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A Study of the Representation of Culture in the *Speak Now* and *Stretch* Textbooks Used in Chonburi Technological College, Thailand

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Courtesy: https://www.amazon.com/Speak-Now-Student-Online-Practice/dp/0194030156
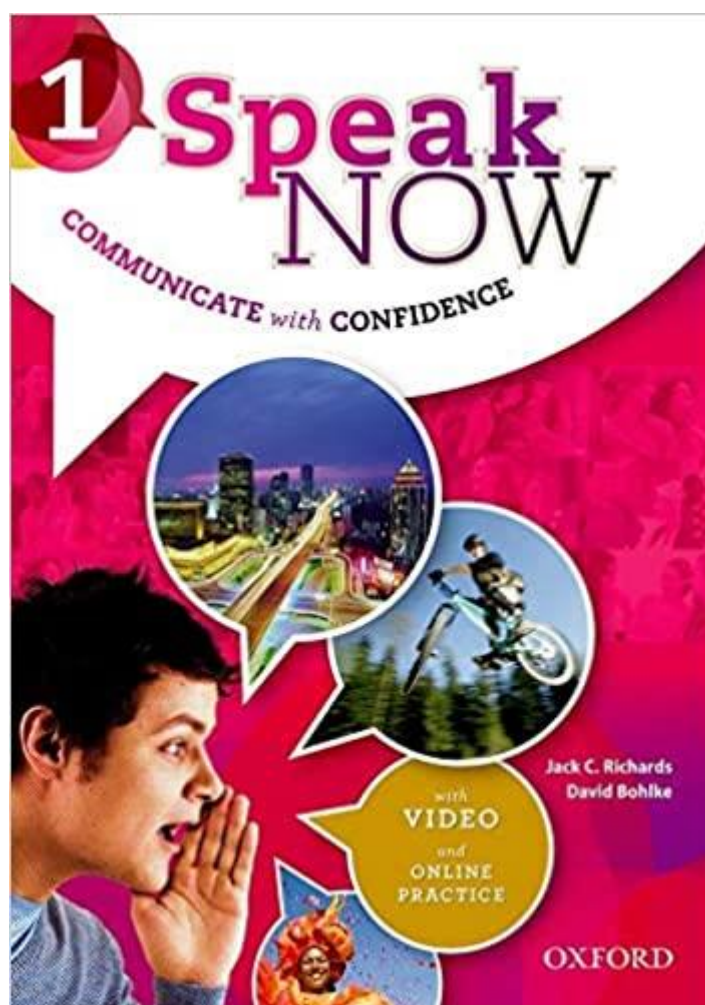
Abstract

The current research considers that language, context, and culture are inextricably linked as their starting point, and this viewpoint has two significant consequences for foreign language teaching. Textbooks have historically been essential in influencing English

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classrooms. The present research has concentrated on the methods and practices linked to context and culture found in *Stretch 1A, Stretch 1B,* and *Speak Now English* textbooks currently used at Chonburi Technological College in Thailand. Content analysis was used to answer the research questions and derive meanings from words or images selected in the *Stretch 1A, Stretch 1B, and Speak Now English* textbooks to determine the context in which they are used and understand their relationship to one another to draw inferences about the underlying culture. The present study has found concrete links between the English textbooks used by the Chonburi Technological College and various elements of culture employed to facilitate a better understanding of the Thai students' English-speaking countries. All three textbooks under analysis use different cultural teaching methods for non-native learners in interactive classroom activities that allow them to practice English as a communicative, interactive process. Furthermore, the study found that the *Speak Now Student Book* is more focused on improving students' communication skills, stimulating them to speak confidently and effectively. Through *Speak Now Student Book* - Online Practice, the students can enhance their listening, speaking, and pronunciation abilities outside of class by allowing them to talk, record, and submit to instructor activities. In contrast with *Stretch 1A* and *Stretch 1B*, the *Speak Now Student Book* is the first English learning book to introduce dialogue videos to provide real-life models of English communication while emphasizing the native English culture.

Key Words: Foreign Language Teaching, English textbooks, Stretch 1A, Stretch 1B, and Speak Now, Chonburi Technological College Thailand

Introduction

The purpose of this study is to examine the representation of culture in two textbooks, *Speak Now* and *Stretch* used by one of Thailand's colleges. The aim is to provide Thai students with multicultural awareness that will enable them to be interculturally competent English language learners. The close relationship between language and culture have been widely studied and argued that culture is one of the most important aspects in the field of language education. Knowing the content of the textbooks used in Chonburi Technological College will be able to address specific pedagogical issues.

The majority school sets English as a mandatory subject so that the learner can gain more knowledge of English language. It is a compulsory second language in schools and in tertiary education. Most Thai teachers (52 percent) have low English proficiency, and more than 80 percent of English teachers did not have English major. The presence of cultural content in textbooks is also important for the development of students' communication process to be able to strengthen their intercultural communicative competence.

It is vital for English language teachers to understand how culture is represented in textbooks. When it comes to language learning, culture and language are inextricably linked. Each student's desire to improve intercultural communication may emphasize the importance

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of investigating authentic cultural representations. Students should be aware that textbooks used in teaching and learning aid in communication to develop linguistic and intercultural competency (Lopez-Rocha, 2016). Cultural content is critical in English textbooks since studying English as an international language entail knowing about the cultures of English-speaking societies in addition to their language. Not only from native English-speaking countries, but also from Thailand, should cultural knowledge be included in publications. Additionally, this study can aid in the development of fundamental integrated abilities where culture plays a role in language teaching and learning. This will aid both public and private schools when selecting English textbooks. Develop activities for learners that encourage active participation while creating intercultural competency, hence assisting them in acquiring cultural awareness and interaction. Selecting textbooks that are appropriate for the local context should be a practice. To appreciate cultural diversity, it is vital to understand how culture is represented in Chonburi Technological College textbooks.

Finally, the findings of this study can assist scholars in evaluating English textbooks to have a better understanding of how to teach intercultural competency. That is why this study evaluates how Chonburi Technological College's year 1 textbooks *Speak Now* and *Stretch* convey culture. These books are approved by the Ministry of Education textbooks for HVC. In this article, I use *Speak Now 1, Stretch 1A,* and *Stretch 1B* as data gathering instruments. This will be a qualitative study. The checklists will be used to gather, analyze, and evaluate the data.

Objectives

The objectives of the study:

1. To identify the different types of cultural information represented in *Speak Now* and *Stretch* Textbooks used in Chonburi Technological College, Thailand.

2. To determine the different senses of culture represented in *Speak Now* and *Stretch* Textbooks used in Chonburi Technological College, Thailand.

3. To classify the different elements of culture represented in *Speak Now* and 'Stretch' Textbooks used in Chonburi Technological College, Thailand

Literature Review

Writing is creative. According to Prowse (1998), writers' hands cannot keep up with their brains when inspired. But when the ideas do not arrive, it's disheartening (Tomlinson, 2003). Many material producers describe ad hoc and spontaneous material writing procedures that rely on intuitive feelings for activities that work (Tomlinson, 2003). Despite this, writers like Tomlinson and Masuhara (2011) state that understanding a writer's language learning concepts, target students, and teachers is important before writing a textbook. No matter how beautifully written a textbook is, it will never be suitable for all teaching and learning situations. Choosing one textbook over another or using portions of a book in whole while supplementing others, is often regarded one of the most essential

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variables in the success or failure of teaching and learning. The most effective teaching materials support both teachers and students' need and levels of proficiency. Thus, textbook evaluation should include assessing how well it aligns with teachers' teaching ideas and students' learning needs. Moreover, textbook evaluation can assist publishers decide on publication and teachers build their own textbooks or supplemental resources to publish (Tomlinson, 2003).

In Thailand, educators must prepare pupils for the world of global communication. Students should have the ability to utilize English as an international language, cultural awareness, and intercultural communicative competence. Using culturally relevant texts in the English language classroom helps students develop intercultural communication competence. Knowing that English is not only about the inner circle countries' culture, but also other countries that utilize English as an international language or lingua franca, would help students build intercultural communication skills and broaden their cultural horizons.

English as a *Lingua Franca*

English is becoming the global language as more people use it. Worldwide, 1.75 billion people speak English. By 2020, two billion people were expected to speak it (Robson, 2014). This implies English is mostly utilized to communicate with people from different cultural and linguistic backgrounds. As an international language, English is a recent phenomenon, according to McKay (2012). It is used globally for inter-country communication and locally for inter-language communication. English is defined as an international language by McKay (2018) in terms of communication and cultural expression. It allows speakers to express their thoughts and culture with others, she says (McKay 2002). Meaning, English is part of the culture of the country it is used in. Language and culture are intimately related in the sense that language is the carrier of culture. People used language to express their ideals and attitudes as part of their identity (Kaewsakul & Teo, 2016). According to McKay (2002), teaching English as an international language requires cultural content, notably in the instructional materials. It is important to note that as English becomes more worldwide, students from diverse linguistic and cultural backgrounds should be aware that learning the language is not enough; they must also know how to utilize it culturally. According to Kramsch (2008), the purpose of utilizing English as an international language is enabling speakers to communicate with people from diverse cultural and linguistic backgrounds. These ideas should be incorporated in instructors' instructional materials to help pupils respect different cultures and their norms and ideals. Thus, cultural competence is required and should be emphasized in language courses to improve cultural understanding and avoid misunderstandings among people from diverse linguistic and cultural backgrounds. As a result of this, the language instructor should educate students how to communicate beyond words, through a language of understanding and tolerance, of respect for the other's values, beliefs, and cultures (Tulpan, 2017).

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In Thailand, educators must prepare pupils for the world of global communication. Students should have the ability to utilize English as an international language, cultural awareness, and intercultural communicative competence. Using culturally relevant texts in the English language classroom helps students develop intercultural communication competence. Knowing that English is not only about the inner circle countries' culture, but also other countries that utilize English as an international language or lingua franca, would help students build intercultural communication skills and broaden their cultural horizons. Historically, the educational policies of numerous countries around the world vary. The ideal name for English used to communicate across linguistic and cultural divides is 'English as a lingua franca' (House, 2003).

Intercultural Communicative Competence (ICC)

Due to the globalization of English, intercultural communicative competence (ICC) has become a hot topic. World Englishers are influencing its diffusion. As the globe becomes a global village, understanding not only how English is spoken and utilized by different speakers of English is vital. Understanding how English is used is another way to understand a speaker's culture. As a result, conversations regarding culture in English classes must include not only native speakers but also non-native speakers or other English speakers. Since many individuals use English to communicate with people from various cultures, it is critical that ICC be integrated into language teaching, especially ELT. Recently, the Council of Europe's (2018) Common European Framework of Reference for Languages promotes integrating cultural components in language training. Interculturality aims to "help language learners connect with speakers of other languages on equal terms and be aware of their own and interlocutors' identities" (Byram, Gribkova, & Starkey, 2002).

Language learners who develop intercultural awareness can communicate successfully and build human relationships with persons from other languages and cultures (Byram, Adam & Stevens, 2001). Effective communication occurs when a speaker is aware of their interlocutor's linguistic and cultural background. As he/she can effortlessly project themselves. Ho (2009) and Kramsch (2008) agree with Byram (1997) that the non-native speaker paradigm is no longer objective for ESL students. Also, teachers found it difficult to integrate cultural content into ELT if the traditional viewpoint is utilized to prevent promoting intercultural communicative abilities. Deardoff (2008, 2016) built on Byram's (1997) ICC paradigm to construct the Process Model of Intercultural Competence.

English Education in Thailand

Thailand's first education plan was created in 1932. Various governments have since described national programs as crucial duty to generate quality citizens for the country. Since the first plan in 1961, education has been one of the primary components of the national economic and social development plan. Thailand has two educational tracks: academic and vocational. Those seeking higher education would choose academic track, while those seeking employment would choose vocational track (Muller & Funnell, 1991). Both curricula

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cover language, math, science, social studies, arts, and physical education. The educational program's framework has a gap.

Aside from basic education, vocational tracks include civil construction, auto mechanics, machine shop mechanics, electrical engineering, electronics engineering, and welding. Both public and private schools provide vocational and academic education. In most nations, vocational education is provided after primary education. However, most Thais believe vocational education lacks intellectual exposure. Vocational education is perceived to focus on technical studies, machines, and shop labor (Pasawanoo, 2019).

In 2010, out of a total population of almost 66 million, over 14 million students were enrolled in Thai schools, 4.8 million in secondary and 2.5 million in higher education (Michael & Trines, 2018). There are several formal routes into vocational education and training. Some subjects are included in the secondary school curriculum. However, pupils might choose to study in one of the country's vocational colleges after high school. The general stream has a 60:40 student to vocational student ratio. Currently, the Office of Vocational Education Commission (OVEC) has 415 colleges separated into 13 specialties. Their technical credentials covered a larger range of subjects. Alternatively, students can finish their regular secondary education and then transfer to a vocational school to get a technical or higher diploma. A diploma can be upgraded to a bachelor's degree after two years of study in a higher education institution. Understanding that people are our most significant resource and the drivers of sustainable economic success, Thailand places emphasis on education and training. The government's current policy focuses on better technology, productivity, and skills among a better paid workforce With only three years until the ASEAN Economic Community is established (Michael & Trines, 2018), education policies and programs targeted towards Education for Employment are increasingly important (Senkrua, 2019; Tumthong, Sirasoonthorn, Humphrey, Lincharoen, & Siripornpaibul, 2019).

The Teaching and Learning of English

Teaching and learning are intertwined. Understanding of teaching and learning ideas may contribute to the success of language teaching and learning. According to Tomlinson (1998), learning is a conscious activity that involves committing to memory significant information. Learning skills, values, and worldviews are influenced by cognitive, emotional and contextual factors. To study is to gain knowledge, whereas to teach is to impart knowledge. Brown (2000) described teaching as directing and assisting learners to learn. Language is one of them. In spite of its limited use in Thailand, English has played an essential part in Thai education for over a century. It is important to consider numerous elements while teaching English as a foreign language, including the learning environment, appropriate content and materials, evaluation criteria and student level (Graddol 2006).

There are a few reasons why learning a foreign language like English is difficult in Thailand. Many students are learning First English to improve communication between

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people from other nations who do not speak English (Marshall, 2019). The language of education and business is English. In this era of globalization, learning English is vital for economic competitiveness (Prescott, 2009). Third, learning English can help people learn about various cultures and extend their horizons (Marshall, 2019; Prescott, 2009).

The 2002 National Education Curriculum is based on the 1997 Thai Constitution, which guarantees all Thai citizens 12 years of free education. From 1 to 9th grade, this is required, and from 10th to 12th grade, According to the National Educational Act of 1999, lifelong education is defined as education for self and social development (Wongsothorn , Hiranburana & Chinnawongs, 2002). School officials, parents, students, and businesses are concerned about Thailand's English-language teaching and learning (Saengboon, 2019). According to Wongsothorn, Yordchim, Thitivesa, and Pongsurapipa (2019) in the LEARN Journal, the Ministry of Education and the Office of the Higher Education Commission should increase the English language standards of students, teachers, and educational employees. According to them, this standard is for improving English teaching and learning to help students compete with other ASEAN communities (Wongsothorn, Yordchim, Thitivesa, & Pongsurapipa, 2019). Higher education institutions must define strategies and targets for improving English language proficiency in all courses and levels of education. Using English for students to graduate with academic, professional, and communication abilities in English. The higher education institutions must design a strategy to meet the objectives and goals including indicators and evaluation.

According to the Higher Education Commission's announcement on boosting English language standards in higher education institutions, universities must improve teaching and learning management. The government has a policy of education and learning to improve Thai teachers' skills to cope with the rapidly changing environment and develop their full potential. Higher education institutions should organize extracurricular activities, media processes, and/or environments that encourage students to acquire English language skills on their own. Higher education institutions must assess all students' English proficiency using a tertiary standard test developed by the institution or other standardized English language assessments comparable to the CEFR or other standards. From the academic year 2016 forward, higher education institutions may consider include the results of the English language competency test in the certificate (Wongsothorn, Yordchim, Thitivesa, & Pongsurapipa, 2019). The Ministry of Education mandates the incorporation of culture in teaching and learning to promote students' communicative proficiency and intercultural awareness.

The Roles of Textbook in ELT

Materials might be informative, instructional, experiential, eliciting, or exploratory, depending on the learner's needs (Tomlinson & Masuhara, 2011, 2017). In other words, textbooks should contain everything students need to know. Richards (2001) stated that textbooks are important in most language programs. A textbook can help teachers prepare

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and teach lessons, as well as provide content, practice, and activities for students. Using textbooks saves time, directs lessons, guides discussions, facilitates homework, makes teaching easier, better organization, convenience, learning easier, faster, better, and most importantly, provides confidence and security. Textbooks can be used as a teaching and learning tool to help students fit their needs (Cunningsworth, 1984; Graves 2008). According to Allwright and Hanks (2009), textbooks can provide ideas and activities for teaching and learning if they are appropriate for students. Thus, textbooks are recognized as crucial components in most language programs.

Textbooks are vital in language education, say educators (Richards, 2001). However, due to potential restrictions, textbooks have been questioned in EFL settings (Richard, 2010). According to Richards, textbooks give a structure and syllabus for a class, allowing the teacher to teach the student systematically. According to Hutchinson and Torres (1994), most textbooks used as teaching materials are so broad that it is almost universal in ELT classrooms. Teachers should be able to chose textbooks and learning materials that best meet their students' needs. While textbooks may provide a variety of teaching and learning materials for teachers and students, it is the teacher's skill that makes these resources meaningful and beneficial to students. English language textbooks are required in Thai schools for both teachers and students. To reach the goal of having interculturally and linguistically aware students, the instructional materials should reflect this. These English textbook/textbooks should reflect learners' needs, such as cultural contexts. Cross-cultural components can strengthen Thai learners' awareness to improve intercultural communication (Laopongharn & Sercombe, 2009; Nipaspong, 2011).

According to Baker (2008), Thai students should be taught to compare cultural diversity in textbooks. These commercially ready-made international textbooks are suitable for learners who learn cultures other than the target language culture (Wongbiasaj, 2003). Thus, basic textbooks used in Thai education should be culturally suitable and allow young Thai learners to reflect on their own cultural experiences to better comprehend their Thai cultural heritage and others (Ratanaphruks, 2012). Although textbooks can provide valuable language models and input for less experienced teachers, their benefits and drawbacks should be evaluated.

Textbook's Evaluation Criteria
The textbook is a major component in influencing student success in language classes. So, teachers or curriculum developers should choose wisely. Experts typically use checklists to evaluate and pick textbooks. A dependable instrument makes evaluation easier, more objective, and more valid. Most published checklists lack expected validity or reliability (Mukundan & Ahour, 2010). This involves the development of a checklist with high concept validity, consistent item scores, and low cost.

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Language teaching is intimately related to the textbook when there is a teacher shortage. That doesn't mean the teacher's method always mirrors the textbook's method. Oddly, the textbook-heaviest teachers are least qualified to analyze or evaluate its content and manner. The textbook can be a dictator to the instructor who feels compelled to explain every item in the exact same order and context as the textbook author. A textbook should be utilized sparingly, as it cannot meet all teaching needs. The amount of English language training via textbook is restricted in bilingual and multilingual contexts. The textbook can show general problems, but problems specific to distinct language groups are left to the teacher.

A textbook may potentially lose its relevance due to changes in the community's linguistic policy.

Many textbook selection procedures have been proposed to choose the best textbook for each teaching and learning setting. Cunningsworth (1995) presented two evaluations. The first is "Impressionistic Overview," where teachers swiftly assess textbooks based on their cover design. Unsuitable textbooks can be filtered away (McGrath, 2002). The second is "In-depth Evaluation", which examines specific areas such as language abilities and provides activities. McGrath (2002) argued that reviewing textbooks requires using the impressionistic, checklist, and in-depth methods. Similar to Cunningworth's impressionistic overview, the overall impressions after reading the blurb, contents, and then skimming the book to assess organization, subjects, layout and aesthetics. It entails ticking off a list of criteria in a specific order. This method is quick and easy to compare textbooks.

English teachers are expected to select textbooks, which is part of the evaluation process. Choosing a book requires decision making because it affects financial and pedagogical outcomes. Inappropriate book selection leads to negative consequences on teaching and learning, as well as cost waste. One reason why items on a textbook evaluation checklist do not achieve their intended functions is as follows. The evaluation checklist items are too localized and intended for a certain community of teachers for a specific time period. Developing items can be difficult to assess objectively. Despite its comprehensiveness and excellent rate reliability (Mukundan, 2010), the Skierso (1991) checklist has some tough to answer items. Items might be confusing for teachers, especially those unskilled or undertrained. While textbook quality has increased, most instructors and administrators still struggle to choose the right material.

Program administrators and classroom teachers are frequently forced to adopt new reading textbooks on short notice. Even if publisher personnel are knowledgeable, their desire to market new products influences their advice. Because classroom teachers use readers frequently, the checklist offered here will help streamline the evaluation process. Some teachers ask so many questions when evaluating textbooks that they never finish. A reading textbook with little or no evaluation may become the focus of the curriculum until another

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reader is randomly picked to replace it. With the checklist, administrators and classroom teachers will be able to evaluate reading textbooks more thoroughly while also saving time (Miekley, 2005; Figueroa Caas et al. 2010; Wen-Cheng et al. 2011).

Method

This chapter outlines the study's methodology. The introduction will be followed by a description of the research design. Then the population and sampling methodologies, and finally the instruments. The instrument's validity and reliability will be justified, as will the intended data collection and analysis. This chapter summarizes the study's research process.

The Study

The study will take place at Chonburi Technological College in Amphoe Meung district, Chonburi province. The college was picked because the researcher is currently employed there. This college's priority is improving teacher and student education. The Basic Education Core Curriculum 2008 makes English a mandatory subject in Thailand. The Ministry of Education has allowed the use of the *Speak Now* and *Stretch* textbooks in Thai colleges, and Chonburi Technological College now uses both. The socio-cultural settings of the textbooks that an institution may employ become significant since intercultural education is being emphasized in 21st century teaching and learning. These recommended texts are frequently utilized at Chonburi colleges. The head of the foreign language department proposed that these textbooks be evaluated.

Research Design

This study will be based on textbooks. The aim is to examine the cultural content of Thai students' English textbooks at Chonburi Technological College. A methodology that blends quantitative and qualitative methodologies is used in this work (Creswell & Clark, 2011; O'Cathain et al., 2007; Teddlie & Tashakkori, 2009). According to Tashakkori and Creswell (2008), in a single study or program of inquiry, the investigator collects and analyzes data, integrates findings, and develops conclusions utilizing both qualitative and quantitative methodologies (Tashakkori et al, 2008). Mixed methods use both quantitative and qualitative methods to counterbalance one another's flaws (Creswell, 2003). Using combined techniques, Dörnyei (2007) states that "words may bring meaning to numbers and numbers can provide precision to words." Because of the nature of this investigation, this design was chosen. In this design, quantitative research will be used to synthesize large volumes of data and reach conclusions based on statistics (Babbie, 2008).

In qualitative research, the researcher examines the data's contents for cultural representation, evaluates them, and delivers thorough findings (Creswell, 2007). To put it another way, qualitative researchers analyze phenomena like textbook evaluations in their natural environments, trying to make sense of or interpret them in terms of human meanings.

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Generally, mixed techniques combine qualitative and quantitative methods. 'The qualitative should direct the quantitative and vice versa.

Research Population and Sampling

Purposive sampling will be used with the *Speak Now* and *Stretch* multipack. Jack C. Richard and David Bohlke wrote the *Speak Now*, while Susan Stempleski wrote the 'Stretch.' This study will analyze every series. Oxford University Press produced both textbooks. These textbooks are for Chonburi Technological College first year Diploma students. The *Stretch* has 2 series and the Speak Now has 1. Susan Stempleski of Oxford University Press wrote *Stretch 1A*. It has 6 units. Each unit contains the following.

Unit 1: "Jobs" topic. This unit discusses job terminology and responsibilities. This section is designed to teach new terminology related to various jobs. This lesson includes exercises including listening for major ideas, reading, and writing. Other parts deal with Wh-Questions in the simple present.

Unit 2: "Daily Activities" subject. This unit discusses daily routine. This course teaches students how to ask Yes/No questions in the present tense (stressed). This topic has two reading and writing assignments.

Unit 3: "Now" is the topic. This course is designed to teach pupils about life experiences and careers. A grammar focus on Present Continuous questions will also be taught. This course includes activities for three skills: specialized listening, reading (language central), and writing (learning a language).

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Unit 4 is about "Feelings". This subject teaches students about taking notes, happiness surveys, and creating plans. This unit includes tasks for three skills: listening, reading, and writing.

Unit 5: "On the Weekend" is the topic. This unit's goal is to teach kids about meeting people, watching movies, and visiting family. This unit's grammar discourse is Past Simple. This lesson teaches three skills: listening for main ideas, speaking (turn-taking) and writing (Free writing). Unit 6: "Downtown" subject.

The aim is to teach students three skills: speaking (repeating for understanding and pronunciation), reading (iTravel Vacation Rentals passage) and free writing. Jack C. Richards and David Bohlke from Oxford University Press wrote Speak Now 1. It has 8 lessons. Each lesson has the following:

Lesson 1: "New Friends": Listening and Speaking are the only two skills in Speak Now. This lesson's goal is to teach pronunciation and communication.

Lesson 2: "interests": To learn how to describe time difference and contrastive stress in questions and compound nouns.

Lesson 3 "People": This lesson's goal is to teach students how to identify conversational tensions. This lesson includes activities for three skills: listening, pronunciation, and conversation.

Lesson 4: "Daily Life": It includes 4 mini-topics on pronunciation, listening, and conversation. Lesson 5: "My Hometown": This session focuses on pronunciation, listening, and conversation skills.

Lesson 6: "Shopping": It has 4 subtopics. Listening and speaking stress intonations.

Lesson 7: "Food": This session focuses on three skills: listening, pronunciation, and conversation.

Lesson 8: 'Past and Future': There are four main topics: listening, pronunciation, and communication.

Findings

There are three types of textbooks: (1.) *Speak Now* (2.) *Stretch 1 A*, and (3.) *Stretch 1 B*. At each level of analysis, constant comparison was used to distill the data further, until themes emerged from the data. In addition, included in the chapter are tables and graphics used to present the details of each textbook used in Chonburi Technological College.

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1. What are the different types of cultural information represented in 'Speak Now' and 'Stretch' Textbooks used in Chonburi Technological College, Thailand?
2. What are the different senses of culture represented in 'Speak Now' and 'Stretch' Textbooks used in Chonburi Technological College, Thailand?
3. What are the different elements of culture represented in 'Speak Now' and 'Stretch' Textbooks used in Chonburi Technological College, Thailand?

Findings for the Research Question 1

The cultural information in Stretch 1A Multi-Pack is provided on each unit of the textbook. The textbook has six units and eight categories. Idiomatic expressions-collocations-etc, realia and pseudo-realia, graphic illustration, and sound recordings are the eight categories found. As shown in the table above, cultural information is most abundant in sounds and recordings, followed by visual illustrations, and least abundant in instructive text, idiomatic expressions, collocations, etc. The sounds and recordings are vital in teaching specific phrases and expressions. The art of pronouncing requires more than just repetition. Pronunciation includes language (vocabulary and grammar) and pronouncing talents (speaking and listening). Like vocabulary and grammar, students are encouraged to pronounce by observing and understanding the laws and patterns that govern speech. In English, the first syllable is generally stressed for nouns and adjectives, while the second syllable is often stressed for verbs. Pronunciation is a physical motion because it is part of speech. To properly pronounce a new language, pupils must retrain their speaking muscles. Vocabulary and pronunciation also require paying attention to how the language is spoken. Listening to the noises and voice recordings in the book can help students improve their English pronunciation.

The sounds and recordings are vital in teaching specific phrases and expressions. The art of pronouncing requires more than just repetition. Pronunciation includes language (vocabulary and grammar) and pronouncing talents (speaking and listening). Like vocabulary and grammar, students are encouraged to pronounce by observing and understanding the laws and patterns that govern speech. In English, the first syllable is generally stressed for nouns and adjectives, while the second syllable is often stressed for verbs. Pronunciation is a physical motion because it is part of speech. To properly pronounce a new language, pupils must retrain their speaking muscles. Vocabulary and pronunciation also require paying attention to how the language is spoken. Listening to the noises and voice recordings in the book can help students improve their English pronunciation. Visual illustrations appear 29 times in the *Stretch 1A* book and have cultural importance. Images are frequently utilized in foreign language training materials to help students grasp the text. In *Stretch 1A*, the text conveying foreign attitudes and opinions was identified as the third cultural element of importance.

Findings for the Research Question 2

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Stretch 1A Multi-Pack divides culture into four categories: Aesthetic (culture with big C), Sociological (culture with little c), Semantic (culture with s) and Pragmatic (culture with p). The table also reflects 6 textbook units. As seen in the table above, the most frequent sense is pragmatic, followed by aesthetic (culture with big C) and sociological (culture with little c). The lowest frequency is Semantic sense. *Stretch 1A Multi-Pack* textbook had 17 instances of pragmatic sense. Language textbooks are well-known for their benefits to teachers of all levels. Pragmatic sense infographics are found on practically every page of the textbook and provide short but clear instructions for certain assignments. Teachers and students can use this information. The pragmatic function provides input for classroom education, including texts, activities, and explanations. So, for example, teachers using the *Stretch 1A Multi-Pack* textbook can use the authors' suggestions rather than making daily decisions. This is beneficial because textbook writers are assumed to be more expert in this topic. This saves time and money for teachers who would otherwise have to prepare educational materials for their students. Third, educators may easily control the class (Akutso, 2008).

Textbooks assist with the teaching process by guiding lessons and guiding class discussion after the input presentation. Textbooks make instruction more pleasant, simple, and structured. As a result, less experienced instructors rely on textbooks for information and technique (Bagaric & Djigunovic, 2007). The aesthetic sense (culture with a capital C) appears 16 times in *Stretch 1A*. To some, culture's aesthetic sense is just the top of the iceberg. These cultural references are typically encountered in textbooks while discussing films, plays, concerts, and other large-scale entertainment. They appear in practically every chapter, usually at the start of each lesson, followed by text or dialogue exercises.

Findings for the Research Question 3

How do the *Speak Now* and *Stretch* textbooks at Chonburi Technological College, Thailand, reflect culture? *Stretch 1A Multi-Pack* organizes culture into four categories: Aesthetic, Sociological, Semantic, and Pragmatic (culture with p).

The most common sense is pragmatic, followed by artistic (culture with a capital C) and sociological (culture with little c). Semantic sense is the lowest. A Multi-Pack textbook featured 17 pragmatic cases.

Language textbooks are well-known for their value to all teachers. They are included on almost every page of the textbook and provide quick instructions for assignments. This data can help teachers and students.

The pragmatic function provides texts, activities, and explanations for classroom education. Instead of making daily decisions, teachers utilizing the *Stretch 1A Multi-Pack* textbook can use the authors' ideas. This is good because textbook writers are regarded to be more knowledgeable. This saves teachers time and money by not having to produce

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educational materials for their students. Books help teachers by guiding lessons and class discussion after input presentation. Textbooks make learning fun, easy, and structured. Because of this, novice instructors rely on textbooks for information (Bagaric & Djigunovic, 2007).

Stretch 1A uses the aesthetic sense (16 times). This is simply the tip of the iceberg for some. Films, musicals, concerts, and other large-scale entertainment are frequently discussed in textbooks. They appear in almost every chapter, usually before text or dialogue exercises.

Discussion

Culture is a social process that deals with how people communicate in various contexts. They tend to study multiple languages to satisfy their academic and professional communication needs. Intercultural communication requires students to practice linguistic forms and become familiar with the target language's culture. Thus, in order to develop intercultural communication skills, ESL students should use textbooks that provide cultural context and awareness throughout their language learning process. Specifically, ELT research has aided the industry by giving vital insights into adding cultural awareness into ELT programs.

The current study identified similarities between English textbooks used at Chonburi Technological College and cultural aspects used to better comprehend English speaking countries. These textbooks used cultural teaching strategies for non-native learners to practice English as a communicative interactive process. The Stretch and Speak Now textbooks also assist students acquire culturally appropriate conduct and attitudes based on communication patterns in the target language. Thus, before teaching cross-cultural communication skills, educators must be fluent in teaching a foreign language. It explores the cultural material in the *Speak Now* and *Stretch* (1A and 1B) textbooks used at Chonburi Technological College in Thailand, and the problems Thai students may face in learning intercultural communication competency. The study discovered that language is used in the *Stretch* and *Speak Now* textbooks to express personal experiences and recollections between students. Because language is more than just a means of delivering and receiving information, neglecting to understand the cultural background and social behavior of a language's use can result in misinterpretation and breakdown of language communication. It is also a cultural social behavior. Depending on the situation, a suitable cultural entanglement with language acquisition can solve difficulties that are difficult to comprehend for foreign or second language learners (Emitt & Komesaroff, 2003).

Overall, the *Stretch* and *Speak Now* textbooks prioritize exposing students to a variety of perspectives on the English-speaking globe. Selection seems to have prioritized the topic's motivational influence. However, several texts and subjects have been provided to familiarize pupils with specific instances of foreign literature. Language usage in diverse settings is shown in the works. Nonetheless, minimal attempts are made to educate pupils on good

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language usage and how to adapt language to diverse situations and discourse norms. Textbooks today don't seem to place a high premium on building students' international understanding and attitudes toward other cultures. Misunderstandings regarding various books and subjects' goals may result from inconsistencies between how cultural content is presented and followed up in textbook series. Many books, for example, feature conversations with world-renowned authors and literary works. However, the questions and exercises accompanying the texts do not focus on the author and his or her work, nor on the text's literary features. Numerous publications provide critical factual information about various countries, but the practice material reveals that it is irrelevant whether students learn and remember any of it. The seemingly random selection of texts and subjects may also contribute to the impression that the cultural material's objective is unclear. Texts that teach pupils about vital aspects of a foreign culture are contrasted with texts chosen only for their entertainment value. Many texts dealing with incidental issues and events may be considered to diminish the apparent importance of the cultural substance given.

Using sounds and recordings, visuals, ordinary life discussions, and contextualized writing exercises helps students learn the language's cultural context. A sonic and visual emphasis on English culture was observed in *Stretch 1A*, *Stretch 1B*, and *Speak Now* textbooks. *Stretch 1A*, for example, uses sounds and recordings to teach students how to pronounce words and phrases correctly in a certain cultural context. *Stretch 1B* and *Speak Now* both rely heavily on visuals to achieve their goals. Using a variety of cultural components enhances the learning process beyond just listening and repetition. Students can learn English words by seeing and understanding the laws and patterns underneath the surface of speech. Similarly, vocabulary and grammar are used to help students pronounce. Because pronunciation is part of speaking, it might be considered a form of exercise. Students must retrain their speaking muscles to appropriately enunciate a foreign language, which is difficult to understand without an auditory and visual cultural context. It's also important to study vocabulary and hear pronunciation in the local nation. Listening to the noises and voice recordings in the *Stretch 1A* and *Speak Now* textbooks can assist Thai students learn English pronunciation. According to Tomlinson (2007), teaching a foreign language should focus on drawing students' attention to linguistic features influenced by culture, while providing opportunities to use the target language to achieve communicative goals through meaningful realistic integra.

There have been several studies on cultural material in English textbooks in Thailand, but none on how different cultures are presented and which are the key selection criteria. The cultural material in the textbooks was divided into two groups based on Lee's (2009) methodology and the Common European Framework of Reference for Languages (2001). Both little "c" and big "C" cultures were present in the *Stretch* and *Speak Now* textbooks, but both were more prevalent in the receptive skills of listening and reading than the productive skills of speaking and writing. It sheds light on the forms of cultural knowledge addressed in English textbooks used by Chonburi Technological College in Thailand to help EFL students

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learn about culture and prepare them for communication scenarios in foreign contexts. Aesthetic sense (culture with big C) is mentioned the most (16 times), followed closely by sociological sense (culture with tiny "c"), with 15 mentions across the textbook. Stretch 1B was cited 10 times for sociological sense (culture with a small "c") and 7 times for artistic sense (culture with a big "C"). From this perspective, the *Stretch 1A* and *Speak Now* textbooks introduce a better understanding of culture than the *Stretch 1B* textbook. Long-Fu (2001) found that early tiny "C" culture is better than later huge "C" culture. *Stretch 1B* may be a better alternative for beginners than *Stretch 1A* and *Speak Now*, which are better suited for later stages of study. Regardless, according to Jespersen (1904), the primary purpose of language education is to expose students to the most exemplary ideals and institutions of a foreign country, as well as its literature and culture, or, in other words, the nation's soul. Due to the lack of a well-defined socio-linguistic and socio-cultural theoretical underpinning, cultural material was taught incidentally and secondary to language (Long-Fu, 2001). According to Rajabi and Ketabi (2012), students should be aware of how culture is depicted in textbooks so they may grasp the social standards of language. This helps foreign students, like Thai students, understand cultural frames of reference since they represent the target language and the target speaker's culture (Rajabi & Ketabi, 2012). Additionally, Halliday and Hasan (1985) agree with earlier findings that learners should learn how to use the language effectively in socio-cultural settings. In other words, language teachers should be aware of and adept in cultural circumstances.

When creating a framework for non-native speakers to learn a foreign language, educational institutions should focus on culture. According to Finocchiaro and Brumfit (1983), Communicative Language Teaching (CLT) is a method of teaching language use in everyday situations, where features of speech like pronunciation, vocabulary, grammar, and culture are chosen and graded according to their importance in real-world communication. The Communicative Approach places foreign language instruction in a social and cultural context. Language is affected by society, economics, culture, and the people who speak it (Long-Fu, 2001). For intercultural communication, defining communicative competence in terms of socio-linguistic norms or a native speaker model seems to be a minimal position, according to Byram (1997). This is because such a model does not consider the learners' social identities (e.g., Thai students).

Classroom activities allow students to apply their different understandings of how the world works, resulting in deeper personal links between group members, more defined individual identities, and a higher sense of belonging to the learning community. When utilized in conjunction with cooperative language acquisition, collaboration towards a common goal can help kids develop emotionally and linguistically (Murphey & Asaoka, 2006). Cooperative learning is a method for extending the cooperative learning process beyond the classroom and school environment into the larger community in which students live and work.

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Pedagogical Implications of the Study

The current study begins with Byram's (2014) ICC framework and Yuen's (2011) four P's, which assert that language, context, and culture are inexorably linked. This idea has two main implications for Thai foreign language teaching. To begin with, it appears that teaching language in context and working with many components of context and culture in addition to the many aspects of language can help Thai students deal with the full meaning potential of a foreign language. Second, foreign language education may help expose Thai pupils to manifestations peculiar to local English cultures. This is because foreign language education introduces pupils to language, situations, and cultures that are different from their own. These insights are crucial components in students' ability to communicate effectively in a foreign language. I wanted to know how to track and apply new ideas in foreign language education to the classroom, namely English at Chonburi Technological College in Thailand. Because textbooks have traditionally influenced Thai schools, the research focused on context and culture-related methodologies and practices present in current textbook series like *Stretch* and *Speak Now*. Possible improvements in the English classroom at Chonburi Technological College have been identified based on the findings of this study and the *Stretch* and *Speak Now* textbooks.

English education has a long tradition of teaching students about other cultures, and there are numerous reasons why this should continue in the future. However, the materials studied in this study reveal significant issues with language and subject selection. The function of cultural aspects in foreign language courses is the most important issue. To learn about the globe and its cultures, pupils may be offered cultural information. It can help pupils enhance their communication skills and understand diverse cultures.

However, foreign language textbooks can inspire pupils to learn more about the globe and its cultures. Another alternative is to integrate English classes with other subjects like history or social studies. Developing foreign language skills for Thai students requires knowledge of cultural subjects not generally covered in other courses. Diverse behavioral standards and speaking patterns are only a few key terms here. Brogger (1992) presented one possible strategy for identifying relevant themes in a foreign language course like English. In English education, focusing on nations and cultures is crucial. A traditional focus on British and American culture has been seen, as has an approach that combines material from other English-speaking nations. For example, both *Stretch* and *Speak Now* textbooks regularly present visual and auditory material with diverse nationalities. The *Stretch* and *Speak Now* textbooks also suggest that showing students enticing images of the English-speaking world will motivate them to study the language. There are several reasons to reconsider the traditional emphasis on the UK and the US in English language instruction. For example, English is important at Chonburi Technological College because it is a language of international communication. From this perspective, knowledge of a diverse range of countries and cultures is essential. Thus, it may be claimed that future English textbooks should focus on specific themes and cultural groups rather than the "obvious" UK/US focus.

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Several dialogues and activities in the studied texts aim to combine instruction and amusement, but the ultimate result often fails to achieve both goals. Books that try to make teaching British and American history more appealing to students by focusing on the historical progression of familiar topics (such as fashion and eating) and on specific, significant events are examples. Students can be delighted and entertained by texts with less information density but high incentive value or educated by texts with more information density but lower incentive value. Many novels try to appeal to adolescents' interests and concerns by tackling adolescent issues like friendship or leisure activities. For example, in both *Stretch* and *Speak Now*, the target learner appears to be a Western adolescent preoccupied with personal matters. To accommodate the student population's diversity and educate them to new ways of seeing and understanding the world, a broader perspective may be required. More difficult and controversial themes may also catch the interest of many Thai students, which may benefit their learning and willingness to utilize the language-finding engaging and motivating material for students will always be a problem. The most obvious approach is to provide pupils with many of choices in books, subjects, and methodologies. The English syllabus also suggests a possible method by asking pupils to discuss cultural concerns with people outside Thailand.

Conclusion

The current study indicated the interconnectedness of language, context, and culture. English as Foreign language teaching in Thailand suffers from two primary aggravations. As a first step, teaching language in context and working with numerous components of context and culture in addition to the many parts of language appears to be needed for Thai students to fully comprehend a foreign language's meaning. Second, foreign language education may expose Thai students to manifestations peculiar to local English cultures by providing new terminology for previously recognized ideas and new methods of thinking about, discussing, and understanding the world, enriching cultural understanding and knowledge for Thai students through English language instruction. These insights are equally crucial to students' ability to communicate in a foreign language. In light of the historical importance of textbooks in Thai schools, English is very important specifically for Chonburi Technological College because it is a language of international communication. An understanding of diverse places and cultures therefore can be considered as equally vital. Finding materials that are culturally engaging and interesting to provide students multiple options on subject matters, activities, and approaches can be the most obvious recommendation to the challenges faced by the teachers and learners.

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Chinese Students Self-Perceived Reading Ability and Its Implication to the Teaching of Critical Reading

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Abstract

Reading skill is one of the basic skills a learner should develop to function as a competent learner. This enables a student to feel successful, as s/he can access information and be oriented on what is going on in this fast-changing world. For foreign students, like Chinese, an ability to read and comprehend a text is crucial for success but how much comprehension they know seems to be a big question that needs to be answered especially if the focus is about reading critically (Waring & Nation, 2004). This paper emphasizes on the importance of students' perceived reading ability and its implication to teaching critical reading because often we read depending on our purpose. As well, there are different types of readers, competent readers who normally know what information they are looking for and those who need more time for understanding the information. To teach critical reading, therefore, students should be competent readers as they are likely to be equipped with understanding implicit messages when they interact with the text.

Keywords: Chinese students, Critical reading, critical reading ability, perceived reading ability, reading

Introduction

Essentially, reading is one of the most important parts of learning as learners develop their other learning skills. In addition, reading develops readers' intellectual and affective processes which deal with reasoning, inferences, empathy, and critical thinking.

The aim of critical reading is to help students improve their understanding through different texts exposure. To comprehend a text, students are required not only to synthesize the relationship of the spelling pattern to the sound pattern of the written language but also to acquire the vocabulary needed for higher text comprehension level (Waring & Nation, 2004). As Makau (1990) argued, a student with good comprehension level should possess the following abilities: to understand information being read, know the spirit of the message, and have an ability to analyze and evaluate the meaning beyond the text. In other words, students need to be able to think critically not only on what they hear but what they read. Reading critically is important as this allows learners to critique the text and understand the disposition or orientations of information based on its factuality or biases (Freebody & Luke, 1990;

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Aghajani & Gholamrezapour, 2019), the skill that the 21st century learners need to possess especially when it is in English.

Literature Review
Reading and reading comprehension revisited

Reading is an interactive process consisting of inferring, knowing correct sounds and comprehension (Catts & Kamhi, 2005). Being able to use these skills in a certain reading environment facilitates a reader's good comprehension of what s/he reads. To be a successful reader can be determined by these different elements, reading attitude, reading purpose, prior knowledge about the text, textual structure and vocabulary knowledge in which comprehension is determined by the interaction of the reader with the text (Yildiz et. al, 2010).

Reading can be divided into three levels (Dale, 1965, p. 105)

 1) The simple, uncritical reproduction and duplication on what has been said. This level of reading is called 'reading the lines' or literal comprehension.

2. A higher level, drawing inferences from what is read or 'reading between the lines' this requires critical thinking.

3. A third level involves evaluation and application which requires vigorous and critical judgment, this reading is called 'reading beyond the line'.

The second and third level of reading is needed for students' higher comprehension classified into three types (Makau, 1990, cited in Critical Reading for Graduate Students, 2019, p. 6).

1. Content reading this illustrates a student's understanding of the information being read.
2. Empathic reading this shows a student's understanding of the spirit or the real essence of the message
3. Critical reading is the combination of the number one and two (Critical Reading for Graduate Students, 2019, p. 6)

According to different scholars, a reader's accurate perception, sound recognition, word recognition, word discrimination, semantics, syntax, and linguistic processes and comprehension are foundations for attaining effective reading and healthy reading skills (Schreiber, 2003). Different researchers (Cain & Oakhill, 2006; Catts & Kamhi, 2005; Kintsch & Kintsch, 1998; Kintsch & Rawson, 2005; Shaywitz et al., 2003) argue that working with different texts and textual structures, making predictions and inferences, setting goals and using strategies to enhance the reading environment and reading comprehension are prior to the transfer of information in the reading environment during the reading process. Understanding text, learning from it, and enjoying reading are the ultimate goals of learning to read as readers tend to assimilate and immerse themselves in what they read (Yildiz & Çetinkaya, 2017).

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Text comprehension is assumed to be involved readers constructing in three levels of mental representations: surface code, text base, and situation models (Kintsch & Kintsch, 1998). Surface code is a verbatim memory of words or phrases and is less relevant to discourse processes (Mulder & Sanders, 2012). Text base is a representation of meanings of a text, comprised of textual propositions and their interconnections. This is relevant to discourse processes because it includes readers' recollection for relations between information in the text (Kintsch & Kintsch, 1998; McNamara et.al, 1996). While situation models refer to a representation of what text is about, amounting to the combination of information explicitly present in text and inferences made by readers (Kintsch & Kintsch, 1998; McNamara et al., 1996). As learning from text is construed as the construction of situation models, readers go beyond the text to understand implicit relations or principles by making inferences based on what was discussed as prior knowledge (Kintsch & Kintsch, 1998; Millis et al., 2011). According to Beck et al., (1998), reading comprehension is the "sine qua non of reading" (p. 40). Knowing how to read words, therefore, has little value if the student is unable to construct meaning from text. As reading comprehension is the process of constructing meaning through complex processes, thus, this does not only include word reading, word and world knowledge but also understanding the hidden meaning beyond the text (Cornoldi & Oakhill, 2013; McKeown, Beck, & Blake, 2009). Reading comprehension involves remembering and understanding the main ideas, whereas critical reading begins the process of taking action. This means absorbing the information while interpreting, categorizing, questioning, and weighing the value of that information.

When it comes to developing this skill, English language teachers have a responsibility to help their students develop a language of critique which enables their students to focus on transforming their mindset towards reading (Waring & Nation, 2004). Once this skill is developed, students might be able to improve other skills too (for example, writing). According to Wallace (2005), reading critically is essentially a social act therefore, language learners with critical thinking ability have the ability to think creatively to solve problems and make decisions, as thinking skills enable them to learn continuously (Mahyuddin, et al., 2004, Rahimi & Sharififar, 2015). In other words, critical thinking would likely to foster learners' lifelong ability to think outside the box. Furthermore, learners' who think critically would be able to implicitly evaluate and understand the arguments beyond the text, a reading skill which go beyond the surface of the text to deeper text comprehension (Uysal & Bilge, 2018).

Critical Reading

Critical reading is a more active way of reading in which readers engage in a deeper and more complex engagement with the text while reading (Sarig, 1987; Robbins, 1977; Pennycook, 2001). It is an independent and self-directed type of reading where students do not necessarily need a teacher to guide them in their reading. Critical readers normally use different processes in reading, such as analyzing, interpreting, and evaluating the texts being read. Students are likely to read to remember and not to forget (Sarig, 1987; Robbins, 1977; Pennycook, 2001). The critical reader recognizes not only what a text says, but also how that

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text portrays the subject matter as s/he identifies the uniqueness of every text based on its writer or author (Kurland, 2010). Thus, in terms of text interpretation it comes this way; in terms of recognizing what a text says, it reflecting on what the text does in making such remarks, because reading critically enables readers to understand the essence of what was written (Crystal, 2007).

These three simple modes are reflecting on the three types of reading and discussion:

1. What a text says- [restatement] talks about the same topic discusses as the original text
2. What a text does- [description] discusses about aspects of the discussion.
3. What a text means – [interpretations] analyzes about the meaning of the text through inferences (Husein & Pulungan, 2017 cited in Yanwar, 2020).

Recognizing the purpose of reading, therefore, needs recognition of the text purpose by looking at the 'choices of content and language', tone, persuasive elements involve in classifying the nature of the language choices and biases involved in classifying the nature of patterns of choice of content language to understand the overall picture of the text and its meaning (Kurland, 2010). Reflecting on the three simple modes mentioned above can be understood that critical reading leads to critical thinking which involves a complex combination of skills and characteristics.

Kurland (2010) summarizes these characteristics as:
1. Rationality involves these different domains:
    a. Rely on reason rather than emotion
    b. Require evidence, ignore no known evidence and follow the evidence where it leads
    c. Concerned more with finding the best explanation than being right, analyzing apparent confusion and asking questions
2. Self-awareness entails this way of thinking:
    a. Weigh the influences of motives and bias
    b. Recognize own assumptions, prejudices, biases, or point of view.
3. Honesty engages on personal recognition of emotional impulses, selfish motives, nefarious purposes or other modes of self-deception.
4. Open-mindedness includes knowing to:
    a. Evaluate all reasonable inferences
    b. Consider a variety of possible viewpoints or perspectives
    c. Remain open to alternative interpretations
    d. Accept a new explanation, model, or paradigm because it explains the evidence better, is simpler
    e. Accept new priorities in response to a reevaluation of the evidence or reassessment of real interests

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    f. Do not reject unpopular views out of hand
  5. Discipline encompasses:
    a. Precise, meticulous, comprehensive, and exhaustive
    b. Resist manipulation and irrational appeals
    c. Avoid snap judgments

    This means a critical thinker knows how to critique the text as readers are likely active in questioning the text they are interacting with; thus they tend to know how to connect the dots in different angles and come up with sensible answer or point of view (Aghajani & Gholamrezapour, 2019). At the same time, critical thinking depends on critical reading as these normally integrate the reading based on their understanding of the world. This leads to critical literacy.

    In this study, the focus is to understand Chinese students' perceived reading ability as the first step to develop Chinese students' critical reading. The argument is that, although teachers may teach Chinese students reading skills and comprehension can be acquired, there are areas which are underrated or neglected in discussions of literacy development (Comber et al. 2002) especially the undergraduate students in China context. Hence, letting them understand the text they read in English alone would not guarantee the development of their critical reading dispositions, therefore understanding their self-perceived reading ability is viewed to be necessary because to read critically, these Chinese students should be competent English readers.

    There are three questions used as underpinnings of this article.

  1. What are the Chinese undergraduate students' self-perceived reading ability?
  2. What are the implications of the findings to teaching of critical reading?

Research Methodology
    This study employed a quantitative research design using descriptive analysis. Purposive sampling was used and selected 250 Chinese first year undergraduate students from one of the international universities in China. These students have enrolled in the AY2021. The instrument used in this study was a self-perceived reading assessment questionnaire. This questionnaire is divided five components: *reading speed*, *comprehension*, *number of reading material*, *concentration, and retention*. The self-perceived reading questionnaire has 15 items to be answered in which 8, 14, 15 represent effective reading strategies and the rest of the items would be viewed as problematic areas. There were three categories that the participants would choose: 0= describes me almost never; 1= describes me sometimes; 2= describes me often or to a large degree.

    Although the consent form was distributed to different participants before the actual survey and they agreed to participate in the study, at the end only 79.6% have returned the

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survey questionnaire. Meaning out of 250 students, 199 have returned the questionnaire. The returned questionnaire would be the basis for the analysis of the data.

The descriptive analysis, percentage and frequency, was used to analyze Chinese students' self-perceived reading ability.

Findings
Using the three categories, the findings illustrate the participants' self-perceived reading ability.

Table 1
Reading speed

1	I would describe myself as a slow reader compared to other students.	37 18.5%	141 71%	21 10.5%

As illustrated on the table, out of 199 Chinese students who participated in the survey, 10.5% described their reading ability as *slow readers*, for those who chose 'describes me almost never', or perceived themselves as *fast readers*' garnered 18.5% in the survey. While 71% indicated that the statement 'describes me sometimes', this means that their speed can be varied depending on the text they read.

Table 2
Reading Comprehension

2	I have difficulty finding the main idea when I read.	43 21.5%	141 71%	15 7.5%
3	I often need to read materials several times before I understand it.	27 13.6%	133 66.8%	39 19.8%
4	I have difficulty interpreting the meaning of words I read.	44 22%	139 70%	16 8%
5	I have trouble 'reading between the lines' for implied meaning.	45 22.6%	134 67.3%	20 10.1%

When it comes to the reading comprehension, 21.5% of the students indicated that they have 'no difficulty in finding the main idea' of the text, 13.6% do not need to read the materials several times, 22% have problem interpreting the meaning of words and 22.6% have no problem 'reading between the lines.' While the rest of the 70% found that sometimes they have difficulty in reading comprehension, for example, 71% found it difficult to find the main idea in the text sometimes, 66.8% sometimes 'need to read materials several times', 70% still have 'difficulty interpreting the meaning of words sometimes' and 67.3% have trouble 'reading between the lines' sometimes'. Furthermore, almost 10% of the students have faced problems

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with regards to reading comprehension. As indicated in the survey, 7.5% of the participants 'have difficulty finding the main idea' in the text, 19.8% have difficulty in understanding what they have read that was the reason why they have to read the materials or text many times, 8% still encountered difficulty in interpreting the meaning of words in reading materials while 10.1% have problems reading between the lines.

Table 3

Number of Materials

6	I cannot read all the required readings (not enough time).	54	124	21
		27.1%	62.3%	10.6%
7	I cannot keep up with supplementary readings.	42	136	21
		21.1%	68.3%	10.6%
8	I skim before reading for detail.	35	97	67
		17.6%	48.7%	33.7%

Number of reading materials implied the amount of materials that the students can read as suggested by a teacher. As shown in the table, more than 20% of the participants have no difficulty of reading the required readings as indicated in Item 6, 27.1% has no difficulty of reading all the required readings and Item 7, 21.7% can keep up with supplementary readings and 33.7% has a good reading strategy as illustrated in Item 8. In addition, those who have difficulty of catching up the required reading and could not keep up reading the supplementary materials are higher as they represent 62.3% and 68.3% respectively. Also, 48.7% indicated that they only used a good reading strategy such as skimming the contents of the text before reading for detail sometimes. Although the survey indicated that about 10% of the participants could not read the required reading materials and may lagged behind with the supplementary readings, as shown in Item 6 and 7, those who have good reading strategies tend to be higher when compared with who do not used the skimming strategy before they read in detail.

Table 4

Concentration

9	I often can't keep focused, unless I'm very interested in the material.	71	104	24
		35.7%	52.2%	12.1%
10	My eyes often see the words, but my mind is somewhere else.	78	108	13
		39.2%	51.3%	6.5%
11	I am easily distracted by my own thoughts while reading.	66	108	25
		33.2%	54.3%	12.5%
12	I am easily distracted by things going on around me.	57	125	17
		28.6%	62.8%	8.6%

With regards to the participants reading concentration, 35.7%, focused on materials they read, 39.2 % can concentrate well why reading as they are not easily disturbed with their

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thoughts and 28.6% are not distracted with what was going on around them. Meaning, more than 30% of the participants are good in concentration. While, out of 199 students almost 10% have difficulty with concentration. While 55.15% indicated that sometimes they have difficulty.

Table 5
Retention

13	I forget much of what I read soon afterwards	67	117	15
		33.7%	58.8%	7.5%
14	I make notes while reading.	19	99	81
		9.5%	49.7%	40.8%
15	I highlight or underline while reading.	10	84	105
		5%	42.2%	52.8%

Retention is the last component of the questionnaire survey. Based on the findings, only 33.7% perceived that they have no problem retaining the information after they read, while 7.5% have implied that they forget the information after they read and 58.8% have indicated that sometimes they have forgotten what they have read afterwards. As for the Item 14 and 15 almost 50% of the students indicated that they have effective reading strategies as they made notes while reading, such as highlighting or underlining words while reading. Interestingly, only 7.25% of the students implied that strategies indicated that might help them retain information were not used. Then again, more than 50% of the participants indicated that they only used the strategies (Item 14 and 15) occasionally.

Discussion of the Findings

This paper discussed the implications of students self-perceived reading ability and its' implication to teaching critical reading. Reading is an act of interaction between texts and readers; this is the reason why this is perceived as an 'active skill' because comprehending what we read meant extracting the right information from the text (Tasnimi, 2017). A reader therefore needs to be aware what ability they possess so that they would be able to do the next level of comprehension which is critical reading. The questionnaire which has five components was used to let Chinese students assessed their self-perceived reading ability. As the findings illustrated, the first component, 'reading speed'; indicated that, students reading speed varies as this was dominated by 'describing them sometimes. Good readers tend to read fast as they know how to skim and look for specific information better; hence, this might help them not to lose their concentration easily. Reading speed also tends to project how much information a reader can acquire. Nevertheless, this does not mean a fast reader acquires more information than slow reader. A good reader's speed normally varies as they know where to focus and what information needs to be internalized. Also, no matter how fast reader a student can be, there is still a tendency that a reader can experience difficulty to retain all information he/she reads. This is the reason why; competent readers know when to speed up and when to slow down when they read.

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In a sense, reading comprehension involves readers understanding of words or the language they acquired and how they organized them in a meaningful way. In this study, Chinese students' self-perceived reading comprehension tends to be varied. Also, they seemed to have difficulty in determining their self-perceived comprehension ability. As the survey illustrated, these is dominated by describing them 'sometimes'. The reason perhaps depends on the reading materials they read. Poor comprehension tends to be influenced by poor vocabulary knowledge in English or being not able to retain information a reader needs (Brown, 2010). Good comprehension involves selecting and understanding what information you need as well as linking information together (Cornoldi & Oakhill, 2013; McKeown, Beck, & Blake, 2009). This is the reason why the background knowledge of what we read, and the number or level of the vocabulary a reader knows influence comprehension (Yildiz et al., 2014).

As for completing the reading materials, there are a few who seems to have difficulty in completing their assign reading and other supplementary materials. What was illustrated in the survey was that because the majority indicated that very few used some strategies in reading for example, skimming or scanning, somehow this might have an influence on their ability to complete what they read. According to Abdelrahman and Bsharah (2014) and Sutz and Weverka (2009) if you have lots of materials waiting to be read, skimming for information helps readers to expedite their reading time they only focus on important information they need to know. Thus, knowing to use this strategy can influence reading speed because this allows readers to increase their concentration. One of the reasons why students tend to read slowly is because of their lack of speed. Students who read slowly due to their lack of speed in reading (Anderson, Wilson, & Fielding, 2010 cited in Baştuğ, 2014) that might influence by their comprehension level.

The Implication of the Findings to the Teaching of Critical Reading

The findings suggest a few implications to teaching and learning. The reading ability of the students participated in this study varies. There were a few who tended to have difficulty with regards to reading speed, reading comprehension, completing the need to complete reading materials, concentration, and retention of the information. The teaching of critical reading therefore needs to be planned accordingly.

Teachers. First, teachers need to address the difficulties encountered by their students before teaching the critical reading. For example, those who belong to the group where they perceived their reading ability as problematic may need more time to improve their reading ability first before they can be taught how to read critically. Students who might have reading difficulties tend to have limitations on what activities they can do therefore teachers are recommended to find effective ways or strategies to teach effective reading comprehension. Critical reading is not just about reading words and understands them literally; this needs interpretation and appreciation of the text. Therefore, comprehension skills need to be developed before teachers can teach the students with difficulties in reading, critical reading (Rahimi & Babaei, 2021). Second, activities that can activate students' curiosity in reading

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need to be develop because reading comprehension is a manifestation of conscious reading (Razlan, 2015). For this, students might be able to develop the textual awareness on how to find main ideas, important information they want to know and other details for understanding the text being read. All of these can be attained with the help of teachers who can provide good feedback to their students.

Students. Students need to be aware that reading can help them to improve their linguistic knowledge and not just their reading skills. The ability to read comprehensively is an indication of students' reading fluency thus affects their reading speed, word recognition, and concentration progress, as well as retention. Students who love to read have more vocabulary knowledge than those who seldom read, thus influence reading comprehension better. Also, students need to realize that reading is a multidimensional, meaning once reading ability is improved the rest of the skills follow, for example, writing and speaking. Thus, students need to advocate reading as this skill is crucial to students' academic life

Conclusion

This study identified the Chinese students' self-perceived reading ability and discussed the implications of the findings to the teaching of critical reading. The suggestion therefore is that, before teaching critical reading teachers' need to be aware of his/her students' reading ability as critical readers need to be competent readers with higher cognitive processes. Meaning, they should have high comprehension level to be able to understand implicit meaning in the text.

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'Pu' Speakers Learning English in Middle Schools of Car Nicobar (A&N Islands): A Study in Error Analysis

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Abstract

This study aims to explore and analyze the learning difficulties faced by '*PU'* speaking-students in Car Nicobar the Union territory of Andaman and Nicobar Islands. It is generally felt that learning of English varies in different context. Learners having background of '*PU'* language differ on account of learning achievements. Similarly those who enjoy more English learning atmosphere may perform better than their counterparts. In order to carry out the study, three types of subjects were used. The study was descriptive-qualitative in nature, but quantification was also used to arrive at statistical inferences. The results indicated that most of the learner's problems arose due to Mother tongue and L1 interference on second language learning process.

Keywords: English Language Teaching in Car Nicobar Island, ESL, learning difficulties, interference, Error Identification, Testing and Evaluation.

1. Introduction

Nicobar is one of the districts of Andaman Union Territory. *'Pu'* is the language of the people of the Island of Car Nicobar, which is part of the Malay Peninsula. Car Nicobar is the northern most, most heavily populated, and a flourishing Island of the Nicobar group. Since the middle of the seventeenth century, the *'Pu'* speakers have been in contact with the outer world. Portuguese sailors and French missionaries are the first recorded people to have stepped into the Islands. There are more than three tribal groups (namely, *the **Nicobarese, Shompen** and **Karen***) living in Nicobar district. The local name of the Car Nicobar dialect is called '*Pu*'. It is considered as a standard dialect. The *'Pu'* language belongs to Austro-Asiatic family. This language community lives in many Islands like Car Nicobar, Camorta, Katchal, Campbell Bay,

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Tarasa, Rangat, Mayabunder and Port Blair. The medium of instruction in the schools of Andaman and Nicobar Islands is Hindi, English, Tamil, Telugu, or Bangla.

In the process of language learning, there are many troubles faced by the tribal students, especially in attaining basic language skills. Even though many other issues crop up while teaching language, and also a variety of teaching methods are engaged in the classroom situations, the problems are not yet fully rectified. So an attempt has been made to study the existing problems while learning and teaching language. Besides, the study identifies linguistic remedial measures so that the problems faced by these language students can be rectified.

The *'Pu* 'community comes under the list of scheduled tribes. They are living in different places like Car Nicobar, Tarasa, Nancowry and Port Blair Islands of Andamans. These *'Pu'* tribes are living in rural as well as urban areas. According to the Census of India 2001, the total number of *'Pu'* tribes is 36,844 in the Union Territory population. The population of them in Car Nicobary is 17,841 (2014) There are 15 villages. There is no panchayatraj. There is only Tribal Council and 1 hamlet in Car Nicobar. The population mainly consists of scheduled tribes. According to RP Sharma (2013), the term *Nicobar* has been derived from the word *'nakkavaram'* which means hill and *'itam'* means place and is used to denote Chola's island. Nicobaries speak their own dialect of *Pu.* These people migrated from and to many islands. Karunakaran (1971) says, "The dialect of the Nicobar Tribes is a dialect of Nicobarese and is being spoken by 11020 people who live in Nicobar. Car Nicobar is situated in Nicobar district in Andaman and Nicobar Islands. The total area of Nicobar is 1841Sq Km. the number of the islands is 19 in Nicobar group. The total number of villages in car Nicobar is 15. Car Nicobar is divided into 15 tribal council raj which comes under one Tribal Council Union. The main livelihood of the people of Car Nicobar is fishing and coconut plantations. They belong to the social community called *"Nicobaries"*."

The *'Pu'* speakers are a **Mon-Khmer** speaking people of Nicobar. Total population is divided into four groups although the majority of the people have competence in Car Nicobar dialect *'Pu'*.

Car Nicobarese speech also has become a sort of standard dialect amongst the Nicobarese. The reasons for giving preference to the dialect spoken by the Car Nicobarese are enumerated below.

2. Related Studies
The first and the most notable contribution towards the grammatical analysis of the Nicobarese was made by E.H. Man. But he mainly concentrated on the central group consisting of

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Camorta, Nancowri, Trinkut and Katchal. It was G. Whitehead who made the most commendable attempt to frame formal grammar of the Nicobarese language. He concentrated mainly on Car dialect. However, he was not equipped with the methods of modern linguistics; his analysis became broad and required a re-survey. According to Grierson (1927, PP. 32f), Pater W. Schmidt grouped together and identified the Munda language, the Mon-Khmer languages and the Nicobarese languages as the Austro-Asiatic subfamily. This in turn was classed by him as a subgroup of the Austric family along with the Austro-Asian sub-family. In a publication on the subject, Pinnow in 1963 arrives at the following linguistics language family.

Austro-Asiatic

Nihali(?)   Munda-Language   Khmer-Nicobarese language

                                                    → Khasi
                                                    → Malacca Sub- group
                                                    → Nicobarese
                                                    → Palaung & Wa
                                                    → Mon-Khmer
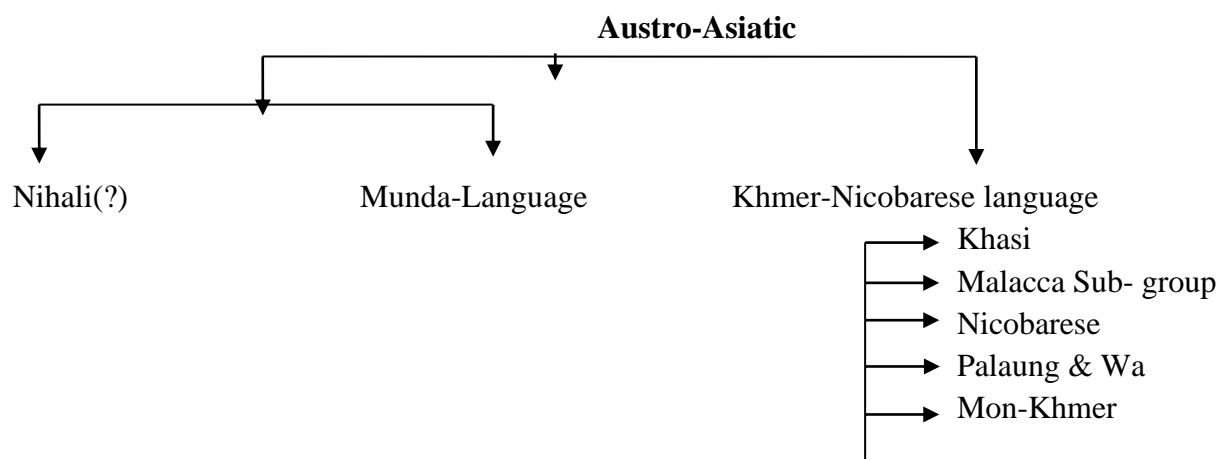
Source: Das. A.R. 1977 'A Study on the Nicobarese Language' Anthropological Survey of India Calcutta.

The data in this study have been collected in such a way that at least three generations were represented, the object being to note the gradual change of pronunciations. The first thing that strikes one who has read Whitehead and knew his comments about this language as slurred and indistinct, is that the pronunciation of the modern Nicobarese is much clearer than what it was in Whitehead's time. The Danish scientists, Dr. H. Rink, who visited the Nicobar Islands in 1846, wrote "I have heard many different languages spoken, but none of them had so disagreeable a sound as the *Nicobarian.* The great number of guttural and nasal sounds the uneducated drawing pronunciation becoming still different on account of the disfigured mouth, makes a very disagreeable impression". Man puts his view in the following way: It is only, right to mention that the difficulties, experienced to transliterations the sounds in this language, are chiefly due to the imperfect articulation which characterize the speech of the great majority of the natives, the result of the almost universal practice of excessive betel-chewing. But the present writer did not find much difficulty in understanding the pronunciation of the Car Nicobarese.

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The present situation of having a clearer pronunciation may be due to the impact of English and Hindi with which they are in constant touch. Another reason may be due to the fact that the modern Nicobarese do not like chewing betel nut as they did in the days of Rink, Man and Whitehead. As the pronunciations changed through generations, so far my data is concerned, no significant structural difference was found, excepting some phonetic deviations, which are not significant from the structural point of view. The modern Nicobarese use a considerable number of English and Hindi loans in their conversation.

3. Linguistic Profile of the Region

Nicobary (*Pu*) belongs to the eastern group of Austro-Asiatic language family. It is majorly spoken in Car Nicobar and some neighbor Islands, as well as Port Blair. It is also spoken in Tarasa Island and in the District of North and Middle Andaman, Shompen has also found its way down Great Nicobar of the District of Car Nicobar and appears in the deep forest of the Islands, and the Natives Islands of Catchall and Camorta, where it is spoken along with Hindi.

4. Language Skills

In the teaching-learning process of a language, four language skills are developed among the students. They are listening, speaking, reading, and writing **(LSRW).** So far as the first language is concerned, the first two language skills are acquired by the child to a certain level before it goes to school. But in the case of second language, all the four language skills are developed among them only in the classroom circumstances.

5. English Language Teaching in Nicobar

Teaching of English as a second language in the school is influenced by several factors which in a way can be considered as obstacles for proper language learning. The same language differs from place to place from social group to social group and from time to time. Teachers, who hail from different parts of Andamans, are influenced by their own dialects. Such influence is usual. Borrowing is another important factor through which a language innovates a new feature in pronunciation and vocabulary. There are several sociolinguistic attitudes which influence the adoption of borrowed features. In English, one can find a number of Hindi and other language usage which are found in the basic level and common in the day-to-day language use.

6. Error Identification through Testing and Evaluation

Testing and achievement are used for the measurement of the educational process. The purpose of this study is to test and assess the achievements in English language learning of middle school tribal students of the Car Nicobar in Nicobar district, Andaman and Nicobar Islands. Besides, mother tongue interference in English is also identified.

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It is commonly approved that assessment is one of the most significant parts of the educational goals beyond the usual idea of official tests and examinations. Assessment provides essential feedback of each and every step of the teaching process. Students and teachers, the teaching, and learning procedure all are to be assessed. The results of assessment reflect how and what teachers teach, how and what students learn, and what happen during both the teaching and learning process. Usually, tests and examinations are the tools to assess the students' attainment. These days, assessment includes tasks such as projects and presentations when evaluating the performance of students. They provide a more comprehensive and objective view of students' presentation and skills. Such task-based work projects give confidence to the students to integrate their knowledge and skills in order to solve their problems and also to transfer their knowledge to others. It benefits the students themselves and their peers too.

7. Methods of Obtaining the Data
Selection of Participants
The participants in this study are *Pu* speakers learning English as a second language at the middle school level in Car Nicobar Island. The researcher conducted a test for students from these schools. 60 out of 120 students were taken from 4 schools out of 9. The schools selected for this study are Govt. Secondary School Tamaloo (1), Car Nicobar, and Govt. Secondary School Arong (2), Car Nicobar, Govt. Senior Secondary School Malacca (3), Car Nicobar and Govt. Secondary School Mus (4), Car Nicobar. Data were collected from 60 students randomly from each school (school 1 male (6) and female (2), school 2 male (2) and female (5), school 3 male (3) and female (11) and school 4 male (14) and female (17)) in 8th standard. The total number of participants, thus, were 60 students (male 25 + female 35).

8. Preparation of Questionnaire
Questionnaires prepared for students were based on their reading and writing skills in the schools and some questions about the importance of English language and its use. The questionnaire included reading comprehension questions based on reading and understanding of English language which contained 5 questions, 2 marks for each and the duration allowed was 10 minutes. The other section of the questionnaire included free composition like essay writing to judge their language aptitude. The questions sought to evaluate their English language learning ability, vocabulary, writing ability and mother tongue interferences. Questions were also included about their interest in learning English. The participants were asked to write 200 to 300 words. This question offered 20 marks and the time period was 20 minutes.

The given topics for Free Composition (Constructed Response) were not concerned with specific and unfamiliar content areas requiring any specialized and technical vocabulary. The

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topics were chosen on the ground that they would elicit the students' personal experiences, impressions, and feelings, and thus they would have fewer problems expressing themselves.

9. Sampling Procedure

All the schools are Government schools in Car Nicobar Island. Schools in Tamaloo and Malacca are secondary schools and schools in Arong and Mus are senior secondary schools. All the four schools are following CBSE syllabus, CCE pattern and NCERT materials. The level of participants is same; all are 'Pu' speakers. Since all the participants are studying 8th standard, their age range is within 12 to 14. Average is 13 and standard division is 12.5. There are 60 participants from 4 schools. Number of students from each school varied: i.e. 8,7,14, 31. Similarly the male and female numbers also could not be equal number: 25+35 (male + female). Since all are Government schools following the same CBSE syllabus and materials, the teachers' qualification, etc. are also the same. We can club the data together as 25M +35F=60 in all.

10. Significance of the Study

This study will identify mother tongue interferences and the problems of learning and teaching English as second language in Car Nicobar schools. The method adopted for the present study deals with problems identified in learning and teaching English as a second language at different stages in Car Nicobar schools.

11. Data Analysis and Interpretations

The present study was empirical in **DATA** nature and the data inputs were both quantitative as well as qualitative. It was cross sectional and limited to four schools in four villages out of the 21 villages in Car Nicobar. The data was collected by using questionnaires for students. The Questionnaire had a brief demographic profile and a detailed Language Ability Test (LAT) (Selvaganapathy 2017).

Table 1
School Wise Participants List

Sl.No	SCHOOLS	MALE	FEMALE	TOTAL
1.	Government Secondary School, Tamaloo (1)	6	2	8
2.	Government Senior Secondary School, Arong (2)	2	5	7
3.	Government Secondary School, Malacca (3)	3	11	14

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4.	Government Senior Secondary School, Mus (4)	**14**	**17**	**31**
	TOTAL	**25**	**35**	**60**
Source: Computed from primary data				

12. Language Ability Test (LAT):

The Language Ability Test (LAT) used for the present study comprised of both cloze test (Gap fill exercises, MCQs) and Free Composition. The components of LAT were Reading Comprehension Test which required the students to write their answers for five short answer type questions (one or two sentences each) in free composition; an essay (200 words in free composition) and Grammar comprising of cloze test questions on Tense (Verb usage), Adjectives, Articles and Prepositions. The overall total score of LAT was 50 and the time allotted was 45 minutes. Based on the answers that the students wrote in LAT, Errors are identified, classified and analyzed.

The data from both the cloze test (Gap Fill, MCQs) and the Free Composition are compared and analyzed as well. Since the percentage of error for any objective type of cloze test is always calculated in terms of the total score for that particular question or item; and on the other hand percentage error in Free Composition is always with respect to the total number of errors committed. Their comparison cannot be done on a one to one basis. However, it gives an indication to ascertain the weak areas of the learners.

Table 2
Individual Participants List for Free Composition Errors

Sl.No	Student Code	Total No. of Words	Total No. of sentences	Word per sentence	Total No. of Errors	Total No. Error free sentences
1.	SA13F1T	103	19	5.4	102	1
2.	LA12M1T	87	15	5.8	55	1
3.	IG13M1T	96	18	5.3	94	-
4.	DA12M1T	61	10	6.1	61	-
5.	MI13M1T	60	9	6.6	38	-
6.	ES13M1T	83	14	5.9	72	-
7.	MA13M1T	97	16	6.0	82	-
8.	TA13F1T	95	19	5.0	55	-
9.	RA12F2T	128	20	6.0	89	-

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10.	RA13F2T	79	14	5.6	63	-
11.	AN13F2T	88	15	5.8	56	-
12.	ME13F2T	72	14	5.1	60	-
13.	JA12M2T	77	14	55	56	-
14.	JE12F2T	61	12	5.0	58	-
15.	DO12M2T	76	14	5.4	65	-
16.	VA12F3T	31	11	2.8	28	-
17.	TH13F3T	144	10	14.4	26	-
18.	GI12F3T	68	12	5.6	25	-
19.	PE12M3T	129	10	12.9	38	-
20.	NA12F3T	97	19	5.1	26	-
21.	ZA12F3T	38	06	6.3	09	2
22.	OL13F3T	57	05	11.4	11	-
23.	HE12M3T	128	12	10.6	31	-
24.	WI12M3T	129	09	14.3	23	-
25.	CE12F3T	194	27	7.1	50	2
26.	SU12F3T	146	19	7.6	62	2
27.	SY12F3T	97	23	4.2	56	1
28.	SH12F3T	88	19	4.6	36	3
29.	JU12F3T	80	20	4.0	39	2
30.	SA13F4T	49	09	5.4	21	2
31.	ES12F4T	105	16	6.5	41	-
32.	OX12F4T	88	16	5.5	40	-
33.	LO12F4T	97	18	5.3	12	9
34.	GI12F4T	35	19	1.8	59	2
35.	SH12F4T	127	21	6.0	41	6
36.	BA12F4T	85	18	4.7	18	3
37.	RO13M4T	50	06	8.3	12	-
38.	LE12M4T	86	12	7.1	22	-
39.	AB12M4T	61	13	4.6	20	2
40.	AL12M4T	89	13	6.8	60	-
41.	GI12M4T	89	12	7.4	12	4
42.	BO12M4T	92	14	6.5	23	1
43.	MA12M4T	36	08	4.5	10	-
44.	GE12F4T	38	07	5.4	12	1
45.	PR12M4T	73	08	9.1	34	-
46.	GA12M4T	30	05	7.8	15	-

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47.	JA12F4T	76	10	7.6	26	2
48.	SU12F4T	84	14	6.0	20	3
49.	ST12M4T	98	06	16.7	14	2
50.	MI12F4T	86	11	7.8	16	2
51.	SY12M4T	65	12	15.4	19	1
52.	NI12M4T	75	10	7.5	25	-
53.	GL12F4T	59	10	5.9	23	-
54.	SH12F4T	99	10	9.9	19	3
55.	FL12F4T	58	12	4.8	22	2
56.	SH12F4T	47	09	5.2	24	-
57.	CL12F4T	87	10	8.2	24	2
58.	ME12M4T	58	10	5.8	21	1
59.	AR12M4T	53	10	5.3	17	3
60.	SW12F4T	41	05	8.2	17	1

Source: Computed from primary data

Table 2 clearly shows that the participants fail completely in writing error free sentences. One participant had 9 error free sentences out of the total 18 sentences that she had written. The maximum number of words that any participant wrote was 194 and the minimum number of words was 30 in a Free Composition wherein the student participants were supposed to write an essay of about 200 words. The maximum number of sentences was 27 and the minimum number of sentences reported was 5. The highest number of errors by any single participant was 102 and the least number of errors was 9.

13. School Wise Free Composition Errors

Out of the four schools in Car Nicobar, namely Government Secondary School Tamaloo, Government Senior Secondary School Arong, Government Secondary School Malacca and Government Senior Secondary School Mus which participated in the present study, Government Secondary School Malacca and Government Senior Secondary School Mus participants displayed a better performance at 32.25% and 33.39% Errors respectively. Table 3. shows the relative performance of all the four schools in terms of Number of Words, Sentences, Errors, and their percentage along with the number of Error Free Sentences in Free Composition. Tamaloo and Arong participants did not perform well, and their Error Percentage was recorded at 84.89% and 76.93% respectively.

13. a. School-wise Participants /Demographic Profile

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The data was collected from four schools in Car Nicobar, namely, Government Secondary School Tamaloo, Government Senior Secondary School Arong, Government Secondary School Malacca and Government Senior Secondary School Mus. According to the 2011 census Tamaloo for tourists, is originally Tim-lö village which has about 379 households with a population of 1515 and 74.01% literacy rate. Arong for tourists, is originally Ha-ran having about 233 households with a population of 1194 and a high literacy rate of 87.73%. Malacca is the largest village in Car Nicobar, originally called U-rèk-ka (called "Malacca" only for tourists) and it has a population of 1637 with 368 households and 77.9 % overall literacy rate. Ha-nyôch (Mus) has about 365 households with a population of 1553 and 80.2% literacy rate.

The number of students from each school could not be the same. There were 8, 7, 14 and 31 participants from each of these schools respectively. Similarly the male and female numbers could also not be controlled. There were 25 male participants and 35 female participants (Figure 3.1) who participated in this study.
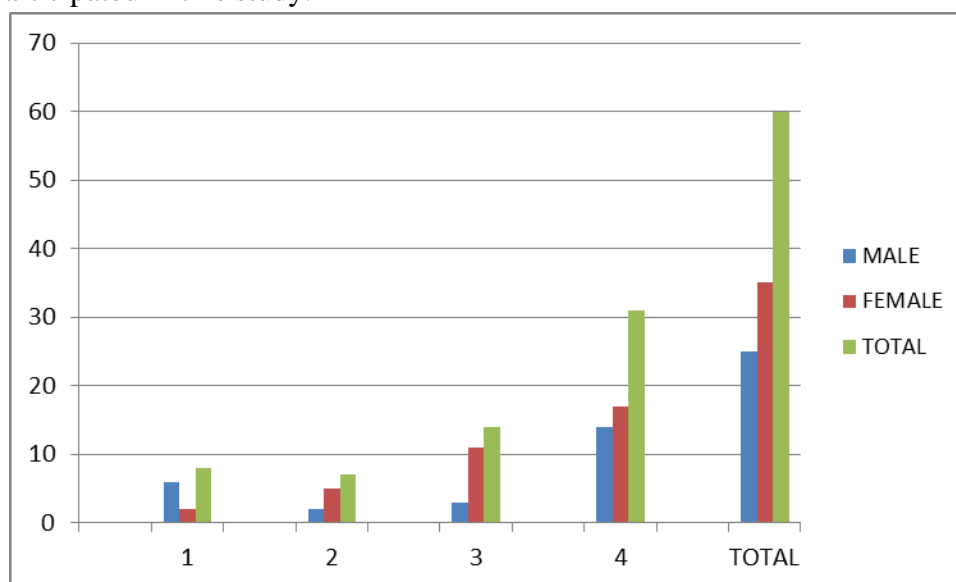
Figure 3.1: School-wise Participants

For tabulation, each of the participants was given a distinct seven digit alpha numeric code taking into account the initials of their names, age, gender, school and other language known.

Since all are Government schools which follow the same CBSE syllabus and materials and even the qualification of teachers are also the same, the data was clubbed together.

The students ranged from 12 years of age to 14 years. Since all the students were from standard 8th, their age range is within 12to 14.

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Age and School criteria though should not have much significance, but, wherever there is a marked difference in the performance of the participants on the basis of these variables, they are analysed in detail for the present study.
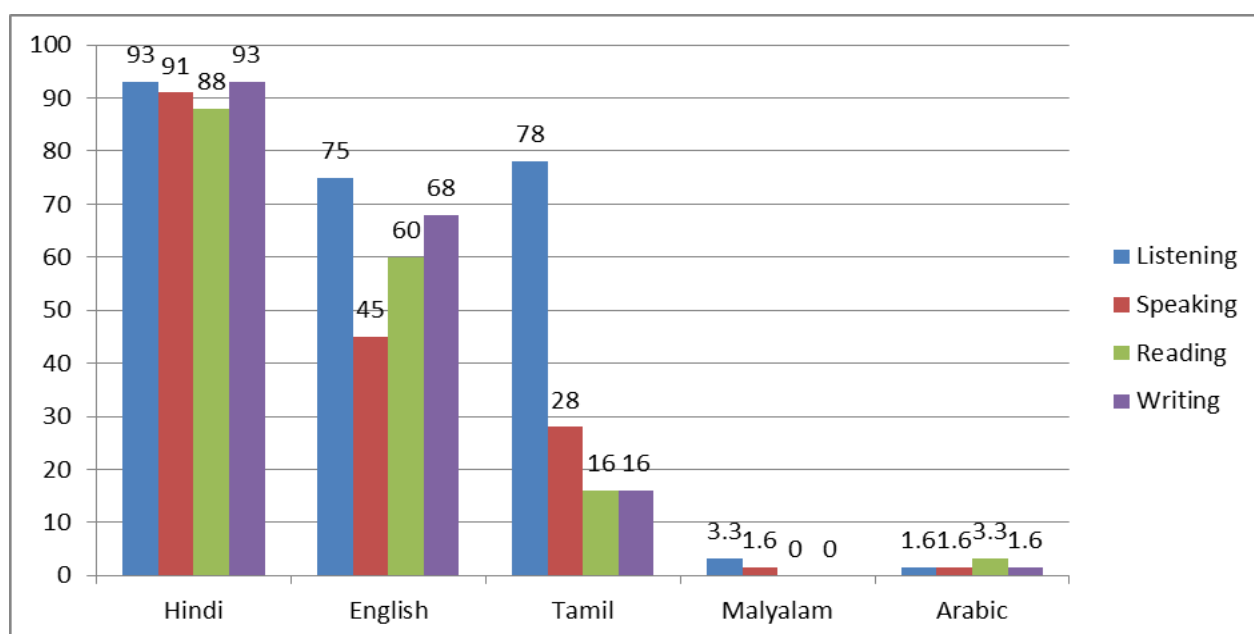
Linguistic Repertoire of '*Pu'* participants

Figure 3.2: Linguistic Repertoire of *Pu* participants (60)

There were 60 participants, and their mother tongue is *Pu*. As Figure 3.2 depicts there are five major languages spoken in the area excluding their mother tongue and they are Hindi, English, Tamil, Malayalam, and Arabic. Five of the students did not respond for the question

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regarding Tamil language. All of the participants responded for English and Hindi. More than 90 % of the participants were comfortable with Hindi in terms of listening, speaking, reading, and writing. In English however, the participants claimed that they faced more problem while speaking and reading as compared to listening and writing. The participants were comfortable while listening to Tamil whereas only 28 per cent of them were comfortable while speaking; and only 16 per cent of them were comfortable reading and writing Tamil. As far as Malayalam and Arabic is concerned, very few of the participants were comfortable with them. No one was comfortable while reading and writing Malayalam and only 3.3 per cent and 1.6 % were comfortable while listening and speaking respectively. For Arabic also only 3.3 % of the participants were comfortable while reading and only 1.6 % were comfortable while listening, speaking, and writing Arabic.

Table 3.1: School Wise Free Composition Errors

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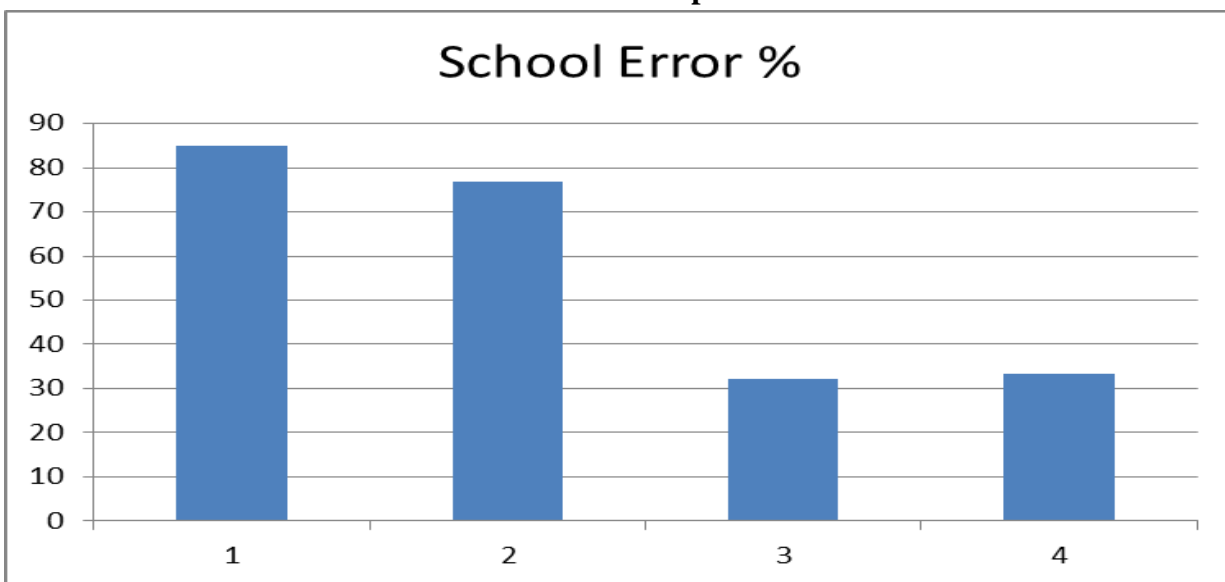
Figure 3.1 depicts very clearly that the participants from Malacca and Mus were far better than those from Arong and Tamaloo as far as their English learning was taken into account. Their Free Composition Error Percentage was less than half of those recorded by the Arong and Tamaloo participants.

Table 3.2. Free Composition Errors Male vs. Female

Table 3.3: Types of Error Categories	Total Errors MALE	%Errors MALE	Total Errors FEMALE	% Errors FEMALE	Total Errors	Total % Errors
Nouns	217	23.61	275	21.2	486	22.04
Prepositions	31	3.27	28	2.16	59	2.67
Articles	37	3.9	89	6.8	126	5.71
Verb	44	5.7	107	8.32	151	6.84
Adverb	4	0.95	14	1.08	18	0.81
Tense	12	1.26	10	0.77	22	0.99
Adjectives	30	3.16	41	3.18	71	3.21
Conjunction	27	2.8	54	4.19	81	3.67
Spellings	50	5.27	57	4.43	107	4.85
MT / Other words	94	11.19	140	10.88	234	10.61
Semantics	53	3.48	39	3.03	72	3.26
Punctuation [CAPITALISATION	190	20.78	218	16.8	309	14.01
	FULLSTOP	128	13.92	172	13.3	300	13.60
	COMMA	22	2.3	40	3.1	62	2.81

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Figure 3.1: Free Composition Error Percentage across Schools

	MALE(25)	%	AVERAGE PER PERSON (MALE)	FEMALE (35)	%	AVERAGE PER PERSON (FEMALE)
Total No. of words	1978	-	79.12	2927	-	83.62
Total No. of sentences	294	-	11.76	588	-	16.8
Words per sentence	6.72			6.14		
Total No. of errors	919	46.46%	36.76	1286	43.93%	36.74
Total No. error free sentences	15	5.1%	0.6	51	8.67%	1.45

14. Free Composition Errors Male vs. Female

As reported in Table 3.4, the total number of errors in Free Composition by male

Sl.No	SCHOOLS	1 Error per person		2 Error per person		3 Error per person		4 Error per person	
1.	Total No. of students	8	Avg.	7	Avg.	14	Avg.	31	Avg.
2.	Total No. of words	682	85.25	581	83	1426	101.85	2213	71.38
3.	Total No. of sentences	120	15	103	14.71	202	14.42	232	7.48
4.	Words per sentence	5.68		5.64		7.05		9.53	
5.	Total No. of errors	579	72.37	447	63.85	460	32.85	739	23.83
6.	Error %	84.89		76.93 50		32.25		33.39	
7.	Total No. of error free sentences	2	0.25	-	-	12	0.85	52	1.67

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participants (25) is 919 whereas the total number of errors by female participants (35) is 1286. However, per person error (as shown in Figure 3.3) for both male and female participants is almost similar at almost 36.

15. Types of Errors in Free Composition

Types of Errors in Free Composition are classified in Table 3.5 and depicted in Figure 3.6. Nouns as a category report the highest percentage of errors at 22.04% followed by Capitalization and Full Stop at 14.01% and 13.60%. The least number of errors are reported in Adverbs and Tense at 0.81% and 0.99%. However, the cloze test errors for Tense showcase a different picture (Refer Table 3.8 and Figure 3.9) wherein it is reported at 54% of the total score allocated for Tense.

i. Nouns: Total number of errors by male participants (25) in noun is 217 which is 23.61% of their total whereas female participants (35) committed 275 errors out of 1286. Female error percentage in noun is 21.2%.

ii. Prepositions: Total number of errors by male participants (25) in prepositions is 31 out of 919. Their error percentage of preposition is 3.27% whereas female participants (35) committed 28 total number of errors in preposition out of 1286. The female error percentage of preposition is 2.16%. The cloze test result show that per person average errors for preposition out of a total number of 5 prepositions is 0.55 which is 11% out of the total marks allocated. (Refer Table 3.8 and Figure 3.9).

iii. Articles: Total number of errors by male participants (25) in articles is 37 out of 919. The errors of articles by female participants (35) are 89 out of 1286. The error of articles percentage in male is 3.9% and that of female is 6.8%. The cloze test result show that per person average errors for Articles out of a total number of 5 Articles is 0.75 which is 15% out of the total marks allocated.
(Refer Table 3.8 and Figure 3.9).

iv. Verbs: Total number of errors by male participants (25) in verbs is 44 out of 919. The error percentage of verb is 5.7% whereas the number of errors by female participants (35) in verb is 107 out of 1286 with their error percentage of verb reported at 8.32%.

v. Adverbs: Adverbs as a category report the least errors. Total number of errors in adverbs by male participants (25) is 4 out of 919 with the error percentage being 0.95% whereas female participants (35) report 14errors in adverb out of 1286. Their error percentage of adverb is 1.08%.

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vi. Tense: Total number of errors by male participants (25) in tense is 12 out of 919. The error percentage of tense is 1.26% whereas female participants (35) commit 10 errors out of 1286. Their error percentage of tense is 0.77%. However, the cloze test result showcase an entire opposite picture wherein it is reported that per person average errors for Tense (Verb Usage) out of a total number of 5 is 2.7 which is 54% out of the total marks allocated. (Refer Table 3.8 and Figure 3.9).

vii. Adjectives: Total number of errors by male participants (25) in adjectives 30 out of 919. The error of adjectives percentage is 3.16% whereas female participants (35) in adjectives 41 out of 1286. The error of adjectives percentage is 3.17%. The cloze test result show that per person average errors for Adjectives out of a total number of 5 Adjectives is 1.05 which is 21% out of the total marks allocated. (Refer Table 3.8 and Figure 3.9).

viii. Conjunctions: Total number of errors by male participants (25) in conjunction is 27 out of 919. Their error percentage of conjunction is 2.8% whereas female participants (35) commit 54 errors in conjunction out of 1286. Their percentage error of conjunction is 4.19%.

xi. Spelling: Total number of errors by male participants (25) in spellings is 50 out of 919. The error percentage of spelling is 5.27% whereas female participants (35) make 57 spelling mistakes out of 1286. Their error percentage of spelling is 4.43%.

x. Mother Tongue/ Other Words: Total number of errors by male participants (25) in mother tongue and other words interference is 106 out of 919. Their percentage error of mother tongue and other words interference is 11.19% whereas female participants (35) made 89 errors in mother tongue and other words interference out of 1286. Their percentage error of mother tongue and other words interference is 6.8%.

xi. Semantics: Errors in Vocabulary wherein the participants use an inappropriate word for lack of semantic knowledge are clubbed under this category. Total number of errors by male participants (25) in semantics is 33 out of 919. Their error percentage of semantics is 3.48% whereas female participants (35) commit 39 errors out of 1286. Their percentage error of semantics is 3.03%.

xii. Punctuation: Errors in Capitalizations, Full Stops and Commas are identified and clubbed under Punctuations. Total number of errors by male participants (25) in punctuations is 341 out of 919. Their error percentage of punctuations is 36% whereas female participants (35) commit 430 out of 1286 errors in punctuations. Their error percentage of punctuations is

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33.3%. The maximum number of errors within this category is reported by Capitalizations followed by errors in Full stops. As depicted in Table 3.6 Errors of Deletion and Substitution outnumber the Addition errors across all grammatical categories.

Figure 3.7: % Error for Free Composition (Male vs. Female)

16. Error Hierarchy
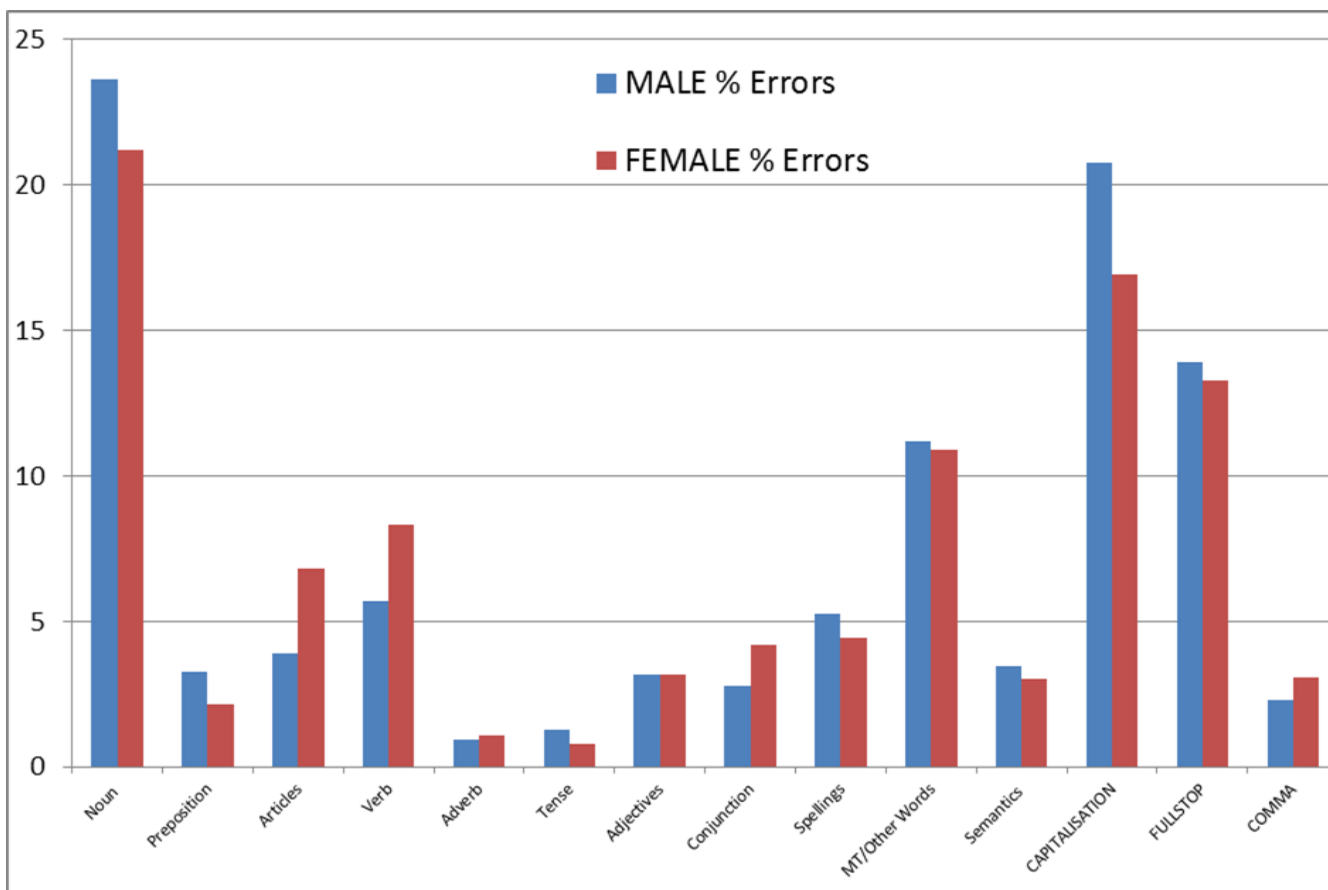
The Hierarchy of Errors in Free Composition is depicted in Table 3.10 and Figure 3.10 & 3.11. As far as the Error Hierarchy in Cloze Test is concerned it does not hold much significance as the comparison is made only among the four grammatical categories; Adjectives, Articles, Prepositions and Tense.

Table 4.5: Error Hierarchy for Free Composition

Sl.No.	MALE	%	FEMALE	%

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1	Punctuations	36	Punctuations	33
2	Nouns	22.9	Nouns	21
3	Mother tongue /Other words	11.19	Verbs	8.27
4	Verb	5.7	Mother tongue /Other words	6.8
5	Spelling mistakes	5.27	Articles	6.8
6	Articles	3.9	Spelling mistakes	5.25
7	Semantics	3.48	Conjunction	4.17
8	Preposition	3.27	Adjectives	3.17
9	Adjectives	3.16	Semantics	3.0
10	Conjunction	2.8	Preposition	2.16
11	Tense	1.26	Adverb	1.0
12	Adverb	0.95	Tense	0.77

MALE
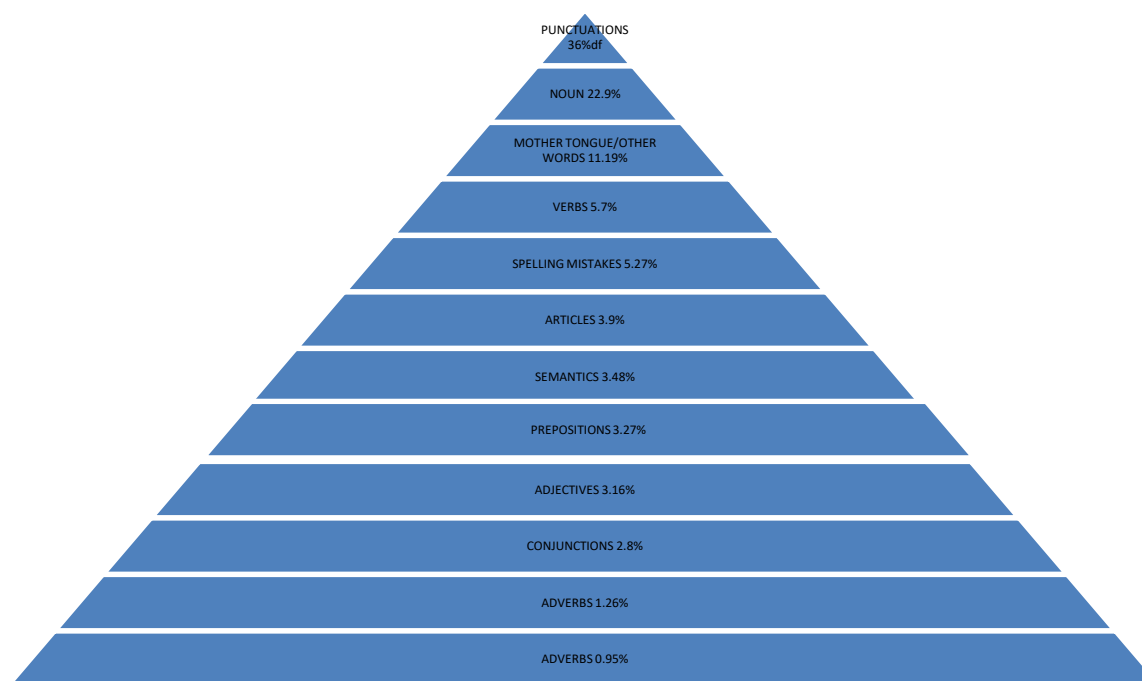
Figure: 3.10: Hierarchy of Errors in Free Composition MALE

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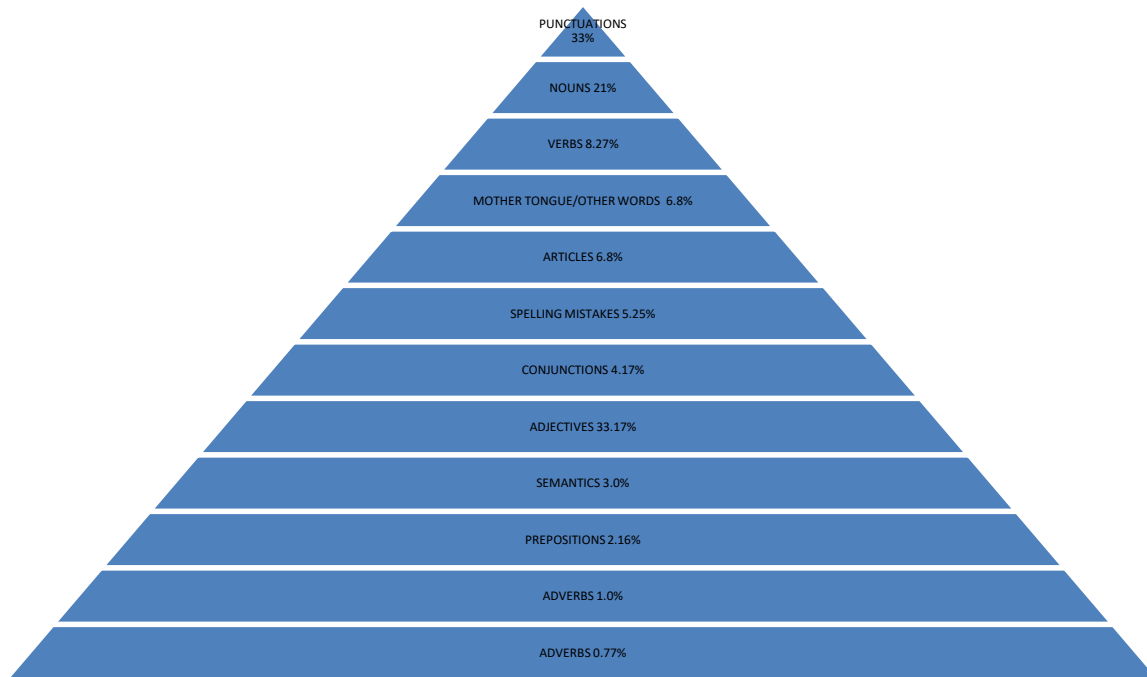
FEMALE

Figure: 3.11: Hierarchy of Errors in Free Composition FEMALE

The maximum number of errors by male participants (25) is in punctuations 36% whereas the female participants (35) also make most errors in punctuations 33.3%. Individual category-wise it is Nouns where they make the maximum number of errors followed by Capitalization and Full Stop.

The minimum number of errors by male participants (25) is in adverbs 0.95% whereas the female participants (35) make least errors in tense 0.77%.

17. Research Findings

This research was conducted to the students who are tribal students in middle school level of Car Nicobar Island. The mother tongue interferences of **'Pu'** speakers learning English as a second language and the view of the students on the reading and writing skills were also sought and analyzed. Findings of the present research study may be summarized as follows.

✓ Students' achievement at word (lexical) level is high (91-94%).
✓ Students obtained highest scores at sentence level.

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- In essay writing students commit spelling errors and grammatical errors in their writing; it could be dialect influence.
- Most of the students obtained the highest scores in grammar part.
- Some of the students obtained the lowest scores in dictation of words and also paragraph writing.
- Most of the students faced difficulties in writing paragraph.
- It was found that several students were not good in listening and speaking but good in reading and writing. Some students were not reading properly. They require more exercise for their development.
- They confuse the secondary symbols for the short and long vowels in reading and writing. In replacement process, a greater number of errors were committed by the students in relation to other processes.
- Female participants committed a smaller number of errors than the male.
- Comparatively the errors were less in semantics than in the lexical.
- In all the processes like addition, deletion, and substitution they confuse the sounds of /n/, /m/, /p/, /ph/, /t/, /d/, /ń/, /ñ/, etc. in their graphemic representation: name -mame, father-pather or Pa, football-foodball, etc.
- Students committed errors in essay writing. In essay writing, errors like spelling errors, sentence errors, mother tongue or first language influence, word repetition, mirror image, analogical errors, illegibility, semantics, and lack of interest in writing are found.
- Students committed errors in paragraph reading or reading comprehension. In paragraph reading, errors of pronunciation are found. It could be due to their mother tongue influence. Most of the times, they utter nasal sound; it could be due to their shape of nose or nasal cavity.
- Most of the students' handwriting is not good and is illegible. Comparatively female students are better than male.
- The researcher finds mother tongue words are used frequently by participants.

Sl.No	*'Pu'* words	English words
1.	Fa or Pather	father
2.	Ma	mother
3.	Kar	car
4.	Oak	drink
5.	Ayom	grand parent
6.	Khanu-ha-hoo	Pig festival
7.	Kevidy	one kind of tree or native fruit
8.	Sabudhan	native cake (prepared by Kevidy fruit)

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Tamil words are used by 'Pu' speaking students

Sl.No	Tamil words	'Pu' words	English words
1.	amma	ama	mother
2.	appa	apah	father
3.	ayya (Madurai dialect)	ayom	grandfather
4.	aaya (Tanjavoore dialect)	ayom	grandmother
5.	thanni	thani	water
6.	tampi	thambi	younger brother

- Hindi words are used by 'Pu' speaking students

Sl.No	Tamil words	'Pu' words	English words
1.	ma	ma	mother
2.	abha	abah	father
3.	maami	maami	aunty
4.	doodh wala	milkwala	milk man
5.	macchi	machi	fish

- 'Pu' speaking students coined some English words

Sl.No	Coined English words	Correct English words
1.	Bus man	bus driver
2.	Mathis	mother
3.	Big family	joint family
4.	House women /house lady	housewife
5.	Grand fa/grand man	grand father
6.	Grand women/grand lady	grand mother
7.	Shop man	shopkeeper
8.	Cleaning man	sweeper

Conclusion

To conclude, this research work shows that a few tribal students have high level of English proficiency because in Car Nicobar Islands. They speak 'Pu' language at home also. All the students have gained better language competency with more knowledge and language skills after

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studying English as a compulsory course. Whatever the type of assessment was used, it was clear that monitoring the exam within a structured framework and blueprint was very significant information regarding the efficiency of their teaching as well as the achievements of their students. This study was undertaken with the aim of finding out the worth fullness of tests to evaluate the effectiveness of the middle school level education.

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Using Conversations as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts[1]

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Abstract

This research discusses the importance of developing cross-cultural competence among students of English language. It is argued that examples taken from real life conversations enacted in different contexts can be used as pedagogical material to teach students of English how the use of speech acts varies from one cultural context to another cultural context. Understanding this difference can help encourage mutual understanding and mutual respect between interlocutors coming from different cultural contexts. In this research, data were collected from real life conversations enacted in different Asian contexts. Qualitative analysis of the collected data showed that socio-cultural norms affect the way language speakers speak and write language in a wide range of contexts. It is suggested that dialogue-based language input of speech acts taken from real life examples can help students of English understand the importance of socio-cultural context in which speech acts are embedded.

Keywords: Asian, conversations, competence, cross-cultural, cultural, English, pedagogical, teach

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- [1] An earlier version of this paper entitled *Using Novels as Pedagogical Tools for Teaching Cross-Cultural Competence to English Language Students: Focus on Speech Acts* was presented by Maya Khemlani David (2021) at a webinar on *Speech Acts: Learning Cross Cultural Differences from Literary Works*. In the webinar, she discussed similar issues focusing on specific speech acts but drawing examples from literary sources.

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1. Introduction

Learning a language typically focusses on grammar, vocabulary, and pronunciation to develop reading, writing, listening, and speaking skills. However, one of the reasons for learning a language is to communicate with people and how to use words or structures in different contexts at different times (Byram, 2013). This means that language is learned when speakers can use the language **APPROPRIATELY** (our emphasis) in different contexts (Austin, 2005) and with different people and understand the underlying meaning beyond the text. Understanding the meaning is sometimes accompanied by cultural understanding and using culturally appropriate language can help maintain communication without inter-cultural differences and conflicts. According to Byram (2013), apart from linguistic competence, intercultural competence makes communication flow smoothly.

Communication is anchored by the interlocutors' physical and cultural contexts. This shows that communication can be culturally situated (Clark and Ivaniè, 1991):

"... language forms cannot be considered independently of the ways they are used to communicate in context. Further, individual acts of communication in context cannot be considered independently of the social forces which have set up the conventions of appropriacy for that context" (p. 170).

Therefore, in language teaching, teachers must integrate culture. With the emergence of more and more non-native speakers of English and the growth of more multilingual societies, with internationalization and globalization, it is vital to integrate cultural norms with language teaching (David, 2008). Way back in 1997, Liddicoat (1997) stated that this was far from the dominant view of language teachers.

Considering this important issue, real life dialogues used in both formal and informal domains are suggested as learning materials to make second language learners of English aware of cultural differences based on speech acts. L2 teachers of English can employ such materials to increase multilingual learners' sense of self and pride in their ethnic cultural norms when using English as a lingua franca with fellow countrymen and with "native" speakers of English (David, 2021).

In short, there is a strong relationship between language and culture (Conway et al., 2010). Some researchers have described language as the 'essence of culture' (Newton et al., 2010: p. 7; Thielmann, 2003). Agar (1994: p. 28), used the term, 'languaculture' to linguistically and symbolically demonstrate that "culture is in language, and language is loaded with culture".

More researchers in recent times have also examined the influence of culture in second language teaching and learning in different contexts (Bonvillain, 2008; Liddicoat & Crozet, 2000; Thielmann, 2003). These scholars emphasise that culture is an integrated part of teaching L2 skills

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and should not be seen as a separate topic to be taught. In fact, Kramsch (1993: p. 8), says if "language is seen as social practice, culture should be the very core of language teaching".

The significance of culture in language teaching can be gauged from the fact that excluding culture from learning or teaching L2 can result in many misunderstandings (Bonvillain, 2008) as what is deemed as a culturally appropriate or polite speech act varies from one context to another (David, 2021).

1.1 Politeness and Culture

Despite the universality of politeness, Brown, and Levinson (1987, 62) state that "the content of face will differ in different cultures", implying that there is a certain cross-cultural variation. In support of Brown and Levinson, other researchers agree that the form of politeness varies from one culture or subculture to another because cultural presuppositions held by interlocutors might be fundamentally different. Therefore, culture is now recognized as important in language acquisition, both in terms of teaching target cultural norms (Crozet, 2003; Liddicoat & Crozet, 2000), and in terms of the relevance of learner's home culture to their learning (Cummins et al., 2005; Flory & McCaughtry, 2011).

1.2 Speech Acts

We will focus on the notion of politeness in speech acts as this varies from one culture to another, and such differences may result in communication difficulties (Gass and Neu, 2009). Speech acts are basically what we say when we speak, for example if we say, "Good Morning" that can be seen as a greeting (though there are many different ways of greetings for example religious greetings), and if we say, "you are clever!" that can be seen as a speech act of performing a compliment (unless of course we are being sarcastic).

Due to differences in cultural norms of performing certain speech acts, second language speakers may fail to communicate effectively, though they may have good lexical and grammatical knowledge of the target language (Cohen & Olshtain, 1981; Thomas, 1983). In part, cross-linguistic differences in speech act realization rules may cause second language speakers' pragmatic failures.

Speech acts are generally difficult to perform in a second language because learners may not know the cultural norms in the second language, and they may also transfer their L1 or first language conventions into the second language, as they might assume that such rules are universal. Because the natural tendency for language learners is to fall back on what they know to be appropriate in their first language, L2 learners must understand exactly what they do in that first language to recognize what is transferable to other languages.

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The speech acts that have been focused in this study include among many others giving advice, compliments, and apologizing.

These speech acts have been identified using Brown and Levinson's (1987) four types of politeness strategies, which include,

Bald on Record Politeness Strategy

Bald-on-record strategy does not minimize threats to a person's face. For instance, 'ooh, I want to use one of those'. This example poses threat to an addressee's face because neither polite request has been made nor likes and dislikes or social status of the addressee has been considered.

Positive Politeness Strategy

Positive politeness recognizes a person's social status or desire to be respected. For instance, 'is it okay if I use one of those pens?'

Negative Politeness Strategy

One assumes that one is imposing on others when making a request. For example, 'I am sorry to bother you, but I just wanted to ask if I could use one of those pens?'.

Off-record Indirect Politeness Strategy

'Hmmm, I sure could use a blue pen now'. (Indirect request which is realized by a person belonging to the same cultural community). This appears to be a declarative sentence, but in fact it is an indirect way of requesting a pen from someone.

(These examples have been taken from The University of the West Indies, Mona Jamaica website).

1.3 Literature Review

Previous research focused on how requests are enacted in different cultural contexts (Koh, 2002). Making a request is potentially a face threatening speech act and depends not only on **who is making the request and to whom but also in what context.** Using a comparative analysis method, researchers (Koh, 2002; Meyerhoff, 2011) demonstrated how speech acts of **requesting** can vary from one cultural context to another. What is considered polite in one culture may not be deemed polite in another culture. According to Meyerhoff (2011), there are three factors which determine what is deemed politeness or impolite behaviour and these include **power, social distance, and the cost of the imposition** of a speech act, such as a request.

Koh (2002) discussed that Koreans preferred using negative politeness strategies, where the speaker shows respect for the hearer's negative face wants. In contrast, Americans use positive

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politeness in their requests (Koh, 2002). For instance, expressions, such as ***I am sorry to trouble you, but I am not feeling well. Could you give me a hot drink?'*** shows a ***negative politeness strategy*** of making a request because deference is shown to the listener.

The **speech act of apology** has also been investigated and examined in a range of contexts (Abbas, Anjum & Pasha, n.d.; Aydin, 2013). Much like requesting, apologising has also been conceptualised as an act of politeness (see Brown and Levinson, 1987). Building on this politeness dimension of apology, Abbas, Anjum & Pasha (n.d.) found that Pakistanis prefer using positive politeness in their speech acts of apology. Positive politeness strategy is used to avoid offence by showing friendliness. This strategy is enacted through ***jesting, building common ground, juxtaposing criticism with compliments, tag questions, nicknames, honorifics, discourse markers (please), and ingroup register or jargon*** (Nordquist, 2020). For instance, "But please be kind to your mother" is a positive politeness strategy used in a real life context because it contains a discourse marker, 'please'.

In contrast, **negative politeness strategy** is aimed not only at avoiding offence but also at showing deference. This strategy is put into practice through ***questioning, hedging, and disagreeing*** (Nordquist, 2021). According to Nordquist (2020), questions are one of the ways to express negative politeness strategies because these can reduce harshness of a speech act.

In other words, ***positive politeness is more about building common ground by recognizing mutual respect,*** while ***negative politeness is more about recognizing the trouble or inconvenience that one's request or other speech act may cause***, though this is also aimed at saving face.

Much like other speech acts, the **speech act of greeting** has also been widely investigated (Almegren, 2017; Jucker, 2017; Shleykina, 2016). According to Jibreen (2010), greeting is an expressive speech act that reflects psychological states of speakers in different contexts. Almegren's (2017) comparative study of Arabic-speaking participants in Saudi Arabia and Native Speakers of English in America demonstrated that ***Arabs are more conscious of social hierarchy*** than American speakers of English in their speech acts of greeting.

The speech act of **prohibition**, another potentially face threatening act also plays an essential role in communication. This speech act has also been researched in different contexts (Al-Saaidi et al., 2013; Ahmed, n.d.). Comparing speech acts of prohibition used in the Quran (Arabic) and the Bible (English), Al-Saaidi et al (2013) discuss that the former expresses prohibition through negative imperative (do not do), while the latter expresses it through declarative sentences. Al-Saaidi et al (2013: p. 99) give an example from the Quran, "Abundance diverts you, until you come to the graves". This is an implicit prohibition indirectly advising people not to over-indulge in worldly deeds neglecting good deeds. **Implicit prohibition** expressed through declarative

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sentences is more effective than an ***explicit prohibition expressed through the negative, 'do not do it'*** or 'let him not do it' (Al-Saaidi et al, 2013).

Differences in the patterns of making **requests** were also reported by Alzeebaree and Yavuz (2017) in their comparative study of Kurdish speakers of English and native speakers of English. They showed that the Kurds used ***more strategies of ability (can you/could you please***…), while the English used more strategies of wishing (I would like…) when making polite requests (see Alzeebaree and Yavuz, 2017).

Differences in the pragmatic and sociolinguistic behaviour of native speakers (NS) and non-native speakers (NNS) vis-a vis **compliment giving and receiving** can be used by the language teacher as a basis for raising consciousness of the culturally different ways of giving and receiving compliments (David, 1999). Compliments, like apologies are primarily aimed ***at maintaining, enhancing, anointing, or supporting the addressee's face (Goffman, 1967) and are generally regarded as positive politeness strategies.***

Extracts culled from a novel **Bicycle Days** where a young American stays with a Japanese host family in Tokyo show a number of compliments by the young American to a number of speakers, both Japanese and Americans. The Japanese hostess on being told by the young American guest that her food was good responded by saying, "Eat" and elsewhere she deflected the compliment by saying that her husband helped her with the cooking. In contrast, a young American friend who had been complimented by the young American protagonist responded by merely saying, "Thanks" (see David, 1999: p. 5).

The responses, however, vary and the extracts clearly indicate that in some cultures an acceptance of the compliment is the norm, while in other cultures an acceptance would signify an infringement of cultural norms.

1.4 Real Life Examples as Language Teaching Material

Real life examples taken from conversations can be used as a resource for second language teaching. Long regarded as a powerful medium for both inter and intra-cultural growth, conversations may transcend any particular place or time or may link students with their immediate culture and enable them to participate in its development. Milne (2010) asserts that conversations selected for both thematic relevance and linguistic accessibility can motivate students to read and provide an effective vehicle for **exemplifying language use and introducing cultural assumptions.**

Real life examples used in language learning classes provide many linguistic prospects to the language learner and allocate the teacher with the ability to design activities that greatly increase "the potential for more authentic interaction" (Milne, 2010: p. 215). The use of real-life dialogues

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as a teaching tool is legitimated because it provides the learners with authentic linguistic, sociolinguistic, and cultural input (David, 2020).

Using real life examples as teaching material in ESL classes can provide the learners with many advantages, including construction of meaning in a context (Bramer, 2003); conceptual and linguistic development (Goldenberg, 1991); and increased engagement of students (Hendy and Ceuvas, 2020).

Due to its authenticity, conversation is equipped with sociolinguistic and pragmatic information. These two features are more related to **'appropriateness' in language** which can be found only in a contextualized language such as daily life conversations (Hassan, 2014). Daily life conversations are **authentic examples** of language use.

The relationship between language teaching, culture, and speech acts has been discussed. Now, we move on to discuss methodology used in this study. We then move on to provide examples of specific speech acts in daily life conversations taken from different contexts, which can help learners become aware of cultural differences when enacting or performing these speech acts.

2. Methodology

This section concerns data description, research design and the method of data analysis.

2.2 Data Description

Conversations that took place in English in real life were used as data for this research. Research Participants from Pakistan, Malaysia, Iran, India, and Britain were asked to share their conversation/speech acts of advice, compliments, and apology. Twenty participants were purposively chosen and only 15 responded. All the participants were from Asia, while there was one Pakistani from Britain. Textual data used in real life conversations were shared via WhatsApp.

2.3 Research Design

The research design of the current study can be sequenced into 4 stages.

Stage 1: Contacting Acquaintances for Sharing their Real-Life Examples/Conversations

Twenty examples were provided by 15 participants via WhatsApp, and only relevant (10) were chosen and processed qualitatively. These ten examples of real-life speech acts were purposively chosen based on a list of selection criteria, particularly: (1) conversations that took place in 2021; (2) took place in English; (3) containing examples of advice, compliments, and apology; (4) spoken in a wide range of contexts; and finally, (5) come with politeness strategies because speech

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acts are effectively enacted using these strategies. Politeness strategies used in daily life conversations can also vary in a wide range of contexts.

Stage 2: **Selection of Relevant Excerpts from the Conversations**

In this stage, 1-2 excerpts were taken from the selected conversations which contain speech acts of advice, compliments, and apology and strategies of politeness.

 Stage 3: Transcription for the Selected Examples

The selected examples containing speech acts (advice, compliments, apology) and politeness strategy were manually transcribed in Microsoft Word.

Stage 4: Qualitative Analysis

In this stage, data obtained were qualitatively analysed using speech acts and politeness strategies as theoretical framework.

3. Findings and Analysis

In this section, research findings based on three headings: Speech Acts of Advice; and Speech Acts of Compliments; Speech Acts of Apology are analysed.

3.1   Speech Acts of Advice

Speech acts of advice varies from one cultural context to another cultural context, and this can be demonstrated in real life language used in a wide range of situations. For instance, a piece of advice given by a Pakistani man via WhatsApp to his friend about spending much of time in studies shows how friendship as a relationship anchors the speech act of advice in Pakistani context. In Pakistan where friendship is conceptualized as an obligation, the exchange of advice between friends is a common phenomenon. He says,

"I hope that you will not take offence at my words. I want to say that you are not giving sufficient time to your studies. It's time to realize your obligation and spend more and more time studying books and preparing for your studies".

The above given piece of advice enacted by a person in Pakistan is an example of the negative strategy of politeness because the addresser has acknowledged the offence his speech act may cause to the addressee. Realizing his responsibility of friendship, the person advises his friend to invest his time in studies. Such direct pieces of advice in which an addressee's face is addressed can easily result in perlocutionary effects.

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The speech act of advice may be enacted in a different way in the British context. For instance, an out-of-wedlock affair is differently discussed by a British-Pakistani father with his son, "when I was your age, I had made many girls as my friends. I often used to date with one of them and spent pleasant time". The Pakistani father in Britain is suggesting that his son does what he did and live a happy life. This speech act of advice may not be used by a father in Pakistan. This example shows how there are culturally different ways of enacting the speech act of advice.

Such examples of speech acts culled from real life conversations can be used as a catalyst by the teacher to initiate awareness into other real life contexts comparing differences in the enactment or performance of different speech acts across cultures.

CAVEAT

The words used to perform the speech act of giving advice and even of receiving advice depends on a number of variables in addition to culture, and this depends inter alia on who is apologising to whom, the nature of the wrong done and the context. Hence, these other variables have to be considered before a sweeping statement is made regarding the effect of cultural norms on the performance of speech acts.

After discussing the speech acts of advice, speech acts of compliments are now discussed.

3.2   Speech Acts of Compliments

Another important speech act is the performance of giving and receiving compliments. In many Asian contexts, it is polite to negate and reject compliments and praise. In this way, the compliment receiver emphasizes humility.

Raising students' awareness of these cultural differences resulting in varying responses to compliments will help improve the communicative competence of language learners. Some examples of spoken discourse taken from a range of real-life conversations are provided as examples of teaching input which act as a catalyst to discussion on cross-cultural differences in the speech act of responses to compliments. Some of the examples of responding to compliments are shown below:

Compliments

1.   A Pakistani teacher on being complimented.

Students: "Dear sir, you have developed our learning skills, groomed our personalities, and increased our thought horizons. We will always be thankful to you. God bless you".

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Teacher: "I am happy and satisfied that I had an opportunity to teach amazing and hardworking students like you. I pray for your success and wish you the best of luck".

Responses to compliments in the above and following examples have been taken from real life examples in Asian (Pakistani, Indian) contexts. All these examples show that in response to compliments, many Asians would not accept credit but would rather diffuse such appreciative remarks. In example 1, a teacher has been complimented on his teaching which he diffuses.

In contrast, an English teacher is happy on being complimented for teaching well.

2. "oh, thank you so much. I am glad to hear such nice words".

In this example, which was obtained through a Pakistani respondent in Britain, the English teacher is happy and thankful to have heard compliments from his students about his teaching. These examples show how speech acts and cultural norms vary in different cultural contexts.

3.   Amazed by her accounting and statistical skills, a boy said to a girl, 'How did you learn these amazing skills?

The girl replied, "I am not that much amazing. I just don't miss my homework and do it on time. My father also helps me a lot".

Similarly in example 3, an Indian girl has been complimented for her improvement in Accounting and Statistics subjects, the receiver diffuses the compliment by giving credit to her father. Both examples of compliments are positive politeness strategies because these are attempts at building rapport and common ground through appreciation (giving the compliment) and humility (responding to the compliment) between the interlocutors.

In example 4, the same pattern of diffusing compliments can be perceived.

4. "Dear Ma'am, I am thankful to you because you have been my good mentor." In response, the teacher said, "it's your keenness that keeps you motivated".

In Asian contexts, compliments are usually diffused by receivers. In this case, a Malaysian teacher has diffused the compliment using the ***bald on-record direct strategy of politeness***. The act of diffusing a compliment using the bald on-record direct strategy can offend a compliment giver's face in non-Asian contexts (see Brown and Levinson, 1987), but shows humility and modesty in many Asian contexts (David, 2021).

3.3   Speech Acts of Apology

 According to Abbas, Anjum and Pasha (n.d.), Pakistanis usually prefer using positive politeness strategies in their speech acts of apology. However, this can vary from one person/context to

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another. How Pakistanis apologize as shown in real life conversations is now presented and analysed.

Speech Acts of Apologising

1. With tears tickling down my cheeks, I looked towards the heaven and tried to seek his forgiveness, "for God's sake, please forgive me, as my intention was not to hurt you, though I am feeling guilty".

The speech acts of apology can also vary in different languages and cultures. Example 1 shows how a Pakistani man uses a speech act of apology. This speech act of apology shows his guilt because he has hurt his friend. He is weeping because the feelings of guilt and remorse have overcome him. This speech act of apology is an instance of negative politeness strategy because he disagrees with his friend by saying that his acts that hurt his friend were not intentional.

2.   "I accept that I have been unfair with you since long, but despite all this you have tolerated my behaviour. Please, accept my apology, and give me one last chance, and I will be a good partner".

In contrast, example 2 taken from a Pakistani context demonstrates positive politeness strategy because the husband accepts his wrong and apologises to his wife. The speech act of apology shows that a person has accepted his/her mistake and is sorry for what happened.

3   "Please try to understand, I soon fell asleep last night. I didn't see your WhatsApp message. I am still sorry about it". (Reply) "It's okay, if you fell asleep".

Example 3 shows how a Pakistani accepts his mistakes and shows that he is sorry. The other person accepts the apology. This speech act is an example of positive politeness strategy because it contains a discourse marker, 'please', and because the speaker has felt the need to apologise. Positive strategy of politeness establishes reciprocity between interlocutors through the recognition/confession of mistakes.

4.   She said: "I am sorry I could not give you answers on time, but I promise to send on Monday".

        He said: "No worries, dear, I have now submitted my article".

In example 4, an Iranian girl says sorry to a Pakistani boy for being unable to submit her responses (interview) on time, and the Pakistani accepts the speech act of apology and tells her not to worry because he has finished his work (article) and submitted it. Statement 1 is an example of positive politeness strategy because apology has been sought.

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Again, it must be emphasised that the caveat holds. Apart from cultural variables, there are other variables that affect this speech act (David, 2021). It depends on the extent of the misdemeanour or the wrong done, on the relationship between the person who has perpetuated the misdemeanour and the person wronged and the context of the apology. For example, in an Asian context it is normally the daughter-in-law who will apologise for the wrong done and due to the power, a mother-in-law holds, she can refuse to accept the apology and, in this way, not give any face to the daughter in law (see David, 2021).

4. Discussion and Concluding Remarks

In this study, we talked about how speech acts vary in different contexts (Asian and British) and how lack of understanding of this issue can cause misunderstanding and conflict between interlocutors belonging to different cultural groups. It was also discussed that different politeness strategies of face saving, such as positive politeness and negative politeness are used to enact speech acts in different socio-cultural contexts. Lack of understanding of culturally appropriate politeness strategies can cause conflict and misunderstanding.

It is suggested that English language teachers can prevent this conflict and misunderstanding by developing their students' cross-cultural competence. Students' cross-cultural competence can be improved by giving them dialogue-based language input taken from real life conversations enacted in a wide range of contexts.

Furthermore, language teachers can make their language students realise through the enactment of specific speech acts that they can and should maintain their heritage cultural norms and values they have in the Englishes they speak with each other (David, 2008). They should be proud of the new ways of performing certain speech acts based on their L1 cultural norms which are being transmitted to their L2 (David, 2021).

However, they should be aware and be vigilant of who their interlocutor is. L1 cultural norms can be transmitted to L2 with fellow members of the speech community but adaptation may have to be made when they are in L1 countries communicating with L1 speakers. Then, some speech accommodation may be necessary.

In a paper, David (2021) focusing on speech acts and examples taken from literary texts states that teachers should also create feelings of pride among students regarding their culture and language encouraging them to reproduce their L1 and cultural norms in their use of English. Students should be encouraged to positively view their culture and reflect it in the English they use when they communicate with their fellow countrymen belonging to the same cultural community. For instance, if a Muslim from Pakistan greets his countryman saying, 'Assalam-o-Alaikum', the answer should be 'Wa Alaikum Salam', rather than 'good morning/afternoon/evening'.

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Meanwhile, students should also recognize and respect other community's socio-cultural norms, and consciously consider these when speaking to the concerned community. This can be done by helping students read and understand dialogues and a range of speech acts performed in conversations taken from different contexts.

Finally, this study ends with a caveat. With globalisation and diaspora, many of our (Asian) culturally learnt value systems change, and this too can be reflected in the performance of specific speech acts.

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The Language of Silence in Joy Kagawa's *Obasan*

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Abstract

Joy   Kagawa's masterpiece work *Obasan* records the history of an individual, a family and of a generation. The novel sings the song of silence, and the title character is the epitome of silence. The political significance of the work is on the internment of Canada's Japanese residents during World War II. It is a original work and expressive of a sensibility that wishes to

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define in relation to each other, Japanese and Canadian way of seeing and even to combine those divergent perceptions in an integrated and distinctive vision.

Keywords: Joy Kogawa, *Obasan,* memories, silence, speech, internment camp, tombstone, dream.

In her debut novel *Obasan*, 1981, Joy Kogawa presents a peoples' plight with historical authenticity about the internment of Japanese Canadians during World War II and demonstrates her understanding of the emotive power of words as conveyed through literature. Set in 1972, the novel centers around the memories and experiences of Naomi Nakane, a thirty six year old schoolteacher living in rural Canadian town of Cecil, Alberta. Naomi is simply the literary incarnation of Kogawa herself with her painful experience of internment and concentration camp as she had undergone along with her family at the tender age of six. Naomi is presented as a person lost in the nightmare created by her silence; only by expressing her feelings she can reach understanding and emotional health. The novel is therapeutic for Naomi; for Kagawa herself and above all potentially therapeutic for the community of Japanese Canadians. It weaves a seamless tale that stretches between a generation, span a continent and decades with a dream. The dream that is terrifying; the silence that can't speak; the love that is voiceless yet vivid; the grief that cries out loudly yet unheard. The story is in flashback as the protagonist, Naomi looks back as an adult finding out what really happened to her family and their loved ones during the horrible chapter of history. "From silence and suffering to voice and resolution, this novel is about survival, multicultural style…''. (Day 6)

Obasan, however is with the presence of an erased maternal figure. The text doesn't seek to answer the question, "who am I", but attempts to question, "what are the different ways of being?" In tracing "being" as constituted both in silence and language. It is concerned with how non-language or language maintains or breaks down psycho-social repression. With beautiful poetic language the novel insists on fusing the personal with historical horizons and collapses the boundaries between autobiography and friction and uplifts itself to a classical level of an emotional catharsis of a self as well as a generation. In her book, *A Poetics of Post Modernism* (1998), Linda Hutcheon speaks about the distinction of literature and history. In this book she calls *Obasan* as a "Histography met-fiction" where Naomi's personal memory is confronted with makers of recorded history (the diary, the letters and the official documents) the textualized accessibility of the past to us. In the large part the muted history finds its voice through literature and breaks its stony silence through language. Naomi is imprinted by history and maimed by past and seems to be a very redundant narrator who remembers the past events as extremely painful experiences. Her reluctance to reveal the truth or break the silence is a typical "postmodern feature" (as defined by Hutcheon). By her refusal to speak and remember and make herself visible as Aunt Emily demands it as her refusal to integrate fragments of past. Naomi's narrative technique, quoting documents and diaries succeeded in creating a fiction of sociological documentation although it lacks to be considered as an integrated and coherent story.

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The opening two lines of the novel "silence that cannot speak" and "silence that will not speak" manifest the true tone of the work that is, some people can't speak about the past because it is too painful to recall while other group of people choose not to speak about the past for other reasons. Naomi's story is a journey from oppressive silence into a freeing speech. The reading of the novel is of keeping to the usual western hierarchy which values speech as active and having agency, silence as passive and having no agency. But here this hierarchy doesn't exist in this way as traditional Japanese culture. King-kok Cheung in his book <u>Articulate silence</u> (1993) has observed that, "most reviewers of Joy <u>Kogawa</u>'s O<u>basan</u> has applied the hierarchical opposition of language and silence to the very novel that disturbs the hierarchy ".

A middle school teacher with her uncle Isamu is on her annual trip to Coulee in Granton, Alberta in 1972. This was an annual trip that started from 1954. Naomi memorized the town dominated by white Canadians and a few mystified incidents. She got the news of her uncle's death and went for a courtesy visit to her aunt or Obasan as called in the Japanese language. Both the women went to their old attic, where a great secret is silenced for years. They found a large number of documents and letters treasured but in mute condition. There lies the history of a family, a generation, and a nation. Naomi's thoughts were about her childhood days. A loving home in Vancouver, bubbled with innocent incidents i.e. releasing chick with a hen to another cage, tale of momotaro and her painful memory of molestation by an old man Gower at the tender age of four. In 1941, her mother went to Japan to visit the grandmother who was ill. But the mother never turned back. Both Naomi and her elder brother Stephen were left wondered about the mysterious disappearance of the mother. They were too small to be explained about the mother's situation. Two kids were puzzled about the silence of whole family and confused on uncle Isamu's remark "too young'' and ''someday'' to know about the condition.

As an adult Naomi faces some of the same stonewalling situation that made a child so perplexing. She used to ask aunt Emily about her mother., for which she gets little more than a pained stare and a cryptic remark before Emily changes the topic. However Naomi does not react to this kind of evasion in direct way, she's clearly frustrated with her aunt. Her irritation stems from the fact that Emily is more concerned with the broad issue then with specific. people and in Naomi's view, a bunch of people picking away at outraged letters will have little to no effect on anyone. She thinks about her family members not about the issue. Naomi is furious at the government for the cruelty towards people, but she is also disappointed by her aunt for failing to understand the pain. One night, she hears the adults of house whispering about whether or not to tell the children something…to which Obasan prays and Emily cries. Aunt Emilyl is with her cardboard folder packets, that was read by Obsana earlier that day with a magnifying glass. Being muffled by mysteries, Naomi sees dreams of her mother doing a death dance with a rose in her mouth and the rose is connected to Obasan's twain and that is connected to and Emily's package. A figure, Naomi called the grand Inquisitor descends and opens her eyes and her mother's mouth. She wakes and things that, to understand her mother the grand Inquisitor has to listen to your silence. The roses the voice of silence that want to say the mother story. Naomi decides to stop her inquisition, her search for the truth; the truth that is imprisoned within the cardboard folder of Aunt Emily. There are the letters of grandma Kato to Grandpa Kato from

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Japan. Among the two letters, the first letter is short and brief, whereas the second says that grandma Kato and Naomi's mother decided to keep silent that would help the horror abate. Naomi's mother specially didn't want her children to know what happened, but grandma wrote the horrible events to grandpa through letter expecting to relieve her pain and agony.

In 1945, grandma and Naomi's mother were in Nagasaki to help Naomi's cousin said Setsuko, with her newborn baby; Chicko, who was looking like Naomi. One day, grandma was getting ready to make lunch, baby Chiku strapped to her back, the bomb hit. Grandma was knocked unconscious but alive. Both of Setsuko's eyes had been blown out and her skin came off against grandma's hand, but she was still alive and calling for her son Tomio. Everywhere there were people hideously maimed and dying. Grandma headed towards the house of Setsuko's father-in-law, Tomio was gone and never found. One day grandma came across a bald woman whose appearance was hair raising as Kagawa describes:

"One evening when she had given up the search for the day, she sat down beside a naked woman she has seen earlier, who was aimlessly chipping wood to make fire on which to cremate a dead baby. The woman was utterly disfigured. Her nose and cheek were almost gone. Great wounds and pustules covered her entire face and body. She was completely bald. She sat in a cloud of flies and maggots wriggled among her, a vacant gaze, then let out a cry. It was my mother". (286)

Naomi asks her mother to help her listen, she speaks to her mother as if she were there, telling her and shares her horror. She says that Obasan and uncle granted her mother's request for silence. Naomi says that silence destroyed them both; still struggling with the merits of silence versus the benefits of memory. Her nightmare about her mother helps her decide at least for the time that silence is best. The evil figure in the dream, the Inquisitor who brutally opens Naomi's eyes and your mother's mouth. For years she has been metaphorically attempting to force open her mother's mouth to wrench the story of those last years from her absent and now dead. However Naomi understands and forgives her mother's desire to keep silent about the atrocities she saw and suffered in the end, she seems to feel that the silence was not worth the price. She insists on the feeling of a mystical connection to her deceased mother as if she is still present somehow. While this is a comforting sensation, and the path is a strong argument for truth telling. Naomi must talk herself about her mother's presence because she has nothing else to go on. She has hard facts even the most disturbing hard facts are precious for her. She clings to the photos of her mother as if they are talisman, studying the buckles on her shoes as if they have some deep meaning, if Naomi knew more about her mother, she would had been in communication with her while she was still alive. Naomi wouldn't so desperately need to insist that she can still communicate with her after her death. Throughout the novel her mother is connected with the image of a tree. As a child she is bound to her mother whose address is lost in the mystery.

The mystery of silence is emphasized is a prologue which encapsulates the powerful struggle between speech and silence:

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"There is silence that can't speak. There is silence that will not speak. Beneath the grass the speaking   dreams and beneath the dreams is a sensate sea. The speech that frees comes from the amniotic deep. To attend its voice. I can hear it say is to embrace its absence. But I fail the task. The word is store".

The brief passage presents at least three types of silence: the silence that is powerless to break itself, which is the silence of the aunt Aya; Uncle Isamu's childless bride who raised Naomi and Stephen after their mother's disappearance and father's separation during the internment. The second category of silence is willful silence; one which has the power of speech but denies it. This is the silence of refusal as seen in the mystery mother's opinion against "telling the children". The last type of silence is of "that amniotic deep" of "speaking dream" from which comest' "the speech that free". Here Kagawa goes with biblical truth: "Ye shall know the truth and the truth shall make you free" (John, 38:8) to conflate truth with speaking dream. The free speech comes from underground, from subconscious associated with the period of unity between child and mother – the foetal sleep of the child in the mother's womb.

The silencing of the event in Nagasaki, where Naomi's mother disfigured and later died is intended as a protection. It is also a request by Naomi's mother; "Qodomo no tame ni" (for the sake of children) which is also the motto of Uncle Isamu and Aya Obasan's silence. This silence however further conflicts the identity of Naomi who cannot reach a narrative of herself or construct a work identity. As Cheung knows "The novel depicts the plight of a child who does not know and cannot tell. Naomi has been withdrawn throughout childhood and adolescence; her quite disposition seems to be tied to her mother's unexplained absence. As a girl she questions but receives no answer, as an adult she desists because she dreads knowing.'' (Cheung 131)

The silence of Obasan is of a stick quality, a form at resistance against any form of discursive identification. Obasan's silence and Naomi's reaction to it shows how it is also the silence together with the demand of speech of Emily which guides and motivates Naomi's Quest for uncovering her past and redefining her own identity. Resistance towards language displays the distinction between symbolic and semiotic qualities of language. If language is always the expression of loss it builds up and necessary or signifier itself. By her silence, Obasan rejects to build up this distance. She is the tombstone of her family – every details of past activities are buried within herself which can't be transformed or changed by any language. Naomi also can't follow Aunt Emily's advice to write her version. She rather tells her story in a poetic unlined way by changing between her adult point of view and her childhood point of view then could be seen as a strategy by which her story aims at a quality of language, Julia Kristeva has called semiotic. The mystic poetry that Kagawa uses in Obasan appeared to be a search for the semiotic quality of language as can be seen in the quotes from the epigraph at the beginning of the book.

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Rethinking Women in Contemporary Hindi Cinema

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Abstract

This study throws light upon the portrayal of women in Hindi Cinema. Cinema is one of the most influential and powerful mediums of mass communication and entertainment. Delineation of Women in Cinema has always been a hot subject of debate and discussion. Taking a broad glimpse of Cinema and Women, we see that right from its inception till the present day, women have been an important part of Hindi Cinema. The Contemporary period of Hindi Cinema marked a transition and became an emblem of women empowerment and emancipation. Contemporary Hindi Cinema is celebrating the diversity of woman and their multi-faceted role in society.

Key words: Hindi cinema, Contemporary, Cinema, Women, Patriarchy, Feminism.

Introduction

A fusion of several art forms, Cinema has a magnetic hold on the mind of the audience. Cinema has a wider catchment area. Since the introduction of motion picture, the world of entertainment has undergone a revolution and cinema has really become a global enterprise and reached unprecedented heights. It won't be wrong to say that the Film is motion, picture, sound, theatre and school, all packed in one and which is why it can communicate effectively to thousands of viewers. *Cinema is really a statement of life* and its documentation. The raw material of cinema is life itself. Characters depicted in films represent socio-cultural conditions of society and its political and economic fabric. In fact *Khwaja Ahmad Abbas* calls Cinema as "***People's Art***".

Portrayal of Women in Cinema has always been a hot subject of debate and discussion. As women constitutes almost half of the population and hence their correct portrayal on celluloid is very essential for breaking stereotypes that exist in our society. It is very sad to admit that our Indian Society is *patriarchal to the very core*. Here men are seen as breadwinners and the role of a woman is restricted to being a good homemaker. She is seldom considered as an individual who could play a multi-faceted role in society but **Feminism** has contributed a lot towards changing the status of women in society. Feminist Writings of Mary Wollstonecraft, Simone de Beauvoir, J.S Mill, Elaine Showalter, Alice walker, Margaret Atwood, Julia Kristeva, Betty Freidan and many such had a profound impact on society and Hindi Cinema could not remain unaffected by it.

Taking a broad glimpse of Cinema and Women, we see that right from its inception till the present day, women have been an important part of Hindi Cinema. Ever since the very first film of Hindi Cinema "Raja Harishchandra" (1913) was being made by Dada Saheb Phalke, **the need for the heroine was terribly felt**. Dada Saheb searched a lot and after much effort, a boy with slender figure and chiselled features played the female part. Later on, it was with Phalke's second film entitled "Mohini Bhasmasur", women entered the film world and **Durga Bai Kamat became the first female actor of Bollywood.** Then there was no looking back. In context of evolution of their roles in films, if we have a broad glimpse of Indian Cinema, from silent era till date, *we see women characters fulfilling their social obligations towards family and towards society but hardly as persons. She is pictured as an ideal mother, gentle daughter, dutiful sister-in-law, obedient wife but rarely as an individual*.

The Contemporary period of Hindi Cinema marked a transition and became an emblem of women empowerment and emancipation. **The powerful #MeToo Movement,** one of the implications of fourth wave feminism gained momentum in the industry. With this rising feminism, inclusion of more women in the writing process, as directors and choreographers, female perspective, opinions have finally begun to be explored. Such developments brought women from the margins to the centre. Contemporary films are breaking stereotypes. These films have forced creators and audience to take a fresh look at different roles played by women and introspect into the kind of typecast she was perpetuated earlier.

Methodology: The following study is Qualitative and Exploratory in nature. Qualitative analysis of some select contemporary films is done. This method provides this paper a critical

lens to study the stereotypical portrayal of women in Indian Cinema and how contemporary Cinema has portrayed women in unconventional roles. Moreover, it critiques the cinematic representation of issues like gender and its roles. Thus, this method will be used to study the manner in which femininity in Bollywood is interpreted and how women centric films try to deconstruct the concepts of reality, self, status in contemporary Hindi films.

Findings and Analysis

Contemporary Hindi Cinema is giving vent to the hidden motifs of feminine sensibilities, her quest for freedom, self-respect, dignity and her changing role in society. In earlier films, female experience was ignored and was given less importance. They were trapped in secondary roles and they handled with care the male ego but Contemporary Hindi Films are showing various aspects in the representation of women and their multifarious role in society. Contemporary Hindi films are helping us find out those patriarchal values which dominate the Indian society, controls, command the lives of women. Their contribution is significant in making the society aware of women's needs and aspirations.

To name a few, director Kundan Shah's film 'Kya Kehna' is an example of a woman's film that left many critics surprised by its box office success. **Targeting a younger audience, the film was hailed as a challenging exploration of women emancipation and empowerment.** In spite of an awkward fact that the main protagonist is in a state of motherhood as a result of pre-marital sex, still the movie exemplifies the strength of a girl, her courage to fight against patriarchal forces and nurture her child single-handedly.

Coming towards the plot of the film, Priya Bakshi (Preity Zinta) is a lovely, vibrant, spirited girl who has just completed her school and is in the first year of college. As the only daughter, she is the apple of her father's Gulshan (Anupam Kher) eye. Her mother Rohini Bakshi (Farida Jalal) and three brothers shower love and affection on her. So does Ajay (Chandrachur Singh) her childhood friend. Ajay is in love with Priya and wants to marry her but she is blissfully unaware of his feelings and considers him her best friend. In college, Priya meets the dashing Rahul (Saif Ali Khan) who is a spoilt brat and a womanizer. She falls prey to his belief, fake love and gets pregnant and then follows her long battle to bring her unborn kid into this world. Kya Kehna is a Contemporary Hindi Film that exemplifies the

spirit of woman emancipation. The movie has Umbrella themes- Morality, Family, Motherhood, Marriage, need for Self- independence and respect of women.

Looking at the movie from a feminist perspective, Priya the protagonist of the film rises high like a Phoenix. She is the Brave New Heroine of Contemporary Films.

Priya's outspoken nature is established in the opening scenes. When she slaps the Vice-Principal of her school on behalf of her classmate, who had been sexually molested by him earlier that day. This happens onstage at her farewell ceremony where she receives the award of "Best Student". Though for a moment, everybody is shocked but then her brave, courageous act is rewarded.

> *"Maine jo kiya hai, mujhe uska koi pachtawa nahi hai. Hume apni teachers*
> *ki izzat karni chahiye, unka aadar aur sammankarna chahiye. Lekin yeh*
> *aadmi, hamare teacher baneke layak hi nahi hai……. Aur aaj jab inhone meri*
> *saheli ke saath bhi yahi karna chaha, Tab hum sabne faisla kiya ki ab hume*
> *hi kuch karna padega. Mei janti hu ki iska anjam bahut bura hoga. Shayad mujhe*
> *blacklist kar diya jai. Kissi bhi college mei mujhe admission nahi milega. Aur mera*
> *career hamesha ke liye barbaad ho jayega. Lekin maine wohi kiya joh mujhe karna*
> *chahiye tha. Aur aage bhi mei wohi karti rahungi .Zindagi bhar." (Priya)*
>
> *(Translation in English)*
>
> *"I have no regrets for what I have done. Teachers are to be respected I know .But this man*
> *isn't fit to be a teacher. The whole School knows about his scandals. On some pretext or the*
> *other he calls innocent girls into his office and he ties to take advantage of them. Today he*
> *tried to molest one of my friends. So we decided that we have to do something. I know I'm*
> *going to face dire consequences. I might be black-listed. I may even be denied admission to*
> *any college and then my career might be ruined forever. But I have done what I should have*
> *done and that's what I will always do all my life" (Priya)*

She is not shown dumb, passive but unreserved and willing to speak and stand for what is right. She can be given the synonym of *'Brave New Heroine'.* As a contemporary film, the movie not only celebrates women's quest for dignity, love and respect but also glorifies Motherhood. In the movie also, the concept of single motherhood is also suggested.

Lajja is 2001 movie directed by Raj Kumar Santoshi. Inspired by the ideas of Feminism and describing the plight of women in a male dominated patriarchal framework, Lajja satrizises the honour in which women are placed in society and the restrictions imposed on them. **Ironically, the four women pertaining to four stories in the movie Maithli, Janki, Vaidehi and Ramdulari are all versions of Goddess Sita, the ideal Hindu Woman's name.** . **Lajja is undoubtedly, a feminist cult film and one of the best #Me Too movies. It depicts in myriad shades the struggle of women in India**. In fact, decades before the #Me Too movement began, Lajja, a great Bollywood epic had become the voice for the unending struggles that women face in India. These four women along with other females are victims of male chauvinism, marital abuse, downright disgusting hate and violence against being women. However they are fighting for their rights and dignity against the social norms and injustice as depicted within the script numerous times throughout the film.

Looking from the feminist perspective, Santoshi's first Sita – the main protagonist of the film *Vaidehi is a loyal and caring wife. T*he literal meaning of Vaidehi is one who gets the body from the Earth, played in the movie by Manisha Koirala is highly sensitive and moral woman. In the movie, *she shows courage, conviction and great patience-* all emblems of women emancipation. After revealing the real psyche and extra- marital relations of her husband, she no longer wants to stay with Raghu. She turns decisive and assertive. When she discovers about her pregnancy, she decides to shoulder independently the responsibility of both Father and Mother to her unborn child. She needs no compassion and financial or emotional support of her own parents and in-laws. *Santoshi's next Sita - Maithli is a brave woman*. At the start of the wedding, we get an idea that Maithli wants the marriage but as time passes, we can see that she is doing it to please her family traditions and honour of her father. The moment she sees her in-laws demanding opulent gifts and heavy dowry, the wedding which was supposed to be a gala event for her becomes a painful event where she feels her father's pain, trauma and predicament. Moreover when her in-laws put allegations on her character, she could not bear that. Finally when they increase the dowry amount, Maithli breaks, cracks and ends the wedding before the final vows could happen. Her reply to such male chauvinist behaviour is: "I won't be quiet. This is the end'. She gives prominence to her self-identity, respect, integrity of character thereby refusing the man who could not honour her virtues and protect her.

Santoshi's next Sita- Janki is *a theatre artist and a strong minded woman.* She is pregnant though unmarried but she has faith in her lover. When the Father of Janki's child asks her to have an abortion because he doubts her and also he has been persuaded into believing traditions, she is angered. To Janki, he is judging her character. So instead of the theatre performance, she moulds the script and speaks of her heart in front of the audience against the abuses women are inflicted with. *Santoshi's next Sita- Ramdulari,* attractive but a mother figure for the village is a midwife. She is a woman believing in education and progress. She educates the women in the village, helps them to become financially independent. She fulfils all duties of her husband in her absence. Her character is highly inspiring. Rekha epitomizes the new- woman emerging from the backwaters of the vast rural landscape of Uttar Pradesh. She is progressive, pragmatic and forward looking. She hates and shuns female infanticide. She hates and shuns female Infanticide. She leads her own cooperative society, educates fellow women to become economically efficient- all symbols of women empowerment.

English Vinglish was directed by Gauri Shinde in 2012 starring Sridevi, Adil Hussain in the lead roles. The movie is a courageous tale of Self-exploration of Shashi (Sridevi), the protagonist of the film. **English Vinglish is a transformational journey of Shashi in her quest for self-respect and esteem**. Coming towards the storyline, Shashi Godbole is an Indian homemaker, who runs a small business of making and selling laddoos. Here itself, the role of a woman, the work she puts in as a wife, mother are reduced to a mere duty and only her entrepreneur job is portrayed as being some worth in the eyes of the family. Her husband Satish and daughter Sapna have taken her for granted. Her daughter is embarrassed about her mother's minimal knowledge of English and does not want Shashi to go to school. Her husband mocks and proclaims that she was born to make ladoos. Satish expects her to have his breakfast ready and she Shashi's is ready to warm his bed by night.

Shashi's older sister Manu, who lives in New York City, invites Shashi's family to her daughter Meera's wedding to Kevin. It is decided that Shashi will fly to New York five days prior alone to help Meera with her wedding preparations. Shashi is a *strong-determined woman*. In the first half of the film, we see that she becomes a butt of ridicule in the eyes of her daughter and husband. After her daughter's rude and disrespectful behaviour at her parent teacher meeting, she feels very disturbed and tells her mother-in-law

"Fail toh mei ho gai" (00.16:55)

"I am Failed" (English Translation)

But instead of sobbing, she secretly enrols herself in the English speaking class and works hard to gain fluency in English. As a feminist cult film, the movie gives vent to Shashi's dilemmas, aspirations, fears, sensibilities, quest for self-identity. As a woman too, she wants that kids should give her the same respect and recognition as they give to their father. She believes it is every women's right to get dignity and respect from family. The moment her daughter starts mocking over her bad English and insults her on varied occasions, she feels insulted. *She wants no compromise with her self-respect.* The speech which she finally delivers shows her confidence and ability to fight against all odds that are detrimental for her self-esteem.

Nil Battey Sannata internationally released as The New Classmate was directed by Ashwini Iyer Tiwari in 2015 Starring Swara Bhaskar, Riya Shukla, Ratna Pathak Shah and Pankaj Tripathi in the prominent roles. As a feminist cult film, the movie describes the struggle of a woman and her right to dream and change her life irrespective of social status. It portrays beautifully the dreams of a widowed mother about her only daughter and her fight using the limited capabilities to achieve the same. The movie explores the relationship between a mother and a daughter. Unlike traditional films, *the main protagonist of the movie is a heroine and the plot of the film is women-centric. Chanda's character exudes optimism, hard-work and modern day women's multi-tasking.* She is an emancipated woman. Working in a shift in shoe factory, a masala godown, washing clothes at dhobi ghat, she tries to earn much for her daughter's education as she understands the value of dreams and empowerment is possible only through education. Her character shows spirit, drive and endless optimism.

With a scenic view of the Taj Mahal, Chanda motivates Apu to follow her dreams.

"tujhe pata hai fail hone mei koi burai nahi hai. Burai hai toh bina koshish kiye
haar manane mein. Ek baat hamesha yaad rakhna lalli, tera sapna sirf aur
sirf tera hai. Tujhe pata hai zyada se zyada log tere sapne par hassenge, unhe
bhaad mei jane ko kehiyo….. bas apne sapne ko apni nazro se dur mat hone diyo"
(Translation in English)

"You know, there's nothing wrong with failing. What's wrong is admitting defeat without trying. Always remember one thing. Your dream belongs only to you. Lot of people will laugh

on your dream. Tell them to go to hell. Nobody can shatter your dream. Just don't let your

dreams out of your sight"

A few years later Apu attends her Union Public Service Commission Civil Service exam interview and passes it successfully with flying colours. After being asked what inspired her to apply for the exam, she answers her mother was her inspiration, who now tutors struggling maths students for free. The interviewer asks Apekhsha Sahay:

"Aap IAS kyu banna chahti hai. Kyuki mein Bai nahi banna chahti thi".

"Why do you want to become an IAS Officer? Because I do not wanted to be a maid"
(Translation in English)

Secret Superstar was directed by Advait Chandan in 2017 and stars Zaira Wassim, Meher Vij and Aamir Khan in the lead roles. The film deals with social issues like Gender Equality and domestic violence. The film received positive reviews from critics and became one of the most profitable films of all time. The movie is a feminist film. It motivates us to stand up against oppression of any kind; may it be domestic violence or other heinous crimes related to women. The movie celebrates gender equality and suggests that daughters are special. They are in no way less than men. Secret Superstar is the story of Insia Malik, a 15 year old teenager who aspires to be a singer. She shares a great bond with her mother Najma who is a victim of domestic violence. As a wife, she appears to be weak but as a mother, she is very strong. The movie is a tribute "to Mothers and Motherhood". Insia tells her mother:

"Pehle Kehti ho ki so jao. Phir Kehti ho ki Sapne mat dekho. Sone jaoungi

Toh kya automatically sapne nahi aaeyenge aur Ammi sapne dekhna toh basic

hota hai. Itna toh sabko allowed hona chahiye. (Insia) Ek line mei bata kya

chahiye tujhe.(Najma).. Ammi hum chahte hain ki saara world hamari Awaaz sune"
(Translation in English)
"First you say I should sleep. Then you say do not dream. When I will sleep, dreams will
automatically come and Ammi, everyone has the right to dream. This much should be allowed
to everyone. (Insia). Just tell me what you want. (Najma). Ammi, I want that the whole world
should listen to my voice." (Insia)

When her mother sees Insia's passion for singing, she secretly sells her necklace and buys a laptop. Insia records a song wearing a Niqab so that Farooq can't find her identity and uploads video on YouTube under the name 'Secret Superstar'. Meanwhile Farooq discovers that Insia scored low in exams and out of anger he rips out all the strings from her guitar. When he discovers that Najma had sold her necklace, he beats her terribly as a result of which Insia throws her laptop from the balcony. Unlike other typical Bollywood heroines who despite bold and empowered conform to social norms and ends up as a sufferer, Insia and Najma assert their grit in the end and from being submissive and docile to strong and bold characters. Her marching out of the airport is a step that symbolises her renunciation from a loveless marriage. The bold step towards her daughter is symbolic of change. She is the secret superstar who makes her daughter realize and cherish her dreams. She has tasted patriarchal suppression so she understands the need for love, care and freedom and tries to give it to her daughter. Insia's character motivates us to believe in the notion of dreams. One should dream. It is everyone's right irrespective of race and gender. The movie motivates us to stand against oppression.

Contemporary films have depicted the spirit of new woman who is playing a multi-faceted role in society through women-centric strong portrayals. Such films are breaking stereotypes of gender and highlighting the loopholes of patriarchy. Plots are taken up highlighting the issues of feminism. Contemporary Hindi Cinema is trying to highlight the significance of individual identity for a woman and such films will surely sensitize our youth especially young boys to respect women and also have compassion not only towards their mother or sister but also towards their female colleagues and counterparts.

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Raising a New Generation of 'Feminists': Gender and Social Norms in Chimamanda Adichie's *Imitations* and *The Arrangers of Marriage*

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Chimamanda Ngozi Adichie
Courtesy: https://en.wikipedia.org/wiki/Chimamanda_Ngozi_Adichie

Abstract

This paper focuses on the way females are perceived by the society in our contemporary world in selected short stories of the Nigerian writer Chimamanda Ngozi Adichie. Adichie in her works portrayed the underestimating social norms that misleadingly specify the gender roles for both males and females in the Nigerian community and the negative consequences the females have to endure in order to keep the intact image desired by such biased societies. Those gender regulations and the role of the social transformational goals will be utilized in unfolding gender problems in the light of Judith Butler's book *Undoing Gender* in Adichie's stories *Imitations* and *The Arrangers of Marriage*. Adichie sheds light on the dehumanizing treatment of females in such biased societies and the role of the females themselves in challenging those norms by taking serious steps toward transforming them in a way that serves both genders equally. This study will

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highlight Adichie's objective in building a positive society by raising a new generation of feminists either males or females in the light of her nonfictional work *We Should All Be Feminists (2014)*.

Keywords: Feminism; Gender; Social Norms; Butler; Adichie; *Imitations*; *The Arrangers of Marriage*; Social Transformation.

1. Introduction

Since the beginning of the 20th and the 21st century, there have been a large number of studies and literary works that depict the status of females in different cultures around the globe. Most of the work done by females, either literary or philosophical, discusses how women are being viewed by either the other gender or by the society in general. They mainly concentrate on their rights, and fight against all dehumanizing ways of treatment that females have undergone and are still going through in their societies.

The status of females and their lives have been highlighted by many works. In particular, females who live in colonial and post-colonial areas of the world are the case of study in many works of literature. Recently, there has been more interest in reflecting and shedding light on the situation of the African female by African female writers than what has been done in the past. One of the rising and most iconic female figures in African literature is Chimamanda Ngozi Adichie. Adichie is a Nigerian female fiction and non-fiction writer a novelist and an essayist who has written many literary pieces *Purple Hibiscus (2003)*, *Half of a Yellow Sun (2006)*, *Americanah (2013)*, and a collection of short stories.

In this paper, Adichie's views on female identity, gender problems and social norms will be discussed through two short stories: "Imitations" and "The Arrangers of Marriage". It will depict the lives of Nigerian females. This paper discusses the cases of these Nigerian females, and how they suffer due to gender differentiation and social norms. Furthermore, Adichie's essay *We should all be feminist (2014)* where she expressed her views on what it means to be a feminist in a culture which is governed by problematic gender abuses and discrimination in Nigeria as this essay will be discussed side by side with her short stories.

In addition, the discussion will mainly focus on Judith Butler's views on gender and norms discussed in her book *Undoing Gender (2004)*. This paper will mainly focus on her two chapters: "Gender Regulations" and "Social Transformation." It is important to note that Adichie's objective is to create a positive society, where females are treated in a better way, not only in Nigeria, but also in the whole world. By showing the biases of the society's judgment on females she attempts at educating them about such injustices.

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In our modern world, feminist writings aim at changing the negative images and roles that society has fashioned for females. Therefore, it is the duty of the feminist writer to change those views about the females by representing them in their works. In her book, *Sexual/Textual Politics: Feminist Literary Theory*, Toril Moi tracks how feminists aim at changing the image of females as she explains that "women are denied the right to create their own images of femaleness, and instead must seek to conform to the patriarchal standards on them" (2002, 57). Therefore, creating a literary work that represents females and their suffering is vital towards understanding their needs for recognition and respect in this world.

2. Views on Gender: The Common Ground between Butler and Adichie

Judith Butler is an American thinker and gender theorist whose work has a huge influence on feminism. Some of her works such as *Performative acts and Gender Constitution (1988)*, *Gender Trouble (1990)*, *Undoing Gender (2004)*, and other works focused on gender studies. In *Gender Trouble (1990),* Butler discusses the importance of feminist theory to represent and reflect on the status of women in society. To Butler, feminist studies which focus on the representation of women is vital because it shows how women in this world have been misrepresented. Butler explains that "For feminist theory, the development of a language that fully or adequately represents women has seemed necessary to foster the political visibility of women. This has seemed obviously important considering the pervasive cultural condition in which women's lives were either misrepresented or not represented at all" (1990, 4). Due to this reason, many feminists have aimed at constructing a representation of females to ensure that they are fully recognized and looked at in a neural and natural way. They try to revise all the rules that govern this relationship which has been historically constructed for the favor of one gender ruling or using the other, the female. Most of those literary and non-literary works try to build a bridge to link between sexes and show us what is real and unreal about females. By doing so, the intense relationship between genders, masculine and feminine, will disappear if they succeed in substituting it with new male/female relationship that is neutral and acceptable to both. Therefore, Butler, in *Undoing Gender (2004)*, intensifies the importance of fantasy to build such rules because "Fantasy is what allows us to imagine ourselves and others otherwise. Fantasy is what establishes the possible in excess of the real; it points, it points elsewhere, and when it is embodied, it brings the elsewhere home" (2004, 217).

One of the most important issues discussed by many feminists is the subjugation of women. Viewing women are subordinate and oppressed has been the norm in many cultures and communities around the world. Butler highlights this idea as a major defect in gender relationship. She explains:

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To be called a copy, to be called unreal, is thus one way in which one can be oppressed.

But consider that it is more fundamental than that. For to be oppressed means that you already exist as a subject of some kind, you are there as the visible and oppressed other for the master subject as a possible or potential subject. But to be unreal is something else again. For to be oppressed one must first become intelligible. To find that one is fundamentally unintelligible (indeed, that the laws of culture and of language find one to be an impossibility) is to find that one has not yet achieved access to the human. It is to find oneself speaking only and always as if one were human, but with the sense that one is not. It is to find that one's language is hollow, and that no recognition is forthcoming because the norms by which recognition takes place are not in one's favor. (2004, 218)

Gender as a word, according to Butler, is a kind of a law that is connected to our understanding to all the rules and regulations that govern the relationship between sexes. Gender "is an index of the proscribed and prescribed sexual relations by which a subject is socially regulated and produced." (2004, 48). Therefore, all of our human actions and behaviors are governed by the rules and regulations that surround the word 'gender.' It is how each and every culture produces and reproduces it again and again according to its needs and laws. But the problem does not lie in the act of producing these laws, but for the sake of whom it has been produced, and on whom these laws and rules are thrown upon. As it has always been and is still until today, and as expressed by many female writers, they have been negatively affected by these laws. This is due to the fact that many of these laws are male centered or dominated by patriarchal figures. As a result, it is the duty of feminist to reconstruct these laws that govern the word 'gender.' To change the views by which we relate to each other as males and females.

Butler's theory on gender goes well with how Chimamanda Adichie reflects on the status of the African Female, precisely the Nigerian. It is vital here to start with Adichie's essay, *We Should All be Feminist (2014)*, to pinpoint her objective to change how the society views feminists. Adichie, through her fiction, concentrates on gender behaviors that are dominant in Nigeria, mainly in her Igbo culture and traditions. She demonstrates how Nigerian females are treated and oppressed by a male dominant community, either in Nigeria or abroad. She states that gender as we see it today is a "grave injustice" (2014, 12). Adichie explains that feminism is viewed as "negative" in African culture because females are thought to be "angry" and hateful to men by defending their rights. She implies that the problem of gender is deep rooted within the psyche of the whole society.

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Adichie's endeavors to change the negative views towards females and feminists in the Nigerian culture are projected through educating the people about these views in her fiction. When asked about her courage in writing and her ideas on feminism in an interview with the New African Magazine, she said "So, for example, when I talk about feminism in a conservative society like Nigeria, the people's reaction is like: 'Oh, you are upsetting people' or 'God, she's gone too far'… People think that when I say fairly harmless things like, men and women are equal, or that in a marriage, both people are full partners, somehow that is controversial. I find this so ridiculous because this is just common sense in my opinion. Men and women are equal." (Adichie, 2021) Therefore, discussing gender is a primary choice in her fiction. She reflects on images, stereotypes, behaviors, expectations, and other problems related to the Nigerian female in her works. All are directly related to the dilemma of gender. She emphasizes on this issue because of what she calls "the weight of gender expectations" in her culture, and that the "problem with gender is that it prescribes how we should be rather than recognizing how we are" (2014, 17-18). Fighting against all the negative social norms in one's culture is vital to progress positively and naturally toward a balanced community that respects both males and females. Adichie's mission is best elaborated in Butler's words: "it is important not only to understand how the terms of gender are instituted, naturalized, and established as presuppositional but to trace the moments where the binary system of gender is disputed and challenged, where the coherence of the categories is put into question, and where the very social life of gender turns out to be malleable and transformable" (2004, 216).

The question to be asked here is: how does Adichie then define feminism in her quest to project a balanced view towards females and feminists who are calling for their rights in her culture; How does she want to transform all these views that surround and affect their life negatively? Her definition of 'feminist' is "a man or a woman who says, 'Yes, there's a problem with gender as it is today and we must fix it, we must do better.' *All* of us, women and men, must do better" (2014, 23). She does this by neutralizing our definition of a feminist character in which it belongs to all human beings, both sexes.

3. Defying the Negative 'Social Norms' in Society

It is notable that Adichie tries to question the social norms that govern the lives of many females in her society. These norms are somehow inherited and not judged by reason sometimes because it puts the female in a very weak position, not letting her express herself properly. Therefore, it is Adichie's main mission to show these norms in her fiction, and to call for the rights of what she calls "the female human" (2014, 21). She explains that she is "a human being, but there are particular things that happen to [her] in the world because [she is] a woman" (2014, 22). Certain social norms sometimes govern the psyche of the society, and it survives time without questioning the validity of those norms: are they correct or wrong? Do they serve

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purpose of the society in which every individual naturally develops through and by them? In her essay, Adichie mentions some of the negative norms such as when the culture favors boys over girls. They teach a girl to "worry" about her being "likeable" and at the same time not "teaching boys to care about being likeable" (2014, 13). Butler emphasizes on the idea of norms and how it affects our own definition of gender, and anything connected to it.

Butler discusses the relation between gender and norms in her chapter, "Gender Regulations." She states that "a norm operates within social practices as the implicit standard of *normalization* (2004, 41). Therefore, certain behaviors, which we may call norms, are normalized to serve a purpose in our social domain. The problem does not lie in the act of normalizing, but in the norm or the behavior of the society and whether it really serves everybody, males, and females or not. The danger is maybe found in the act of not questioning the norm as it is practiced every day without revising its purposes and objectives; it may only serve a certain gender or group over the other. As Butler puts it, "Norms may or may not be explicit, and when they operate as the normalizing principle in social practice, they usually remain implicit, difficult to read, discernible most clearly and dramatically in the effects that they produce" (2004, 41). The effects of the norms, if negative, will mainly affect the stability and continuity of the whole society. When these norms, which come in form of views or practices, are developed and practiced in the society for a long period of time, they consequently become the normal thing to do. Butler explains that if these norms become normal to us, they will form a kind of blurred view towards our definition of gender, either masculine or feminine:

> The norm governs intelligibility, allows for certain kinds of practices and action to become recognizable as such, imposing a grid of legibility on the social and defining the parameters of what will and will not appear within the domain of the social. The question of what it is to be outside the norm poses a paradox for thinking, for if the norm renders the social field intelligible and normalizes that field for us, then being outside the norm is in some sense being defined still in relation to it (2004, 42)

These norms become the source of oppression on whom they are practiced. In other words, the ideas which are held by the whole society about females, and how they should be treated or raised did not yet develop in Adichie's views. She says that: "a man is as likely as a woman to be intelligent, innovative, creative. We have evolved. But our ideas of gender have not evolved very much" (2014, 11). Those ideas, norms or even behaviors related to gender, deny any evolution towards recognizing the rights of females, or even males, in society.

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4. Discussion of Adichie's Short Stories: "Imitations," and "The Arranger of Marriage"

The discussion of the short stories will mainly concentrate on the norms represented by Adichie. These stories depict the lives of two Nigerian women: Nkem, and Chinaza. Adichie manifests through their routines how their behaviors and psyche have been affected by the negative norms that control their lives as females. Those Nigerian women live abroad in America as some of them came to America to get married and others came as immigrants.

In "Imitations," the story revolves around the relationship between rich men and their wives who live abroad in America. Nkem is a Nigerian woman who lives in Philadelphia, U.S.A. She is married to a man who is fond of collecting pieces of art, especially Igbo. The main event of the story occurs when Nkem discovers that her husband has a girlfriend back in Lagos, Nigeria. Her husband, Obiora, visits them only two months a year. He spends the remaining ten months of the year back in Nigeria running a business there. She comes to know about his relationship from her friend, Ijemamaka. She tells her that "This is what happens when you marry a rich man" (2009, 19). Her ultimate dream might have been revolving around getting married to a man, a rich one to be me more precise. But, as Nkem describes her marriage, she got into "the coveted league, the Rich Nigerian Men Who Sent Their Wives to America to Have Their Babies league" (2009, 22). She did not realize that her husband has other women in his life, just because he can. Nkem felt used and disrespected due to her husband's promiscuity that reflects his views as a male who can have multiple relationships regardless of his marriage. He could have a wife abroad in America and a girlfriend back in Nigeria. This norm is apparent in the discussion between Nkem and another Nigerian woman whom she met at a wedding in Delaware. She explains the whole situation: "Our men like to keep us here, she had told Nkem. They visit for business and vacations, they leave us and the children with big houses and cars, they get us housegirls from Nigeria who we don't have to pay any outrageous American wages, and they say business is better in Nigeria" (2009, 23).

Adichie highlights this norm about married females through these stories of women who suffer from the husband's extra marital affairs. Adichie illustrates this in her essay "*We should All be Feminist*" about how a culture makes females aspire to get married because being single is disgraceful. Society "teaches a woman at a certain age who is unmarried to see it as a deep personal failure. While a man at a certain age who is unmarried has not quite come around to making his pick" (2014, 16). These norms put females in a red boarder line in which they try to behave according to what society and the norms inform them to do. If a female does not behave accordingly, she will be treated as an outcast by the whole society. Therefore, Nkem is supposed to compensate and deal with this problem in a way that only saves her marriage. This is expressed through the discussion between Nkem and her household girl, Amaeche, about Obiora's relationship back in Nigeria. Amaeche tells her '"You will forgive him, madam. Men

are like that"' (2009, 28). However, at the end of the story Nkem insisted on her husband that she returns to Nigeria and live with him in Lagos as a respected legal wife. By doing so, she has challenged the social norms of being a voiceless female.

In "The Arrangers of Marriage," it manifests the social norms of controlling to whom women should be married and finding the perfect marriage arrangement for a female. Chinaza is a Nigerian woman who got married to a Nigerian man who lives in America. Her marriage has been arranged by her uncle and her aunt as she should get married and go live with her husband because his mother was worried that he might get married to an American woman. So, her husband, according to her family, was "the perfect husband" for her (2009, 126). After Chinaza arrives to America, she begins to discover annoying facts about her husband. Every time, she blames 'the arrangers of marriage' about not telling her about the difficulties she might face in controlled marriage. She keeps saying, "They did not warn you about things like this when they arranged your marriage" (2009, 125)

One of the most important issues is the education of females. Chinaza mentioned that she was not given the right to express her opinion because her life was controlled and arranged according to the wishes of her family and society. She says, "I had thanked them both for everything—finding me a husband... It was the only way to avoid being called ungrateful. I did not remind them that I wanted to take the JAMB exam again and try for the university" (2009, 126). Adichie points out here that Society favors marriage for females over education. Females are not allowed to choose what they want in life. These norms that females must be up to in order to satisfy the society's aspiration, damage their lives. As a consequence, they have to deal with their marriage as the only way to survive this world.

At the end of the story, Chinaza discovers that her husband is married to an American in order to get his green card without even mentioning this to her before marriage. Also, her neighbor, Nia, confesses to her that she and her husband were in a relationship before she got married. Adichie shows us these images of females suffering from their husbands' relationships. At the same time, they are supposed to live with it in order to save the marriage. Adichie explains how society views marriage: "This is a threat – the destruction of a marriage, the possibility of not having a marriage at all – that in our society is much more likely to be used against a woman than against a man" (2014, 13). In this context of marriage, the husband underestimates his wife and treats her as if he owns her just because he is educated and well off while she isn't. Furthermore, Adichie shows us these images of women who really want a loving husband, while their husbands were raised by the norms of the society that facilitated them to manipulate and own their wives. When Chinaza wanted to leave her husband, she thought about how her family would make it hard on her. All she wanted was to be respected as wife:

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I shook my head. You left your husband? Aunty Ada would shriek. Are you
mad? Does one throw away a guinea fowl's egg? Do you know how many
women would offer both eyes for a doctor in America? For any husband at
all? And Uncle Ike would bellow about my ingratitude, my stupidity, his fist
and face tightening, before dropping the phone.
"He should have told you about the marriage, but it wasn't a real marriage,
Chinaza," Nia said. "I read a book that says we don't fall in love, we climb
up to love. Maybe if you gave it time—"
"It's not about that."
"I know," Nia said with a sigh. "Just trying to be fucking positive here.
Was there someone back home?"
"There was once, but he was too young, and he had no money." (2009, 136-37)

In this context, Adichie wants to shed light on norms such as this: how society raises
males to disrespect females, how they are raised to see marriage as something to be owned, not
shared with respect. As she puts it, "Even the language we use illustrates this. The language of
marriage is often a language of ownership, not a language of partnership. We use the word
respect for something a woman shows a man, but not often for something a man shows a
woman" (2014, 16).

5. Conclusion

It is very important that an individual, either female or male, is to be recognized as a
human with rights in his society and culture. What Adichie wants us to see through these stories
is the dehumanizing treatment of females through negative norms related to gender that were
normalized by society by time. These norms affect the way we live and respect each other. She
wants us to look forward to the future with better manners and behaviors. Males and females
should not be the victims of negative norms, and this is her message to all. She emphasizes that,
"And I would like today to ask that we should begin to dream about and plan for a different
world. A fairer world. A world of happier men and happier women who are truer to themselves.
And this is how to start: we must raise our daughters differently. We must also raise our sons
differently" (2014, 14).

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The Analysis of Persuasive Language of Netvertisement:
A Pedagogical Proposal

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Abstract

This paper is a part of my PhD research to develop a writing course to support business-major English language learners' development of persuasive strategies in the written discourse of digital advertisement (or netvertisement) on popular e-commerce platforms like Amazon.com. Despite abundant descriptive studies of linguistic features, pedagogical investigations into the emerging genre of netvertisement are yet rarely reported. The current study represents a key preparation for curriculum intervention analyzing the persuasive features of netvertisement in the pedagogical genre, with an orientation towards the frameworks from genre-based pedagogy (GBP) of systemic functional linguistics (SFL). Text analysis of 40 pieces of advertisement by 40 sound brands revealed five important discursive moves towards the genre of persuasion and identified three salient rhetorical strategies of engagement, graduation, and manipulation that were substantiated by both verbal and image resources. The results suggested pedagogical adaptations of move-structural model and linguistic models of evaluation in order to be succinct and acceptable to business students.

Keywords: netvertisement, pedagogical genre, persuasive features

Introduction

Given the possible unpredictable changes in written modes in the future, it is important to focus on the teaching of interpersonal skills that cope with the trend where the messages become rather short, brief, denotive, and multimodal. College students who are entering the workplace in the business industry are expected to use English as a *lingua franca* and write effectively to persuade, comfort, and negotiate with the stakeholders. This study is motivated to address this specific need, that is, to equip students with the writing strategies in the genre of persuasion.

This paper focuses on the writing of online advertisement, or netvertisement, on well-established e-commerce sites, like Amazon.com and eBay, that provide platforms as a service for sellers who create virtual stores and for buyers who shop with the search-engine results. Figure 1 shows an example of netvertisement of an electronic tablet from Amazon.com. In this new and underexplored text type of advertisement, SFL based frameworks should offer insight into the relationship between certain linguistic resources (form) and their functions (purpose) in the genre of persuasion. When writing a netvertisement of the latest launch of iPad, the author chooses certain lexicogrammatical features which are unlikely to be the same with the language the author uses to introduce the iPad to his/her close friends.

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Figure 1. An Example of Netvertisement of an Electronic Tablet From Amazon.com

Admittedly, this study does not explore further into other resourceful tools of persuasion like feminism and interraciality (Hooks, 2016). Recent years witness colored female people being increasingly featured television commercials, and advertisers' interest in "diversity" should improve persuasion by indicating their concern over and attention to their non-Caucasian customers (Gordon, 2019). Few studies have explored whether similar emphasis on racial diversity is identified on online advertising. Still, the persuasive forces added by diversity or sexuality is beyond the scope of the study, as the current paper primarily aims to offer explicit descriptions of lexico-grammatical features for pedagogical purposes for beginner writers.

While there are a couple of studies, though limited in number, revealing the features of netvertisement (see e.g., Fortanet, et al., 1999; Labradora et al., 2014), most of them are merely descriptive and do not relate their findings to pedagogical theories. This paper addresses the gap of pedagogical practices and lays the foundation of my PhD study on developing a writing course of persuasive strategies to Chinese college students who are new to the discourse of netvertisement. According to Keck and Kim (2014), *pedagogical grammar* concerns "how grammar can most effectively be taught and learned in the second language classroom" (p.1). This study explores the potential of pedagogical grammar of persuasion by drawing upon SFL analytical frameworks of evaluation (grammar description) and SFL genre-based pedagogy (L2 grammar instruction). The research questions are: What are the common features of persuasive language found in the pedagogical genre of netvertisement? How do the findings imply for the teaching of persuasive netvertisement?

Literature Review

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To develop an organized linguistic analysis, this paper offers a local definition and theoretical construction of persuasion. For this study only, persuasion refers to the effect or the consequence of an efficient discourse where effective rhetorical strategies contribute to persuasion but do not guarantee the fulfilment of the expected perlocutionary effect (i.e., purchase). Persuasion is multimodal since not only the words persuade, but all modes of communication that accompany verbal messages contribute to persuasive effects.

Persuasion and *engagement* are intrinsically related. To win the favour and motivate the readers' final decision, businesses need to anticipate their audience's expectations, which are primarily derived from specific cultural and institutional values and beliefs, to be able to reach them. In the promotional process through new e-genres, engagement is the necessary tool that involves readers as discourse participants who are informed of the competition among substantial business choices and aware of their increasing control over "every part of the business system" (Jiménez, 2019, p. 344).

This study takes the concept of engagement based on two influential theoretical frameworks of evaluation from the Model of Interaction by Hyland (2005) and the Appraisal System by Martin and White (2005). The two approaches to engagement are oriented towards different purposes for analysis. With a genre-based perspective, Hyland's (2005) discussion of engagement is somewhat binary with a distinction from stance which is related to the attitudinal aspect of textual voices, or more specifically, the writer's ethos for authority and credibility in the academic discourse. Engagement from the Appraisal System (Martin & White, 2005; Martin & Rose, 2007) takes a semantic approach to the analysis of texts, arguing that the same forms are interpreted into different functions according to the likely emphasis indicated by the context. The same adverbial "sure" in the Sentence 1 and 2 functions as Mood adjunct of intensity and an elaborating concessive.

1) The inability on the part of instructors to establish and maintain a personal connection with their students is a <u>sure</u> fire formula for disaster. [from 2019ACA of COCA]
2) <u>Sure</u> you want be physically fit and healthy, but finding time for a thoroughly effective cardiovascular workout is just plain difficult with your schedule. [from Stamina InMotion E1000 Compact Strider on Amazon.com]

Besides engagement, persuasion is related to the concept of *graduation*. In the Appraisal System by Martin and White (2005), graduation carries interpersonal persuasive weight as it overlaps with the intensity of attitudinal meanings and plays a dialogistic role in scaling the degree of authorial voice in the value positions in association with the values of prototypicality shared across the community and degree of aligning readers into the value position being advanced.

Attitudinal and engagement assessments can be graded in terms of "force" or "focus". Under "force", intensification applies to qualities and processes through three modes of realization—isolation, infusion and repetition, while quantification deals with imprecise

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measuring of number and presence of entities and imprecise reckonings of extent in proximity and distribution. The interaction of force and attitude produces associated effects in alignment and solidarity. Graduation that operates on prototypicality is termed "focus" which references the degree to which the grading matches the exemplary instance within a category. This means graduation markers of "focus" are not scalable but able to sharpen or soften the specification of an exemplary feature.

Another related concept to persuasion is *manipulation*. The discourse of netvertisement is not manipulative in terms of either the truth-value of the product information or the reader's unquestionable power to decide. Manipulative resources for this study refer to the manipulative potential of information packaging. It is useful to import the concept *Theme* from Hallidayan functional grammar. Theme System bears a close semantic relationship with the system of Information and interacts with the system of Mood in terms of its marked and unmarked themes.

According to Quirk et al. (1985), there is a habitual association between given information and thematic position (i.e., clause-initial) and between new information and rhematic position (i.e., not clause-initial). The structuring of given and new information could be manipulated by skilled rhetoricians like Chomsky whose argument is found difficult to challenge but wise to accept (Hoey, 1999). The following sentence serves a good example of manipulative evaluation in a thematic position.

3) The <u>rather obvious</u> comments apply directly to study of language, child, or adult. (Hoey, 1999, p. 33)

In contrast to the rhematic complementary position, the evaluation "rather obvious" embedded in the premodification of a noun makes it more readily acceptable by the readers as given information or common ground, which exempts the writer from the need to build any stage for justification for the evaluation.

It should be noted that the above discussion on persuasion in association with engagement, graduation and manipulation seeks to take into account the multimodal nature of netvertisement which consists of textual writings (usually on the right side) and promotional images (usually on the left side). On the one hand, Martin and White's (2005) Appraisal System—despite their primary focus on texts—are applicable to the analysis of a multimodal discourse (see e.g., Breeze, 2019; Tan, 2010). A good example of engagement in advertisement pictures is a smiling face that shows discursive alignment with the readers who long for the pleasing experience with the product. The image of a happy model reinforces positive evaluations by resonating the verbal messages or exploiting metaphor scenarios relating to the product and the life with the product. On the other hand, manipulation can be seen in visual

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patterns at the level of image where elements receive salience by the size, colour, strength of vectors, and their placements in relevance to the other elements (Kress & van Leeuwen, 2020; Martin & Rose, 2007; Jewitt, 2009).

Multimodal Discourse Analysis introduces two types of textual organizations for images (compositional), polarized and centred (Kress & van Leeuwen, 2020), into Theme analysis for image design of advertisement. According to the *polarized* and *centred* principles of organization, the right side is glossed as New and the top side as abstract and general, and meanwhile the centred position carries the nucleus of information in comparison with marginal elements.

This study takes a functional grammatical perspective of persuasion which contrasts radically from the prescriptive attitude toward grammar. Opposite to the tenet of grammar as static rules, this study views grammar as a skill and thus its mastery is based on opportunities to use and practice in communicative activities. Australia has led a pioneering role in trialing and developing a functional approach to language teaching since 1980s through the introduction of *genre-based pedagogy* (GBP) (see e.g., Martin, 1985; Christie & Martin, 1997; Christie, 2005) which has its theoretical roots in Hallidayan SFL. From the perspective of SFL, text types like netvertisement are realized as genres which are described as "social practices—dynamic, evolving ways of doing things through language" (Derewianka, 2012, p.130). In the promotional genre, Bhatia (1993, 2004) summarizes the strategic moves in achieving the communicative purpose and raises a universal model of move structures (see Table 1). Given the underutilized genre-based approach in the Chinese context of English learners, Yang (2016) advocates for localizing the advantages of GBP into the teaching practices of college students' English writing.

Table 1. *Bhatia's (2004) Move-Structural Model of Promotional Genre*

Number	Discursive move
Move 1	Headlines and images (for readers' attention)
Move 2	Targeting the market
Move 3	Justifying the product or service by indicating the importance or need of the product or service
Move 4	Detailing the product or service
Move 5	Establishing credentials
Move 6	Celebrity or typical user endorsement
Move 7	Offering incentives
Move 8	Using pressure tactics
Move 9	Soliciting responses

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The SFL-based genre approach to teaching apprentice language learners into a particular genre by developing a set of genre-specific lexicogrammatical and semiotic resources. In other words, genre-based pedagogy emphasizes on learner's acquisition of the knowledge and skill of linguistic resources (e.g., organization of text structure, vocabulary) in association with communicative tools in the socially and culturally valued genres (Martin & Rose, 2008). Table 2 outlines five features of SFL-GBP, though some educational theorists (see e.g., Hyland, 2007; Foley, 2012) may suggest a wider ranged list.

Table 2. *Features of genre-based pedagogy within SFL*

No.	Feature and Gloss
1	Holistic: To see linguistic features as the whole being influenced by the overall meaning of a text
2	Scaffolding: To facilitate learning through guidance and interaction through shared experience
3	Empowering: To provide students the specific resources to participate in the valued discourse (e.g., genre of persuasion)
4	Explicit and critical: To make visible the way linguistic features contribute to the overall meanings during which process students shall be able to read and produce texts critically
5	Bridge over process and product approaches: To recognize the need of students to be given knowledge about language, social purpose of language and opportunities of using linguistic skills such as content planning

Methodology

Context of Study

The main objective of the study was to develop the pedagogical grammar of persuasive netvertisement by delving into the rhetorical strategies by professional writers. This study was part of my PhD project which in general aims at developing a classroom intervention that would help business students to use rhetorical strategies of persuasion in their production of advertisement. The student participants to be involved in the writing courses, building on the pedagogical grammar this paper proposes, came from 2 separate classes at their final year in a joint degree program called TAFE. Students showed high passing rates (>75%) in College English Test Band 4 and were able to communicate fluently with teachers from the Australian party, as they had acquired basic business speaking and writing skills from the Australian business courses, especially in genres like marketing plans, strategy proposals and case study analysis.

Text Analysis

The 40 texts for analysis were drawn from popular international e-commerce websites including Amazon.com, ebay, and DHgate.com and belonged to three broad product

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categories—electronic devices and household appliances (e.g., mobile phones), gifts for entertainment, and cosmetics (e.g. face cleanser). These promotional topics were supposed to reveal the distinction between two strategic gambits, that is *reason* versus *tickle* advertising. This distinction was useful for raising learner's interest in the power of language and awareness of the exclusive linguistic choices that differentiated products for pure entertainment from smartphone advertisement, though advertisement on e-commerce platform tended to include both techniques of reason and tickle appeals (Labradora et al., 2014).

Table 3. *A List of Netvertisement for Detailed Analysis*

Type of product/service	Number of Netvertisement
Smart devices and household appliances	10
Gifts for entertainment	10
Skin care	10
Others (pillow, drain protector, pamper, tape for paste)	10

The mini-corpus of 40 pieces of netvertisement, selected from 40 brands with their star ratings more than 4 out of 5, was developed against three criteria for a pedagogical purpose: (a) the sample net-ad included linguistic/image features of three persuasive strategy—graduation, engagement, and manipulation of information packaging, (b) most vocabulary and clausal structures in the writing could be understood by my students, and (c) the sample net-ad that offered a simple list of product parameters and features should be removed. The selection prioritized banner advertisements with high frequency of ratings through the search engine for time efficiency.

The analysis of netvertisement was two folded. The macro-level analysis observed the fulfilment of generic moves based on Bhatia's (2004) move-structural model for promotional genre. The micro-level analysis drew on the systems of Engagement, Graduation and Theme within the school of SFL that focused on ideational, interpersonal, and textual meanings. For the analysis of image-text relations in particular, Multimodal Discourse Analysis (MDA) was useful as it offered established theories and frameworks (e.g., Kress & van Leeuwen, 2020; Jewitt, 2009) for interpreting the meaning and power of semiotics in multimodal genres such as online advertisements on the companies' websites (Harrison, 2008). Here, two types of textual organizations for images (compositional), polarized and centred principles (Kress & van Leeuwen, 2020), were introduced to Theme analysis for image design of advertisement.

Genre Analysis of Sample Netvertisement
The primary purpose of text analysis is to identify any language resources that are salient and important in the genre of persuasion and meanwhile attainable to language learners.

Generic Structure

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The genre analysis based on Bhatia's move-structural model of promotional genre identifies three essential moves across 30 pieces of netvertisement. Move 1 "Headlines and images" is obligatory as the headlines are always located at the top of written texts and images (and sometimes videos) at the left-hand side of the texts. Another two obligatory moves are Move 3 "Justifying the product or service by indicating the importance or need of the product or service" and Move 4 "Detailing the product or service", though the two moves show much overlap with each other in the writings. In the following paragraph drawn from the advertisement for 300 LED lights, Move 3 and 4 are welded together for the positive evaluation and description of the product.

4) Easy to use: directly plug in and unplug it for power on and off. US standard outlet, voltage 110V. Plug to the controller: 1ft. Controller to the LED light: 8.9ft [from Twinkle Star 300 LED String Light on Amazon.com]

The subtitle "easy to use" at the beginning justifies the value of the product and introduces the details and features that support the compatibility of the plug. In this case, Move 3 is considered a repetition of Move 4 where evaluation seems inevitable in the process of description.

In comparison to Move 1, 3, and 4, the remaining six generic moves show varied frequency in each piece of advertisement. Table 4 summarizes the number of netvertisement that includes each optional move.

Table 4. *Distribution of Optional Moves*

Type	Smart devices and appliances	Gifts for entertainment	Skin care	Others	Sum
Move 2 (χ^2=21.176, p=0)	0 (include Move 5)	6	0	0	6
Move 5 (χ^2= 14.167, p=0.003	2	3	9	2	14
Move 6 (χ^2=3.077, p=0.380)	0	1	0	0	1
Move 7 (χ^2=13.750, p=0.003)	6	1	0	1	7
Move 9 (χ^2=3.077, p=0.380)	0	1	0	0	1

The Pearson Chi-square test is run on the 40 sets of data to determine the significant influence of topic choices on each move type. The moves that show p value < 0.01 include Move 2, 5 and 7. In combination with the higher frequencies of Move 2, 5, and 7 than Move 2 and 9,

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the statistical analysis implies for the varied emphasis on introducing the three moves across different netvertisement topics.

More specifically, Move 2 Targeting the market is a salient move-structural strategy by netvertisement of gifts and games. Structures that target the potential market like "a great game for families and kids 6 and up" and "created for adults but appropriate for ages 12+" would be better introduced within the topic of entertainment. Move 5 Establishing credentials is an important move for skin care products (e.g., "skincare routine From Aveeno, a dermatologist recommended brand for over 65 years") that are keen on pronouncing the safety and maturity of the beauty solution. While Move 2 and 5 take a flexible position in the 40 samples, Move 7 Offering incentives tends to occur as the consistent final move and to involve preferential policies such as "2 years warranty" and "money back".

Features of Persuasive Language

Analysis into the persuasive features of language (and images) is organized along the use of rhetorical strategies of engagement, graduation, and manipulation. Since all the sample texts are selected to include all the three strategies, the focus of qualitative analysis is on the generic achievement of semiotic resources rather than the frequency of a particular structure.

Linguistic resources under Hyland's (2005) Engagement system are grouped into five grammatical devices while Martin and White (2005) outline the linguistic resources as four major dialogic moves which are classified as expansion or contraction. The issues of interaction or dialogicity in the 40 samples are special in terms of the limited variety of engagement resources. Figure 2 includes two extracts from Today's Deals on Amazon.com.

| Sample 1 | YANIBEST Silk Pillowcase for Skin and Hair - 21 Momme 600 Thread Count 100% Mulberry Silk Bed Pillowcase with Hidden Zipper, 1 Pack Standard Size Pillowcase
▪ Gorgeous silk pillowcase will help you have true beauty sleep; Yanibest luxuriously soft and stylish silk pillowcases are made from 21 momme pure charmeuse silk specifically chosen for its weight and feel; Pretty and classic colors are available for difference choice; Sleeping on silk does much more than making you feel like a Hollywood A-lister, it has many health and beauty benefits, and is recommended by leading professionals.
▪ Silk Pillowcase for Skin benefits: Do you wake up in the morning with sleep creases on your face? Silk contains 18 amino acids which nourish your skin while you sleep; Silk doesn't absorb moisture from your face and body, preventing your skin from drying out; When you wake up after sleeping on a silk pillowcase, |

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your face will be better hydrated and also beneficial to those with
dry flaky skin

Sample 2	TubShroom the Revolutionary Tub Drain Protector Hair Catcher, Strainer, Snare, Green
	▪ A Revolution in Drain Protection: Unlike regular plugs that go over the drain, TubShroom fits inside, neatly collecting hair around it. When it's time to cleanup, simply wipe TubShroom off and GO! No harsh chemicals, no more tangled messes. ▪ No More Clogged Drains: Our bathtub drain strainer fits any standard tub drain and is to catch every hair, every time. TubShroom is designed to effortlessly catch any type of human or pet hair without disrupting the flow of water. ▪ Save Money and the Environment: A single plumber visit can cost hundreds. Drain snakes and liquid drain cleaners are a hassle to use and aren't always effective—not to mention the toll they take on the environment and on your pipes. ▪ Money-back: We're so sure that you'll love your new clog-free life with TubShroom, that we're giving you 60 days to return it if you're not completely satisfied. Over 12, 000+ raving customer reviews can't be wrong.

Figure 2. Two Samples of Banner Netvertisement for Analysis

Obviously, these two writings rarely display any dialogic expansion, or more specifically, they do not temper the propositions or leave their claims open to doubt. The texts seem to be bare assertions without overtly referencing or acknowledging alternative voices. Although the monoglossic and contractive moves dominate, it does not mean that dialogicity or construed communication plays a minor role in the genre. In fact, many of the utterances are found contractive, that is, they are strong assertions with contracted dialogic space by the means of denying the alternatives (as in "No More Clogged Drains"), countering the propositions to the readers' expectations (as in "simply wipe TubShroom off and GO!"), pronouncing with explicit authorial interventions (as in "We're so sure that you'll love your new clog-free life with TubShroom") and endorsing the message by association with authoritative sources (as in "[...] is recommended by leading professionals"). On the other hand, a noticeable number of questions and reader pronouns are found in the texts (e.g., "Do you wake up in the morning with sleep creases on your face?") where they are used to directly address the reader and welcome potential voices in an ostensible way.

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Engagement is realized as and manifested through visual codes at the level of image. Human face (e.g., expressions and directions of facing) represents paralinguistic signals that accompany writer-reader alignment or misalignment (Martin & Rose, 2007; Breeze, 2019). Except for phone netvertisement, the other samples include at least one promotional image of a happy model or models facing directly towards readers. In sample 1, the proposition of "Silk … creating a nourishing sleeping surface for all hair types" alone may not sound persuasive.

The accompanying picture in sample 1 grasps the abstract idea "nourishing sleeping surface" to reassure the reader that the Silk Pillowcase brings a healthy and sound sleep as indicated by the relaxed posture and enjoying expressions of the girl in the picture. The image reinforces the positive judgement of the pillowcase, generating the impression that this is the right choice to make if one cares about his/her hair.

The second aspect for analysis is Graduation which is also part of the Appraisal System by Martin and White (2005). In the extract below, "completely" (isolated intensifier) is the grammatical item at the uppermost end of the intensity spectrum, and the upscaling of "satisfied" following the Deny movement "not" indicates that the value position of the expectancy of full customer satisfaction is not shared across community. Rather, high customer satisfaction is taken seriously by "we" only with the 60 days' refund policy.

5) [...] and we're giving you 60 days to return it if you're not <u>completely</u> satisfied. <u>Over 12,000+ raving</u> customer reviews can't be wrong. [from Sample 2 of Figure 2]

The reckoning of the huge size of positive customer reviews is realized through the number of "12,000" which is manifested by the assembling of synonyms "over" and "+" (repetition). The infused lexis of verbal process "raving" describes the customer reviews and calls the reader to align with the writer more strongly than he/she may otherwise not choose to believe.

6) <u>Perfect</u> for those who have wavy hair, silk helps prevent the frizz factor …<u>Gorgeous</u> silk pillowcase will help you have true beauty sleep; …Sleeping on silk does much more than making you feel like <u>a Hollywood A-lister</u>, it has many health and beauty benefits, and is recommended by leading professionals. [from Sample 1 of Figure 4]

Infused intensification like "gorgeous" and "perfect" with no separate lexical item functioning up-scaler or down-scaler are strongly attitudinal and they register positive judgement and feelings toward the product. Interestingly, the use of metaphor scenario "like a Hollywood A-lister", though not frequent, is also identifiable in the description of electronic devices as in "…you'll always feel like you're listening from the front row". In this case, the writer intends to provide a shared position to the reader who is likely to find it attractive and to have the

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strengthened feelings about the product or service advertised. In general, linguistic structures of graduation vary from intensifier (e.g., completely, 100%), infused lexis (e.g., perfect, raving), repetition (e.g., sleepiness and comfort, over 12,000+), and metaphor (e.g., feel like a Hollywood A-lister).

Graduation as a rhetorical strategy is evident in the connection between images and verbal texts. On the one hand, it is useful to view the inclusion of a photo and feature introduction as a repetition of the verbal message (in the writings on the right-hand side) that is realized and reinforced at the level of image. In the advertisement for digital devices, important features like "binge-worthy battery" and "Dolby Atmos surround sound" in the writings are often selected and re-illustrated in separate images as in Figure 3.
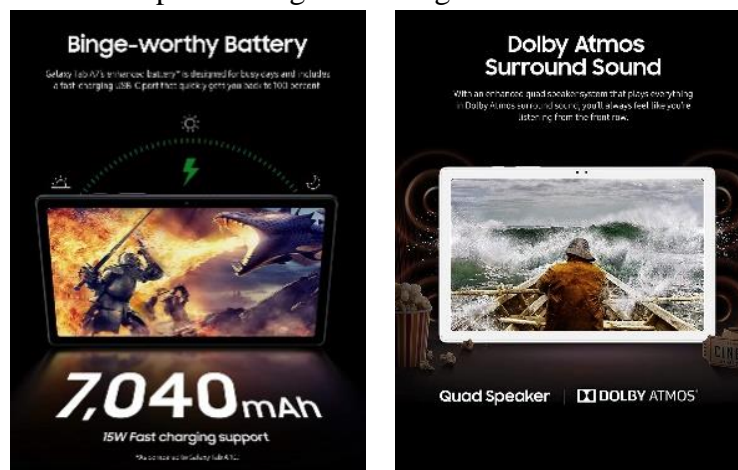
Figure 3. Promotional Images of a Smartphone

On the other hand, the second image use metaphor to highlight the benefits of surround sound. The photo of a tablet is located at the centre of the space which is deliberately presented as a cinema by elements of stereo speakers, popcorn, and a loosely wound roll of film. The offering of a metaphorical scenario of cinema reinforces the verbal message of the enhanced speaker system.

The third aspect for analysis is manipulation from the SFL framework of Theme System. Since the resources signaling textual and interpersonal themes are rarely found in the discourse of netvertisement, the focus of Theme analysis is on the markedness of themes in declaratives. Firstly, subtitles are frequently used at the beginning of each paragraph (theme of paragraph) and are often realized in the structures of nominal group or verbal group throughout the writings. Nevertisement of digital devices stands out of other products in its consistent and somehow "obligatory" use of subtitles that summarize key features. Secondly, at the level of sentence, theme analysis indicates the high frequency of uncomplete structures which may omit Subject, Subjective and Predicate or be a simple list of words as is in the extract below.

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7) Natural and Organic Ingredients. Vegan. Cruelty-free. Eve Hansen products Made in USA. No Sulfates. No Parabens. No Phthalates [from Eve Hansen Vitamin C Face Wash on Amazon.com].

Listing is typical and understandable in the description of features, functions, and ingredients where the writers present ideas in a concisely in response to readers' professional demand for a quick identification of specific features. In the remaining compete structures, unmarked themes are frequently realized through nominal groups with embedded positive evaluations such as "this fun family card game" and "stunning brightness and clarity". The depth of embedding personal evaluation and attitude grants little room for rebuttal given the association between theme position and given information. Marked themes, less frequently than unmarked themes, are typically found in such prepositional group as "with high-speed network connections" that highlight product features in the netvertisement for digital devices.

Theme analysis is extended to the design of images in netvertisement based on Kress and van Leeuwen's (2020) polarized and centred principles of text-image organization. All 30 netvertisement offers photos of the product/service being positioned at the centre of space and represents the nucleus of information while the verbal texts are optional.

The advertisement image of mulberry silk pillowcase emphasizes the texture of the product by centralizing fabric creases while marginalizing textual information. Salience of mulberry silk is further indicated by the contrast of sizes and colours (brightness) between the photo of silk and font of letters. In the advertisement for Samsung smart tablet, however, the textual information is not marginalized but placed at the top and bottom of image, which delivers idealized gist of information via an evaluation "binge-worthy battery" and then comes to more detailed information of the parameters via the numerals "7,040 mAh" and "15W" in the lower composition. The tablet screen and "7,040 mAh" catch the reader's attention by its enlarged size and colour brightness.

Discussion

The generic analysis of netvertisement described above allows for the development of a pedagogical approach that moves students progressively from genre awareness toward independent use of persuasive resources. Bhatia's (1993; 2004) move structural model should serve a good beginning and opportunity for students to understand the impact of communicative purposes on the structure of discourse. Adaptation is necessary so as to make the sophisticated linguistic framework succinct and acceptable to students of business major in a vocational college. Text analysis of 40 netvertisement indicates the great overlap between Move 3 and 4 and varied importance of each move. The change should include the clipping of similar moves in case of any students' confusion, the elimination of redundant moves such as targeting the market

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move, and the grouping of moves that shared a common purpose. Table 5 outlines the move structures after adaptation for pedagogical purposes.

Table 5. *Adaptation of Bhatia's Move Structural Model*

Number	Discursive move	Notes
Move 1	Headlines and Images	Obligatory/beginning move
Move 2	Detailing the Product or Service - By describing - By indicating the value	Obligatory
Move 3	Establishing Credentials	Optional
Move 4	Endorsement or Acknowledgement	Optional
Move 5	Encouragement to Buy - By offering incentives - By using pressure tactics - By soliciting responses	Optional/final move

It is useful to differentiate the discursive moves between advertisement of digital devices and skin care. While the technology businesses tend to end up with the new Move 5 Encouragement to Buy through "2-year warranty" and "100% money back", cosmetics advertisers are motivated to establish credentials (the new Move 3) by pronouncing brand names (e.g., "Eve Hansen products made in USA", "Aveeno, a dermatologist recommended brand for over 65 years").

The analysis of engagement, graduation, and manipulation strategies offers a list of semiotic resources to be included into the pedagogical grammar. Firstly, netvertisement are characteristic of straightforward assertions without tempering the propositions or leaving their claims open to discussions (c.f. expanding move by Martin and White). The way the writer engages the audience is rather direct through personal address "you", imperatives, and questions (c.f. reader pronoun, directive/question). The current study modifies Hyland's (2005) and Martin and White's (2005) engagement system for a pedagogical adaption by removing the elaborated distinction within "Disclaim", "Proclaim", "Entertain", and "Attribute" and integrating ostensible strategies of engagement into the same category. Table 6 serves a user-template for semantic analysis when students are offered opportunities to deconstruct texts critically according to SFL-GBP.

Table 6. *Pedagogical Adaption of Martin and White's Engagement System*

Category	Room for dialogically alternative voices	Gloss	Example

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Minimal engagement	0	Not overtly recognizing other voices	*Cyclonic action helps to keep the filter clean and power strong.*
Medium engagement (restricting alternative voices)	50%-	Rejecting the alternative voices	*No, not, xx-free, but*
		Enhancing or proclaiming the proposition	*Of course, xx proves…, be shown to, !*
High engagement (encouraging alternative voices)	50%+	Acknowledging the proposition as one of the possibilities	*may, maybe, can*
		Attributing the proposition to others/distancing	*recommended by xx, xx comments …*
		Highlighting a proposition by first/second pronoun+ highlighting verbs (including directives)	*Explore our variety of fun and helpful products, our customer service team will help you RETURN OR REFUND*
		Posing questions	*Do you wake up with crazy bed hair?*

Secondly, the text analysis of graduation resources indicates the variety of approaches to strengthen and emphasize evaluations and attitudinal meanings. The four common ways to graduate are isolated intensification, infusion, repetition, and metaphor. Though college students are likely to be aware of the scaling effect of intensifiers like "very", their linguistic knowledge of graduation strategies can be further expanded to include repetition (e.g., "soft, beautiful and healthy-looking") and be extended to promotional images. Repetition and metaphor are important approaches to possibly draw the reader's attention and mark reliability and commitment to propositions.

Thirdly, manipulative strategies of information can take greater time and effort than the other two strategies, as the concepts of Theme and Rheme are new to non-linguistics students in the local context. The teaching and learning should start from the introduction to SFL Theme System before moving to the deconstruction of rhetorical strategies in texts. Text analysis highlights three important structures that utilize the default association between Theme position and Given information, that is, to provide a title for each paragraph, to embed evaluation in nominal group in Subject, and to make messages salient through text-image organization (e.g., brightness, size, centred or right-hand position). A differentiated emphasis on the first two structures should be noted between netvertisement of digital devices and the other products so as

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to highlight the characteristics of reason appeals. More specifically, the "hard technology" netvertisement tends to suggest motives for purchase and organize the writings in the way that spotlight the advanced technological progress through consistent use of subtitles. Thematization of prepositional group like "with high-speed network connections" (adjunct) can further mark the importance of product features and functions.

Implications

The analysis of persuasive netvertisement as set out in the previous section implies for an explicit, language-focused, and scaffolded approach that is accessible to non-linguistics students who are new to the genre of persuasion. Table 7 proposes the syllabus of teaching persuasive netvertisement following the sequence of graduation, engagement, and manipulation of information packaging, along with the increasing complexity and difficulty of each rhetorical strategy.

Table 7. *Proposal of Syllabus of Persuasive Netvertisement*

Number	Title	Elements
Lesson 1	Background Knowledge of the Purpose of Netvertisement and Generic Moves	Functional grammar, move structure, language meaning-making resources
Lesson 2	Graduation Strategy	Four ways to graduate: isolated intensifier, infused lexis, repetition, and metaphor
Lesson 3	Engagement Strategy	Reader pronouns, directives, questions, shared knowledge Minimal engagement/ Medium engagement/High engagement
Lesson 4	Manipulating Information Packaging	Theme and information packaging Organizational patterns in text/image
Lesson 5	Review and Assessment	Independent Writing

The attempted syllabus informs the scope of possibilities for the future development of intervention programs to include teaching materials, plans, and rubrics. This study is pedagogically meaningful as little research has analysed the persuasive features of netvertisement with an SFL-GBP orientation.

The analysis can be criticized for the over-emphasis on verbal messages than image designs. In fact, this study overlooks the promotional audios that are attached alongside images and able to zoom out to automatic play. A more comprehensive analysis should address new literacy on such multimodal genres as netvertisement which is innovative and versatile in

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delivering textual, image and audio messages. Admittedly, in the current research context, students may feel over-burdened if they are required to learn and use language of persuasion and meanwhile software for editing videos. Still, it is interesting to see how multimodal literacy can be incorporated into a SLF-GBP approach to netvertisement that gradually apprentice students towards independent construction using strong semiotic resources of different modes.

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Memes: Creative Technological Strategy for ESL Learners

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Abstract

Knowledge of English has become a sine-qua non for understanding the progressive ideas of the west apart from the increasing consternation of enjoying high status in the communities. Hence responding to the teaching of English language as an effective communicative skill becomes indispensable. With the introduction of ICT, teaching of English no longer remains a romantic illusion. The spreading hands of technology, the invasion of innumerable gadgets and plethora of platforms has become a unifying force, which can help tackle communication challenges.

Though English cements its position as the world's *lingua franca*, English language teaching has evolved with time, alongside advances in technology. Language Learning Technologies has brought about a paradigm shift in the art of teaching and learning. They have acted as catalyst in stimulating pupils to not just oil the wheels of communication in the world of business, trade, education, and tourism but also to emerge as confident orators & better communicators. The amalgamation of technology in classroom teaching has enhanced collaborative learning, lowered learning anxiety levels, improved academic abilities by engaging students constructively and thus help create self-motivated independent learners.

Objective

The paper is a humble attempt to homogenize language learning with internet meme videos into our classrooms. It inspires application of an exciting pedagogy based on creative and innovative practices. This article does not intend to debar the utility of textbooks in classrooms, instead it defines the inclusion of technical gadgets as aids to books to invigorate language teaching and thus make it more creative rather than cumbersome, more relaxed rather than rigorous and friendlier rather than intimidating. Over the years language teachers have witnessed significant progression from 'talk and chalk' to BALL to CALL and now to MALL Their roles have been redefined & are now expected to be facilitator, a trainer, a counsellor, a manager and a supervisor. As is rightly said by Widdowson, "The real English teaching can be realized not in the segregation of different units of grammar and composition but in its integration". Language teaching efforts by the teacher can churn dramatic outcomes when integrated with technology. Teacher being the fountain head of knowledge, optimism, and innovation, can overcome technical glitches and command technology with careful planning

Significance of Memes

We stand at a juncture where new-age students are taught in a manner that is foreign to them. Our Digital Immigrant instructors, speak an outdated language (that of the pre-digital age), are struggling to teach a population that speaks an entirely new language' (Prensky, 2001) and the digital natives finds it hard to sit in the classroom for lectures. Since technology has become an integral part of life which affects all the powers of grasping information through a plane text, students find it cumbersome to listen, take notes or understand the theoretical concepts during the lecture, more so the search engines and the internet has given much-needed impetus to student autonomy in the learning process by enabling the learners to find the latest and relevant information available globally which has made it harder to forge teacher-student relationships.

To address the transitional dynamics of the twenty-first century & the issue of the generation gap in teaching students through the integration of creative digital devices, flipped classroom is the new normal, it departs from the traditional teacher-centric instructional methods and provides learners with direct access to video lectures, slides, and other teaching resources on online educational platforms. Web-based ecologies facilitate student participation through interactive, innovative, and collaborative learning models.

To grasp the attention of the students it has become imperative to incorporate digital communication in the language classroom in an enterprising and novel way. Multihued pictures, video employed during classroom teaching has not only become a potent tool to actively engage them and but also enables them to relate to the language taught in context. Systematic adoption of internet memes and comic strips has helped in lending novelty, depth & humour and thereby reducing anxiety during language learning. It has not only brought about a paradigm shift from blackboard to the whiteboard, memory drives, web pages, and blogs but has also stimulated cognitive and sensory domains with the introduction of humorous, visual animations. Additions of subject-specific memes & PowerPoint presentations with humorous insertions are actively employed by international organizations, like The British Council, IELTS and Cambridge ESL in their TESL classrooms to assist in the simple understanding of the subject taught.

Student's learning can be tailor customized by improvising instruction methods of the teacher by introducing memes. Baysac believed that the learners' attention should be directed towards what is in front of them, that is, the teacher or the board. Constant attention creates involvement and a readiness to respond. This readiness can be created by using humorous memes. In the classrooms, instructors exploit interesting memes as part of the presentation to explain complex concepts more simply. Internet memes never solves the problem of complex concepts, but it simplifies the complex procedure of any topic taught by the teacher.

What are Memes?

Social networking sites gained popularity amongst the digital natives not only for entertainment but also for communication One of the marked developments in the communication space has been the extensive popularity of genealogy, the evolution of internet memes. It consists of a combination of funny images and texts that allude to specific situations, cultural references, or interest groups, through quick commentary, mood expression, or plain mockery. The internet meme was first introduced by Richard Dawkins in his studies related to genetics and memetic as a cultural unit. Wikipedia states that 'an internet meme is an activity, concept, catchphrase, or piece of media that spreads, often as mimicry or for humorous purposes, from person to person via Internet. Oxford Online Dictionary defines a meme as 'an image, video, piece of text typically humorous in nature that is copied and spread rapidly by the internet users, often with slight variations' (Oxford Online Dictionary, 2018).

Memes in Learning

Today, knowledge is growing exponentially. Memes are now being extensively and popularly employed in the educational fields as well. Memes are intertextual and are a perfect tool of learning through forming connections across and between subjects. Critical thinking is an important aspect of learning, Memes help students build this skill by encouraging them to be sceptical of what they view on social media websites and to be mindful of the accuracy of the content they share. Memes can be introduced as ice breaking activity in the class representing DO'S & DONT'S.

Courtesy: independent.co.uk

An important historical event can be taught by actively employing meme-creation program and make their own meme with a witty subtitle.
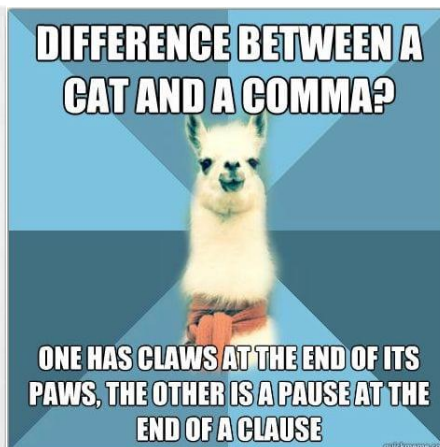

Courtesy: memegenerator.net

Memes in ESL

Internet memes are a hybrid between a picture and a verbal message. Memes that carry graphic representations of dialogues, along with pictures, are better alternative to using pictures in language classrooms. Young learners curate and analyse Internet memes to develop their communication skills by introducing Humour which improves students' understanding and promotes retention and recall of course material Memes can be infused with grammatical puns to learn the complexities of grammar through the puns in the classroom.

Courtesy: blogs.chatham.edu   Courtesy: quickmme.com

In language learning classes teaching and learning vocabulary has a significant importance, memes are trendy phenomena to create an enjoyable environment in the class. Using meme creation enhances students' participation in the class and helps students revise vocabulary items intermingled with fun.
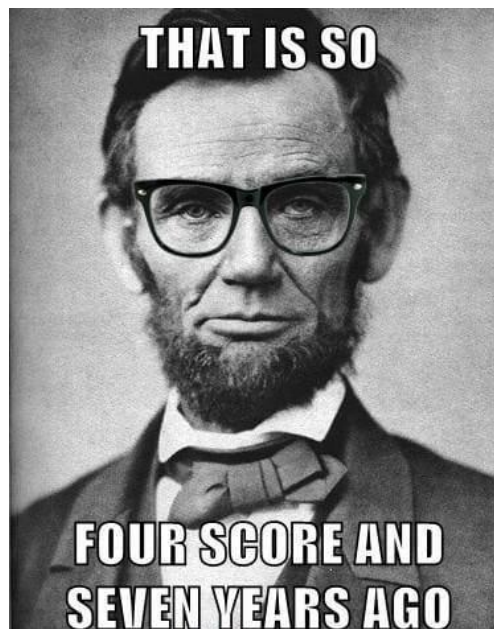

Courtesy: iste.org

Memes can also be creatively used to to summarize a section of the novel or dramatize a point from a novel or short story.
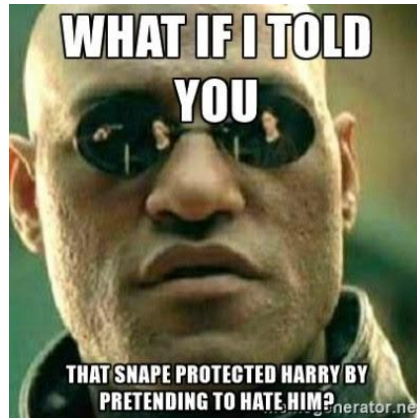
Courtesy: memesmonkey.com

An intriguing meme can be used to introduce chapter to help catch the attention and constructively engage students as they walk into the classroom.

Courtesy: imgflip.com

An activity was undertaken wherein Each group was asked to develop one meme based on the given topics that they had received during English classes. Each group was assigned to upload or post their meme creation in the appointed Instagram account. Creating memes 'supported intrinsic, integrative and instrumental values which affect the students' motivation'. Using memes enabled the actual process of learning the 'target language-intrinsic value; target language itself and its speaker-integrative value; and consequences and benefits of having learned the target language-instrumental value'.

Incorporation of memes in the classroom determined the readiness of the students by having their undivided attention & arousing their attention. It helped in setting the mood of the

class, could spark moments of laughter thus made the class happy. Since the learners could concretely visualize an idea or concept, it aided in sustaining learning interest.

Learning through internet memes is a joyful experience as a learner. It was further aggrandized by conducting survey on the students of classes XI & XII. The survey was conducted on 130 students of classes XI & XII. The students were in the age grp of 17-18 yrs both from science, commerce and humanities background. The rating was kept from 1 – Strongly agree to 5- Strongly disagree.

Analysis of use of internet memes in language classroom
Discernment of students regarding practical applicability of internet memes

General Questionnaire I
Question 1. What is your opinion about English language learning? Total number of students participated in the survey were 130 students. Most of the students felt English language learning is fun, whereas only handful of students found it confusing and difficult to score.

Question 2. Do you know any social media sites? All the students expressed their familiarity with social media sites.

Question 3. How many social media accounts do you have? Almost of the students have at least 2 social media accounts.

Question 4. Are you aware of memes? All of participants are familiar with memes.

Question 5. Do you like memes? All of students liked memes because they are funny.

Memes Questionnaire II
Question 1. Views on integration of memes inside classroom. 95% of participants agreed upon memes integration for language learning and teaching process.

Question 2. Significance of memes in enhancing understanding of English. 82% students were of the opinion that memes enhanced their understanding while 6% disapproved it while 12% were neutral.

Question 3. Are memes an enjoyable activity? 76% Participants enjoyed creating memes whereas 13% remained neutral and 11% did not consider it enjoyable.

Question 4. Integration of memes for diverse topics. 80% Participants preferred utilizing memes as a learning tool for diverse topics.

Question 5. Do you agree or disagree if the teaching of English is combined with social media?

82% participants state their agreement on integrating social media for English learning process.

SURVEY QUESTIONS	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE	STRONGLY DISAGREE
USE OF MEMES INSIDE CLASS	39%	56%	3%	1%	1%
ENHANCING UNDERSTANDING OF ENGLISH	30%	52%	12%	4%	2%
IS IT ENJOYABLE ACTIVITY	29%	47%	13%	8%	3%
USE OF MEMES FOR DIVERSE TOPICS	31%	49%	11%	5%	4%
TEACHING OF ENGLISH WITH SOCIAL MEDIA	37%	45%	15%	2%	1%
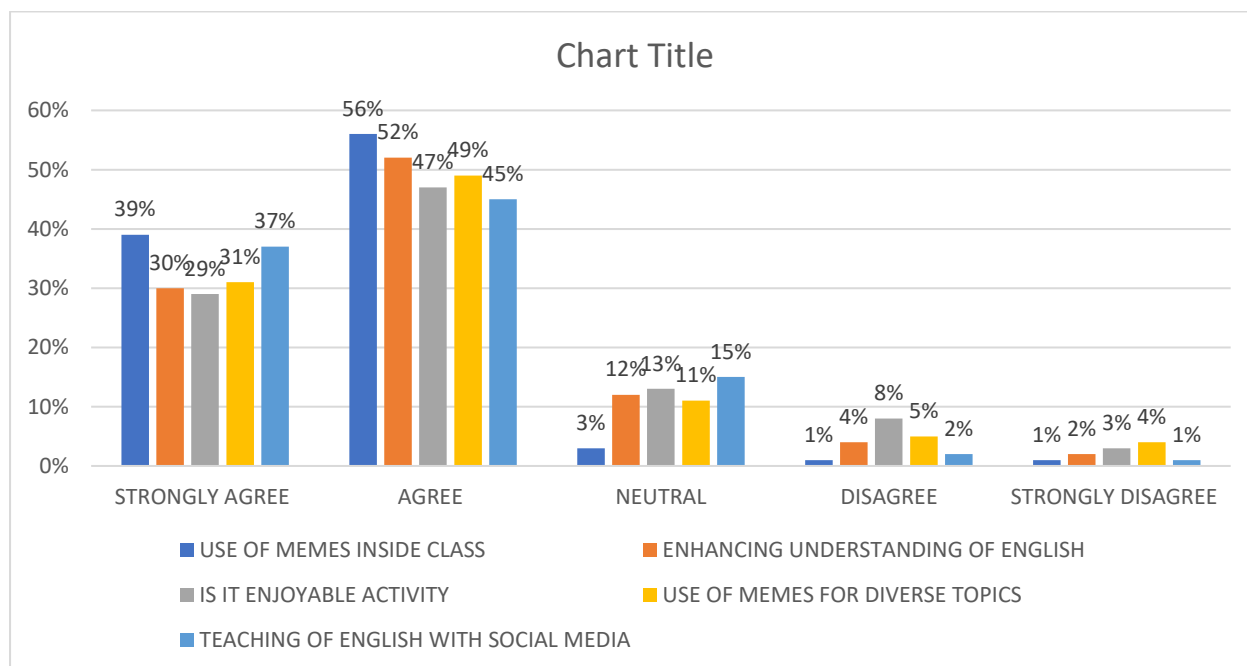
Statistical analysis of survey (RQ1) of students regarding the inclusion of memes in class-room practices. The table shows the percentage calculation of survey on percentage on memes. It showcases students' inclination towards use of memes in classrooms since most of them feel that it is helping them to understand the concepts better.

The graphical representation of above survey is drawn in bar graph.

RQ2: What is the impact of including meme in classroom practices?

In order to answer the RQ2, the midterm performance of the students is compared with final term student performance.

The students are in their senior secondary classes at St. Xavier's school.

Comparative analysis of mid-term results (RQ2)

Students' grades of the midterm tests were compared with the students' performance during final term exams at St Xavier's Among the two, one was inclusive of memes and the other was the traditional approach where normal question answers were there. Students' performance was compared with two parameters such as success rate and failure rate. The category of success rate shows an improvement of final term students (students who passed the course with the meme-based approach) with the midterm students (students who passed the course with the traditional approach).

MID TERM PERFORMANCE USING TRADITIONAL APPROACH

	TOTAL NUMBER OF STUDENTS	TOTAL NUMBER OF STUDENTS PASSED	TOTAL NUMBER OF STUDENTS FAILED
TRADITIONAL	130	103	27

MID TERM PERFORMANCE INCLUSIVE OF MEMES

	TOTAL NUMBER OF STUDENTS	TOTAL NUMBER OF STUDENTS PASSED	TOTAL NUMBER OF STUDENTS FAILED
INCLUSIVE OF MEMES	130	119	11
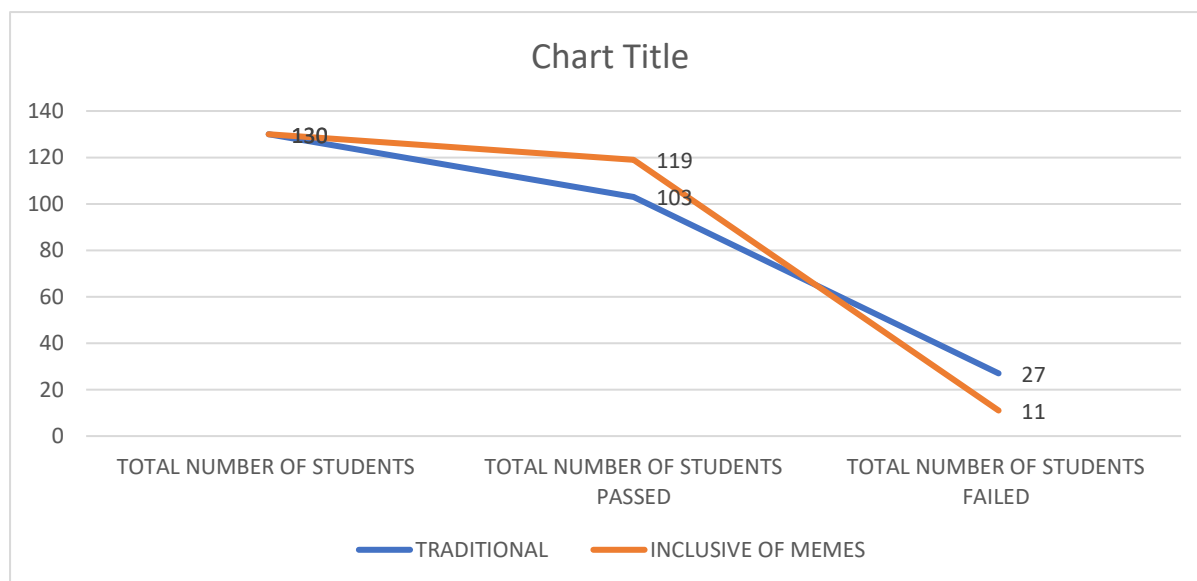
Conclusion

The numerical and statistical study has shown the students favourable response for the incorporating memes as a creative tool. Based on the study the article promotes fruitful engagement of the amalgamation of enjoyable yet fun mixed form of language learning activity and pervasive technology which will have far reaching impact on students' communicative skills in the long run.

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https://www.researchgate.net/publication/346242832_Joy_of_Learning_Through_Internet_Memes
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An Analysis of Jordanian EFL Learners' Figurative Competence of Color-Based Idioms

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Abstract

This study utilizes two translation tasks to investigate the competence of color idiomatic expressions of Jordanian EFL learners. It also analyzes their errors and strategies when rendering color idioms into English or Arabic. The two tasks include 26 sentences, each of which has an English or Arabic color idiomatic expression. The sample of the study consists of 62 Jordanian graduate students who are MA and PhD students of English. The results of the study reveal that graduate students do not have a very good idiomatic competence of color expressions. The results also display that similarities and differences of color connotations may negatively interfere or positively transfer the meaning from one language into another. EFL graduate students easily acquire English color-based idioms which have absolute or relative equivalents in Arabic. However, they rely on their knowledge of L2 and L1 as well as the context to approach the meaning of English color idioms with no Arabic equivalent. The study concludes that graduate students usually translate English color idioms using the strategies of paraphrasing or giving Arabic equivalents. However, they tend to apply the strategies of paraphrasing, literal translation, or avoidance when dealing with Arabic color idioms.

Keywords: Color idiomatic expressions, Contrastive Linguistics, Translating Idioms, Error Analysis, Translation Strategies, Foreign Language Learning.

1. Introduction

Colors play a vital role in the culture of any community. The dictionary of any language is filled with color expressions that denote or connote a verity of meanings which are generally culture-specific (Kress and Leeuwen, 2013). For example, only in English, a person may use the color blue to express sadness as *to feel blue*. In German, on the other hand, *blau sein* (literally: to be blue) refers to being drunk. Nevertheless, in Russian *голубой* (literally: light blue) means to be homosexual (Bortoli and Maroto, 2001). Thus, Larson (1984) stresses on the issue of understanding the cultural meaning of colors before translating color-based expressions into a different language.

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Another difficulty in acquiring color expressions is that they are not always used literally. Many color expressions are idioms; they convey something different from the meanings of its individual units (Littlemore & Law, 2006). For example, *white elephant* means "a possession that costs a lot of money but has no useful purpose". Following Grant and Buaer's (2004) classification of fixed expressions, color expressions can be divided into categories based on two criteria, figurativeness, and compositionality: Fixed expressions can be compositional or literal as *green garden*, figurative *as white as a sheet*, ONCE (one element is non-compositional) as *black eye*, and CORE (non-compositional and non-figurative) as *yellow-belly*.

Color idiomatic expression can also be classified in terms of equivalence (Kvetko, 2009): (1) Absolute equivalence refers to color idioms that are similar in form and meaning. For instance, the Arabic idiom ضوء/أحمر "the red light" and the English idiom *red light* are absolute equivalents. (2) Relative equivalence includes idioms that have similar or very close meaning but different lexical items. The English idiom *saw red* has a relative equivalent in Arabic حمرت عينه/"his eye became red" And (3) non-equivalence refers to idioms that do not have idiomatic equivalent as *yellow-belly* which does not have an equivalent in Arabic. Another feature that makes color idioms difficult to acquire is that they have a fixed form. We cannot change the word order of an idiom, omit or replace one of its words, or change its grammatical structure (Salim & Mehawesh, 2013). For instance, in English, we say *see red* to express anger but not *become or turn red*.

Based on the above mentioned discussion, having cultural and linguistic knowledge is very important in acquiring color-based idioms. Students not only have to know the symbolic meanings of L2 color terms, but also they have to know the appropriate way to use or say them. Therefore, this study examines how figurativeness, compositionality, and equivalence influence graduate EFL student's acquisition of color idiomatic expressions. It also investigates their translation strategies and errors.

2. Literature Review

Color expressions of English and Arabic have been investigated in different linguistic fields. Some research focuses on the meanings of color terms and the influence of culture in shaping their meanings. For example, Hasan, Al-Sammerai, and Kadir (2011) conduct a semantic study on the meanings of six colors in Arabic and English. To show how colors are used in these two languages, the study uses cognitive cultural categorization of each color term. It also identifies three different meanings: 1- 'Basic meaning' which refers the original meaning of the color term, 2- 'Extended meaning' which refers to the meaning extended from the basic meaning throughout human experience, and 3- 'Additional meaning' which refers to the meaning which has been further abstracted from the extended meaning. The results of the study find out that Arabic and English color terms have more common functions than differences. They also indicate that the extension of colors is completely cognitive and created based on people's experiences and culture. Furthermore,

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the original meaning of the color terms can be extended into several meanings and these extended meanings can be further expanded into several abstract additional meanings.

Rabab'ah and Al-Saidat (2014), on the other hand, study the conceptual and connotative meanings of *black* and *white* in Jordanian culture. Their main goal is to identify the influence of culture in shaping the meanings of *black* and *white* idiomatic expressions. To achieve these goals, 100 participants are asked to give the meanings of 31 expressions of the colors *black* and *white*. The findings reveal that people usually interpret the target expressions according to their connotative meanings rather their denotative ones. The study also finds that *white* usually has a positive meaning, whereas black indicates negative meaning with few exceptions such as, 'His eye is white', and 'black horse'. Moreover, the participants usually use color expressions instead of using adjectives directly. For example, instead of saying he/she is a bad person they say /ṣɑfħtu sɔːda/ 'His page is black'.

Another study investigating the meanings of color terms is Al-Adaileh (2012). The study mainly focuses on the figurative uses of six color terms in Jordanian Arabic and examines whether color-based phrases have orthophemistic, euphemistic, or dysphemistic connotations. The data of the study are gathered from newspapers, TV-series, and dictionaries and then their connotative meanings are determined and checked by the participants in face-to-face interviews. The findings of the study reveal that most colors have euphemistic and dysphemistic connotations. However, the colors *black, yellow, red* and *blue* are mainly dysphemistic and often have negative connotations. The color *white* is used euphemistically and has positive connotations more than negative ones. *Green*, on the other hand, has both euphemistic and dysphemistic connotations.

Other studies, on the other hand, investigate the translatability of color-based idioms from one language into another. For instance, Salim and Mehawesh (2013) analyze the translation of color expressions from Arabic into English in Nagib Mahfouz's novel *"The Thief and the Dogs"*. The study examines the different translation strategies applied in translating color-based idiomatic expressions and explore the similarities and differences between their meanings in the two languages. As for the study methods, the study provides a contrastive study of 13 Arabic color idiomatic expressions in the novel and their English translation. The findings of the study reveal that color expressions are language-specific and evoke different associations and emotions in different languages. The study also displays four strategies that are used to translate Arabic color idioms, including: using an English idiom of similar meaning and form, translation by cultural substitution, translation by paraphrasing, and translation by omission.

Finally, there are few studies analyzing EFL learners' awareness of the differences and the similarities of color terms between English and Arabic. For example, Rakhieh et al. (2014) examine undergraduate students' performance in translating English color idioms which may not have equivalents in Jordanian culture. As for their methods, 40 undergraduate Jordanian students of

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English enrolled in AlHussein Bin Talal University are asked to translate 20 culture-bound color idioms within its contextual meaning. The findings of the study show that undergraduate English students perform poorly in the translation task as reflected by their scores on CBTT. Moreover, the study relates this poor performance to the insufficient knowledge of English cultural bound color idioms, the absence of Jordanian Arabic equivalence, and the inappropriate selection of translation methods.

Another study is Ababneh (2020) who analyzes the performance of EFL students in a multiple-choice test to investigate the acquisition of color term collocations. The sample of the study consists of 94 Jordanian undergraduate students taking an English Course. The findings of the study display that undergraduate students perform poorly in the English color collocation test and they do not often understand English color terms with no Arabic equivalents. Black color terms are acquired more easily than other color terms, whereas yellow color terms are the most difficult to learn. Furthermore, the study indicates that gender differences and academic degree level do not influence students' performance in the test. The study recommends teachers to put more emphasis on color terms collocations as a part of vocabulary teaching.

In conclusion, a number of researchers have studied color idiomatic expressions. Nevertheless, there are very few studies investigating the influence of cultural differences on the competence of understanding and producing color terms of advanced EFL learners. Much of the existing research examining color terms focuses on the meanings of color terms in different cultures, the translation of color terms in literary works, or undergraduate students' comprehension of English color idioms. This study, on the other hand, examines the competence of color idioms of MA and PhD students of English. Moreover, this study is different in that it compares between the students' abilities in translating English color idioms and their abilities in translating Arabic idioms. The study also explores the translation strategies applied by graduate students of English to translate color-based idioms.

4. Method
4.1. Sample of the Study
The sample of the study includes 62 graduate students of English attending two Jordanian universities, the Hashemite University and the University of Jordan. The sample is divided into two groups: The first group consists of 32 MA students, while the second consists of 30 PhD students. All the participants are native speakers of Arabic and have achieved a high level in English.

4.2. Data Collection
Two translation tasks are administered to the participants to shed some lights on graduate EFL students' ability to translate and use seven color terms (*black, white, red, green, yellow, blue, and pink*). The first task consists of 13 English sentences, whereas the second task consists of 13

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Arabic sentences. Each of the 26 sentences includes a color-based idiom from English or Arabic. English color idioms are selected from two well-established English dictionaries: Oxford Dictionary (Oxford University Press, 2016), and Cambridge Online Dictionary (Cambridge University Press,2016). Arabic color idioms, on the other hand, are chosen from two well-known Arabic dictionaries: Muʕӡam Alluɣah Alʕarabiyah Alḥadeeɵ (Omar, 2008) and Alwasiiṭ (Majma9 Alluɣah Al9arabiyah, 1998).

4.3. Data Analysis

The percentage of the correct answers of each color idiomatic expression is calculated. The study then analyzes the best and worst translated color expressions in terms of errors and strategies following Kvetko (2009), and Grant and Buaer's (2004) classifications. It is worth mentioning that in our analysis and calculation of correct answers, we accept any adequate answer that provides the correct meaning of a given color idiom. This is because our main goal is to test the acquisition of advanced EFL learners of color idioms and not their translation ability. Moreover, the analysis considers explaining the meaning or giving non-idiomatic expression as a paraphrasing strategy, but not answering the question as an avoidance strategy.

5. Results and Discussion

This chapter studies the performance of graduate English students in the translation tasks and observes their errors and strategies when translating English and Arabic color idiomatic expressions. Table (1) shows how MA and PhD students perform in the translation tasks:

Table (1): The percentage of the participant's correct responses in the English and the Arabic translation tasks

The task	PhD students	MA students	All groups
The task of English color idioms	53 %	39%	46%
The task of Arabic color idioms	48%	49%	49%
Total percentage	51 %	44%	48%

Table (1) displays that student's translation abilities of Arabic color idioms are slightly better than their translation abilities of English color idioms. Furthermore, Table (1) demonstrates that when translating English color idioms, the percentage of the correct translation given by PhD students (53%) is higher than that given by MA students (39%). However, with Arabic color idioms, the percentage of the correct translation given by PhD students (48 %) is lower than that given by MA students (49%). Nevertheless, these differences are not that significant, and the two groups have a poor performance in the two tasks.

The results suggest that graduate students who have achieved a high level of English

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development have a relatively poor knowledge of English color terms. This could be attributed to the fact that English color idioms have been neglected in the teaching of EFL students (Ababneh, 2020; Rakhieh et al., 2014). This could also be related to the differences in the connotative meanings of color terms between English and Arabic as indicated in previous studies, viz., Salim and Mehawesh (2013).

5.1 English Color-based Idioms

Table (2) displays the performance of the participants in the task of English color idiomatic expressions.

Table (2): The percentage of the participants' correct responses in the task of English color expressions.
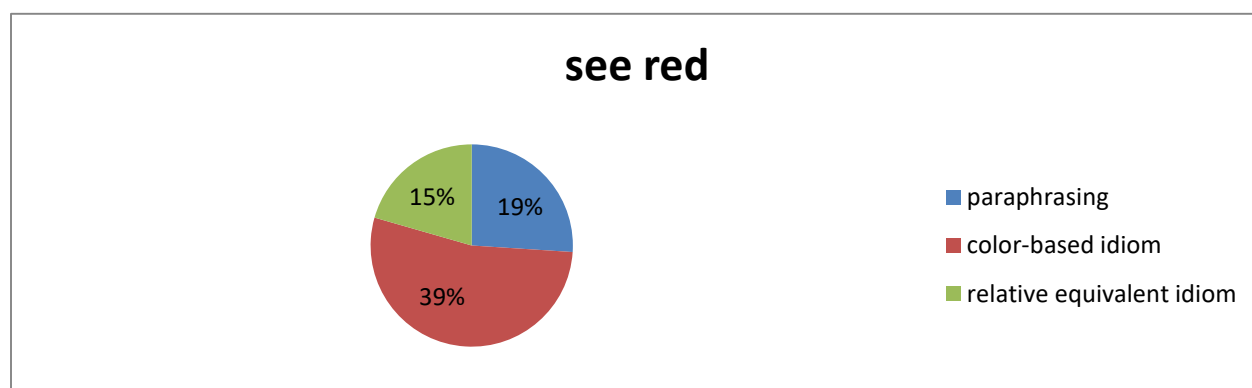
No.	The figurative expression	PhD students	MA students	All groups
1.	Black eye (bruised skin around the eye resulting from a blow)	80%	50%	65%
2.	Black out (undergo a sudden and temporary loss of consciousness)	25 %	30%	28%
3.	See red (to become very angry)	95%	50%	73%
4.	Be in the red (be in debt) (owe money to the bank)	10%	12.5%	11%
5.	As white as a sheet (very pale, especially from shock, illness, or fear)	65%	56%	61%
6.	White elephant (useless possession)	35%	19%	27%
7.	Blue blood (a person of noble birth)	30%	44%	37%
8.	Once in a blue moon (not very often)	80%	56%	68%
9.	Be green (not experienced or trained)	70%	38%	54%
10.	Green fingers	70%	50%	60%

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No.	The figurative expression	PhD students	MA students	All groups
	(skillful in gardening)			
11.	Yellow-belly (coward)	20%	25%	23%
12.	Yellow press (the journalism that exaggerates or is unnecessarily sensational)	70%	63%	67%
13.	In the pink (in good health physically or mentally)	40%	13%	27%

Table (2) displays that PhD students perform better than MA students when rendering every English color idiom into Arabic. Nevertheless, there are exceptions with the color idioms *black out, blue blood*, and *yellow-belly*. This is because MA students achieve (30%), (44%), and (25%) with these idioms respectively, whereas PhD students score lower percentages (25%), (30%), and (20%), respectively. According to Table (2), color idioms do not have the same level of difficulty. The discussion below provides an analysis of the easiest and the most difficult color idiomatic expressions.

The color idiomatic expression *see red* has the highest number of correct responses (73%). Our explanation to this is that students may have used the Arabic connotative meaning (anger) of the color *red* as well as the context to know the answer. This is because most of the correct answers provide the idiom (من الغضب) احمر وجهه/عيناه‏“His face turned red because of anger”. Concerning the translation strategies, Graph (1) shows the percentages of the successful strategies followed in the translation of *see red*:
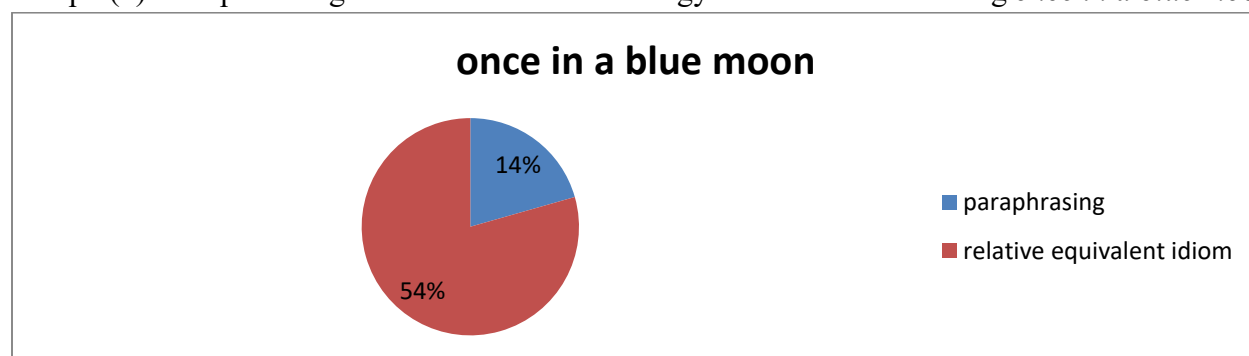
Graph (1): The percentage of each successful strategy followed in translating *see red*

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As Graph (1) shows, the majority of the answers given for this idiom range between providing a color-based idiom (39%) as احمر وجه/عيناه (His face/eyes turned red), giving a relative equivalent (15%) (i.e., مش شايف الفضا (not to see the sky) meaning "to become angry"), and paraphrasing (19%) (i.e ., استشاط غضبا/ غضب غضبا شديد/عصب "to get very angry"). As for the reduction strategies, the study detects incorrect paraphrasing لم يتحمل ان يصرخ احد في وجهه (He did not tolerate that somebody screaming in his face), giving an Arabic idiom شاف الموت بعيونه (to see death with one's eyes) "to be in great danger", and avoidance of translation.

Despite it does not have an absolute equivalent in Arabic, the figurative expression *once in a blue moon* gets the second highest percentage (68%). Nevertheless, about (54%) of the participants provide the near-identical Arabic equivalents مرة بالسنه/مرة بالعمر "once in a lifetime/once a year" which look similar in form to the English expression *once in a blue moon*. This may indicate that knowledge of L1 positively transfer the meaning when there is a near-equivalent in L1. The data analysis shows a number of successful strategies. These strategies are paraphrasing as نادراجدا"very rarely", and بشكل قليل جدا / مرة بالعمر / بالسنة "very scarcely"; and giving a relative equivalent from L1 as "once in a lifetime/ once every year", and كل وين ووين (every where and where) meaning "rarely".

Graph (2): The percentage of each successful strategy followed in translating *once in a blue moon*

once in a blue moon

- 14% paraphrasing
- 54% relative equivalent idiom

Graph (2) shows the percentages of the successful strategies followed in the translation of *once in a blue moon*. While fifty-four percent (54%) of the participants provide a relative equivalent, only fourteen percent (14%) paraphrase the English idiom. As for the reduction strategies, some participants give a non-equivalent idiom (i.e., صعب المنال "hard to get"), avoid translation, or provide literal translation.

The expression *yellow press* (67%) is one of the best translated color idioms in the task. About (50%) of the answers provide the absolute equivalent الصحافة الصفراء. This indicates that the similarities between the two languages positively transfer the meaning and facilitate the acquisition of color-based idioms. Furthermore, *yellow press* is ONCE idiom, the word *press* is literally translated. Graph (3) demonstrates the percentages of the successful strategies of *yellow press*:

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Graph (3): The percentage of each successful strategy followed in translating *yellow press*

yellow press

- paraphrasing
- literal translation

17%
50%
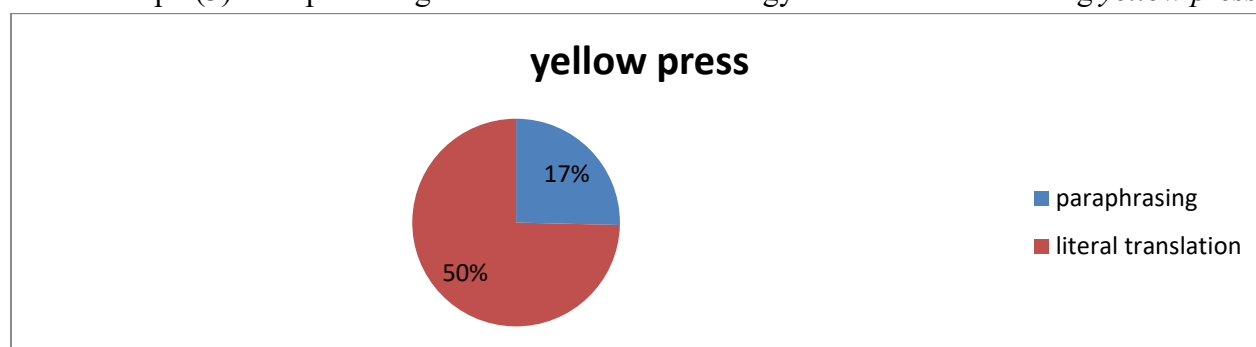
Based on Graph (3), the participants display few successful translation strategies, including: literal translation (50%) جرائد الشائعات/صحافة "yellow press", and paraphrasing (17%) الصحافة الصفراء "journalism publishing scandals and gossips". However, the study finds few unsuccessful الفضايح strategies as paraphrasing as الصحافه الورقية (printed journalism) and avoiding the translation.

Graduate EFL students, however, fail to translate a number of English color idiomatic expressions. For example, they are very bad at giving the meaning of *be in the red*. Only (11%) of the participants give the correct answer using the strategy of paraphrasing مديون للبنك "to be in debt". This could be related to the lack of an equivalent color idiom in Arabic. Furthermore, this is a CORE idiom which is non-compositional and non-figurative. Because of these reasons, the majority of the students use different unsuccessful translation strategies, as shown in Graph 4:

Graph (4): The percentage of each unsuccessful strategy followed in translating *be in the red*:


be in the red

- paraphrasing
- incorrect idiom
- avoidance

34%
41%
24%
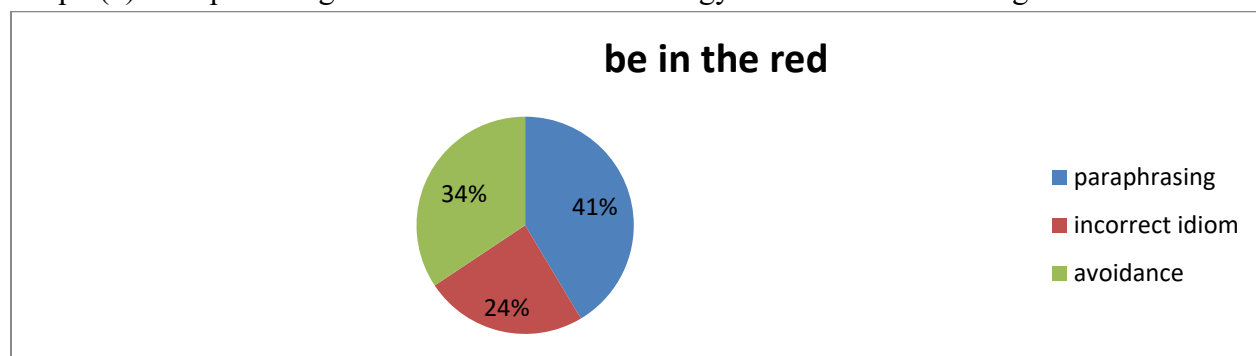
According to Graph (4), forty-one percent (41%) of the participants incorrectly paraphrase the idiom (i.e., مضغوط/تحت الضغط "be under pressure"), twenty-four percent (24%) provide an incorrect Arabic idiom (i.e., اصفي على الحديدة (to stay on iron) "to become poor"), and thirty-four percent (34%) avoid the question.

The color idiom *yellow-belly* (23%) is difficult to comprehend by graduate students. The reason behind student's bad performance could be related to the differences of *yellow* connotations

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between the two languages; The color yellow is not associated with cowardice in Arabic as it is in English. Another reason behind this could be the lack of an Arabic equivalent. Furthermore, this is a CORE idiom whose meaning cannot be predicted from its individual parts. Graph (5) displays the percentages of the unsuccessful strategies of *yellow-belly*:
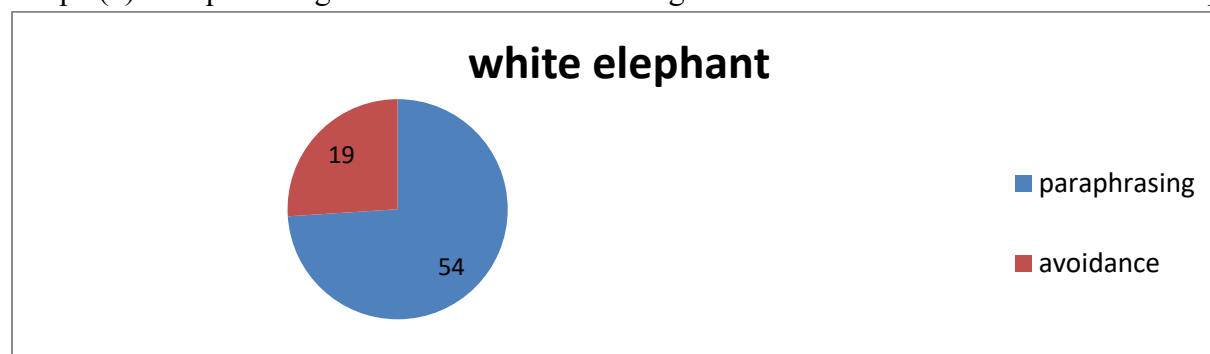
Graph (5): The percentage of the unsuccessful strategies followed in the translation of *yellow-belly*

yellow-belly

- 52% paraphrasing
- 3% color idiom
- 22% avoidance
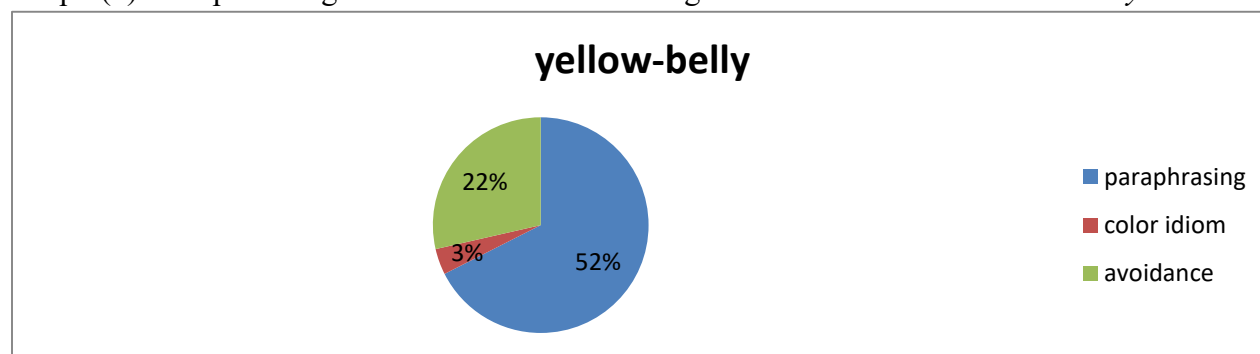
Based on Graph (5), most participants (52%) give incorrect paraphrasing depending on the context as غير متفهم "inconsiderate" and متردد "hesitant", whereas some participants (22%) avoid the question. As for the successful strategies, the study observes correct paraphrasing as جبان "coward".

The expression *white elephant* (27%) is one of the worst translated color idioms. Very few students provide correct paraphrasing as هدية غيرمفيدة "useless gift" or ملكية مكلفة "a possession costing money". The majority of the participants incorrectly give positive meanings to *white elephant* as هدية رائعة (great gift), هدية غالية (expensive gift), or هدية كبيرة (big gift). This poor performance could be related to the fact that the color *white* usually has positive connotations in Arabic and English (Rabab'ah & Al-Saidat, 2014; Rakhieh et al., 2014). Also, the idiom *white elephant* is a CORE idiom whose meaning cannot be predicted from its individual parts.

Graph (6): The percentage of the unsuccessful strategies followed in the translation of *white elephant*

white elephant

- 54 paraphrasing
- 19 avoidance

Graph (6) displays the participants' unsuccessful translation strategies. Most participants

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(54%) incorrectly paraphrase *white elephant* (i.e., هدية رائعة "great gift"). Moreover, there are some participants (19%) who avoid translation.

5.2. Arabic color-based idioms

Table (3) displays the participant's performance in the task of translating Arabic color idioms.

Table (3): The percentages of participants' correct responses for Arabic color expressions.

No.	The figurative expression	PhD students	MA students	All groups
1.	احمرت عيناه his eyes turned red (become very angry)	25%	25%	25%
2.	احمر وجهي my face red (blushed)	65%	50%	58%
3.	سودت وجهي my face black (disgraced me, embarrassed)	40%	63%	52%
4.	يوم اسود black day (black or bad day)	60%	31%	46%
5.	قلبه ابيض white heart (good-hearted, kind-hearted)	50%	75%	63%
6.	الايادي البيضاء white hands (philanthropist, or benefactor)	30%	25%	28%
7.	نابه أزرق blue tooth (malicious or revengeful)	15%	19%	17%
8.	خضر الأرض land greening (planted the land)	50%	38%	44%
9.	عوده أخضر green stick (not experienced or trained)	70%	50%	60%
10.	وجهك أصفر yellow face (pale because of shock, illness, or fear)	75%	88%	82%
11.	الضوء الأخضر	80%	87%	84%

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No.	The figurative expression	PhD students	MA students	All groups
	green light (the green light, permission)			
12.	ضحكه صفراء yellow smile (fake, sarcastic, or ironic smile)	25%	44%	35%
13.	أحلام وردية pinky dreams (happy unattainable dreams)	35%	38%	37%

According to Table (3), MA students perform better than PhD students with the majority of Arabic color expressions in the task. However, sometimes PhD students are more accurate in providing the correct meaning of color-based idioms. For instance, PhD students (70%) translate the Arabic idiom عوده أخضر (green stick) better than MA students (50%). Furthermore, Table (3) reveals that some Arabic color idiomatic expressions are not always successfully translated into English. The following discussion analyzes the Arabic color idioms which are easily translated into English and these which are difficult to translate by Jordanian graduate students.

The color idiom الضوء الأخضر (the green light) is easily translated into English. It has the highest percentage of correct responses (84%). This can be related to the existence of an absolute equivalent in English *the green light*. Graph (7) shows the participant's successful translation strategies of the idiom الضوء الأخضر:

Graph (7): The percentage of each successful strategy followed in translating الضوء الأخضر

الضوء الأخضر
green light

42% 42%

■ paraphrasing
■ color idiom (literal translation)
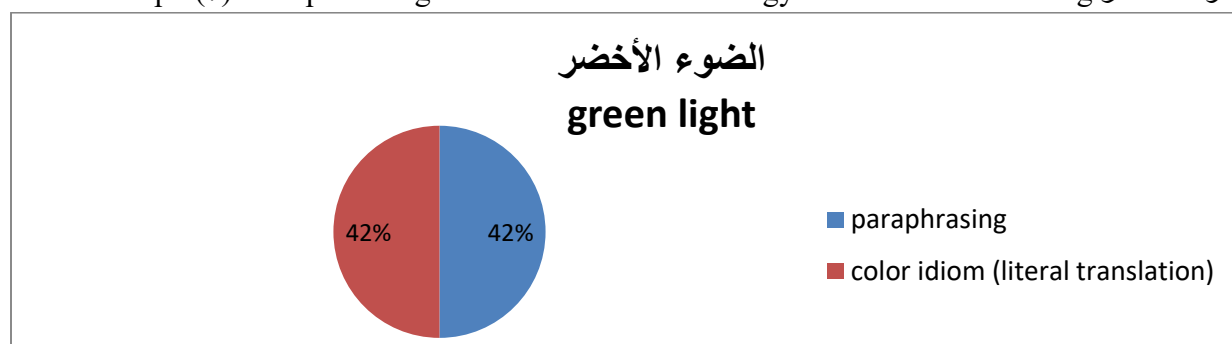
Based on Graph (7), the majority of the participants follow two successful strategies which are paraphrasing (42%) (i.e. *permission* and *approval)* and literal translation (42%) (*the green light*). The findings of the study point that there are few participants who avoid translating the Arabic idiom.

Despite of the lack of an absolute equivalent in English, the color idiom وجهك أصفر (yellow

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face) (82%) is easily translated into English. Graph (8) shows the percentages of all the strategies followed in the translation of وجهك أصفر

Graph (8): The percentage of each strategy followed in translating وجهك أصفر

As Graph (8) shows, (82%) of the participants give correct paraphrasing as *pale, look tired, sick,* and *unusual*. Nevertheless, some participants provide unsuccessful translation strategies as literal translation (13%) *yellow face* and avoidance of translation (5%). Interestingly, none of the participants provide the relative equivalent color idiom *as white as a sheet*.

The color idiom قلبه ابيض (white-hearted*)* is correctly translated into English by (63%) of the participants. The majority of the participants provide the English idioms *good-hearted, kind-hearted,* and *warm-hearted*. These correct responses could be related to a number of reasons. First, these expressions are near-equivalents to the Arabic idiom; they are similar in form to the idiom قلبه ابيض (white-hearted*)*. Second, they are ONCE idioms (one element is non-compositional), so they are easily learned and acquired. Third, they are frequently used in everyday interaction. Graph (9) demonstrates the percentages of all the strategies used in translating قلبه ابيض

Graph (9): The percentage of each strategy followed in translating قلبه ابيض
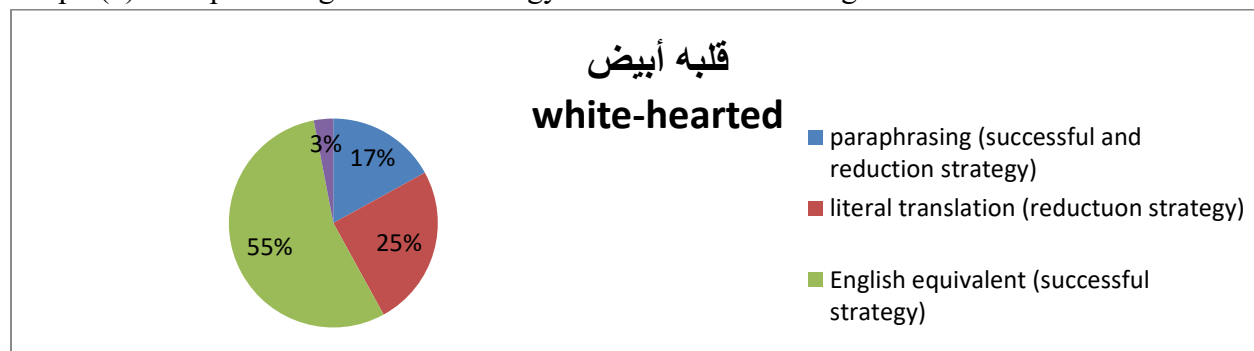
Based on Graph (9), most of the participants (55%) provide relative equivalents. The study detects few cases of literal translation *white-hearted* (25%), correct and incorrect paraphrasing (17%), and avoidance of translation (3%).

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Regarding Arabic expressions which are difficult to translate into English, the participants provide their worst performance with the color expression نابه أزرق (blue tooth). Very few students (17%) give the correct answer using the strategy of paraphrasing as *revengeful*. This could be related to the lack of a similar color connotation in English. Moreover, the color expression نابه أزرق (blue tooth) is a CORE idiom whose meaning cannot be literally translated. Graph (10) displays the reduction strategies that are observed in the translation of graduate students:
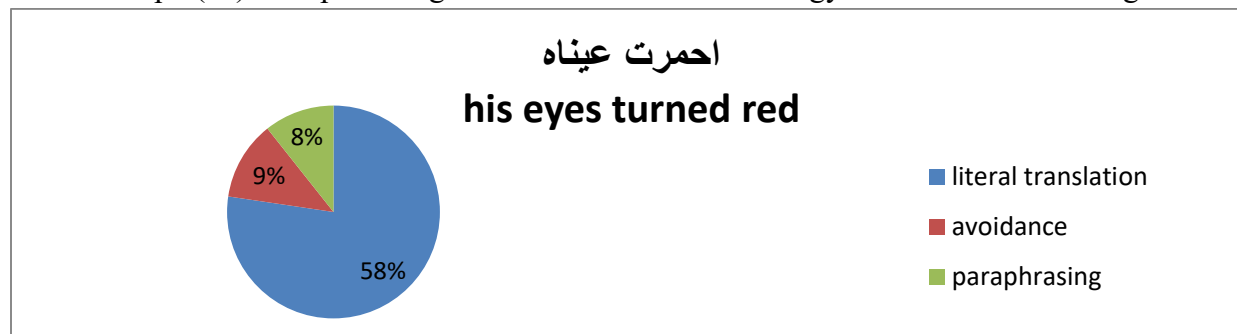
Graph (10): The percentage of each unsuccessful strategy followed in translating نابه أزرق
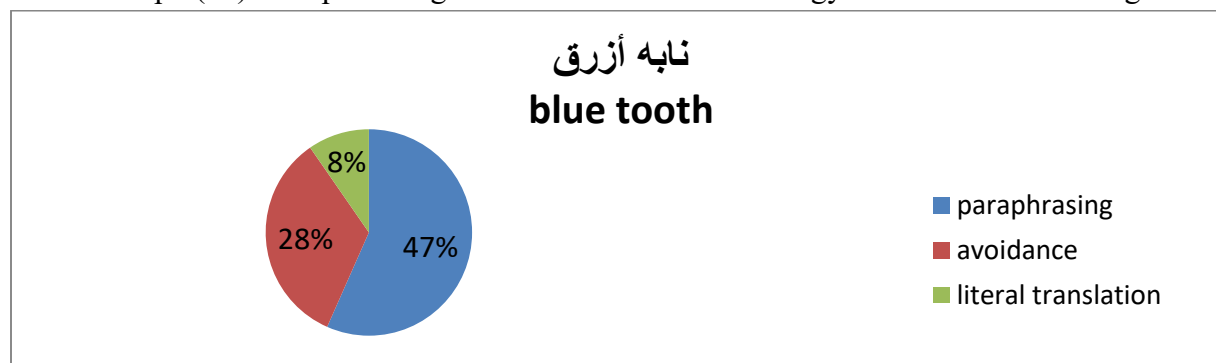
As Graph (10) shows, there are a number of unsuccessful translation strategies, viz., paraphrasing (47%) (i.e. *strong, well-experienced,* and *dangerous*), not answering the question (28%), and literal translation (8%) *blue tooth*.

The color idiom احمرت عيناه (His eyes turned red) has the second worst score (25%) achieved by the participants. The majority of the students literally translate احمرت عيناه to *his eyes turned/ became/ or got red*. In our explanation, similarities between the two languages in the connotative meaning (anger) of the color red negatively interfere. Only one participant provides the English color equivalent *saw red*, most students paraphrase this idiom to *became* or *got angry*. This indicates that students mostly do not acquire the idiom *see red* (discussed in Section 5.1), but they depend on the context and the similarities between English and Arabic in their translation. Furthermore, this shows that advanced EFL learners understand color idioms better than they produce them.

Graph (11): The percentage of each unsuccessful strategy followed in translating احمرت عيناه

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Graph (11) shows the reduction strategies applied by graduate students to translate احمرت عيناه. The majority of the participants (58%) use literal translation, while very few paraphrase the idiom (8%) and avoid translation (9%).

The color idiom الأيادي بيضاء (white hands) has a very low percentage of correct responses. Few participants (28%) correctly translate this Arabic idiom to *benefactor*, *philanthropist*, or *having great favors*. This poor performance could be attributed to the differences in the color connotation of *white* between the English and Arabic and the lack of a similar English equivalent to الأيادي بيضاء. Moreover, the participants follow a number of unsuccessful strategies in their translation of the idiom الأيادي بيضاء, as seen in Graph (12):

Graph (12): The percentage of each unsuccessful strategy followed in translating بالأيادي البيضاء:

According to Graph (12), about (22%) of the participants incorrectly paraphrase the Arabic idiom (i.e. *sponsor*, and *helper*), while (20%) of the participants literally translate this idiom to *white hands*. Other participants, on the other hand, avoid translation (19%) or give incorrect idiom (11%) (i.e. *helpful hands*, and *working hands*).

6. Conclusion

This study observes the performance of Jordanian graduate EFL students in two translation tasks to investigate their comprehension and production of color idiomatic expressions. The analysis of the data reveals that M.A. and Ph.D. students have a poor idiomatic competence regarding color expressions. Graduate students often depend on their knowledge of the color connotation in Arabic and English as well as the context to determine the meanings of English color idioms. However, differences in color connotations between English and Arabic make the acquisition of color idioms more difficult, whereas similarities between the two languages facilitate the acquisition of color idioms. Negative interference occurs when there is no match between color idioms in the two languages. In spite of this, similarities may also cause negative interference when rendering Arabic color idioms into English as the case with the Arabic idiom احمرت عيناه "His eyes turned red". Students' idiomatic competence of color expressions is also influenced by the degree of figurativeness and compositionality. The participants usually translate ONCE color idioms better

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than CORE color idioms.

The participants apply a number of successful translation strategies of color idiomatic expressions, including: paraphrasing the color idiom, providing a relevant equivalent, or giving an absolute equivalent. They also apply some reduction strategies such as massage avoidance, and literal translation. Nevertheless, these strategies may differ depending on the language of the idiom, the differences in the connotative meaning between the two languages, and the existence of an idiomatic equivalent. The findings of the study point that paraphrasing and literal translation are more common when translating Arabic color idioms into English, whereas giving an Arabic idiomatic equivalent and paraphrasing are more frequent when translating English color idioms. It seems that graduate student's comprehension competence of color idiom is better than their production competence. This is because they give color idioms when translating from English to Arabic more than they do when translating from Arabic to English.

Finally, teachers are advised to increase students' awareness of the differences and the similarities of color connotations between English and Arabic to facilitate the acquisition of English color idioms. Also, researchers are recommended to examine possible solutions for the difficulties of learning color idiomatic expressions.

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Envisioning the Psychologically Subjugated Women:
The Feminist Study of Rupi Kaur's *Home Body*

Shafqat Hussain
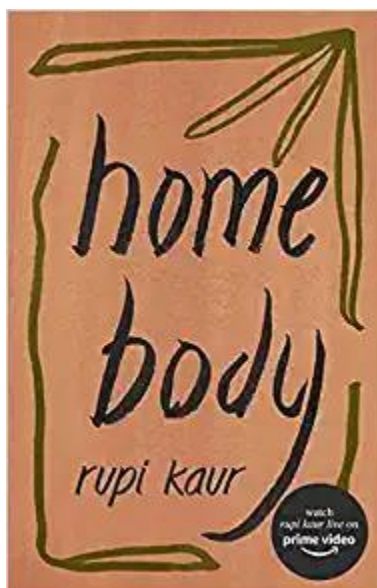MPhil Scholar
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Abstract

This study is carried out in reaction to the patriarchal mechanism of society, where women have always been subjugated, suppressed, and surpassed by men. The research is conducted on the poetic book of Rupi Kaur, Home Body. It is designed descriptively and qualitative in approach. The researcher has followed Textual Analysis Method for the analysis of gathered data. The textual data are collected with the sampling strategy of Simple Random Sampling. Theoretical framework of Feminism by Beauvoir is adapted as an optic to critically analyze the data. Findings of the study reveal that women in postmodern/postcolonial India are marginalized on the basis of their gender.

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They suffer from psychological disorder because of their feminine race, and Kaur hailing from India has been a literary voice to advocate the suffering of women and want to preach and make realize the readers about the outcomes of patriarchal mindset which subjugates women. Also, the study is a fine contribution in the existing mansion of feminist discourse of the world.

1. Introduction

Literature has been manifesting the crucial issues of its contemporary and historical society. Writers attempt at revealing the black layers of society. Literature that is why is considered the true imitation of life. (Aristotle). Throughout the history of literature, poets have been manifesting the confined crimes, love, romance, nature and evils in the society. The exploitation of women's rights under the umbrella of social crisis, has also been portrayed by a good score of feminist poets like, Alexander Pope, Maya Angelou, Christiana Rossetti, Chetan Bhagat Parveen Shakir, Ahmed Faraz and Rupi Kaur.

In the patriarchal mechanism of society, women have always been subjugated, suppressed, and surpassed by men. They are deemed as machines and tools. The traditional mind of male-dominant societies, consider women as a machine for giving birth to their babies. They are handled as a tool for their sexual desires. Women lack in economic, social and political life of equal nature of their men. This patriarchal trend has prevailed almost in every era throughout human history. The movement of feminism has advocated the women's rights in society.

Feminism is a theoretical ideology which emerged from the western world. It stands against the patriarchal mood of society. The movement wants to revolutionize the world and wants to equalize the women of the world with respect to economy, social life, politics and religion. It stands as a movement to destroy the iron mind of men and its fist. Feminism has given birth many branches. It has evolved through its four waves dealing with different objectives.

Rupi Kaur who is contemporary Canadian-Indian poet has emerged as a marvelous advocate for the rights of women. Her poetry books have remained best-sellers in the world. Her poetry usually revolves around the themes of women's dignity, strength, satire on patriarchal mechanism and traditional codes of the traditional mode of the society. Rupi's works have been replete with the theme of empowerment of women. She preaches it through her poetry. Her books Milk and Honey (2015) and The Sun and her Flowers retain the touch of women's issues, pain, suffering and manipulation etc. She explores the dignity, status, suffering and the inner-self of women through her recent book, Home Body (2020). Thus, feminist theory is taken as the theoretical framework in order to pursue this research.

2. Literature Review

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The researcher here brings the related literature to the topic and theory of this study. The researcher has reviewed related literature across genre, culture and location of the subject poet of the study. This literature review helps the readers to aptly understand this research's theory and its implementation on the gathered data. This review helps them to understand the whole subject of this study and makes them aware of the same issue throughout other cultures. The researcher has reviewed some researchers on Rupi Kaur's other works. It assists the study to clearly show that Rupi Kaur has remained untouched in terms of her undertaken approach on her newly book, Home Body (2020).

Islam (2019) conducted a research on the subject of feminist writing of Rupi Kaur: "A Gynocritic Study of Rupi Kaur's Milk and Honey". The researcher describes the term gynocriticism as a modern theoretical framework to analyze the writings of women living in the patriarchal system of the society described by Elaine Showalter. The present researchers analyze her proposition about the theory and applies it on the poetry of Rupi Kaur. This research is of qualitative method and illustrates the women's empowerment and experiences of their literary approach and power of expressing themselves in the male-dominant society. The research concludes that Rupi Kaur has nerve to completely express her feelings, emotions, and satire the traditional values of her contemporary society.

In Roy's book, Ved (2017) has assessed the theme of feminism. In Arundhati Roy's book, The God of Small Things, the researcher extensively outlined the novel. The novel is talked with Feminism's mirror. She illustrated the internal conflicts that women face and surrender their own happiness by considering the greatness of suffering. The research illustrates how the actions and lives of individuals are influenced by small things. The researcher ends the article with the true nature of tiny items. In Patriarchal society, the novelist Roy sees the caste system, political affiliation and gender bias as "small things," whereas dreams, hopes, promises, and other feelings are seen as little things. The researcher analyzes the social exploitation of women in Indian culture. The researcher finds out the Arundhati Roy's overall analysis as the women are manipulated in the Indian culture and are deemed as small things.

Umeret al. (2016) has presented an evaluation for the purpose of illumination the gender discrimination an inequality. Education is the core base of every society. Only education is the weapon which can help the mood of empowerment of women in the society. It should be the prime duty of both genders to acquire education in order to know the respective values for each other and their own empowerment in their culture. The study brings the case of Baluchistan where women have no right to get education. So, the researchers emphasize that women should be provided the educational rights. It is injustice with them to not having their fundamental rights. Balochi men are found to be powerful and famous for their physical bravery. On the other side, their women

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are deemed as weak and feeble insects of the society. Thus, in order to abolish such traditional dogmas, there should be a proper channel of education so that society could work equally.

Huda & Ali (2015) carried out a research on the subject: "Portrayal of women in Pakistani media." The article is about the media's image of women. Objection of ladies is seen as a permanent weapon for women who make the most of their efforts to grow the mass media. Advertisements that use women as a seductive and appealing tool of weapon for attracting men causes their exploitation. The dress code of women, the stylish appearance of their youth and the attractiveness of bloom has the little to do with the lexical product. By explaining unwelcome tasks presented to women, the researchers ended the paper. The way of handling and representing women exposes them towards sexual abuse, and with the idea of believing every woman working in media is corrupt.

Ghorfati & Medini (2015) conducted important research on the issue of "Feminism and its impact on women in modern society". The article addresses how women have to go through many challenges, constraints and barriers in order to become an integral part of culture. Women had no rights before, and they were segregated, invalidated and violated by men. The profile and the picture lady have changed radically by the occurrence of Feminism, and she transforms into a sovereign, president, craftsman and teacher from being a poppet in the hands of man. The key conclusion drawn by scholars is that the philosophy of feminism was successful in several respects, resulting in a major shift in the status and role of women.

Siddiqui and Lodhi (2014) have come to the conclusion through their study on the aspect of Feminism in 2014. They scholarly have faith that religion of Islam and International law permit the voice of women, they both respect women rights. But the obstacles which are watered by traditional dogmas have been a barrier between the women rights and international and Islamic law. Women are only deemed for the honor of males of Pakistani society, and they are only the prestige for them. There is no value of women's emotions, feelings, and desires. Sometimes women in Pakistanis society reach their destination of death when do not share the mutual concern of their male masters. This slaughter of women is a prevailing aspect of women exploitation in Pakistan. Such slaughter is famous as karokari and known as honor killing. This is brought into action just for the restoration of fake and baseless prestige and respect of family, and it mostly takes place in the countryside of Pakistan.

Munir and Akhtar (2014) have evaluated a study in the shape of their research. This deals with the traditional tradition of Vani taking place in Pakistan especially in the tribal areas of KPK. Vani which is sometimes also called Swara, is male dominant attitude. In this concept, women are usually handed over to a party in order to create peace and resolving the issue of murder. It helps them to not flame a fight amid the tribes again. Because of the male's egoistic fights, women are

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being exploited in the form of sacrifice. They are provided for marriage of their undesired wish. The study opens it as it occurs because of the lack of education which causes the men not respecting the women of their family. For such a baseless prestige, women are being used as they are their tools not humans. In the last, the study provides the solution to it. Men and women should wear the mask of education the shackle this patriarchal mechanism of the society where only women are the toys to be used, and male enjoy their freedom.

Gao (2013) conducted a critical study on the issue of "Reflection on Feminism in Jane Eyre." The article represents the Jane Eyre novel, a popular written work written on the basis of her personal experiences by Charlotte Bronte. The author shapes a particular and audacious woman in the novel who finds true love and equality. It's not the same Jane Eyre as any other women around then. In struggles and troubling situations, she takes a run at her survival and preserves her destiny. This paper shows some positive qualities that females possess. The researcher ends the article by symbolizing the tale of Jane Eyre, where she talks about how a woman can strive harder for decency and integrity in a heterosexual society. A brave woman should be courageous enough to battle against it in response to life's hardships.

Habib, et al. (2013) has conducted a praiseworthy study on the novel, My Feudal Lord. The novels shed the light on the autobiographical aspects of Tehmina Durani, and is writtern by herself. The novels aim at displaying the breathtaking issues happening with women in the contemporary arena of Pakistani society. Countries of third world like Pakistani, treats women very inhumanly, are regarded as the slaves of males who are dominant over them. Being an autobiographical text, it reflects Druani's life, and the novelist portrays the hypocrite nature of men in the society. She is ex-wife of a famous politician Ghulam Mustafa Khar who hails to a democratic house of Pakistan, but Durani explores his patriarchal mindset. He being a democratic individual does not take care of his own wife, because she is a woman. This shows that not only economically unstable people, but the rich too participate in exploiting women in Pakistani culture. She is not allowed to read even newspaper, and he over and over snubs his wife. So, Durani's novel stands as a hammer to destroy the stone of patriarchal mechanism of the society.

Bag and Roy (2012) has conducted a research on Indian culture that how women are psychically and mentally destroyed in the hands of Indian male-dominant mode of society. Women are misused and abused since their childhood. In different areas of India, girls also face early-marriage and that marriage is possibly against their will. The study displays that the early-marriage culture becomes the mental trouble those girls, especially for unwanted male partner. The study points out another significant point that, the Indian male-centered culture, sends young women to brothels, where they can be the source of their capital income. Moreover, media also pays heed in the exploitation women, through advertisement so that men can be attracted to women because of fascinating pictures and videos of women. They localize the status of women in Indian society.

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The researchers concludes that study, that this psychological and physical torture with women in India, and their lack of education and domestic violence may possibly come back in the form of a great globally social threat for the country.

The aforementioned studies mainly provide a picture of a patriarchal society, where women are not treated equally, and face a discriminatory approach in terms of social, political, and economic exposure. The previous studies are reviewed on the research of different genres and areas of knowledge. Some reviews focus on Indian and Pakistani novels of the same subject. Thus, this exposure to different research of the same subject provides a justification that Rupi Kaur's book Home Body (2020) remains untouched in terms of feminist study, and it creates a problem to find this gap in the book Home Body (2020). Hence, this research aims at analyzing the selected poetry of Rupi Kaur from the book, Home Body (2020).

3. Method

The research follows the qualitative method of research. The researcher analyzes the data in the light of theory of feminism. The data is collected from research papers, books and internet websites. The researcher has followed qualitative design and Textual Analysis Method. For sampling, simple random sampling strategy is adapted to get possible textual references from the author's book for the analysis. The data is analyzed descriptively. The study, along with qualitative approach, is designed descriptively in nature; the collected data are analyzed descriptively.

3.1 Theoretical Framework: Feminism

Feminism falls into being through the fight against the oppression carried out in society for women's rights. Two vital elements of intellectual commitment and political movement are involved in feminism, which contributes to women's justice and ends in all types of patriarchy. This is a cultural and literary phenomenon that in all walks of life promotes absolute equality of men and women and thus empowers them to be at equal with each other, irrespective of race, class, and creed.

"Simon de Beauvoir, in his notable work, The Second Sex (1949), thus expresses Feminism as "Man is described as a human being and a woman as a woman whenever she acts as a human being and to mimic man" (p. 226). This shows that a woman is deemed to be undignified and pointless, despite her important interest and duty in a culture, which further invalidates her presence in culture.

However, women exploitation, her divinity, manipulation, objection, real status, and respect is discoursed in Rupi Kaur's book *Home Body* (2020). She also preaches the feminist ideas. Thus, this theoretical framework of feminism is taken in order to analyze the data.

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4. Findings and Analysis

Historically, literature has talked about women-subject. They have been the prime center of many a writers throughout history. Each writer has depicted them differently through their writing style, atmosphere, culture, society and artistic approach. Rupi Kaur, hailing from India, the contemporary liberal feminist writer has a different vision, style and art for talking about women through her writings. She sometimes provides prosaic verses as well as poetic verses. Sometimes, she just writes only one line. The line then consists of the universe of a woman.

Kaur is unique in this regard. She has been Master of It. She remains careless and pointless while displaying women, their sex, gender, power, strength and social status and the subjugation they receive. She has the art to highlight the existing scenario or culture of India in which women receive biased attitude in terms of gender. She this is how explores their wounds and their reality of society and brings them up in front of the conscious of their mind. Similarly, this all is argued and discussed by feminist ideology. They advocate women, and talk about their status, strength, value and worth, and sometimes they sound autobiographical too. Here, the study provides some textual references of Kaur which display her feminist approach in the poetry related the poetic verses and theory accordingly.

"After feeling disconnected .... my mind and body........ Coming back to each other"
(Kaur, 2010)

The aforementioned line is taken from Rupi Kaur's recent book *Home Body*. The line artistically talk about the spiritual journey of a woman. She might be referring to a woman of her experience, who was subjugated in Indian Culture by patriarchal mechanisms. Now she has been returned to the situation where she has got no oppression. She depicts the revolutionized display of a woman in Indian culture. She sounds more pathetic and exploring and envisioning the woman. She feels her pain. She displays the pain. She wittedly pays satire on the patriarchal mechanism of the society the woman lived in.

As feminist theory assumes that woman have been marginalized biologically and have not enjoyed the equal spheres of life. This very idea is highlighted in the poem too. Kaur depicts the idea of woman marginalization on any base. The reconnection of mind and body reflects her biological suppression that woman have been aside on the basis of her biological weakness at a time, but now she has returned back. It means now she considers herself biologically strong and finds herself in the arena of strength. Her mind and body now are equal. She has mental capability and physical strength too. In this ways, it is possible to argue that Rupi basically advocates the idea that women are not weak but strong. Only patriarchal mindset considers them inferior. She pays the criticism against the idea of weakness of women either biologically or socially. She supports women and talks about them orderly. She stands for them and want to teach the world

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that women are precious creation on the planet of earth and retain a great dignity spiritually and ethically. She sees them spiritually. She rejected the biased gender based dogma in the male-dominant society of the subcontinent and reflects the idea of feminism proposed by Beauvoir.

"I'm in the darkest room of my life" (Kaur, 2010)

The line quoted above is very deep in nature and form. The line also reflects the style of Kaur. She enlists the whole universe of women in one line. This is basically poetic genius. The line says two important phrases, 'darkest room' and 'my life'. Any reader of Kaur can easily examine what she basically wants to argue. The concept of marginalization of women in the postcolonial society of India reflects here. She basically draws the sketch of the wounds of a woman. As discussed by the feminist theory, women are deemed weak and have no equal rights to men. So, the above line poetically advocates the same discourse. The phrases 'darkest room' and 'my life' explain the idea of women subjugation and oppression. Kaur displays the dark image of the patriarchal society where women are deemed tools. They don't receive respect. They even don't enjoy the choice of their life partner. They are implemented everything. They have no alternative choice but to accept. They do not enjoy the social and political freedom. They do not enjoy the educational phase of their life, and all the things in a society they desire or deserve.

Additionally, she becomes the voice of such women, and displays their wounds by arguing that her such bound life has been actually a dark room. The dark room where there is no hope of light, haunts. This kills the person. This murders the person. This pays scars on the person's soul. It tears it. It leaves nasty impact on the psyche of the person. The person may get depression and suffer from anxiety, and there may other psychological disorder while living the dark room. Thus, Kaur advocated the wounds of women who are also living in the darkest room of their life. She wants to realize patriarchal mindset the suffering of those women, the psychological condition of those women. She reflects the idea that how women have been the victim of male-dominant attitude which is perhaps caused by their biological differences as discussed by the theorist.

"May be it was on my father's face ...... no idea who he was ... rapist left it behind ...
Criminal I called a boyfriend". (Kaur, 2010)

Feminist theory has always criticized the male-dominant attitude of societies. Beauvoir also discussed this in the book w (1949). She presented the same idea of male subjugation of women because of biological differences. In the aforementioned lines, Kaur talks about the different roles of man who subjugate women. The woman who is sometimes sister, daughter and girlfriend or wife, face the oppression by their respective masters. They oppress them socially or sometimes morally. They think of themselves superior to their women. They remain Master of the patriarchal mode of their society.

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Similarly, talks about the man's role of father. Being a father, he exploits his daughters. It can be understood in a way that in some of the male-dominant societies, women don't enjoy educational freedom and environment, and they don't have their desired life partner. And this all happens because of their father and brother. They do not permit them to get education and marry a man of their desire. So, being father women are exploited as biologically they are deemed inferior to their males. Additionally, Rupi Kaur examines the same idea in the above line. She wants to display that man sometimes being a boyfriend exploits his girlfriend. The exploitation can be sexual, moral or even social. She deems him as a rapist and call him criminal. This also shows that how Indian culture have been rich with such crimes. Boyfriends sexually exploit their girlfriends. They have sexual intercourse and leave their girlfriends with the babies in their wombs. This presents the moral corruption of those males who are indulge in this inhumane behavior, and Rupi Kaur calls such individuals rapists and criminals.

"I'll be quiet when ……. sexual assault …… they stop screaming liar." (Kaur, 2010)

This again explains the sexual, moral and social exploitation of women. As it is portrayed by the feminist theory, males are biologically stronger than woman, and that causes the suppression of women in male-dominant societies. Thus, Kaur also reflects the idea of how men have been treating women in her society. She highlights that women are quite when they are sexually assaulted in their domestic lives or urban setting. Women are sexually assaulted and raped, and when they raise their voice against it they are mistreated in the society and people call them liar. They don't believe them. It is because women are deemed inferior, and male are dominant in the culture and value. But, when women stay silent and raise no compliant voice against them, they, the people who called them liar and treacherous, give up their grievances and don't call them a liar, stops their misbehavior one can call inhumane behavior. This highlights that in Indian culture of Rupi Kaur men think of themselves biologically dominant, and they deem women inferior and exploit them culturally and morally. This shows the injustice done to women. This depicts the disqualifying nature of law, justice and court. There is no equal law for men and women socially. Women are deprived. And they have to stay calm even when they are rapped. This is a disguising picture of male dominant attitude.

"While everyone else was living their life in colour
Depression froze me…" (Kaur, 2010)

This line again justifies the suffering of women in the culture of Rupi Kaur. She sounds very painful and screaming while depicting the woman version of victimization. As Feminist discourse talks about the make dominancy over female, it is easily accessible that women are marginalized in the society of male superiority. Kaur also reflects this in the aforementioned lines. She explores the idea that all the world – the world of male dormancy live the life of luxury. They

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enjoy everything in life. They have all comforts, all the physical relaxations, but women have not been familiar to them. They are deprived and has been stayed same for a long ago in human history. Rupi Kaur proposes the idea that, male have been victimizing women. They don't let them experience the life of their own desire. They remain stagnant, arrogant and patriarchal always there with their own traditional thinking of superiority. Rupi provides the reason psychological disorder of women who are subjugated by men. According to her, the solitude of unequal life becomes the reason for their life in the society. Women because of suppression suffer from depression, anxiety and restiveness. They feel inferiority complex in the society. That depression freezes women. The freeze can be interpreted as refusal and denial of women in the society. Thy do go across racism, discrimination, hatred, inferiority, and many more other evils in the patriarchal society.

In a nutshell, it is concluded that the whole discussion focuses on locating feminist approach in the poetic writings of Rupi Kaur from her book, *Home Body*. The study has evaluated the research questions and objectives in order to solve the research problem. The study has majorly focused on the theoretical evaluation with regard to the research questions and objectives. Five selected poems of Rupi Kaur are discussed in the above discussion and analysis with respect to Beauvoir's theory of Feminism from her book *Second Sex* (1949).

6. Conclusion

Researcher here organizes the whole discussion, its research question, objective, problem, analysis and concludes them together in one idea. The feminism is normally dealt by many authors in the world of literature. The ideas of Rupi Kaur which are somehow postmodern in nature retains a great significance within themselves. Rupi Kaur normally remains very stagnant and liberal while talking about women. She herself seems depressed and anxious about feminine. She stands as an outspoken vocal for the rights of women in the patriarchal mood of society. She declares the culture around her as rigid and biased in terms of gender. The patriarchal mechanism even does not leave the mind of women free. Males control women, they captivate their mind, their body and soul. This stands to be the social exploitation of women. Moreover, her writing covers the systematically arranged domestic violence against women. In a poem where she talks about the dark room stands as the epitome of her depiction of gender based violence and discrimination in the male dominant society of her culture – universe. She also talks about the different roles of man through which he exploits women. The role of father, brother, boyfriend, husband, etc. Kaur touches this idea very artistically and in a novel manner by providing different aspects and roles of male attitude towards women. Additionally, she has a staunch support for women equality. She stands against women discrimination and the misbehavior done to them. She is a valid advocate for women. She herself being a woman stands liberally and equally against males and challenges them through her art, literature, and literary manners. In a nutshell, it is possible to pay the argument that Rupi Kaur's *Home Body* is replete with feminist ideas and reflects the empowerment

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of women in male dominant-culture. She describes rape, domestic violence, and social injustice to women.

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