.

2) *Facial Expression*

English Data

Facial expressions are among the most universal forms of body language. Thampson (2017, p.3) argues that the expressions used to convey fear, anger, sadness, and happiness are similar throughout the world.

The British are always careful about showing any emotions on their faces– stiff upper lip- is traditionally used to describe an attribute of British people in remaining resolute and unemotional, and since these emotions are universal, they have certain rules to follow. Concerning the point of anger, they insist on the following:

1. Learn to restrain anger (Hartley,2012, p.112).
   Showing a pleasant face and cheerful facial expression is also an important thing to express politeness:
2. The advantage and necessity of cheerfulness and intelligent intercourse with the world is strongly recommended (ibid).
3. Polite persons are necessarily obliging. A smile is always on their lips, an earnestness in their countenance, when we ask a favor of them (Hartley,2011, p.185).

Strategies of politeness

In Britain “politeness” is typically used to describe negative politeness, which is presumed to be “a good thing.” (Fukushima,2003, p.27). The British control their emotions and rarely share them through their facial expressions, and this can be done using negative politeness. On the other hand, the cheerfulness is a positive act in general and performing such an act may pave the road for positivity and ease of communication. It signals friendliness and encourages positive interactions. People are drawn more to people whose faces look happy.

Cultural Values

Power Distance

Here the British culture can be seen as a low power distance culture. The British make it a rule to show pleasant facial expression to show an acceptable degree of politeness. Smiling is performed regardless of the power distance parameter, i.e., it does not show the practice of power among participants. Also, controlling negative facial expressions when communicating is preferable.

Uncertainty Avoidance

The British can be considered as a low uncertainty avoidance culture. Cheerfulness can make others feel friendly and the attitude of acceptance is spread over the communication process. Drawing a smile on the face when communicating needs no uncertainty avoidance measures among the participants.

Individualism vs. Collectivism

The British, in this particular behaviour, can be categorized as a collectivist culture. Showing a polite reactions can be seen as a care attitudes to others' feelings and the need for acceptance among others.

Masculinity vs. Femininity

The British can be seen as an average culture concerning masculinity and femininity. Both are advised to show a pleasant facial expression, control anger, and smiling. The British culture is a s(he) culture.

Facial expression

Arabic Data

One form of the realization of politeness is based on the use of polite facial expression. A listener will feel uncomfortable or offended by the facial features shown by the speaker (Chuchu,2014, p.643).

When speaking with relatives (family)or other Muslim brothers , Islam advocates showing cheerfulness through facial expression.

4. قال رسول الله ﷺ: (وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ، وَأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ إِنَّ ذَلِكَ مِنَ الْمَعْرُوفِ) (الترميذي).

“Do not belittle even the smallest act of kindness, even if it were no more than meeting your brother with a smiling and cheerful face”

Giving much smiling is recommended in Islam as the prophet Muhammad (PBUH) did (Sahib,2011, p.41).

5. عن عبدالله بن الحارث بن جزء قال: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ (ﷺ)(الترميذي).

" I never came across a person who smiled as much as Prophet Muhammad (PBUH)"

عن سَعْدٍ، عَنْ أَبِيهِ، قَالَ اسْتَأْذَنَ عُمَرُ بْنُ الْخَطَّابِ ـ رضى الله عنه ـ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَعِنْدَه نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عُمَرُ تَبَادَرْنَ الْحِجَابَ، فَأَذِنَ لَهُ النَّبِيُّ صلى الله عليه وسلم فَدَخَلَ وَالنَّبِيُّ صلى الله عليه وسلم يَضْحَكُ فَقَالَ أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي.(البخاري).

Narrated Sa`d: `Umar bin Al-Khattab asked permission of Allah's Messenger (ﷺ) to see him while some Quraishi women were sitting with him and they were asking him to give them more financial support while raising their voices over the voice of the Prophet. When `Umar asked permission to enter, all of them hurried to screen themselves the Prophet (ﷺ) admitted `Umar and he entered, while the Prophet (ﷺ) was smiling. `Umar said, "May Allah always keep you smiling, O Allah's Messenger (ﷺ)! Let my father and mother be sacrificed for you !"

عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم مُسْتَجْمِعًا قَطُّ ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ (البخاري).

Narrated `Aisha: I never saw the Prophet (ﷺ) laughing to an extent that one could see his palate, but he always used to smile only.

The prophet Muhammad (PBUH) insists on showing cheerfulness when dealing with others . This is obvious in the expressions reflected by him (PBUH).

When something happens that the prophet does not approve of or does like, it is shown on his face.

6. عنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ النَّبِيُّ ﷺ وسلم أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ (البخاري).

Narrated Abu Sa`id Al-Khudri: The Prophet (ﷺ) was more shy than a virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) in his face.

Strategies of politeness

Brown and Levinson (1992, p.129) suggest that being optimistic is one of the strategies to meet the requirement of positive politeness. In the same sense the Prophet Muhammad (PBUH) used to be optimistic and to show a smile whenever he met others. He (PBUH) wants to show others that being soft and gentle with others brings nothing apart from goodness and ease of communication. Arab Islamic culture tends to spread positivity and cheerfulness during communication. The ease of communication is clear. They show pleasant facial expressions which give others a feeling of relieve and easiness.

Cultural values

Power Distance

Arab Islamic culture is scored with a low power distance, since there is no inequality in society and there is a fair amount of showing pleasant facial expressions. Muslims do not believe in the inequality among members. Muslims seek friendliness, intimacy, and warmth in communication. In the same sense, they offer a smile to express friendliness and to pave the way for a good communication.

Uncertainty Avoidance

Arab Islamic culture can be categorized as a low uncertainty avoidance culture, since they do not mind showing a kind of accepted facial expressions concerning pleasure, unpleasant, dislike and sadness as long as these facial expressions are within the limit of politeness.

Individualism vs. Collectivism

The Islamic culture can be seen as a collectivist culture. Muslims look for the group unity. They tend to have close relationships with others and engage in different social communications.

Masculinity vs. Femininity

The Islamic culture can be seen as a s(he) culture. showing a cheerful face is encouraged to both men and women but with the same gender. Women are not supposed to show smiles when dealing with strange men . A pleasant face should be restricted only when communicating with the same gender. It is not recommended to show a cheerful face to the opposite gender, instead, both should lower their gaze.

3) Gestures

English Data

Nonverbal cues- Gestures

While some gesture can be universally recognized and have a clear interpretation in one culture, another culture may not have any designation, or have a completely opposite meaning. In the modern world mandatory element of any meeting and farewell is shaking hands. It also has a lot of information about the feelings, intentions and relations. This information is sent, for example, through the position of hands, as well as the intensity or duration of a handshake (Chuchu,2014, p.687).

Case(2016, p.3) argues that unless one is feeling particularly passionate about seeing someone, a UK handshake tends to be quite short, with around three small shakes up and then down. There are also times when it can be shorter, maybe even just one shake up and down, for example when meeting a large group of people or when shaking hands again at the end of a meeting. Generally, too short is better than too long. In fact, people shaking hands for too long and/ or too far up and down is a very common sign of a character's lack of social skills in British comedies.

For them, shaking hands should be offered for all, regardless of the gender, age, or situation. Shaking hands should be done again when departing the place.

Handshakes are light -- not firm (Hartley, 2012, p.115).

Shake the hand just two or three times before letting go. Keep it brief (ibid).

Another issue when shaking hands, the British tend to shake hands only when meeting someone for the first time or meeting again after a long time, often while saying "Pleased to meet you" or "(Long time no see). It's so nice to see you again". In other situations such as a second meeting the next day, just briefly raising your eyebrows and/ or one palm in a "Hi" gesture is usually more appropriate. The same is true in more informal situations and/ or when meeting a large group of people, where shaking hands might seem "too much" and/ or a waste of time (Case, 2016, p.4).

Never offer to shake hands with a lady; she will, if she wishes you to do so, offer her hand to you, and it is an impertinence for you to do so first (Hartley, 2012, p.44).

Women should extend their hand to men first (ibid, p.116). It is preferable for the British to let ladies offer a handshake first.

The British tend to avoid any other bodily contact during handshakes, with the left hand not being used at all. For example, a hug and handshake at the same time is very rare in Britain. In the UK, grabbing the other person's forearm with your other hand while shaking hands means something like "It's a real honor to meet you" or "I am forever in your debt", and tends to only be used in situations like someone being your hero. Holding the other person's shoulder when you shake hands means something like "Are you holding up okay?", for example after their partner has died, and so is also very rare (Case, 2016, p.5).

On the other hand, gestures can be expressed in different forms, for example, a "head nod":

If meeting someone in the street, a 'head nod' is as good as a smile for a passing greeting (Hartley, 2012, p.41).

Pointing with a finger or a hand is considered rude for the British:

Never point. It is excessively ill-bred (Hartley, 2011, p.90).

Strategies of politeness

The positive politeness strategy is used expressively by the British when they shake hands, or nodding for each other. Conditional positive politeness is the norm when shaking hands with women- it is inappropriate to offer shaking hands with a lady - it is appropriate only if she offers first.

Cultural values

Power Distance

The British culture can be categorized as high power distance culture. They never offer a handshake to a lady unless she offers first.

Uncertainty Avoidance

The British culture can be seen as a high uncertainty avoidance culture. The avoidance concerning gender is clear, men avoid offer a handshake first. The women should take the role first.

Individualism vs. Collectivism

The British culture can be considered as an individualistic culture. Women as individuals, have the right to enjoy their personal and social space. At the same time their enjoyment should not be invaded by others by offering a handshake from men unless they offer first. The choice is theirs.

Masculinity vs. Femininity

The British culture can be categorized as a feminist culture. women take the role to decide a handshake or not.

Nonverbal cues- Gestures

Arabic Data

According to Hassan &Mohd (2005, p.86) there is a touch categorized as decent touch. The touch is made for example when we meet someone or separate with someone. Such as shaking hands or hugging. In Islam, a person (Muslim) is encouraged to shake hands to get forgiven and strengthen silaturahim (tighten bond among Muslims).

7. عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلاَّ غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا (الترميذي).

Narrated Al-Bara bin 'Azib: that the Messenger of Allah (ﷺ) said: "No two Muslims meet each other and shake hands, except that Allah forgives them before they part."

Concerning shaking hands, one thing should be taken into consideration which is gender. The prophet (PBUH) refrained from shaking hands with women:

عن اميمة ابنة رقيقة قالت: قال الرسول ﷺ " اني لا أصافح النساء"(النسائي).

Narrated Umaima: that the Messenger of Allah (ﷺ) said: "I do not shake hands with women"

Muslims are advised to follow certain rules in shaking hands.

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كَانَ النَّبِيُّ ﷺ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لاَ يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ الَّذِي يَنْزِعُ وَلاَ يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَصْرِفُهُ وَلَمْ يُرَ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَىْ جَلِيسٍ لَهُ(الترميذي) .

Anas bin Malik narrated: "When the Prophet (PBUH) would receive a man to shake hands with him, he would not remove his hand until he [the man]removed his, and he would not turn his face away from his face until the man turned and he would not be seen advancing his knees before one sitting with him."

The duration of a handshake according to the prophet (PBUH) is important in reflecting the sense of honoring.

Muslims observe the importance of using the right hand as the prophet Muhammad peace be upon him usually did :.

8. عُمَرَ بْنَ أَبِي سَلَمَةَ، يَقُولُ كُنْتُ غُلاَمًا فِي حَجْرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا غُلاَمُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ ". فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ (البخاري).

Narrated `Umar bin Abi Salama: I was a boy under the care of Allah's Messenger (ﷺ) and my hand used to go around the dish while I was eating. So Allah's Messenger (ﷺ) said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you." Since then I have applied those instructions when eating.

عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ فِي طُهُورِهِ وَتَرَجُّلِهِ وَتَنَعُّلِهِ (البخاري).

The Prophet (ﷺ) used to start everything from the right (for good things) whenever it was possible in all his affairs; for example: in washing, combing or wearing shoes.

The prophet (PBUH) pointed with his fore and middle fingers:

9. عن سَهْلَ بْنَ سَعْدٍ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ أَنَا وَكَافِلُ الْيَتِيمِ، فِي الْجَنَّةِ هَكَذَا ". وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. (البخاري).

Narrated Sahl bin Sa`d: The Prophet (ﷺ) said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

Strategies of politeness

The positive politeness strategy in the case of Arab Islamic culture is encouraged. Muslims are advised to shake hands in almost all the situations expect with women. In the case of different genders, negative politeness is preferable as Muslims should refrain from shaking hands with women, thus keeping the taboo space that women should enjoy in the Muslim society. On the other hand, showing kindness and sympathy using gesture is also recommended. Muslims encouraged to use gesture respectively as the prophet (PBUH) did.

Cultural values

Power Distance

Arab Islamic culture is scored with a low power distance, since they shake hands with kids, old, and young. They prefer to use different gestures to reflect kindness, cordiality and strong brotherhood. But it would be a high power distance concerning the opposite gender. Men should never shake hands with women who are not related to them, and this may give women a special locus in the social area that they are protected from any forbidden touch with men.

Uncertainty Avoidance

Arab Islamic culture can be categorized as a low uncertainty avoidance culture. They enjoy using extra movements-gesture- to show informal attitudes and intimacy especially among the same gender. The matter is different with the opposite gender.

Individualism vs. Collectivism

Arab Islamic culture can be described as a collectivism culture. Muslims like to shake hands, pointing, gesturing freely in a polite way.

Masculinity vs. Femininity

The Arab Islamic culture can be seen as a masculinity culture concerning gesture. Men should respect women's personal space and not to shake hands with them. On the other hand, Muslims use gesture respectively in different situations.

4) Eye contact

English Data

Nonverbal cues- Eye contact

Eyes are used to show some values such as love, gratitude, joy and response (Chuchu, 2014, p.685). When it comes to eye contact, the British are somewhere in the middle of the international range, with avoiding eye contact and too much eye contact being equally negative.

Always look at the person you are communicating with in order to show that you are interested in them and to hold their attention (Hartley, 2012, p.101).

Looking away may encourage the other person to look or search harder to make eye contact with you (ibid).

Avoiding eye contact may also convey disinterest (ibid).

All the texts found in the books of British etiquette encourage the British to give a good eye contact with the listener to show interest, care, and to send a message that one is attentive.

For the British it is not preferable to stare at people, it shows rudeness: *Staring at people, spitting, looking back after they pass, saluting people across the street, all these are considered rude* (Well,2009, p.47) .

Strategies of politeness

Eye contact , as far as the British culture is concerned can have two different social values. It can reflect a positive politeness strategy when used to keep the conversational line of contact and to assure the partner that one is following and paying attention to what is going on in the conversation. The British prefer to give others their due attention through eye contact; this is on the one hand. On the other hand keeping long eye contact or gazing at others could be rude or an act of trespassing the personal space that one has. So, such an act should be avoided as a kind of negative politeness strategy.

Cultural values

Power Distance

The British culture can be seen as a low power distance culture. They prefer to give a suitable eye contact when communicate and to let others feel that they get their full attentions.

Uncertainty Avoidance

The British is described as a low uncertainty avoidance culture. British people do not mind eye contact in their communication, even among opposite genders.

Individualism vs. Collectivism

The British culture can be seen as a collectivism culture. Mutual eye contact can be done by both gender. It is preferable for them to contact by eyes and to show full attentions to others.

Masculinity vs. Femininity

Concerning masculinity and femininity, the British Perform the same eye contact regardless of gender. They do not mind contact by eyes.

Arabic Data

Nonverbal cues- Eye contact

Eyes show particular affection to your participants, eye contact is a sign of confidence and attentiveness. We tend to assume that if someone looks away while we are talking to, they are disinterested and are looking for someone else to talk to (Thompson,2017, p.6). The view that reflects the feelings of gratitude, joy and response will have a positive impact on the listener and thus can make communication effective.

For Muslims, dealing with eyes contact differs somehow from what there is in the British culture. Gender plays a great role concerning eye contact. Muslims are ordered to avoid a second look at a woman; a first look is allowed if it happens accidently:

10. عن جرير قال سالت رسول الله ﷺ عن نظرة الفجأة فأمرني ان اصرف بصري (رواه الترميذي).

Jarir narrated: he said: I asked the messenger of Allah about an accidental glance (on a woman), he said: "turn away your gaze (from her).

11. وفي رواية للترميذي ان رسول الله ﷺ قال :يَا عَلِيُّ لا تُتْبِعْ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الأُولَى وَلَيْسَتْ لَكَ الآخِرَة

" O Ali, do not follow the first look (at a woman) with another. There is no blame on you for the first but you have no right to the second".

In accordance to Islamic principles, males and females are expected to lower their gaze and avoid sustained eye contact with each other. This is considered respectful and observant of the partition between genders. Even in Glorious Qur'an it is mentioned that both men and women should lower their gaze:

قال تعالى (قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنّ).

«Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do(Alnur30)»

Concerning the etiquette of the road, the prophet (PBUH) insists on the importance of lowering the gaze as passersby pass:

12. قَالَ أَبُو طَلْحَةَ كُنَّا قُعُودًا بِالأَفْنِيَةِ نَتَحَدَّثُ فَجَاءَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَامَ عَلَيْنَا فَقَالَ " مَا لَكُمْ وَلِمَجَالِسِ الصُّعُدَاتِ اجْتَنِبُوا مَجَالِسَ الصُّعُدَاتِ ". فَقُلْنَا إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَاسٍ قَعَدْنَا نَتَذَاكَرُ وَنَتَحَدَّثُ . قَالَ " إِمَّا لاَ فَأَدُّوا حَقَّهَا غَضُّ الْبَصَرِ وَرَدُّ السَّلاَمِ وَحُسْنُ الْكَلاَمِ "(مسلم).

While we were sitting in front of the houses and talking amongst ourselves, Allah's Messenger (ﷺ) happened to come there. He stood by us and said: What about you and your meetings on the paths? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by) ; we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation.

Strategies of politeness

The negative politeness strategy gives the person the right to act freely, so, Muslims always try to keep their gaze lowered when communicating. They should not gaze at a woman, or a passerby in the street. On other hand, they give their full attention using eye contact respectively when communicating with the same gender and this part of positive politeness.

Cultural values

Power Distance

Arab Islamic culture can be seen as a high power distance culture. The idea is comprehended in the concept of inequality which is represented in the idea of separation between genders. Each individual has the right to be respected and to enjoy his\her personal space "zone" and this separation preserves the rights of the society members maintaining their independence, especially women.

Uncertainty Avoidance

Arabic Islamic culture can be seen as a high uncertainty avoidance, since they avoid extra eye contact between men and women.

Individualism vs. Collectivism

Arab Islamic culture can be considered as an individualist culture, since they prefer to respect individual's right of enjoying personal space and keeping taboo distance.

Masculinity vs. femininity

Concerning Masculinity and femininity, Muslims show a great respect to the opposite gender. They do not gaze at women, and if that happens accidently, they should not follow the first with a second look. Both genders are ordered to lower the gaze.

5) Posture

English Data

Nonverbal cues- Posture

All people, not only the British, are interested in ensuring that their interactions in the process of communication are successful. Case(2016, p.6) mentions that the usual modern British standing and sitting style is most notable for how slack it is. For example, putting the hands in the pockets, sitting with the spine bent, sitting on the edge of a desk as he\she gives a presentation or putting one knee forward as he\she stands so that one hip drops and the body leans to one side are all unlikely to be even noticed in the UK. For the British, it is important to take care of the way people move, sit, walk or even eat:

Avoid restless movements either with the hands, or feet; to sit perfectly quiet, without stiffness, easily, yet at the same time almost motionless, is one of the surest proofs of high-breeding (Hartley,2011, p.144).

The way one stands can tell a lot about him\her. The British avoid any unappropriated posture especially those performed by ladies:

To stand with the arms a-kimbo, the hands on the hips, or with the arms crossed, while conversing, is exceedingly unlady-like. (ibid).

The British express a great deal of respect when they communicate with older persons:

Never remain seated, whilst a person older than yourself is standing before you, talking to you (ibid).

Strategies of politeness

The British are keen on and they usually emphasize negative politeness in maintaining proper conduct and keeping the personal space of individuals. This lies within the negative politeness strategies. By resorting to negative politeness the British, always try to perform acceptable posture when they sit, eat, walk and stand.

Cultural values

Power Distance

The British can be considered as a high power distance culture since inequality can be perceived. They try not to adopt any posture that makes others feel uncomfortable. as mentioned in the given texts, an accepted posture is far from restless movements, stiffness, or with the arms crossed . Such an act may prevent the communicator from indulging in a successful communication, and that is because inequality attention might be shown by one or both communicators. So, the British prefer to show a great deal of respect when communicating; they take care of the way they sit, stand, walk, and even lie. The British consider posture as a cue to express politeness.

Uncertainty Avoidance

The British can be seen as a high uncertainty avoidance culture. They tend to show a high degree of respect and abiding by discipline concerning the domain of posture. They avoid any kind of unusual postures, like to stand with the arms a-kimbo, or being seated while talking to older people.

Individualism vs. Collectivism

The British culture can be categorized as an individualist culture. They tend to respect the individual's right by keeping away from any unexpected posture or postures which threaten others' personal space.

Masculinity vs. Femininity

The British culture can be shown as an average culture. Both men and women are supposed to follow the rules of etiquette which insist on performing certain and expected postures when communicating with others.

Arabic Data

Nonverbal cues- Posture

Muslims pay a great attention to the way they sit, the way they stand, and even to the way they eat. The prophet Muhammad (PBUH) performs different postures in different situations. Concerning the way Muslims should follow when they eat, the prophet (PBUH) said:

13. عن ابي جُحَيْفَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم" لاَ آكُلُ مُتَّكِئًا " (البخاري).

Narrated Abu Juhaifa: Allah's Messenger (ﷺ) said, "I do not take my meals while leaning (against something).

What is meant by leaning is any manner of sitting in which one is too comfortable and relaxed in a way which may express showing off or self-effacement which is refused by Muslims as the Islamic teaching cues insist on showing humility and modesty.

The prophet (PBUH) advised Muslims to change their position when getting angry:

14. عَنْ أَبِي ذَرٍّ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ لَنَا " إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلاَّ فَلْيَضْطَجِعْ" (ابو داود)

Narrated Abu Dharr: The Messenger of Allah (ﷺ) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.

Concerning posture, the Prophet's (PBUH) used to show great kindness and care for little children. He used to carry his granddaughter while he stood up praying and put her down when he prostrated:

15. رأيت رسُولَ اللَّهِ ﷺ يُصَلِّي، وهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ، ولِأَبِي العَاصِ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ فَإِذَا سَجَدَ، وضَعَهَا، وإِذَا قَامَ حَمَلَهَا(مسلم).

I saw the Messenger of Allah (ﷺ) saying the prayer while he was carrying Umama, daughter of Zainab, daughter of the Messenger of Allah (ﷺ). and Abu'l-'As b. al-Rabi'. When he stood up, he took her up and when he prostrated he put her down.

The way of good manner of walking is also clear in the Glories Qur'an:

قال تعالى ﴿ وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا ﴾(الفرقان).

«And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace(63)» [Al-Furqan: 63]

قال تعالى (ولَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (لقمان:19).

«And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."(Luqman,19)»

When meeting others, it is not acceptable to bow as it is explained in Hadith number (1) page (8)

Strategies of politeness

Positive politeness strategy is emphasized by Muslims since they perform different postures within the frame of politeness. One should not bow to others as this act might put him in a lower status compared with others, and this act of bowing is exclusively practiced in prayers. So maintaining equality among Muslims is enhanced via this positive politeness strategy of keeping Muslims as one community within the domain of (we). Also it is reflected in the posture of eating. Eating while leaning can be shown as a show off act which should be far away from Muslims and their morals, they are encouraged to show humility and modesty.

Cultural values

Power Distance

The Arab Islamic culture can be seen as a low power distance culture. They prefer to encourage equality among members and to show respect to their rights.

Uncertainty Avoidance

The Arab Islamic culture can be categorized as a low uncertainty avoidance culture. Being modest in the way one walks and sits especially while eating is emphasized in these Islamic teachings. They express simplicity in the way they sit and eat. Humility is the most prominent characteristic that a Muslim should maintain which is reflected in their postures in different situation.

Individualism vs. Collectivism

The Arab Islamic culture can be considered as a collectivist culture. Muslims seek unity and oneness. They tend to maintain in-group behaviour and to save the group's members cohesion.

Masculinity vs. Femininity

The Arab Islamic culture can be seen as an average culture. Both men and women are supposed to perform posture politely.

CONCLUSIONS

The main conclusions of the current study are:

I. The realization of politeness non-verbally in the British culture and the Arab Islamic culture has almost the same forms. Both cultures realize non-verbal politeness in face expression, eye contact, gestures, posture, and proxemics but in different meanings and attitudes.

II. Non-verbal politeness almost goes hand in hand with other forms of verbal politeness.

III. Islamic Sunnah as compared to English etiquette books concentrates on cordiality and maintaining positive politeness among Muslims, while English etiquette texts emphasize individuality and negative politeness.

IV. Arab Islamic culture keeps a clear distinction between males and females as far as non-verbal communication is concerned highlighting the fact both genders can behave intimately when the deal with members of the same gender, while there are certain restrictions on their dealing with the other gender.

V. Arab Islamic culture tends to employ a closer distance in communicating with the members of the same gender unlike the English culture where such a distance is more restricted.

VI. The Islamic religious practice is reflected in the social behaviour of the Muslims as they try to apply the Islamic teachings in almost all fields of life. So, we can say that non-verbal communication in the Muslim community is religiously based, unlike that of the British which does not have this dimension.

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The Discursive Construction of Gender as Social Identity in Arabic written Discourse

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***Abstract*— Identity is the idiosyncratic features that characterize an individual as being unique. It is the dynamic per formativeness of self through behaviors, acts, clothes and etc.. When such self is shared (by sharing memories, desires, and emotions) with others, it becomes social identity. Such an identity is, thus, changed, transformed, spoke out, acknowledged and never be fixed at any moment of life. The current study aims at studying the discursive construction of social identity in Arabic written discourse. It seeks to ponder the question of what linguistic devices do the Arab writers utilize to identify themselves in discourse and to show sameness and differences between in – and out- groups. To attain the above aim, we hypothesize that Arab writers use scanted discursive and linguistic devices to identify gender in their writing. Accordingly, seven linguistic and discursive components have been chosen to analyze the discourse to unveil the identity of its writer: processes, mood, modality, vocabulary and collocation, pronouns, figurative uses of language, and interdiscursivity. The study comes with some conclusions, the most important of which are: social identity can be traced in Arabic discourse through the construction of in _ and out_ groups with the in- group being victimized by the out-group who is the dominant, a conclusion which clashes with studies of critical discourse analysis, and changes and transformation of identity occur through stages including: attention, interest, solutions and urging by giving commands.**

***Index Terms*— discursive construction processes, gender, identity change, in- and out-groups, interdiscursivity, social identity.**

I. INTRODUCTION

Identity is the idiosyncratic features that characterize an individual as being unique. It is the dynamic performativeness of self through (linguistic and non –linguistic) behaviors, acts, clothes and etc..When such self is shared (by being sharing memories, desires and motives), it becomes social identity. Such an identity is, thus, changed, transformed, spoke out, acknowledged and never be fixed at any interval of life. It is the social construction of self, " an essential, cognitive, socialized, phenomenological or psychic phenomenon that governs human actions" (Benwell and Stokoe, 2006, p. 3), that is realized by others. This identity is discursively represented since it is " actively, ongoing, and dynamically constituted in discourse"(Ibid, p 4).

So, identity answers the question of who are we to ourselves and who are we to each other being negotiated through discourse verbally or non-verbally. Identity, further, is the " emergent product rather than the pre-existing source of linguistic and… semiotic practices" (Bucholtz and Hall, 2005, p.588). This identity can be discursively realized through social interaction (see Hare-Mustin and Maracek, 1990, p.533, Kittzinger, 2000, p.170 and West and Festermaker, 1993, p.152). Accordingly, identity can be traced back in the linguistic choices participants select to accomplish their negotiation process.

The current study is conducted, thus, to answer the following questions:

1. What are the social identities that the writers try to communicate through discourse?
2. How these identities are realized linguistically and discursively in the discourse?
3. Are there any changes (or transformation) of identity that the writers try to establish through his/her discourse?

There are so many types of identity that people may accomplish in their communication; gender identity (see for example Bucholtz et al, 1999 and Cameron and Kulick, 2003), age identity (see Coupland and Nussbaum, 1993), ethnic and national identity (see Wodak et al, 1999), and identity in context (see Benwell and Stokoe, 2006)(including conversational identity, social identity, institutional identity, and spatial identity) (see also Weinreich and Saunderson, 2003).

Identity, as a term, is referred to differently in different disciples; it is referred to as: self, selfhood, position, role, personality, category, category membership, person formulation, person disposition, subjectivity, subject, agent, subject, agent, subject disposition, persona, or social actors (see Benwell and Stockoe, 2006, p. 5, Leeuwen, 1996, and Sacks, 1992) .

For Taylor, 1989, the term identity (as it is nowadays used) does not exist before the end of the 15th C. and when it is first produced,it means the " internal project of self" . However its first appearance goes back to exactly 1570 as "identitie"

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meaning "the quality or condition of being the same in substance, emposition, nature, properties in particular qualities under condition, absolute or essential sameness, oneness." (Benwell and Stockoe, 2006, p.159). Taylor (1989, p. 159) believes that in the Enlightenment period, two thinkers study the term of identity; Descrates (1590-1650) and Locke (1632-1704). The former attaches the notion of identity with rationalism and the latter with empiricism and observation.

The best influential scholar to the term of identity in the 20th century is Freud, 1927, the father of psychoanalysis. Accordingly, identity is realized as an "over socialized conformity" (Woodward, 2002, p. 16). And here, identity is seen to be in combination with others as declared by Hall (2004, p. 51) "an individual's self-consciousness never exists in isolation…it always exists in relationship with 'other' or 'others' who serve to validate its existence". Thus, identity is realized to be social (collective) identity; i.e. "social variable against which forms of social behavior …[including] linguistic usage could be measured" . Accordingly, two types of identity can be established; personal identity and social (or collective) identity. These types are going to be the core of the next sections.

II. Personal Identity

Personal identity is the ego or self identity according to which personal properties distinguish one individual from others. Baumeistr, (1998) believes that personal identity can be defined as "unitary and conscious awareness of who one is". Personal identity is usually studied under psychology, while social identity is studied under social psychology. Personal identity, further, is the representation of self as unique human being with its own personal experiences and body. Three theories study this view of identity from a psychological point of view; dualism, psychological theory of personal identity and the bodily theory of personal identity. With no identification of the role of body, dualism relates personal identity with the mental substance, " I do not depend on anybody in order to be and continue being me [and realizing my identity]" (Wikipedia, 2018, p.1).The psychological theory of personal identity considers substance and the psychological properties (including experiences, emotions, memories, feelings and etc.), " what makes me me is not what body I am in, but what is distinctive about me, as a person in particular, what psychological properties I have"(ibid). The bodily theory of personal identity emphasizes that physical continuity is needed together with the psychological properties. Accordingly, in order to be the same person, "mental continuity" is needed to be "the same person"(ibid: 2). Psychological continuity, for instance, needs a brain (mental continuity) and the whole body is needed for such psychological continuity.

Relating past, present and future time in the accomplishment of personal identity, Weinreich (1986, p. 168) in an approach called "Identity Structure Analysis" (ISA), defines personal identity to be " the totality of one's self-construal in which how one construes oneself in the present expresses the continuity between how one construes oneself in the past and how one construes oneself as one aspires to be in the future". Furthermore, self and others are organized in a fixed social structure. Thus, a " structural representation of the individual's …experience, in which the relationships between self and other agents organized in relatively stable structure overtime…with the emphasis on the socio-cultural milieu in which self relates to other agents and institutions" (Weinreich and Saunderson, 2003, p. 1).

III. Social Identity

When personal identity is shared, it becomes social or collective identity and this is the notion of identity we cover in our paper. Social identity is first developed by Tajfel and his colleagues (see Tajfel, 1982, and Tajfel and Turner, 1986). It is related to the identification of an individual within a specific group that he chooses to be within. Social identity, thus, is " defined by individual identification with a group: a process constituted firstly by a reflexive knowledge of group membership and secondly by an emotional attachment or specific disposition to this belonging" (Taylor, 1982, p. 25). In this way, identification of in-group and out-group and their differences have a great role to play here. And conflict of different types is likely to be found accordingly. This view has been tackled in different disciplines resulting in a culminated theories and models of different perspectives all concentrating upon the realization of social identity. These disciplines include: social psychology (e.g. Taylor, 1989), anthropologyand ethnography (CA, see Sacks, 1992), philosophy, discourse analysis (Van Dijk, 1998), critical discourse analysis (Wodak et al 1999), sociolinguistics (see Coates, 2003 and 2004) and syntax (systemic functional grammar,see Benwell and Stockoe, 2006) to mention few only and as we are going to see later on.

A. *The Ethnographic Study of Identity:*

Many approaches emerge here to study identity from an ethnographic point of view. However, we choose only two approaches to talk about due to their significance in the development of the theory of identity in general and this paper in particular. These two approaches are membership categorization analysis and performativity.

A.1. Membership Categorization Analysis

Sacks (1972) develops an ethnographic approach to study social identity which is called membership categorization analysis (MCA). It is "the organization of common – sense knowledge in terms of the categories members employ in accomplishing their activities in and through talk" (Francis and Hester, 2004, p.21). This approach is used to study categories in interaction in different discourse genres (see Baker, 2004 and Leudar et al, 2004). Categories may include men, women, students, teachers, and etc.. Two types of membership categories devices can be realized: a set of categories and rules of application (economy rule, and consistency rule). The categories are "duplicativly organized"; having " a team-like property". Members of a category here have specific rights and obligations to each other (e.g. family members). They are, also, "indexical" in which the reference changes in context of situation (e.g. his, they, them and etc.) (see Sacks 1972).

MCA, however, does not explain which identity membership categories will be attached to a specific talk as Schegloff (1997) explains since " the participants' production of the world was itself informed by these particular devices" (see also Benwell and Stockoe, 2006, p. 66). Furthermore, category membership can be implicit and by relying on inference such implicitly can be unveiled (Sacks, 1972, p. 42).

A.2. Performativity

Coates (1996, 1999, 2003 and 2004) establishes another ethnographically-oriented approach, which is that of performativity. It is an approach that is concerned with the realization of social identity in masculine and feminine discourse (if we have the right to call it like that) in every day interaction (away from the grammatical use of gender; she, he, it). She selected data from recorded conversations that she made herself focusing upon the " construction of femininity" (Coates, 1999, p. 123). She concludes that girls' talk is characterized by " a range of linguistic patterns including sustained topical talk, supportive …talk, and the frequent use of minimal responses and hedges" (Benwell and Stockoe, 2006, p. 53). Its functions are to support the friendship and relations between girls. In contrast, masculine identity focuses on topics like contests, violence, heroism, skills and etc. (ibid, p. 55). Their talks are characterized by focus on action, lack of hedging, competitive style and use of taboo language (Coates, 2003 and 2004).

However, Coates' analysis depends on the speakers' gender rather than on the discourse itself. Accordingly, such an analysis depends on "the analysts' rather than the participants' categories [realized in the discourse]" (Benwell and Stockoe, 2006, p. 57). It depends on the analyst's intuitions about the participants' actions rather than on what they "display to each other " in the interaction. In this sense, identity is described by itself not as reflected in the discourse.

B. The Study of Identity in Discourse Analysis

In a theory of cognitive ideology, Van Dijk, (1998, p. 118) defines the notion of identity as constituting both a personal and social construct. In the episodic memory, people construct identities as being categorized in different groups which are developed and constructed from experiences; i.e. models of events (Ibid) (see Van Dijk, 1997 and 1998 and Van Dijk and Kintsch, 1983 for this term) and so it is personal construct. Identity is social because our identities are inferred from our behaviors (whether linguistic or non-linguistic; including discourses or the way we dressed, the way we laugh and etc.). So, in one way or another when our experiences are shared our identities become socially constructed.

Thus, Van Dijk realizes the two kinds of identity, personal and social. For him, personal identity refers to the "mental representation as (personal) self, as a unique human being with its own personal experiences and biology represented in acuminated mental models" (Van Dijk, 1998, p. 119 and see also, Cote and Levine, 2002).

For Van Dijk, social identity refers to the shared identity within a group. It is " a socially shared mental construct " (Van Dijk, 1998, p. 124). Both personal and social identities change and thus, the notion of identity is " a dynamic rather than a property "(Ibid , p. 121). Social identity, so, is " a shared core of self-definition ….[i.e.] a set of social representations that members consider typical for their group" (Ibid). These social representations " have indeed a discursive nature " (Ibid, p. 125). According to this, discourse is a rich area where we can trace back identity in the linguistic choices participants select to have their negation process. However, Van Dijk only theorizes his notion of identity with no application of his conception to real data although he admits himself that identity is discursively realized in discourse.

As we can see from the above survey of the identification of the discursive representation of identity, every approach has its own problem to apply. Accordingly, in the following section we will tackle the approach that we believe suits mostly to analyze the data chosen..

IV. The Model Adopted

In an approach to analyze identity discursively, Benwell and Stockoe, 2006 developed an eclectic model of analysis. This model stems from Systemic Functional Grammar (SFG) developed by Halliday (1994), Fairclough, (1989) and others,Critical Discourse Analysis (CDA) (specifically the discourse – historic approach developed by Wodak (1995,2002 and 2012) and some other linguistic devices that are significant in the discourse (see Benwell and Stockoe, 2006, ps. 109-116, Koller, 2009, and Kamalu and Tamunobelma, 2013).

This model, first relies on the meta- functions of language developed by Halliday, 1994; ideational, interpersonal and textual simply defined as:

1. The ideational function of language is the representation of the world by the processes and the realization of ideologies in discourse.
2. The interpersonal function is the relationship between participants and the discourse and
3. The textual function is the organization of the discourse.

Three notions are related to these three functions respectively; transitivity, mood (and modality) and theme (see Benwell and Stockoe, 2006, p.109). Transitivity is concerned with the processes that the agents do in discourse. They include: material (being related to the tangible actions conducted by actor, agent, goal or beneficiary participants), mental (being related to the actions of mind conducted by experience or phenomenon participants), relational (having a relation between the doer of the action and the complement and the doer is either carrier, attribute, token or value), verbal (related with the verb of 'saying' and the involved participants are sayer, verbiage, beneficiary, or existential (being related to process of existence with the participants involved being only existent)). All these processes occur with circumstances of time, manner and place (see Halliday, 1994, Halliday and Matthiessen, 2004, ps. 170-175, Fairclough, 2003, Toolan, 1998 as well as Benwell and Stockoe, 2006).

Mood is related to choices done between declaratives, interrogatives, and imperatives. While modality refers to the use of modal verbs, participle verbs, verbs of cognition and copular verbs (see Benwell and Stockoe, 2006: 112). Theme, further, is related to notions of forgrounded and backgrounded.

Another group of elements are included in this model compromising (vocabulary and collocation, figurative uses of language (including metaphor (Lackoff, 1993), metonomy, personification), presupposition, pronouns and intertextuality / interdiscursivity relations (Wodak et al 1999) (see Benwell and

Stockoe, 2006, ps. 113-115). These terms, it should be said, are considered in relation to identity only.

It seems that Benwell and Stockoe depend on the discourse chosen to outline the elements needed in realizing identity in discourse. Thus, this model is data –based (see also Wodak et al, 1999 and Coates 2003 and 2004). So, it is applicable to find other elements which are radical in analyzing identity representation in discourse. And although Benwell and Stockeo, 2006 apply this model to conversation, we believe that such a model is applicable to written discourse. So, processes, mood, modality, vocabulary and collocation, pronouns, the figurative uses of language,intertextuality/interdiscursivity relations are going to be used as the methodological components against which the selected data are going to be analyzed to trace identity discursively. If other components are found important in the discourse, they are going to be handled.

V. Data Analysis

The data chosen in this paper constitute an article under the title " حول العنف ضد النساء " (On Violence Against Women) written by Nerdeen Shahada, a woman who published her article on PANET web site on 20th of January, 2018.

The article starts with a Hadeeth of the Prophet Mohammad commanding men to take care of women as an indication that the Prophet himself takes care of women and asks Muslims to do so. This forgrounding of the Hadeeth as a powerful opening of the article foreshadows that what will come is a plea for men to take care of women. The writer ends her article with an Aya from the Glorious Quraan taken from Al-Nissa Sura explaining that God Himself honors women by equalizing them with men (see appendix 1). These two poles of the article shows that the writer tries to plea men and the society to follow their religion to take care of women since Allah and His Prophet are commanding them to do so. In what follows, the components of the model adopted earlier are going to be applied.

As we can see from the data chosen, the prevailing social identity represented here is gender identity and specifically feminism as shown by the repetition of the words 'المرأة' (singular – the woman) and 'نساء' (plural – women). 'المراة' (the woman) has been used twenty one times, all denoting a generic reference. The word 'النساء ' has been used only five times and also, they denote generic reference. They are all used with the definite article 'ال' (the) to emphasize the generic reference that the woman referred to in this article is any woman and all women in the world. When the word 'نساء' ' is mentioned with no 'ال' (the), they are mentioned in collocations to have also generic reference: 'نساء العالم' (women of the world) and ' نساء المجتمع' ' (women of the society). And when the word; ' المراة' (the woman) is used in specific reference, it is used with collocations: 'المراة المعنفة' (the violated woman), ' امراة واحدة' (one woman) in away to give a statistical study of women who face violence in the world.

So, the term 'women' has been used positively, generically and being victimized by the other group who is the less prevailing social identity that the writer tries to establish in this article; that is of the 'man' who is responsible for violence against women. Interestingly, the word of 'man' is never mentioned neutrally or positively in this article. Instead, the following expressions are used 'الطرف المقرب لهن' (the close party), ' شريك حياتهن' (husband), ' المذنب' (the guilty)(mentioned four times), and 'الفاعل'(the doer). All these expressions are used negatively to refer to the 'man', and when such expressions like 'husband' and 'close party' are used, they are used in co-text in association with violence as a message that the writer wants to imply that " instead of being the protector as these expressions may denote, men are the guilty who are responsible for violence" a paradox that needs to think about a lot. These expressions are only repeated four times (with the word 'the guilty' being repeated four times). All these expressions are used generically with the definite article 'al' (the) with no collocations. The negative connotation of these expressions becomes the attributes of men and make them responsible for the violence against women. The group of women, thus, is represented in this discourse as poor, having violence being exercise against whom; victims, and should inform the institutions of this violence. While, the group of men is the guilty, the doer of the action of violence and thus should be punished. In this discourse the two groups are conflicting through the linguistic choices the writer select to have her message being delivered to all women.

The third person feminine singular pronoun (her) has been used twenty four times in this discourse represented by '-ha' (e.g. حياتها, her life), the third person feminine plural pronoun (their) has been used four times represented by 'نَ' (e.g. حياتهنَ, their life) (their) and the second person feminine singular (you) represented by 'ن' (e.g. لاتخافن, you do not be afraid) (you) has been used four times as well. The writer, in contrast, used the third person masculine pronoun only three times represented by 'ه' (e.g. افعاله, his actions) (his). This statistical analysis shows first that there is a bias towards women over men. Second, the writer detaches herself from being included within those women who she believes to be weak, she thinks that she could be a leader who can lead the herd to change the current state to something better since she herself is not silent and she spoke out the problem aloud. She only used the inclusive '-na' (our) once in the whole article to indicate that she herself does not belong to that weak herb as the following example shows:

1. "نحصد كنتائج للعنف ضد المراة.... "

(We crop as results of violence against women……)

The writer uses the three alternatives of mood; declarative, interrogative and imperative with different degrees. The declarative mood has been used forty seven times, the interrogative five times and the imperative eight times. The use of the declarative mood shows that what is mentioned is factual, strong and convincing all directed to express the action of violence women are exposed to by men who is the guilty of that action as we can see in the following examples:

2. 'المذنب الذي لايشعر بجريمته '

(the guilty who does not feel of his crime.)

3. 'ولايعترف بها كانه فعل خاطئ حتى انه يلوم الاخرين والمراة بشكل خاص...'

(and he does not admit it as it is a wrong action and even he blames others and specifically the woman…)

4. 'كشفت المصادر انه هنالك امراة واحدة من بين ثلاث نساء العالم تتعرض للعنف'.

(the reports reveals that there is one woman out of three in the world who is exposed to violence.)

Three interrogatives are found in the article to be rhetorical questions. These questions are used to draw the readers' attention to the problem (rather than finding solution to it).

5. 'الى متى؟' *(How long would the case be?)*
6. 'فمن يستطيع اذيتها؟' *(Who then can hurt her?)*

These questions are posed not to seek answers but to have the readers' attention to something else. The first question is posed to give the impression that readers should start thinking of an end to that problem and the second is to give impression to the women (as a kind of encouraging) that no one can hurt her since Allah Himself honors her. The most important of the rhetorical proposed in the article is:

7. 'أليس كذلك؟' (Isn't it ?)

This rhetorical question is posed to mark the two conflicting stand points represented in this discourse; that is of the victim; women and the guilty; the man as shown in the following example:

8. 'وهذا بدوره يدل على شئ واحد وهو نقص الوعي لدى المجتمع ....كون المجتمع لايعرف حجم المشكلة وخطرها لدى المذنب الذي لايشعر بجريمته ولايعترف بها كانها فعل خاطئ حتى انه يلوم الاخرين والمراة بشكل خاص دون التفكير بالاذى الكبير الذي سببه واخيرا لدى المراة التي تعرضت للعنف التي لاتعرف تعريف العنف ولاتستطيع المطالبة بحقها حتى انها تعتبر العنف ضدها امر عادي لاداعي للتكلم عنه, اليس كذلك؟

(This in turn proves one thing which is lack of consciousness on the part of the society…in that it does not realize the danger of the problem and on the part of the guilty who does not feel of his crime and does not admit it as a wrong action. He even blames others and the woman specifically for it without realizing the great harm that he causes. And on the part of the woman who is exposed to violence, who does know how to define violence and who does not know how to ask for her rights. She considers violence against her something normal, no need to talk about. Is not it?)

the two groups, the victim and the guilty on one hand and between the victim and the society, on the other hand are represented here in this example and the rhetorical question marks this conflict between them.

The other three questions are directed to the readers to encapsulate the whole article within a set of questions to find answers to and then to find solutions to the current problem

The imperative mood is expressed in five sentences:

9. 'كفى للسكوت!' *(So, stop being silent!)*

10. 'كفى للعنف!' *(Stop violence!)*

11. 'كفى للالفاظ الجارحة' *(Stop harmful expressions!)*

12. 'حان الوقت هنالك الكثير من المؤسسات المدعومة' *(It is time (to change), there are plenty of supported institutions)*

13. لاتخافن! *(Do not be afraid!)*

Theses sentences are more as directives than imperatives. The writer wants to encourage her feminine audience to change their identity and be stronger to reform their reality.

Also, the writer has some uses of modality to express obligation, necessity, specification and intensification in the construction of gender identity; here femininity. This use of modality is expressed by different linguistic choices as shown in the table down (see table 1) .

Table (1)
Modality in the discourse chosen.

The samples	Their linguistic realizations	The function of modality
عليها التوجه الى ' الاماكن الملائمة (She has to go to suitable places	Prepositional phrase	Obligation /or necessity
الاقتناع بانها هي الاقوى. (She has to be convinced that she is the stronger)	Nominal verb	Necessity
حتى ان الله سبحانه وتعالى اكرم النساء. (Even Allah honors women)	Particle	Intensification
وكنتاج للعنف المراة اثار لايسمح بالاستهانة بها. (As consequences of violence against women, there are traces that are not allowed to be belittled).	Verbal phrase	Obligation
العنف بحد ذاته مشكلة اجتماعية (Violence, by itself , is a social problem.)	Prepositional phrase	Intensification
وكلها لها دور متساو في الاضرار. (All have the same role in damage.)	Particle	intensification

The particle of "حتى" (even so) is used to express intensification and show astonishment by comparing two cases that the act before the article is intensified and is re-intensified by the act after the article.

Some figurative use of language are detected in this discourse:

14. "موجات مغلقة من العنف" *(Closed waves of violence).*

15. "نحصد كنتائج للعنف ضد المراة "

(We harvest as results of violence agaist women.)

Consequences of violence against women become yields that need harvesting.

16. " الى ان تكسر المراة زجاج الصمت"

(Till the woman breaks the class of silence.)

Silence, as a reason of violence against women is metaphorically represented as glass that the woman should break to solve the problem. It is not represented as a solid barrier to give the indication that silence is weak and for her can be broken easily.

17. "ثمن سكوت المراة".*(The price of the woman's silence)*

Women's silence is metaphorically represented as goods of a price to give the impression that violence against women largely depends on the woman keeping silent.

One of the interesting figurative uses of language found here is the use of the "personification" of the society to consider it responsible for the violence exposed against women as shown in the following examples:

18. " ويدل على نقص الوعي لدى المجتمع "

(this proves the lack of the society's consciousness).

19. " كون المجتمع لايعرف حجم المشكلة".

(that the society does know the size of the problem.)

20. " وهذا الامر يدل على الطريق السئ الذي وصل اليه المجتمع ".

(This matter shows the bad road that the society arrives to.)

The article is, further, rich with processes of different kinds as shown in the following table (see table 2).

Table (2)
The Processes used in the selected discourse

Processes	Material processes	Mental processes	Relational processes
Verbs	**تتعرض**- (exposed to) **يؤدي**- (lead to) **اتطرق**- (come to) **انهي**- (finish) **يعود**- (go back) **اتت**- (come) **يشمل**- (include) **يشمل**- (include) **ازدادت**- (increase) **قتلت**- (killed) **قتلت**- (killed) **نشر** (publish) **تعرضت** (exposed to) **ينجم**- (result) **يشمل** (include) **سببه** (cause) **يستطيع**'- (can) **تعرضت**- (exposed to) **يزيد**- (increase) **يقلل** (decrease) **كسر**- (break) **يحمي**- (protect) **يسمح**- (allow) **اكرم**- (honor) **كفى**- (stop) **كفى**- (stop) **كفى**- (stop) **نحصد** - (harvest) **يسمح**- (allow) **ينجم**- (result) **تتعرض**- (exposed to **تكسر**- (break) **يتبع**- (follow) **انهي**- (finish)	**تمس**- (touches) **يشعر**- (feel) **يعترف**- (admit) **يلاحظ** - (notice) **يدل**- (prove) **تخافن**- (be afraid) **تضر**- (hurt) **يطرح**- (arise) **يدل**- (prove) **يسمح**- (allow)	**كانت**- (was) **ستكون**- (will be)
Number of occurrence	35	10	2
Average	74,4	21,2	4,2

As represented in the table above, most of used process is the material with the average (74,4%) then the mental process with the average (21,2%) and the relational process (4,2%). If this statistical study proves something, it proves that the writer is relying on facts and objectivity to arise her problem of violence. Her point of view is not represented in away to draw the sympathy of the outside world to the issue of violence against woman, but she states the problem of violence against women rationally and so, she is objective, rational and powerful. When the mental process is used in this article, it is always used with the identification of the woman's feeling of violence or with the emotionless feeling of the guilty:

21. المذنب الذي لايشعر بجريمته

(The guilty who does not feel of his crime.)

22. ! لاتخافن *(Do not be afraid!)*

23. ويتلفظ بالفاظ تمس بها

(Uttering insulting words that touch her).

With the component of interdiscursivity, the writer has mentioned a report from a net site called 'vito' to refer to a statistical study that this site published; there are 17 women who has been killed last year because of violence and 82 women have been killed in the last five years also because of violence in the Arabic society. This report has been used here as a kind of evidence to prove that violence exceeds to be crimes and that the society is responsible for these crimes. This report is mention as a proof to the fact that violence is dangerous and thus, women should take care of that fact.

Also, the notions of in-group (including women) and the out-group (including the guilty; the man and the society) can be realized in this discourse with the first being victimized by the latter and thus creating a clear conflict between these two groups. These two groups are grouped in one sentence as illustrated in the following examples:

24. يشمل العنف اي اذى ستتعرض اليه المراة من قبل اامذنب

(This violence includes any harm that the woman is exposed to by the guilty.)

25. " المذنب يمنع المراة من التقدم ؟"

(The guilty prevents the woman from any progression).

26. " العنف المعنوي ويشمل هذا النوع من العنف الاستهتار من قبل المذنب "

(The moral violence: this type of violence includes any disrespect that the guilty shows.)

The current discourse constitutes largely the discourse of feminism as illustrated by the over-use of the generic reference of the term 'women' and as illustrated by the use of labeling of the types of violence against women and its consequences. Also, there is a discursive relationship between the feminine discourse and the religious discourse as shown in the Hadeeth and the Aya picked in the discourse as we saw earlier to show that Allah and His Prophet honor women and equalize them with men. Furthermore, traces of religious discourse can be realized as the following example shows:

27. فلا وجود لحق يسمح بالعنف حتى ان الله سبحانه وتعالى اكرم النساء فمن يستطيع اذيتها.

(There exists no right which allows violence that even Allah honors women who then can hurt her ?)

Also, other social discourses can found to have an interdiscursive relation with the current article being represented by the mentioning of the society and the institutions:

28. هنالك الكثير من المؤسسات المدعومة

(There are a lot of supported institutions.)

In the last line of the article the writer is inviting her group; women to do something by themselves; to abandon silence, violence and bad words. She is urging them to stop feeling afraid to talk and to report their problem to the institutions. This discourse can be characterized as a procedural genre to change the current weak identity of women to a strong one. The writer tries gradually to have this change of identity. First, she draw her readers attention to the danger of violence that it could exceeds to be a crime by representing facts and statistical studies. And by presenting the types of violence and its consequences, she is able to have her readers ' interest of the problem. Then, she offers some solutions to encourage them (like the institutions) and then she proposes direct commands to solve the problem and change the current status of women identity (speak out the problem). In this way, the process of the identity change has been done through the following stages: attention, interest, solution, and direct commands. When this article is published, we believe that the process of the transformation of this new identity has taken place.

VI. Discussion

One of the most interesting realizations found in the discourse chosen is that there is no involvement of the reader in the process of negotiation between the writer and his readers as this is manifested in the general use of the 3rd person pronoun (singular and plural). Instead, the writer decides to talk about women in general (but not including herself). The only one case of the use of the second person reference is just to have the function of persuasion to alter another strong identity. Unlike the English discourse, (see for instance Koller, 2009) the Arab writers tend to use this kind of reference because they believe it is more inclusive than the second person reference and could detach themselves from any negative and weak attributes.

The collective identity shown in this discourse is feminist identity defined socially to include all women. The in- and out-groups are both defined in the discourse with a bias towards the former and with a conflict holding between them. The latter is the dominant victimizing the former, a conclusion which clashes with those of the Critical Discourse Analysis approach who always consider the in-group to be powerful and dominant (see for instance Van Dijk, 1998 and 2001). This discourse of feminism is mixed with religious, social and procedural genres of discourse.

As we can see from the above analysis, the writer adopts the feminine ideology movement that prevails in the 20th c. as a reaction against oppression and injustice that women are exposed to in the society. Many institutions arise to defend women and their rights to be equalized with men as far as having independent outcome, having teaching, indulging in works and etc. just like men. It seems that the writer is one of those who are the defenders of women' rights of living.

The writer has made use of material process more than the other types of the process available which indicates that she wants to be rational, objective and strong to offer the problem and find solutions and not to draw sympathy from the others towards women. The same aim is reached at when she used declarative mood exhaustively more than the interrogative and the imperative moods. When the interrogative mood is used the rhetorical questions are selected to give the readers chance to consider the problem. The commands used, further, are more like directive than as commands. They are used to have the process of identity change. Furthermore, she has made references to some modality expressions being realized linguistically by particles, prepositional phrases, nominal verbs to express obligation, necessity, specification, and intensification all to construct the national identity of gender.

The writer selects some figurative uses of language to construct the social identity that she is trying to produce in the discourse. She has picked metaphors, foreshadowing and personification. Also, the writer tries to have the current identity being changed and transformed through specific procedures or stages . These stages include: attention, interest, solutions and direct commands and then publishing.

The discourse analyzed constituted different types of genre of discourse in an interdiscursive relation. It includes social, religious and procedural discourse. These genres, here, have the function of constructing the social identity and trying to change it.

CONCLUSIONS

This study is conducted to study identity and specifically social identity in Arabic written discourse. According to the analysis and the discussion, the constructed identity is of the type gender and specifically feminism and it seems that this identity is traced back through the construction of in-group and out-group with the in-group being the weaker circle and victimized by the out-group which is the dominant. This conclusion clashes with the conclusions drawn by the critical discourse analysts who assume just the opposite. Different kinds of genre are realized in this discourse which all serve to construct identity in one way or another. Traces of religious and procedural genres are spotted in the discourse.

Also, it seems that the historical context when the discourse takes place has a role to play in the selection of the linguistic materials that the writer chooses to represent the collective identity. The selection of the processes, mood, modality, figurative uses of language are all directed to construct gender identity and thus it becomes possible for the analyst to trace this identity. Last, the process of the change (and transformation) of identity is managed through stages that scattered throughout the discourse. These stages include: attention, interest, solutions, and direct commands. These stages are realized in the discourse linguistically through the choices that the writer makes to accomplish this process.

The proposed model, thus, proves to be successful in analyzing the discourse chosen. Still, the components suggested proves to be open and data-basis. In the selected discourse, we spotted new figurative uses of language that the writer used to construct identity; personification and foreshadowing and metaphor.

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The Socio-Political Effects on Using Puns in Iraqi Arabic Jokes

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Abstract— **Jokes can be effective and can achieve various purposes depending on how they are said or written. It is a fact that jokes refer to statements with humorous effect used as a means of entertainment to make people laugh and feel happy. However, jokes can have other socio-political meanings depending on the expressions found in them. This can be achieved through the employment of expressions denoting pun. Additionally, meanings of pun can be expressed in different ways depending on the socio-cultural characteristics of the community. Therefore, this study aimed at defining the socio-political impact of employing pun expressions in Iraqi jokes based on the socio-cultural specificity of the Iraqi community. To conducted such a study, this required using a qualitative method with a critical analysis. The data of this study were represented by (15) jokes written in Iraqi Arabic dialect (Iraqi colloquial language) and translated into English to be understood by those who do not speak Arabic language. Pun expressions were italicized in both source and target texts to be distinguished from other expressions in the joke. The results of this study revealed the influence of socio-political situations on creating jokes in Iraqi society. Moreover, the most notable type of pun used in Iraqi jokes was homonymous. This is due to that Iraqis intentionally tend to conceal the real intended meaning by using words that have the same spelling and pronunciation but carry different connotations.**

Index Terms— **Homonym, Iraqi Jokes, Iraqi Colloquial Language, Pun, Socio-Political Effects.**

I. Introduction

The humorous power of jokes and humor is found through vagueness that is obvious in the English language. This vagueness is related to a linguistic term known as pun which is defined as the use of word play method to show/hide certain meanings through effective use of language. Hence, some jokes depend on sounds resemblances (e.g., sprain (illness) vs. Spain (country)), others rely on ambiguity in the meaning of words (such as trunk (of a car) vs. trunk (of an elephant)). On the other hand, other jokes may depend on linguistic representations that are similar in terms of syntax (like rose (the flower) vs. rose (past tense of rise)). Within linguistics field, there also appears "a corpus of jokes that distinguishes itself not by actions or situations but based on certain linguistic attributes or features of natural language for their effect" (Zabalbeascoa, 1996, p. 253). Such type of jokes is known as pun. Pun-based jokes can be categorized as either verbal or referential based on the qualities exhibited by them (Seewoester, 2009). The focus of existing literature on pun, jokes and humor is mainly on the way of processing pun expressions for funny interpretation as well as in relation to issues faced in translation (Seewoester, 2009). As Bucaria (2004) notes:

> …structural ambiguity in English is also favored by the morphologic characteristics of the language, where a noun often has the same form of a verb, or vice versa, or the past tense and the past participle of a verb often coincide" and "[word class ambiguity] is quite common in English, unlike in other languages, given the capacity of the same word to function as a noun, a verb or something else depending on the context (p. 13).

The manifestation of puns, jokes and humor can be achieved in various ways ranging from clowning comedy to situation-based humor. Accordingly, some jokes exploit funny actions (e.g., "The Three Stooges"); whereas other jokes utilize "a comedy of errors" (such as "Much Ado About Nothing"). Sometimes a speaker says something that is not true for the purpose of joking, being ironic, being sarcastic, or emphasizing a point by way of exaggeration. These types of false statements concern the speaker's beliefs about the listener's knowledge (i.e., second-order belief attribution). Hence, the speaker assumes that the listener knows the truth (Taylor, Lussier, & Maring, 2003).

This paper therefore attempts to highlight the socio-political effects on sing puns in Iraqi jokes. Many people think that humors and jokes are used for entertainment purposes only. But this idea is not always true because they can be used to denote hidden meanings behind expressions used within them. This can be achieved through using puns. Thus, the main questions in relation to such issue are: What is meant by jokes and puns? What are the main purposes of using puns in Iraqi jokes? This study is important because it is related to the sensitive aspect of jokes in relation to employing pun expressions to denote hidden meanings. Such expressions are defined in this study in order for readers to be able to understand the intended meanings behind using puns in Iraqi jokes, in particular those related to Iraqi colloquial language.

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II. LITERATURE REVIEW

A. Definition of Humor and Pun in English and Arabic

Humor involves many different types, like irony, pun, sarcasm, and double entendre…etc., in which each type generates humor by its own way and create hilarious situations (Dhiaa & Abbas, 2016). Recently, UN umbrella is a term used to refer to the word 'humor', with generally positive social desirable connotation, and it includes anything people do or say that is perceived, heard, and understood as funny and laughable. The word 'humor' is said to have a very complex history and it had a totally different meaning from the meaning that we know in the present time (Martin, 2007).

Pun is a method of word play usually defined as a "deliberate communicative strategy, or the result thereof, used with a specific semantic or pragmatic effect in mind" (Delabatista, 1997, p. 2). Furthermore, word play itself is used as a general name for numerous strategies employed in texts. Based on such strategies, authors utilize the language structure to create two similar expressions with different/similar meanings. Pun is performed in uttering/writing a phrase/sentence using two words that have the same pronunciation (homophones or homonyms) but with different meanings (polysemy) (Bader, 2014).

Similarly, The Free Wikipedia Encyclopedia defines pun as "a form of word play which suggests two or more meanings of words or of similar-sounding words, for an intended humorous or rhetorical effect". Merriam-Webster Dictionary puts it simply as "the humorous use of a word in a way that suggests two interpretations." Partington (2009, p. 1794) defines pun phonetically as "the dissociative play between two sound sequences." In addition, "the relationship between the different meanings of the two word sequences…will affect its quality, its success or failure." (Partington, 2009, p. 1794).

Leech (1969, p. 209) highlights that the nature of expressions used to refer to word play or pun is polysemous (one word having different but related senses) and homonymous (different words having identical forms). For example, the word bank carries the homonymous nature implied in such structures like "the bank of the river and the bank for money storing". The polysemic feature can be shown in the word foot, as in "the foot of the man, the foot of the mountain and the foot-long snake".

Pun can be used in different forms or texts, but it is most common found in TV comedy shows, cinema and literary texts. Additionally, it is widely used in many newspaper articles nowadays. Such journalistic articles are so-called ironic or sarcastic columns. These columns tackle daily socio-political problems and issues related to society and governments using a humorous style. The purpose behind such ironic columns is to attract readers and raise their fully awareness of these problems (Bader, 2014). In fact, pun, satire and irony are regarded as different forms of humor that is commonly used in newspapers and magazines. The humor of pun and other verbal jokes derives from the fact that humans express their ideas and feelings through circumscribed and logical elements. Any deviation from these elements is felt as a release from conventional restrictions and is, therefore, humorous. "Punning can also be viewed as a test of one's power over other participants in the communicative act." (Delabatista, 1996, p. 140).

In Arab world, authors support pun definitions mentioned above. The arabic term that represents pun expression is known as (التورية) at-tawriyah. Arab authors like Al-Hamawi state that at-tawriyah is realized in the text through the use of one word with two different meanings. Hence, one of these meaning is metaphorical; while the other one is denotational. The denotational meaning is the unintended (or called close) meaning; whereas the metaphorical meaning is the intended (or can be called remote) one. In other words, the writer or speaker intends the remote meaning. In the same vein, Al-Muraghi emphasizes on exploring what is called the "near" and "far" meanings of one single word used for pun (Bader, 2014, p. 19).

B. Types of Humor

Many different types of humor are introduced. Each one of them creates humor in its own way. They are as follows:

1) Wit

Wit is described as a style of humor; and the witty person has "the talent or quality of using unexpected associations between contrasting or disparate words or ideas to make a clever humorous effect" (Arbuckle, 2008, p. 13).

2) Sarcasm

Herawan, Deriss and Albawajy (2013, p. 281) define sarcasm as "the use of irony to mock or convey contempt" and "it is the activity of saying or writing the opposite of what you mean, or of speaking in a way intended to make someone else feel stupid".

3) Irony

Irony is considered the most common way to create humor. Quintilian said that "irony, is that figure of speech or trope in which something, which is contrary to what is said, is to be understood".

4) Pun

Pun is also considered one of the ways to create humor. It was defined by the Shorter Oxford Dictionary as "the use of the word in such a way as to suggest two or more meanings, or the use of two or more words of the same sound with different meanings, so as to produce a humorous effect; a play on words".

C. Types of Pun in English

Puns are classified into different forms. They include the following (Bader, 2014, pp. 10-20):

1) "Homophonic Pun"

Pun related to this kind refers to using pairs of word, which are homophones (have the same sound or pronunciation with different spelling); however, these word pairs are not synonyms because they denote different meanings. For instance, "Atheism is a non-prophet institution". The word "prophet" in this example is used instead of "profit", which is "the usual word used in expressions like non-profit organizations".

2) "Homographic or Heteronymic Pun"

In this type, pun is related to words that have the same spelling with different pronunciation and meanings, as in "You can tune a guitar, but you can't tuna fish unless of course you play bass." This sentence contains two types of pun: the first type is homophonic that is clearly shown by “tune” and “tuna”. The second one is homographic represented by the word “bass”. This word “bass” has a kind of ambiguity due to the identical spelling. The word “bass” can mean “a string instrument” and can refer to “a kind of fish”.

3) “Homonymic Pun”

This kind consists of exploitation of words, which are both homophones and homographs. For example: "Did you hear about the little moron who strained himself while running into the screen door?" The word “strained” denotes two meanings: “gave much effort” and “filtered”.

4) Compound Pun

This type refers to a statement containing two or more expressions of pun. For instance: “Why can't a man starve in the Great Desert? Because he can eat the sand which is there, but what brought sandwiches there? Noah sent Ham and his descendants mustered and bred.” This statement has two puns: the phrase “sand which”, which is homophonic with “sandwiches”; and the homonymic words “Ham (Noah's son)” and “ham (kind of pig meat)”, “mustered/mustard”, and “bred/bread”.

5) Recursive Pun

Based on this type, interpretation of pun that is found in the second aspect depends on the understanding of an element in the first aspect, as in "Infinity is not in finity" which means that infinity is not in the finite range.

6) Visual Pun

This type of pun is more related to the use of pictures and images. Thus, it is sometimes used in comics and cartoons, such as “The Far side”. Naming or proper names wordplay (Kaufmann) fulfills an important role in the literary and semi-literary works and scriptures, ranging from “Asterix comic strips to Dante and Dickens (e.g. Oliver Twist)”.

7) Idiom-Based Pun

In this type, idioms used in pun expressions are manipulated for the purpose of obtaining a playful humorous effect. It is, therefore, requires a conflict between “the compositional, literal reading of the idiom and its accepted figurative meaning, such as the idiom 'to be in the doghouse” (Delabatista, 1994, p. 15).

D. Types of Pun in Arabic

Puns in Arabic can be classified into the following categories (Khanfar, 2013, pp. 30-32):

1. (تام): In this kind of pun, the words are exactly of the same forms and spellings, but of different meanings; e.g., (ساعة: Judgment Day and time). Being of the same characteristics, homonym is this pun's counterpart in English.
2. (ناقص): This term is used when the two similar words are different in the number of letters, i.e. extra letters are added to one of the two words. These extra letters can be in the beginning, middle, or at the end like (البحر/ البر). The addition of the extra letters to the beginning of one of the two words makes another kind of pun called (مطرّف) like (ساق and مساق). On the other hand, if this addition occurs at the end of one of the two words, it would be called (مذيّل) like (مدار and مدارج).
3. (مضارع): The term is used when the similar words are different just in one letter in each word. This kind of pun occurs when the place of the articulation of the two different letters is almost the same, like (خير and خيل). On the basis of similarity and closeness of sounds, paronomy can be equated with this kind of pun.
4. (لاحق): In this kind of pun, the similar words are differentiated both by a single letter (in each word) and also in their place of articulation (لمزة and همزة).
5. (محرّف): In this kind of pun, the difference of the similar words arises from the difference in the diacritics of the two words like (البَرد and البُرد).
6. (مصحّف): The two similar words are differentiated by dots above or below the letters (يحسنون and يحسبون).
7. (قلب): In this kind of pun the reversion of the letters happens either in the whole or one part of structure of one of the two words (كفيه and فكيه). Anagrams in English are very much close to this kind of Arabic pun.
8. (مستوى): This kind of pun is found in phrases or sentences which are read the same, backwards or forwards; to this extent, they are read from the end to the beginning as if they are being read from the beginning to the end like (كل في الفلك). Palindrome, a type of English pun, is regarded as equivalent to this Arabic pun. ‘Live not on evil' provides a relevant example.
9. (اشتقاق): In this kind of pun, the two different words are puns that derive from the same root like (سلم and مسلمون). Polyptoton one type of homophonic puns, is the English equivalent of this pun.
10. (شبه اشتقاق): In this kind of pun, similar words are derived from different roots (e.g. قال and قالين).

E. Humor in Pun

According to Delabatista (1996, p. 138), the humor of a pun depends very much on the "expectations shared by the framer of the message and the addressee and on the way the latter is taken by surprise and plunged into something entirely different from what s/he has been prepared for". Wordplay or pun is generally based on a "confrontation or clash of two meanings". Moreover, pun expressions “result not only from the confrontation of two (or more) different meanings of an identical or similar string of letters or sounds, but also from the clash between two (or more) domains of human knowledge and experience.” Delabatista (1996) adds that the use of punning

> …is possible in any language in so far as it seems to be universal feature of language to have words with more than one meaning (polysemy), different words with the same spelling or pronunciation (homographs and homophones) and words which are synonyms or near synonyms while having different pragmatic meanings and evoking different associations. Punning should also be considered in relation

to another important aspect of human nature, namely our own sense of humor and our desire to produce a humorous effect on the people we communicate with. The wordplay comic effect strength is determined by showing the distance between the domains of human knowledge and experiences and the way they are connected. Wordplay is inherently linked with the asymmetrical relationship between language and the extra linguistic world, which…is geared to the optimum use of our information processing system (pp. 138-139).

In this sense, punning is "a perfect illustration of the close ties between language and thought." Also, punning depends on “the asymmetry between the more or less limited number of language signs and the much greater number of entities, events, and relationships experienced by us and we try to describe by means of language.” (Delabatista, 1996, p. 152).

III. Method

This study was based on the qualitative research method with a critical analysis. The data of this study were represented by (15) jokes written in Iraqi Arabic dialect (Iraqi colloquial language). These jokes were translated into English to be understood by those who do not speak Arabic language. Pun expressions were italicized in both source and target texts to be distinguished from other expressions in the joke. In particular, this paper focused on studying the use of homonym as the main type of pun; whereas other types were not considered.

IV. Results and Discussion

It is obvious that the jokes under study have various connotations that correspond to the Iraqi socio-cultural specificity. In Iraq, people, especially youth, employ homonyms to create jokes with ironic effect. In addition to being a means of entertainment, Iraqi jokes implied socio-political characteristics reflecting the reality of the Iraqi community. This section presents the analysis of pun expressions in a number of Iraqi jokes. These jokes are analyzed in terms of their intended meaning behind the use of pun expressions; adding to the socio-political effects of such expressions on the creation of jokes. Each joke is translated into English and then analyzed to highlight the effective use of pun expressions in relation to the intended meaning.

1. محشش يحقق وياه ظابط وسأله *وين ساكن* ؟؟ كله *ويه اخويه* .... كله *وين ساكن اخوك* ؟؟ كله *ويايه* !! ضاج الظابط وكله *انت واخوك وين ساكنين* ؟؟ كله *سويه* سيدي.

- (A detective inquiring a stoned man and asked him: *where are you living*? He said: *with my brother*. The detective said: *where is your brother living*? He said: *with me*!! The detective became angry and said: *where are you and your brother living*? He said: *together*, my sir).

This joke has pun expressions, which are italicized to be distinguished. It reflects the way in which detectives inquire the accused. So, the detective asks the accused about the place where he lives, but the accused thinks that the detective asks him that with whom he is living. In fact, this joke can imply two meanings. Firstly, it may indicate misunderstanding of detective’s question. Secondly, it may indicate that the accused disrespects the detective. Thus, he does not answer to detective’s question directly.

2. طفل كال لمعلمته: تدرين ست شكد أني أحبج..وبلكي أتزوجج؟ فالمعلمه كالت : بس أني ما أحب الجهال. رد عليها الطفل: مو مشكله ست .. ما راح نسوي جهال.

- (A child said to his teacher: teacher, you know how much I love you and I want to marry you? The teacher said: but I don’t love children. He replied: no problem teacher; we will not have children).

Some children are daring, especially in school when they meet a beautiful teacher. So, they can say anything without shame. This joke represents this social fact. This expression (أني ما أحب الجهال), which is said by the teacher, is misunderstood by the child who thinks that the teacher doesn’t want to have children after marriage, so he said it is okay (ما راح نسوي جهال).

3. "محششة ضايجة ، جارتها كالت هاي ليش ضايجة ، المحششة كالت دزيت ابو الجهال للسوق يجيبلي فاصوليا دعمته سيارة ومات ...جارتها كالت و شراح تسوين كالت اسوي باميا."

- (A stoned girl is annoyed, her neighbor asked her why you are annoyed? The stoned girl said I sent my husband to market to buy bean, then a car has hit him and died. Her neighbor asked her what will you do? She said I will cook okra).

This joke reflects that this woman is more concerned about what to cook, not about what happened to her husband. This is shown in these expressions (و شراح تسوين) and (اسوي باميا). Her neighbor wonders about what she will do without her husband, but she thinks that her neighbor asks her about what she will cook.

4. "وحدة كَالت لامها دا اتصل بزوجي ومدا يرد اخاف يطلع متزوج ردت الام :ماما تفائلي بالخير يجوز صار انفجار ومات"

- (A woman told her mother that I am calling my husband but he doesn’t answer, I am afraid he has married. Her mother said: my daughter, be optimistic; maybe there has been an explosion and he died).

In this joke, it is clear that there is a contradiction between (تفائلي بالخير) and (يجوز صار انفجار ومات) in the first one, the woman expects that her mother will say something good about her husband, but the mother something very bad that is explosion and death of her daughter’s husband.

5. واحد سأل محشش قال له هذا البنك فاتح قاله المحشش لا غامق.

- (A man asked a stoned man that is this Bank open? The stoned man said no, it is dark).

In this joke, a man is asking whether the bank is open or close, but the stoned man said (غامق) thinking that he is asking about its color whether it is light or dark.

6. محشش سأل محشش: في رأيك عيد الفطر هيوافق يوم الخميس. فرد عليه: إذا ضغطنا عليه أكيد يوافق.

- (A stoned man asked another stoned man: do you think that Eid al-Fitr *will be on Thursday*? He replied: *If we enforce it, for sure it will agree*).

In this joke, the stoned man is asking about the day of Eid al-Fitr would it be on Thursday or another day, but the other man answered using this expression (إذا ضغطنا عليه أكيد يوافق) referring to another matter which is about its agreement or disagreement to be on Thursday.

7. "واحد لوتي سألوه: امك حيه؟؟ گال لا عگربه گالوله: لأ.. يعني هيه عايشه؟؟ گال: لا خديجه گالوله: قصدنا عدله؟؟ گال: لعد قابل عوجه."

- (A loiterer man was asked: is your mother *alive*? He said: no, she is *scorpion*. They said: no, we mean is she *among the living*? He said: no, she is *Khadijah*. Then, they said that we mean is *she existing*? He replied: sure, she is. Do you think she is *crooked*?)

The expressions used in this joke denote two meanings that (حيه) could refer to the name of an animal (snake) or being alive, (عايشه) could mean a name of a woman (Ayshah) or also being alive, and (عدله) could mean a beauty description (fairness) or being alive. This is demonstrated by his expressions (عگربه) thinking that they ask about which animal resembles his mother, (خديجه) thinking that they are asking about her name and (عوجه) thinking that they are asking how she is looking, that he used to reply to each question, respectively.

8. عراقي جاي يناقش رسالة دكتوراه بلندن بعد ما انتهت المناقشة مالته الدكتور كاله انا لم اقتنع برسالتك جاوبه العراقي انت برسالة محمد ما مقتنع وهي نازلة من السماء تريد تقتنع برسالتي واني جاي من العراق.

- (An Iraqi student was discussing his doctoral dissertation in London. After his discussion has ended, the professor said: I'm not convinced of *your dissertation*. Then, the Iraqi replied: you are not convinced of *Mohammed's message* which is sent down from heaven, so how do you want to be convinced of *my dissertation* and I am coming from Iraq?)

The word (رسالة) could refer to a prophetic message, an ordinary message or an academic thesis. In this joke, the student used this word to refer to the Islam message not his doctoral dissertation.

9. اكو واحد انخطفت عمته (ام زوجته) اتصلو بيه العصابة كلوله لوتنطينا 5 شدات لو نحركها بالبانزين فراح لزوجته كلها هيجي وهيجي السالفة والعصابة انطوني مهلة للعصر وهسه اني وجماعتي كاعد نلم تبرعات كالتله اي فدوة لعينك وشكد لميت ليهسه؟ كلها والله ليهسه صار جامع تقريبا 3 براميل بانزين.

- (There is a man whose mother in law has been kidnapped. The kidnappers phoned him and told him that either you have to pay 5000 $ or we will burn her with gasoline. He told his wife about this matter and that the kidnappers gave him a chance till afternoon; and now I and my friends are *collecting donations*. She said many thanks to you. *How much have you collected till now*? He said I swear we have collected *nearly 3 barrels of gasoline*).

This joke shows the social reality of the bad relationship between mother in law and her son-in-law in Iraqi community. It is a fact that most mothers in law hate their sons-in-law and vice versa, and that each one of them wishes to get rid of them by any means. In this joke, the woman thought that her husband wants to save and protect her mother from kidnappers when he said (كاعد نلم تبرعات) so that she said (وشكد لميت ليهسه). But the reality is that he wants to get rid of his mother in law so he said (تقريبا 3 براميل بانزين).

10. بصراحة انا ادور علاقة جديدة لان العلاقة الي اعلق فيها ملابس انكسرت.

- (Frankly speaking, I'm looking for *a new clothes hanger* because *my clothes hanger* has been broken).

In Arabic, the word (علاقة) could refer to different meaning in English, e.g., relationship, bag, or hanger. At first, one may think that the first expression (علاقة جديدة) may refer to a new relationship, but when completing the sentence, s/he will understand that it refers to (a new hanger) not (a new relationship).

11. واحد حشاش اتصل على رقم جاوب عليه واحد هم حشاش كاله العفو بيت ابو تمن كله لا حبيبي هذا بيت ابو طحين كاله اها العفو خربطت برقم الكونية.

- (A stoned man phoned an unknown number and a stoned man also replied him. He said: excuse me, is this number of *abo Tman (rice)*? The other one replied: no, my love; it is of *abo Tahin (flour)*. So, the first said: ah, sorry *I have been mistaken by the number of bag*).

In Iraq, it is acceptable to name sons and daughters with names of objects, plants, animals, countries names, or any odd names. So, it is not surprising to hear such expressions as (ابو تمن) and (ابو طحين). But in this joke the men are using these names as a matter of joking not of naming.

12. مدرس علوم يشرح لمحششين يقول يعيش السمك في الماء ردوا المحششين يعيش يعيش يعيش.

- (A science teacher explains for stoned students saying that: fish is *living* in water. The stoned students chanted: *long live, long live, long live*).

In fact, the word (يعيش) can be used to refer to life or to a hope for having a long life, especially when being said and repeated more than one time by people to the rulers. So, the students repeated the word (يعيش) three times thinking that the teacher intends (a hope for having a long life).

13. قال الزوج لزوجته ترا مليت من عشرتج قالت الزوجة اذا مليت من عشرتي صرفهه خمستين.

- (The husband said to his wife: I am tired of *your companionship*. The wife said: if you are tired of *my companionship*, so *exchange it in to two fives*).

Also, the word (عشرة) could refer to the number (10), a relationship or companionship. So, the woman used the expression (صرفهه خمستين) referring to a number not a relationship.

14. اتصل عليها بعد فراق طويل قال ما حنيتي؟ قالت لا بس صبغت شعري.

- (He phoned her after long parting and said: *did you miss me*? She said: no, I have only *dyed my hair*).

Here, the word (حنين) could refer to nostalgia, yearning or it could refer to (حنة) referring to herbal dye. So, she said (صبغت شعري) thinking that he asked her whether she changed her hair color or not.

15. تسألها من وين هالجمال؟ بتقول من الله وهي مسوية عمليات أكثر من حزب الله.

- (a woman, when asked about her beauty, said: it is natural beauty, but, in fact, she has *undergone surgeries more than Hezbollah*).

In this joke, the word (عمليات) refers to cosmetic surgeries, but it has another meaning implied in (أكثر من حزب الله) referring to the military operations of Hezbollah. This means that women tend to undergo cosmetic surgeries several times in order to be more beautiful. On the other hand, the joke compares the number of cosmetic surgeries to that of military operations of Hezbollah. This could also imply that the joke is created to underestimate the importance of military operations of Hezbollah compared to the importance of cosmetic surgeries in the Arabic world.
Table 1 below illustrates examples of homonyms used in the jokes analyzed in this study.

TABLE I
HOMONYMS AND THEIR MEANINGS

Homonyms	Apparent meaning	Intended meaning
فاتح	Light (color)	Open
يوافق	Agree	Specify the date
حيه	Snake	Alive
عايشه	Aisha (name)	Among the living
رسالة	Dissertation	Prophetic Message
تبرعات	Donations (for good work)	Donations (for doing bad things)
علاقة	Relationship	Clothes hanger
يعيش	Live	Long live (as a slogan)
عشرة	Ten (as a number)	Companionship
حنيت	*Henna (Dye for hair used in Asian and African countries)*	Yearning
عمليات	Cosmetic surgeries	Military operations

As shown in table 1, the arabic words have more than one meaning. One of these meanings is apparent, which is not the intended meaning; while the other one is the intended meaning. When reading these jokes thoroughly, one would understand that they reflect the socio-cultural impact of society on the creation of jokes.

CONCLUSION

Iraqi people reflect the reality of their socio-political situation by using entertainment means, and joke is one of these means. When used effectively, jokes can achieve other purposes than their real one, which is entertainment. The humorous nature of jokes conceals the real purpose behind uttering them. This is illustrated through employing pun expressions, especially homonyms, which imply different meanings. Concerning the effective use of such expressions in relation to the socio-political aspect, some jokes imply irony and disrespect. It can be concluded that the power of words can be implied in different means regardless of their type or purpose. What makes words powerful is the way in which they are employed. This power can be explored more when analyzing facial expressions or body gestures along with uttering jokes that contain homonyms. Consequently, it is recommended to study the effect of body expressions on defining the intended meaning behind uttering jokes.

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Emotional Metaphors in the Glorious Quran with Reference to Their Realizations in English

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Abstract—**Metaphors are an essential part of human experience. Each person depends on their everyday experience in relation to the linguistic system so that an image is created in their mind. The purpose of this study is to investigate metaphors of emotions in the Glorious Quran from a cognitive perspective. Throughout conceptual metaphors, readers structure and understand the abstract concepts in terms of more concrete ones. They perform more significant functions when they are used in the language of the Glorious Qur'an which has intellectual, psychological and aesthetical significances. Using a three-dimensional model to analyze the data which consists of the following; First, Lakoff and Johnson's Metaphors We Live By in its two editions (1980) and (2003). Second, Arabic data depends on Al-Hayani (Metaphor in The Glorious Qur'an: Its Patterns and Rhetorical Meanings) (2016) who classifies meanings into three types; intellectual, psychological and aesthetic. Third, Newmarks' (1988) model of translation is also adopted. In this study, six Ayahs contain different types of emotions from the Glorious Quran are analyzed. The miraculous nature of the Glorious Qur'an is represented by its language which, unlike ordinary language, underlies variety of meanings. As a result, three translations are chosen; Pickhtall (1930), Ali (1987) and Hilali and Khan (1996). This study concludes that metaphors of emotions have a decisive role in our daily experience.**

Index Terms— **Conceptual Metaphor, Emotional Metaphors, Interpretation of the Glorious Quran, Metaphor, Semantic Significances.**

I. INTRODUCTION

Lakoff and Johnson (1980, p. 85) maintain that emotions are particularly a good area to begin with in studying conceptual metaphor because they are not clearly delineated in our experience in any direct fashion. Along the same line, Gibbs (1994, pp. 125-126) argues that before the Cognitive Metaphor Theory (CMT), many researchers already noticed the high incidence of figurative language when speakers talked about their emotions (e.g. Davietez,1969; Davietez and Mattis, 1964; Fainsibler and Ortony, 1987). What the CMT provides is a theoretical framework that explains these phenomena in a detailed and integrated way. Conceptual metaphors depend on our conceptual (everyday experience) in relation to the linguistic system in order to have the full image in the mind of any person. Meaning in cognitive semantics (henceforth, CS) is based on conventionalized conceptual structure, thus mental categories which people have shaped from their experience of the external world are reflected in a cognitive domain which contain the semantic structure (Saeed, 2003, p. 342). The miraculous nature of the Glorious Qur'an is represented by its language which, unlike ordinary language, underlies variety of meanings. Rhetoricians and linguists have shown an increasing interest in it. To the best of the researchers' knowledge, no previous study had tackled structural metaphors in The Glorious Qur'an. Consequently, the present study is an attempt to fill this gap.

The current study investigates the emotional metaphors in the Glorious Qur'an from a cognitive perspective. For conducting the present study, three translations of The Glorious Qur'an are selected which are Pickhtall (1930) Ali (1987) and Hilali and Khan (1996).

A. *Metaphor Between Objectivism And Experimentist Views*

Within this framework, metaphor is regarded as an optional, rhetorical and stylistic device, and it is thus relegated to the status of a secondary problem in aesthetics. This view dominates the Western tradition which is both objectivist and literalist in character. It is made up of related views about the nature of the world, how the mind works and how language expresses the world (Johnson, 1987, 1998; Lakoff 1987; Lakoff and Johnson, 1980; Lakoff and Johnson, 1999).

However, the banishment of metaphor from the realm of truth explains why metaphor is traditionally left to rhetoric and literary analysis, rather than being taken seriously by science, mathematics, and philosophy, which are truth – seeking enterprises (Lakoff and Johnson, 1999, p. 120). The traditional theory of metaphor is persisted for twenty – five hundred years in the philosophical and literary traditions. It fosters a number of empirically false beliefs about metaphor that becomes so deeply entrenches and they are taken as necessary truths, just as the traditional theory is taken as definitional (ibid.).

Lakoff and Johnson (1999, p. 119) state the following central tenets of the traditional theory of metaphor:

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1. Metaphor is a matter of words not thought. Metaphor occurs when a word is applied not to what it normally designates, but to something else.
2. Metaphorical language is not part of the ordinary conventional language. Instead, it is novel and typically arises in poetry, rhetorical attempts at persuasion, and scientific discovery.
3. Metaphorical language is deviant. In metaphor, words are not used in their proper senses.
4. Conventional metaphorical expressions in ordinary everyday language are "dead metaphors", that is , expressions that once were metaphorical have become frozen into literal expressions.
5. Metaphors express similarities. That is, there are preexisting similarities between what words normally designate and what they designate when they are used metaphorically.

Yu (1995, p. 10) summarizes the features of the traditional or classical theory of metaphor by saying that substitution theory of metaphor traces back to Aristotle who regards metaphor as 'implicit' analogy and similarity between two things. All these theories have the same feature in considering metaphor as a linguistic phenomenon rather than conceptual process. CMT, against the traditional theory of metaphor and cognitive metaphor theory, proves an empirical evidence that metaphor is something related to cognitive psychology, linguistics and anthropology. It is a process of thinking rather than a linguistic phenomenon. Metaphor becomes widely known since the publication of Metaphors We Live By, by Lakoff and Johnson (1980). Lakoff and Johnson (1980, p. 3) prove the wrong assumptions of traditional theory because it regards metaphor as a literary device used by poets and writers rather than being used in our thought and action in everyday experiences. They (ibid) also, show that our "conceptual system and ordinary language are metaphorical in nature."

Gibbs (1999, p. 202) views metaphor as mental mapping in which we build our understanding into two domains of experience by structuring our knowledge from one domain of experience 'target' in terms of more concrete one 'source' usually from a different kind. Langacker (1987, p. 488) illustrates domains by saying that "it is a coherent area of conceptualization relative to which semantic units may be characterized". Yu (1995, p. 14) mentions that the conceptual theory of metaphor is a conceptual phenomenon rather than a linguistic one. Metaphor according to this theory, is a systematic process between two domains both of them are found in our daily experience.

Against the objectivist (disembodied mind) theories of metaphor, stands a major orientation that marshal empirical evidence from linguistics, psychology, and anthropology to show that metaphoric concepts are grounded in our bodily experience and thereby constrain our understanding and reasoning.

Lakoff and Johnson (1980) start the race by arguing that our basic abstract concepts are defined by clusters of inconsistent metaphors, most of which operate unconsciously and automatically to determine our understanding. What we think of as "literal" language underlies conceptual metaphors that define its conceptual structure and the inferences we draw from that structure.

The main concern of the experientialist view is the rejection of the objectivist view that there is an absolute and unconditional truth. Because metaphor unites reason and imagination, focus is laid on it. Moreover, reason, at the very least, involves categorization, entailment, and inference. Imagination, in one of its many aspects, involves seeing one kind of a thing in terms of another kind of that thing- what is called metaphorical thought. Metaphor is thus an imaginative rationality. The categories of our everyday reasoning involves metaphorical entailments and inferences, thus ordinary rationality is imaginative by its very nature (Lakoff and Johnson, 1980, pp. 192-193).

All in all, within the CMT, metaphor is one of the basic cognitive mechanisms, it determines a large part of lexical and grammatical meanings and forms (Lakoff, 1987, pp. 462-585, 1993; Goldberg 1995; Sweetser, 1990, pp. 49-149 - cited in Barcelona, 1997, pp. 11-12). Moreover, it plays a role in thought and reasoning. Thus, this new perspective looks at metaphor as:

1. Metaphor is not simply a matter of language, but also (and fundamentally) a matter of thought , metaphors play their role in our thinking.
2. Metaphors are one of the building blocks of our conceptual system and they are embodied (since thought in general is embodied). In other words, the first original source of any metaphorical mapping is our physical and cultural experience.
3. Metaphors are not only rhetorical and literary devices. They are ubiquitous in all linguistic manifestations, and even in non- linguistic ones, like gestures (McNeill, 2000, p. 50). This happens because metaphor is a way of thinking and therefore underlies every type of expression of our thoughts.
4. Many cognitive linguists reject the classical distinction between literal and metaphorical language because it is superficial, confusing and in many cases unnecessary.
5. Linguistic meaning is gestalt –like. This implies that metaphorical expressions cannot be paraphrased and still communicate the same meaning. Any formal transformation in language implies a change in meaning.
6. Metaphor is not necessarily based on similarity.

Lakoff and Johnson (2003, p. 8) give an example about how metaphor is found in our daily experiences. One can start with the concept of TIME and conceptual metaphor (1) TIME IS MONEY

A. Time is money.

B. You're wasting my time.

These examples show that the concept of 'TIME' used not with the word 'MONEY', but has many linguistic expressions, because time is always associated with work so it is compared to money.

Traditional theories of metaphor receive criticisms by many linguists and writers. One of them is that of Lakoff (cited in Yu,1995, p. 10) who points out that traditional theories are built on literary-figurative distinction because they define the word literal as "an idealized and oversimplified model of language and thought" including the terms conventional, ordinary, non-metaphorical and what is called truth conditional.

B. Metaphor and Emotions

Emotions are an effective element of human experience, human beings differ from animals not only in emotions, but also in the ways of expressing emotions. Emotions are expressed by both the physical and psychological sphere (Athanasiadou and Tabakowska ,1998, p. i). Emotions are central aspect of human life since cognitive influences and is influenced by emotions (Ortony et al, 1988, p. 3). Emotions are not understood without conceptualization of language because language is a tool for translating human's emotions (Kovecses ,2003, p. 3).

Gibbs (1997, pp. 146-147) argues that metaphor has a strong relationship with emotions because many concepts especially abstract ones are partially structured by metaphorical mapping of information from a familiar source domain to less familiar target domain. For example, people structure one type of emotions in different physical domain, they conceptualize the term love by mapping their pieces of information of the physical journey into their knowledge of love, LOVE IS JOURNEY. For cognitive semanticist, metaphorical and metonymic expressions reflect all aspects of emotions like anger, fear, sadness, disgust, shame and happiness. Example from (Kovecses, 2000, p. 24) are:

1. HAPPY IS LIGHT
   She brightened up at the news.
2. SAD IS DARK
   He is in direct a direct.
3. LOVE IS A PHYSICAL FORCE
   I was magnetically down to here.
4. PRIDE IS AN ECONOMIC VALUE
   Do not underestimate yourself.

Recently, the study of human emotions from a linguistic perspective achieve noticeable results. Two approaches study the emotional concepts linguistically which are:

1. Natural semantic metalanguage
2. Lakoff and Johnson Cognitive Theory of Metaphor.

Natural semantic metalanguage is an approach emerges by Anna Wierzbicka. The main concern of this approach is “there is language especially of linguistic meanings" since an expression really has an equivalent translation in another language. Wierzbicka pays an attention to lexical items which name emotions. For her, emotions are semantic components and to be studied in semantic metalanguage in terms of semantic universals that are shared by all languages (Wierzbicka, 1995, p. 235). Harkins and Wierzbicka (2001, p. 9) show that all efforts to study “human emotions in term of ordinary English or any other language lead to deformity, because every language naturally has its own native perspective to picture the world. Similarly, colour terms have effective role in emotional conceptualization across different languages and cultures. Different languages use different colour terms to describe the intensity of different emotions. For example, English use RED to describe the highest degree of anger whereas Arabic use BLACK.

5. I was beginning to see red اسودت الدنيا في عيني

Yu (2002, p. 346) explains that Chinese uses red-eyes to describe jealous people whereas English uses green-eyes to describe people with the same emotion above.

C. Metaphor In Arabic Culture

Arabs before Islam knew the term البلاغة 'Al-Balagha' and its measures. This term helps in understanding and criticizing any speech depending on their experiences. According to many Arab rhetoricians علم البيان, Ilmu-Bayan (the science of tropes) is the science that deals with the art of expressing oneself eloquently and explicitly without ambiguity (Al-Hashimi, 2008, p. 55).

Metaphor is one of the rhetorical devices of Ilmu- Bayan, which is related to the cognitive transference. Throughout this concept, one expresses any speech by using the minimum number of words to reflect deeper meanings.

Al-Jurjani (1954, p. 29) defines الاستعارة (metaphor) as a word in which its basic meaning is known to language users and is temporarily lent as it was, to something other than the original object.

Abdul-Raouf (2006, p. 218) mentions the term الاستعارة (metaphor) is derived from the verb أعار (to borrow), i.e., borrowing a feature from someone or something and applying it to someone or something else. Arab rhetoricians divide metaphor into three types: explicit, implicit, and proverbial metaphor. Explicit metaphor is firstly recognized by Al-Jurjani(1969, p. 106) who explains the process of exchanging which is made between two things in order to make something like something else, without any reference to the thing that we borrow its features. Matlub (1964, p. 268) defines explicit metaphor as a transference of meaning from its original use in language for a different purpose. This purpose is either to describe meaning or to exaggerate by referring to their realization through using minimum number of words. He (ibid) also comments that this type of metaphor gives speech aesthetic and artistic values, especially in expressing the meanings of The Glorious Qur'an.

As-Sakaki (1937, p. 176) divides explicit metaphor into two types; investigative and imaginative. Investigative means that the process of likening involves something tangible. It is either sensory or mental. Imaginative means likening comprises something abstract, which is not realized. In this type, the source domain exists in the sentence, but target domain is elliptic which depends on our everyday experience. Another type of Arabic metaphor is implicit metaphor. Al-Jurjani is the first one who recognizes this type, but As- Sakaki is the one who names it as Al- IstiaraAlmakania. Al-Jurjani (1969, p. 106) considers this type as a likening process that does not exceed out of one's imagination, by adding something that does not exist in the feature of likening. This type exists in The Glorious Qur'an in many Ayas. It reflects sensory experience in our life to depict reasonable and moral images by changing our sensory and visual image. The context in the Glorious Qur'an, in addition to its linguistic and aesthetic values, has a strong overtone that affects the hearer/reader understanding and the processes of imagination as in the example below in this Aya:

(الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ)

البقرة: ٢٧

"Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's Religion of Islamic Monotheism and to practice its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers." (Hilali and Khan, 1996, p. 7).

The phrase 'break Allah's Covenant' expresses meaning, and introduces it in a sensory visual image by the transference of the sensory domain (rope) for another domain in order to express Allah's pact as faith.

Abu Musa (1980, p. 230) describes another type of metaphor known as proverbial metaphor. He says that this type is concerned with analyzing sensory image with all its causes, effects, actions, and all its aspects by making a comparison between two images. This type is not about replacing one word with another, but it is about the processes that are more comprehensive by mixing two or more states with each other in order to have the exact image..

II. DATA ANALYSIS, DISCUSSIONS AND FINDINGS

In this section, the data are analyzed by referring to their interpretations and discussions. To facilitate cross-reference in the analysis, these data are represented in tables.

A. The Model Adopted

The model adopted in the current study is a three-dimensional one. The first dimension is Lakoff and Johnson's Metaphors We Live By in its two editions (1980) and (2003) which is adopted to study conceptual metaphors in The Glorious Qur'an. The second dimension of the model is related to Arabic, which depends on Al-Hayani's الاستعارة في القرآن الكريم انماطها ودلالاتها البلاغية (Metaphor in The Glorious Qur'an: Its Patterns and Rhetorical Meanings) (2016) who classifies meanings into three types; intellectual, psychological and aesthetic. For the sake of this study, the term 'semantic significance' is used instead of 'rhetorical meaning' to achieve congruity of terms in that the study adopts a cognitive rather than a traditional approach of metaphor. The third dimension is the type of translation in which Newmarks' (1988) model of translation is adopted. The Quranic translations are Pickthall (1930), Ali (1987) and Hilali and Khan (1996) are referred to 1,2, and 3 respectively in the tables of data analysis.

B. Data Analysis

SL Text (1)

(فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ)

القصص: ٨

TL Texts

1. And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo! Pharaoh and Haman and their hosts were ever sinning (Pickthall, 1930, p. 122).
2. Then the people of Pharaoh picked Him up (from the river): (it was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin (Ali, 1987, p. 261).
3. Then the household of Fir'aun (Pharaoh) pick him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Haman and their hosts were sinner (Hilali and Khan,1996, p. 516).

Interpretation

In this Aya the metaphorical expression (ليكون لهم عدوا و حزنا) expresses the emotion of sadness which is a punishment because of their disobedience of Allah's rules. Instead of being happy by having a new baby, they have the opposite 'sadness' (Ibn-Ashur, 1984, pp. 61-62).

Discussion

In this Aya the emotional metaphor is a structural one, because it shows the prophet Musa as an emotion of sadness for Pharaoh. Translation (1) is semantic as it conveys this metaphorical expression semantically. It conveys the content of the message faithfully. Whereas translations (2) and (3) are communicative by conveying the force of the message freely. The semantic significance is psychological because it describes the perfect use of metaphorical emotions in giving emotions a feature of human beings.

The processes of conceptual mapping, in this Aya, are used for understanding the target domain 'SADNESS' in terms of the source domain as ' PERSON' (birth of Musa) ,here, sadness is a person.

Table (1) Analysis of the Domain of SADNESS

		Translation (1)	Translation (2)	Translation (3)
Types of Translation	**Semantic**	+	_	_
	Communicative	–	–	+
Types of metaphor	**Orientational**	_	_	_
	Ontological	_	_	_
	Structural	+	+	+
Semantic Significance	**Intellectual**	_	_	_
	Psychological	+	+	+
	Aesthetic	_	_	_
Conceptual Mapping	**Source Domain**	**Person**	**Person**	**Person**
	Target Domain	**Sadness**	**Sadness**	**Sadness**

SL Text (2)

(وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ)

النحل: ٥٨

TL Texts

1. When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly (Pickthall,1930, p. 83).
2. “ When the news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!” (Ali, 1987, p. 670).
3. “ And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!” (Hilali and Khan, 1996, p. 354).

Interpretation

The above verse describes the manner of the disbeliever whenever he is announced that a baby girl is born. The word مسوداً shows the degree of sadness and anger instead of happiness (Ibn-Ashur,1984, p. 184).

Discussion

Black colour in this Aya is described differently from the previous Aya to emphasize how Islam equalize all members of the society. Translation (1) is a semantic one, while translations (2) and (3) are communicative because the colour term is omitted. The semantic significance is intellectual because it makes one think about the concept of shame in terms of black face of people and how the Quranic metaphors help construct the image in his mind. In this Aya conceptual metaphor is a structural one because through the source domain BLACK COLOUR, the target domain SHAME and the processes of conceptual mapping are completed.

Table (2) Analysis of the Domain of SHAME

		Translation (1)	Translation (2)	Translation (3)
Types of Translation	Semantic	+	_	_
	Communicative	_	+	+
Types of Metaphor	Orientational	_	_	_
	Ontological	_	_	_
	Structural	+	+	+
Semantic Significance	Intellectual	+	+	+
	Psychological	_	_	_
	Aesthetic	_	_	_
Conceptual Mapping	Source Domain	Black Colour	Black colour	Black colour
	Target Domain	Shame	Shame	Shame

SL Text (3)

(وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۖ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ)

القصص: ١٠

TL Texts

1. "And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers" (Pickthall,1930, p. 123).
2. "But there came to be a void In the heart of the mother of Moses: she was going almost to disclose His (case)", "had we not strengthened Her heart (with faith), so that she might remain a (firm) believer" (Ali,1987, p. 261).
3. "And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers." (Hilali and Khan,1996, p. 517).

Interpretation

In this Aya, the word فؤاد(means mind) is a metaphorical expression for the emptiness of Musa's mother mind . Her mind is without thoughts or ideas because of the degree of grief. Musa's mother thinks that when she puts him in the sea, he will die (Ibn-Ashur,1984, pp. 80-82).

Discussion

The ontological metaphor, in this Aya, shows the mind of Musa’s mother as a container for not only thoughts and ideas, but also for the emotions of sadness and patience. The mind can be filled with ideas and thoughts in a state of happiness. Thus, her mind is empty of nothing except Musa. Translations (1) and (2) are semantic because they translate the word فؤاد as heart not mind whereas, translation (3) is communicative. The semantic significance in this Aya is psychological because it shows how the mind is a container of emotions. It describes the emotions of Musa's mother even when she knows that Almighty Allah will return her son back.

Through conceptual mapping, the mind is considered as a container of emotions and they are as fluid in it. The MIND is a source domain whereas the emotion of SADNESS is a target domain.

Table (3) Analysis of the Domain of SADNESS

		Translation (1)	Translation (2)	Translation (3)
Types of Translation	Semantic	+	+	_
	Communicative	_	_	+
Types of Metaphor	Orientational	_	_	_
	Ontological	+	+	+
	Structural	_	_	_
Semantic Significance	Intellectual	_	_	_
	Psychological	+	+	+
	Aesthetic	_	_	_
Conceptual Mapping	Source Domain	Mind	Mind	Mind
	Target Domain	Sadness	Sadness	Sadness

SL Text (4)

(وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ الْأَلْوَاحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ)

الأعراف: ١٥٤

TL Texts

1. "Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord" (Pickthall,1930, p. 50).
2. "When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord" (Ali,1987, p. 103).
3. "And when the anger of Moses was calmed down, he took the tables, and their inscription was guidance and mercy for those who fear their Lord" (Hilali and Khan. 1996, p. 222).

Interpretation

In this Aya, the concept of anger is used metaphorically to express how Moses' anger has gone away. This metaphorical expression illustrates how the outburst of anger changes the mood of any person and makes them behave aggressively. Yet, when anger goes away that person will be normal again (Ibn Ashur, 1894, pp. 121-122).

Discussion

This Aya includes the metaphorical expression of how the emotion of anger is considered as a person, 'physical object'. The concept of anger has some features of human beings that it can be 'appeased'. This feature is related to humans not to emotions. Anger does not calm itself down, but the person who gets angry goes back to his state of being normal. This type of metaphor is known as an ontological metaphor because it uses the process of personification. The three translators tackle this metaphorical expression differently. Translations (1), (2) are semantic because they translate this metaphorical expression semantically by conveying the content of the message faithfully, whereas translation (3) renders this metaphorical expression communicatively by conveying the force of the massage freely. The semantic significance of this Aya is a psychological one because it describes the perfect use of the metaphorical expression by giving the feature of something to something else. It also, describes how the emotion of anger, under certain circumstances, affects the mood of any person.

The processes of the conceptual mapping, in this Aya, are used for understanding the target domain 'ANGER' in terms of a source domain which is the behavior of Moses 'HUMAN BEING' (anger as a physical object). When he gets back to his state of being calm down, here ‘anger’ is considered as a person.

Table (4) Analysis of the Domain of ANGER

		Translation (1)	Translation (2)	Translation (3)
Types of Translation	**Semantic**	+	+	–
	Communicative	–	–	+
Types of metaphor	**Orientational**	–	–	–
	Ontological	+	+	+
	Structural	–	–	–
Semantic Significance	**Intellectual**	–	–	–
	Psychological	+	+	+
	Aesthetic	–	–	–
Conceptual Mapping	**Source Domain**	**Human being**	**Human being**	**Human being**
	Target Domain	**Anger**	**Anger**	**Anger**

SL Text (5)

(وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا)

الكهف: ١٨

TL Texts

1. "And thou wouldst have deemed them waking thou they were asleep, and we caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold". "If thou hadst observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them"(Pikthall,1930, p. 90).
2. "Thou wouldst have deemed them awake, whilst They asleep, and we turned them on their right and on their left sides: their stretching forth His two fore-legs on the threshold": "if Thou hadst come up to them, Thou wouldst have certainly turned back from them In flight, and certainly have been filled with terror of them"(Ali,1987, p. 191)
3. "And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides", "and their dog stretching forth his two forelegs at the entrance of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)". "Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them" (Hilali and Khan,1996, p. 387).

Interpretation

This Aya is not for certain people, but for all hearers and readers in general. When the cave's owners are seen, anyone would surely have turned back in fear without thinking and awe will possess him. The phrase ولملئت منهم رعبا is meant ‘you’ the hearer/ reader will be filled with awe because the time of this story has passed. Also, the same phrase above comes to show exaggeration (Inb-Ashur,1984, pp. 281-283).

Discussion

In the Aya above, the metaphorical expressionولملئت منهم رعبا (and would certainly have been filled with awe of them) perfectly describes the degree of fear that people felt at that moment. The body of a human is considered as a container for an emotion ‘fear’. Emotions are here as fluid in this container that when anyone sees the cave's owners, he is filled with fear. This type of metaphor is known as ontological. All translations are semantic because they translate the words faithfully. The semantic significance is psychological because this Aya describes fear as something strong that no one can face.

The conceptual mapping ,in this Aya, depends on a source domain which is the body of human being in considering it as' HUMAN BODY ' to understand the target domain 'FEAR'.

Table (5) Analysis of the Domain of FEAR

		Translation (1)	Translation (2)	Translation (3)
Types of Translation	Semantic	+	+	+
	Communicative	_	_	_
Types of Metaphor	Orientational	_	_	_
	Ontological	+	+	+
	Structural	_	_	_
Semantic Significance	Intellectual	_	_	_
	Psychological	+	+	+
	Aesthetic	_	_	_
Conceptual Mapping	Source Domain	Human body	Human body	Human body
	Target Domain	Fear	Fear	Fear

SL Text (6)

(وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا) الفرقان: ٦٣

TL Texts

1. "The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace" (Pickthall,1930, p. 114).
2. "And the servants of (Allah) Most gracious are those who walk on the earth in humility, and when the ignorant address them, They say, "Peace!" (Ali,1987, p. 244).
3. "And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness." (Hilali and Khan,1996, p. 485).

Interpretation

Another sign is the way Muslims must behave even in walking. This Aya describes the features of the believers as they work without showing off their works. The Almighty Allah orders believers to leave the foolish when they address them with bad words (Inb-Ashur,1984, pp. 66-68).

Discussion

The structural metaphor in this Aya is understood by referring to the humility of the believers in terms of walking 'motion'. All translations are semantic reflecting the faithful way of translating the way the believers walk. The semantic significance is aesthetic because it describes the beauty and the mortality of Islam in which silence sometimes is more effective than speech.

The source domain 'MOTION' helps to understand the target domain emotion of 'HUMILITY' thus, the processes of conceptual mapping are completed.

Table (6) Analysis of the Domain of HUMILITY

		Translation (1)	Translation (2)	Translation (3)
Types of Translation	Semantic	+	+	+
	Communicative	_	_	_
Types of Metaphor	Orientational	_	_	_
	Ontological	_	_	_
	Structural	+	+	+
Semantic Significance	Intellectual	_	_	_
	Psychological	_	_	_
	Aesthetic	+	+	+
Conceptual Mapping	Source Domain	Motion	Motion	Motion
	Target Domain	Humility	Humility	Humility

CONCLUSIONS

Based on the analysis made in the previous section, the study has come up with certain conclusions which are in translating structural metaphors in the Glorious Qur'an, Pickthall (1930), on one hand, makes use of semantic translation only. No use is found for communicative translation. Hilali and Khan, on the other hand, show the least employment of semantic translation in translating structural metaphors in The Glorious Qura'n. In this regard, they exploit communicative translation more than the other two translators. Thus, it seems that semantic translation is more effective than communicative one in translating emotional metaphors.

Also, it is demonstrated that among semantic significances employed by means of structural metaphors in The Glorious Qur'an, psychological significance show the most abundant use. Finally, results of the study show that emotional metaphors facilitate understanding The Qur'anic Ayas. As they have a decisive role in determining the precise meaning of the Qur'anic texts. Their employment in The Glorious Qur'an represents one of the aspects of its uniqueness and inimitability.

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